THE BIBLE,

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers Languages.

With most profitable Annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

¶ And also a most profitable Concordance for the readie finding out of anything in the same conteined.

IOSHVA, 1.8.

¶ Let not this booke of the Lawe depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maiestie.

1594.

Cum gratia & priuilegio Regiæ Maiestatis.

Of the incomparable treaſure of the holy Scriptures, with a prayer for the true vſe of the ſame.

Eſai.12.3.&49.10.reue.21.16.&22.17. Here is the ſpring where waters flowe,
to quench our heate of ſinne:
Ierem.33.15. pſal.119.160. Here is the tree where trueth doth grow,
to leade our liues therein:
reu.2.7.&22.2. pſal.119.142,144. Here is the iudge that ſtints the ſtrife,
when mens deuiſes faile:
Ioh.6.35. Here is the bread that feedes the life,
that death cannot aſſaile.
Luke.2.10. The tidings of ſaluation deare,
comes to our eares from hence:
Epheſ.6.16. The fortreſſe of our faith is here,
and ſhielde of our defence.
Matth.7.6. Then be not like the hogge that hath
a pearle at his deſire,
2.Pet.2.22. And takes more pleaſure in the trough
and wallowing in the mire.
Matth.6.22. Reade not this booke in any caſe,
but with a ſingle eye:
Pſal.119.27,73. Reade not but firſt deſire Gods grace,
to vnderſtand thereby.
Iude.20. Pray ſtill in faith with this reſpect,
to fructifie therein,
Pſal.119.11. That knowledge may bring this effect,
to mortifie thy ſinne.
Ioſhua.1.8. Pſal.1.1,2. Then happy thou in all thy life,
what ſo to thee befalles:
Pſal.94.12,13. Yea, double happie ſhalt thou be,
when God by death thee calles.

OGratious God and moſt mercifull Father, which haſt vouchſafed vs the rich and precious iewell of thy holy worde, aſſiſt vs with thy ſpirite, that it may be written in our hearts to our euerlaſting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and encreaſing in vs all heauenly vertues. Graunt this O heauenly Father, for Ieſus Chriſtes ſake. Amen.

To the Christian Reader.

BEsides the manifold and continual benefits which Almightie God beſtoweth vpon vs, both corporall and ſpirituall, we are eſpecially bound (deare brethren) to giue him thankes without ceaſing for his great, inest and vnſpeakable mercies, in that it hath pleaſed him to call vs vnto this marueilous light of his Goſpel, and mercifully to regard vs after ſo horrible backſliding & falling away from Chriſt to Antichriſt, from light to darknes, from the liuing God to dumme and dead idoles, and that after ſo cruel murther of Gods Saints, as alas, hath bene amõg vs, we are not altogether caſt off, as were the Iſraelites, & many others for the like, or not ſo manifeſt wickednes, but receiued againe to grace with moſt euident ſignes and tokens of Gods eſpecial loue & fauour. To the intent therefore that we may not be vnmindefull of theſe great mercies, but ſeeke by all meanes (according to our duetie) to be thankeful for the ſame, it behoueth vs ſo to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now foraſmuch as this thing chiefly is attained by the knowledge and practiſing of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our ſhield and ſword againſt Satan, the ſchole of all wiſdome, the glaſſe wherein we beholde Gods face, the teſtimonie of his fauour, and the only foode and nouriſhment of our ſoules) we thought that we could beſtow our labours & ſtudie in nothing which could be more acceptable to God and comfortable to his Church, then in the tranſlating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet conſidering the infancie of thoſe times and imperfect knowledge of the tongues, in reſpect of this ripe age and cleare light which God hath nowe reueiled, the tranſlations required greatly to bee peruſed and reformed. Not that we vendicate any thing to our ſelues aboue the leaſt of our brethren (for God knoweth with what feare and trembling we haue bene for the ſpace of two yeeres and more day and night occupied herein) but being earneſtly deſired, and by diuers, whoſe learning and godlines we reuerence, exhorted, and alſo incouraged by the ready willes of ſuch, whoſe hearts God likewiſe touched, not to ſpare any charges for the furtherance of ſuch a benefite and fauour of God toward his Church (though the time then was moſt dangerous, and the perſecution ſharpe and furious) we ſubmitted our ſelues at length to their godly iudgements, and ſeeing the great opportunitie and occaſions, which God preſented vnto vs in his Church, by reaſon of ſo many godly and learned men, and ſuch diuerſities of tranſlations in diuers tongues: we vndertooke this great and wonderful worke (with all reuerence, as in the preſence of God, as in treating the word of God, whereunto we thinke our ſelues vnſufficient) which now God according to his diuine prouidence and mercie hath directed to a moſt proſperous ende. And this we may with good conſcience proteſt, that we haue in euery point & worde, according to the meaſure of that knowledge which it pleaſed Almightie God to giue vs, faithfully rendred the text, and in all hard places moſt ſyncerely expounded the ſame. For God is our witnes, that we haue by all meanes endeuoured to ſet foorth the puritie of the worde and right ſenſe of the holy Ghoſt, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obſerued the ſenſe, and laboured alwayes to reſtore it to all integritie: ſo haue we moſt reuerently kept the proprietie of the woordes, conſidering that the Apoſtles who ſpake and wrote to the Gentiles in the Greeke tongue, rather conſtrained them to the liuely phraſe of the Ebrewe, then enterpriſed farre by mollifying their language to ſpeake as the Gentiles did. And for this & other cauſes we haue in many places reſerued the Ebrew phraſes, notwithſtanding that they may ſeeme ſomewhat hard in their eares that are not well practiſed and alſo delight in the ſweete ſounding phraſes of the holy Scriptures. Yet leaſt either the ſimple ſhould be diſcouraged, or the malicious haue any occaſion of iuſt cauillation, ſeeing ſome tranſlations reade after one ſort, and ſome after another, whereas all may ſerue to good purpoſe & edification, we haue in the margent noted that diuerſitie of ſpeach or reading which may alſo ſeeme agreeable to the minde of the holy Ghoſt, and proper for our language with this marke ‖. Againe, whereas the Ebrewe ſpeach ſeemed hardly to agree with ours, we haue noted it in the margent after this ſort ǂ, vſing that which was more intelligible. And albeit that many of the Ebrewe names be altered frõ the old text, and reſtored to the true writing and firſt original, whereof they haue their ſignification, yet in the vſual names litle is changed for feare of troubling the ſimple readers. Moreouer, whereas the neceſſitie of the ſentence required any thing to be added (for ſuch is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or ſome worde, be vnderſtood of them that are not well practiſed therein) wee haue put it in the text with an other kinde of letter, that it may eaſily be diſcerned from the common letter. As touching the diuiſion of the verſes, we haue folowed the Ebrew examples, which haue ſo euen from the beginning diſtinguiſhed them. Which thing as it is moſt profitable for memorie, ſo doth it agree with the beſt tranſlations, and is moſt eaſie to finde out both by the beſt Concordances, and alſo by the quotations which we haue diligently herein peruſed and ſet forth by this *. Beſides this, the principall matters are noted and diſtinguiſhed by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verſe are added, that by all meanes the reader might be holpen. For the which cauſe alſo wee haue ſet ouer the head of euery page ſome notable worde or ſentence which may greatly further aſwell for memorie, as for the chiefe point of the page. And conſidering how hard a thing it is to vnderſtand the holy Scriptures, and what errors, ſects and hereſies grow dayly for lacke of the true knowledge thereof, & how many are diſcouraged (as they pretend) becauſe they cannot attaine to the true and ſimple meaning of the ſame, we haue alſo indeuoured both by the diligent reading of the beſt cõmentaries, and alſo by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aſwel for the vnderſtanding of ſuch words as are obſcure, and for the declaration of the text, as for the application of the ſame, as may moſt appertain to Gods glory & the edification of his Church.

Finally, that nothing might lack which might be bought by labours for the increaſe of knowledge & furtherance of Gods glory, there are adioyned two moſt profitable Tables, the one ſeruing for the interpretation of the Ebrewe names: and the other conteyning all the chiefe & principal matters of the whole Bible: ſo that nothing (as we truſt) that any could iuſtly deſire, is omitted. Therefore, as brethren that are partakers of the ſame hope and ſaluation with vs, we beſeech you, that this rich pearle and ineſtimable treaſure may not be offred in vaine, but as ſent from God to the people of God, for the increaſe of his kingdome, the comfort of his Church, and diſcharge of our conſcience, whom it hath pleaſed him to raiſe vp for this purpoſe, ſo you would willingly receiue the worde of God, earneſtly ſtudie it, and in all your life practiſe it, that ye may nowe appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified, through Chriſt Ieſus our Lord, who liueth and reigneth for euer. Amen.

Howe to take profite by reading of the holy Scriptures.

Who so euer mindeth to take profite by reading scriptures must

1 Earnestly and vsually pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commaundements.

} Psal. 119.

2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
- At the least, twise euery daye this exercise be kept. } Deu. 11. v. 19
- The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke. 9. v. 62.
- Superstition be auoyded.
- At one other time that be done, which is left vndone at any time. } Esa. 29. v. 36. Ephe. 5. v. 16.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour.
- Correct, that we may be driuen from vice. } 2. Tim. 3. ver. 16. & 17.
- Instruct, that wee may be settled in the way of well doing.
- Comfort, that in trouble we may be confirmed in patient hope. } Rom. 15. v. 4.

4 Remember that Scriptures conteine matter concerning

Religion and the right worshipping of God, as
- Faith in one God: Father. Sonne. Holy Ghost.
- The state of mankinde, by: 1. Creation. 2. fall and sinne. 3. regeneration in Christ.
- The Church and the gouernment thereof: Before Christ. Since Christ.
- The word of God written in the Testament: Olde. Newe.
- Sacraments: Before Christ. Since Christ.
- The ende and generall iudgement of the: Good. Wicked.

Common wealthes and gouernments of people, by
- Magistrates: Good. Euill.
- Peace and warre.
- Prosperitie and plagues.
- Subiectes: Quiet. Disordered.

Families and things that belong to household, in which are
- Husbands. Wiues. Parents. Children. Masters. Seruants.
- Godly blessed.
- Vngodly plagued.

The priuate life and doings of euery man in
- Wisedome and follie.
- Loue and hatred.
- Soberneſse and incontinencie.
- Mirth and sorrowe.
- Speach and silence.
- Pride and humilitie.
- Couetousneſse and liberalitie

The common life of all men as
- Riches, pouertie.
- Nobilitie.
- Fauour.
- Labour and idleneſse.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
1. Coherence of the text, how it hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Maner of speach proper to the Scriptures.
4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts. 8. v. 30, 31. &c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP.

The first booke of MOSES, called * Genesis.

* This word signifieth the being and generation of the creatures.

THE ARGVMENT.

MOSES in effect declareth three things, which are in this booke chiefly to be considered: First, that the worlde and all things therein were created by God, and that man being placed in his great tabernacle of the worlde to beholde Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of CHRIST to come, by whome he shall overcome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods most excellent benefites, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions hee euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wisedome might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God createth the heauen and the earth. 3 The light and the darkenesse. 8 The firmament. 9 Hee separateth the water from the earth. 16 He createth the sunne, the moone, and the starres. 21 Hee createth the fish, birds, beasts. 26 He createth man, and giueth him rule euer all creatures. 29 And prouideth nouristure for man and beast.

IN the a beginning * God created the heauen and the earth.

2 And b the earth was b ‖ without forme and voyd, and c darkenes was vpon the ‡ deepe, and the Spirite of God d mooued vpon the ‡ waters.

3 Then God sayde, * Let there be light: and there was e light.

4 And God sawe the light that it was good, and God separated f the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night. † ‡ So the Euening and the Morning were the first day.

6 ¶ Againe God sayde, * Let there bee a ‖ firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were g vnder the firmament, frō the waters which were * aboue the firmament, and it was so.

8 And God called the firmament, h Heauen. † So the euening and the morning were the second day.

9 ¶ God saide againe, * Let the waters vnder the Heauen bee gathered vnto one place, and let the drie land appeare. and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God said, i Let the earth budde foorth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruite according to his kinde, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought foorth the bud of the herbe, that seedeth seede according to his kinde, also the tree that beareth fruite, which hath his seede in it selfe according to his kinde: and God saw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God said, * Let there be lights in the firmament of the heauen, to l separate the day from the night, and let them bee for m signes, and for seasons, and for dayes, and yeeres.

15 And let them bee for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two n great lightes: the greater light o to rule the day, and the lesse light to rule the night: hee made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to * rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal.* 33.6. *and* 136. *ecclus.* 18. 1. *Esdr.* 14.15. *and* 17.24.

b As a rude lumpe and without any creature in it: for the waters couered all. ‖ *Or, waste.*

c Darkenesse couered the deepe waters: for as yet the light was not created.

‡ *Ebr. face of the deepe.*

d He maintained this confuse heape by his secret power.

e The light was made before either Sunne or Moone was created: therfore we must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God. ‡ *Eb. betwene the light, and betwene the darkues.* † The first day.

‡ *Ebr. so was the euening, so was the morning.* *Psal.* 33.6. & 136.5. *Ier.* 10.12. & 51.15. ‖ *Or, spreading ouer. & ayre.*

f As the sea, and riuers from those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal.* 148.4.

g That is, the region of the aire, and all that is aboue vs.

h The second day. *Psal.* 33.7. & 89.11. & 136. *Ieb.* 38.4.

b So that we see it is the onely power of Gods word that maketh the earth fruitfull, & barrels naturally barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profit of man, but for sinne they were accursed, yet to the elect by Christ they are restored and serue to their welth.

† The third day. *Psal.* 136.7. *Deut.* 4.39.

k By the lights he meaneth the sunne, the moone, and the starres.

l Which is the artificiall day, from the Sunne rising to the going downe.

m Of things apperteyning to naturall and politicall orders and seasons.

n To wit, the Sunne and the Moone: and here he speaketh as man iudgeth by his eye: for els the Moone is lesse then the planet Saturnus.

o To giue it sufficient light, as instruments appoynted for the same, to serue mans vse. *Iere.* 31.35.

19 † So the euening and the morning were the fourth day.

20 Afterwarde God saide, Let the waters bring fooorth in abundance euery ꝑ creeping thing that hath ‡ life: and let the foule flie vpon the earth in the ‡ open firmament of the heauen.

21 Then God created the great Whales, and euery liuing and mouing, which the ꝑ waters brought fooorth in abundance according to their kinde: and euery feathered foule according to his kinde: and God saw that it was good.

22 Then God ꝑ blessed them, saying, Bring fooorth fruite and multiplie, and fill the waters in the seas, and let the foule multiply in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring fooorth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde: and God saw that it was good.

26 Furthermore God sayde, ꝑ Let vs make man in our ˣ image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God ꝑ blessed them, & God sayde to them, * Bring fooorth fruite and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you ˣ euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * that shall be to you foor meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe shall be foor meate, and it was so.

31 * And God saw all that he had made, and loe, it was very good. † So the euening and the morning were the sixt day.

THus the heauens, and the earth were finished, and all the ꝑ hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he ꝑ rested from al his worke, which hee had made.

3 So God blessed the seuenth day, and ᶜ sanctified it, because that in it hee had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the fielde, before it was in the earth, and euery herbe of the field, before it grew: for the Lorde God had not caused it to ᵈ raine vpon the earth, neyther was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made ꝑ man ᵉof the dust of the ground, ᵉ breathed in his face breath of life, * & the man was a liuing soule.

8 And the Lorde God ꝑlanted a garden Eastward in ᶠ Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lorde God to growe euery tree pleasant to the sight, and good foor meate: the ᵍ tree of life also in the middes of the garden, ʰ and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pithon: the same compasseth the whole lande ⁱ of Hauilah, where is golde.

12 And the golde of that lande is good: there is ‖ Bdelium, and the Onix stone.

13 And the name of the seconde riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the thirde riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Asshur: & the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God tooke the man, and put him into the garden ot Eden, that he might ʰ dresse it and keepe it.

16 And the Lord God ᶦ commanded the man, saying, ‡ Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: foor ‖ in the day that thou eatest thereof, thou shalt die the ᵐ death.

18 Also the Lorde God sayde, It is not good that the man should be himselfe alone: I will make him an helpe ‡meete foor him.

19 So the Lord God formed of the earth euery beast of the fielde, and euery foule of

a That is, the innumerable abundance of creatures in heauen and earth. Exod. 20. 11. & 31. 17. deut. 5. 14. hebr. 4. 4.

b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.

‖ Or, the originall and beginning.

‖ Or, tree, as chap. 21. 15.

d God onely openeth the heauens and shutteth them, he sendeth drought and raine according to his good pleasure.

‖ Or, formed.

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature. 1. Cor. 15. 45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God.

i Which Hauilah is a countrey Eccles. 24. 29. ioyning to Persia Eastward, & inclineth toward the West

‖ Or, precious stone, or pearle: Plinie saith it is the name of a tree.

‖ Or, Ethiopia.

‖ Or, Tigris.

‖ Or, Assyria.

‖ Or, Euphrates.

k God would not haue man idle, though as yet there was no need to labour.

l So that man might know there was a soueraigne Lorde to whom he owed obedience.

‡ Ebr. Eating thou shalt eate of.

‖ Or, whensoeuer.

m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.

‡ Ebr. before him.

he fourth

As fish and rmes which e, swimme, creepe.

Ebr. the soule of life.

Ebr. face of the mament.

The fish and ules had both he beginning, herein we see hat nature gieth place to ods will, forasmuch as the one rt is made to e aboue in the re, and the other to swimme beneath in the ater.

That is, by the ertue of his ord he gaue power to his creatures to ingender.

The fift day.

Ebr. soule of life, Chap. 5. 1. & 9. 5. 1. cor. 11. 7. Wisd. 3. 10.

God commanded the water and the earth to bring fooorth other creatures: but of man he sayeth, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.

This image and likenesse of God in man is expounded, Ephes. 4. 24. where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisedome, trueth, innocencie, power, &c. Wisd. 2. 23. eccles. 17. 1. Matt. 19. 4. u The propagation of man is the blessing of God. Psal. 128. Chap. 8. 17. and 9. 1. x Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9. 3. Exod. 31. 17. eccles. 39. 16, 33. marke 7. 37. † The sixt day.

CHAP. II.

1 God resteth the seuenth day, and sanctifieth it. 15 Hee setteth man in the Garden. 22 Hee createth the woman. 24 Mariage is ordained.

n By mooving them to come and submit themselues to Adam.
‡ *Ebr. built.*
o Signifying, that mankinde was perfit, when the woman was erected, which before was like an vnperfit building.
‖ *Or, manneesse, because she cometh of man: for in Ebrew, Ish, a man, and Ishah the woman.*
Mat. 19.5. marke 10.7. 1. cor. 6.16. ephes. 5.31.
p So that marriage requireth a greater ductie of vs toward our wiues, then otherwise we are bound to shew to our parents.

the heauen, & brought them vnto the man to see how he would call them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattel, and to the foule of the heauen, and to euery beast of the fielde: but for Adam found not an helpe meete for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and hee slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, ‡ made hee a woman, and brought her to the man.

23 Then the man sayde, This nowe is bone of my bones, and flesh of my flesh. She shalbe called ‖ woman, because she was taken out of man.

24 Therefore shall man leaue his father and his mother, and shall cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

q For before sinne entred all things were honest and comely.

CHAP. III.

1 The woman seduced by the serpent, 6 entiseth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOwe the serpent was more a subtill then any beast of the fielde, which the Lord God had made: and hee b sayd to the woman, Yea, hath God in deede sayd, Yee shall not eate of euery tree of the garden?

2 And the woman sayd vnto the serpent, We eate of the fruit of the trees of the garden,

3 But of the fruite of the tree, which is in the midst of the garden, God hath sayd, Yee shall not eate of it, neither shall yee touch it, c lest ye die.

4 Then the serpent sayd to the woman, Ye shall not ‡ die at all,

5 But God doeth know, that when yee shall eate thereof, your eyes shall be opened, and yee shall be as gods, c knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to bee desired to get knowledge) tooke of the fruite thereof, and did eate, and gaue also to her husband with her, and he did eate.

7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaues together, and made them ‡ breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hyd themselues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and sayd vnto him, Where art thou?

10 Who sayd, I heard thy voyce in the garden, and was afrayd: because I was naked, therefore I hid my selfe.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commaunded thee that thou shouldest not eate?

12 Then the man sayde, The woman which thou gauest to be with me, she gaue me of the tree, and I did eate.

13 And the Lorde God sayd to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life.

15 I will also put enmitie betweene thee and the woman, and betweene thy seede and her seede. Hee shall breake thine head, and thou shalt ‖ bruise his heele.

16 ¶ Vnto the woman hee sayd, I will greatly increase thy sorowes, and thy conceptions. In sorow shalt thou bring forth children, and thy desire shalbe subiect to thine husband, and he shall rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I commaunded thee, saying, Thou shalt not eate of it) n cursed is the earth for thy sake: in sorow shalt thou eate of it all the dayes of thy life.

18 Thornes also, & thistles shall it bring forth to thee, and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wifes name Heuah, because she was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God o make coates of skinnes, and clothed them.

22 ¶ And the Lord God sayd, x Behold, the man is become as one of vs, to knowe good and euill. And now least he put forth his hand, and y take also of the tree of life and eate and liue for euer.

23 Therefore the Lorde God sent him forth from the garden of Eden, to till the earth whence he was taken.

24 Thus he cast out man: and at the East side of the garden of Eden hee set the Cherubims, and the blade of a sword shaking, to keepe the way of the tree of life.

Wisd. 2.24.
a As Satan can change himselfe into an Angel of light, so did hee abuse the wisedome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument & to speake in him.
c In doubting of Gods threatning, she yeelded to Satan. *2. Cor. 11.3.*
d This is Satans chiefest subtilcie, to cause vs not to feare Gods threatnings.
‡ *Eb. die the death.*
e As though he should say, God doeth not forbid you to eate of the fruite, saue that he knoweth that if ye should eate thereof, yee should be like to him.
Eccius. 25.26. 1. tim. 2.14.
f Not so much to please his wife, as moued by ambition at her perswasion.
g They began to feele their miserie, but they sought not to God for remedy.
‡ *Ebr. things to gird about them: to hide their priuities.* ‖ *Or, winde.*
h The sinnefull conscience fleeth Gods presence.
i His byroe appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.
k His wickednes and lacke of true repentance appeareth in this, that he burdened God with his fault, because he had giuen him wife.
l In stead of confessing her sinne she increaseth it by accusing the serpent.
m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shewe him no mercy.
n As a vile and contemptible beast, *Isa. 65.25.*
o Hee chiefly meaneth Satan, by whose motion and craft the serpent deceiued the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not ouercome them.
r The Lord comforteth Adam by the promes of the blessed seed, and also punisheth the body for the sinne, which the soule should haue bene punished for that the spirite hauing conceiued hope of forgiuenes, might liue by faith. *1. Cor. 14.34.*
s The transgression of Gods commaundement was the cause that both mankind and all other creatures were subiect to the curse.
t These are not the naturall fruites of the earth, but proceed of the corruption of sinne.
u Or gaue them knowledge to make them selues coats.
x By this derision hee reprocheth Adams miserie, wherein hee was fallen by ambition.
y Adam deprined of life, lost also the signe thereof.

CHAP. IIII.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wives. 26 True religion restored.

AFterward the man knewe Heuah his wife, which [a] conceiued and bare Kain, and said, I haue obtained a man [b] by the LORD.

2 And againe she brought foorth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an oblation vnto the LORD of the fruite of the ground.

4 And Habel also himselfe brought of the first fruites of his sheepe, and of the fat of them, & the LORD had respect vnto [a] Habel, and to his offering.

5 But vnto Kain & to his offring he had no [d] regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the LORD sayd vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not [e] be accepted? and if thou doest not wel, sinne lieth at the [f] doore: also vnto thee his [g] desire shall be subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And [a] when they were in the fielde, Kain rose vp against Habel his brother, and slew him.

9 Then [h] the LORD sayd vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. [b] Am I my brothers keeper?

10 Againe he said, What hast thou done? the [i] voyce of thy brothers blood crieth vnto me from the earth.

11 Now therefore thou art cursed [k] from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeelde vnto thee her strength: a [l] vagabond and a runnagate shalt thou be in the earth.

13 Then Kain sayd to the LORD, [m] ‖ My punishment is greater then I can beare.

14 Beholde, thou hast cast mee out this day from the ‡ earth, and from thy face shall I be hid and shalbe a vagabond, and a runnagate in the earth, and wholoeuer findeth me, shall slay me.

15 Then the LORD said vnto him, Doubtlesse wholoeuer slayeth Kain, her shall be [n] punished seuen folde. And the LORDE set a [o] marke vpon Kain, least any man finding him should kill him.

16 Then Kain went out from the presence of the LORD, and dwelt in the land of Nod toward the Eastside of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a [p] citie, and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begat Mehuiael, & Mehuiael begate Methushael, & Methushael begat Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and ‖ organes.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech sayde vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my speach: [r] for I would slay a man in my wound, and a yong man in mine hurt.

24 If Kain shall be auenged seuen folde, truely Lamech, [s] seuentie times seuen fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God, sayd she, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enoth. Then began men to [t] call vpon the Name of the LORD.

God beganne to moue the hearts of the godly to which a long time by the wicked had bene suppressed.

CHAP. V.

1 The genealogie, 5 Age and death of Adam: 6 His succession vnto Noah and his children. 24 Henoch was taken away.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the [a] likenes of God made he him.

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

3 ¶ Nowe Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne [c] likeneese after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres: and he dyed.

6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enosh.

7 And Sheth liued after he begate Enosh, eight hundreth and seuen yeeres, and begate sonnes and daughters.

the same from the beginning, in that hee continued euer his graces toward it by a continuall succession.

Mans nature, e state of ma- ge, and Gods elling were not erly abolished rough sinne, t the quality condition reof was anged.

That is, according to the Lords romise, as chap. 15 some reade, o the Lord, as ioycing for the onne which shee ad borne, whom he would offer o the Lord as he first fruites f her birthright.

This declareth hat the father nstructed his hildren in the knowledge of God, & also how God gaue them acrifices to signifie their saluatiō: albeit they were estitute of the acrament of the ree of life.

Heb. 11. 4.

a Because he was an hypocrite and offered onely for an outward shew without sincerity of heart.

b Both thou and thy sacrifice shall be acceptable to me.

c Sinne shal still torment thy conscience.

g The dignitie of the first borne is giuen to Kain ouer Habel.

Wisd. 10. 3. *mat.* 23. 35. 1. *Ioh.* 3. 12. *iude* 11.

h This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despite him.

i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance.

k The earth shall be a witnesse against thee, which mercifully receiued that blood, which thou most cruelly sheddest.

l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.

m He burdeneth God as a cruell Iudge, because hee did punish him so sharply.

‖ *Or, my sinne is greater then can be pardoned.* ‡ *Ebr. from off the face of.*

n Not for the loue hee bare to Kain, but to suppresse murther.

o Which was some visible signe of Gods iudgement, that others should feare thereby.

p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgments against him.

q The lawful institution of mariage, which is, that two should be one flesh was first corrupt in the house of Kain by Lamech.

‖ *Or, first inuenter.* ‖ *Or, flutes and pipes.*

r His wiues seeing that all men hated him for his crueltie, were afraide: therefore he braggeth that there is none so lustie that were able to resist, although he were already wounded.

s He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others.

t In these dayes restore religion,

p By giuing them both one name, he noteth the inseparable coniunction of man and wife.

c A swell concerning his creation, as his corruption.

1. *Chron.* 1. 1.

d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had ouer

e The chiefe cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally prayse his Name.

8 So all the dayes of Sheth were e nine hundred and twelue yeeres: and he dyed.

9 ¶ Also Enosh liued ninetie yeres and begate Kenan.

10 And Enosh lined, after he begate Kenan, eight hundred and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and fiue yeres: and he dyed.

12 ¶ Likewise Kenan liued seuenty yeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundred and fourty yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he dyed.

15 ¶ Mahalaleel also liued sixtie and fiue yeres, and begate Jered.

16 Also Mahalaleel lined, after he begate Jered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninetie and fiue yeres: and he dyed.

18 ¶ And Jered liued an hundred sixtie and two yeres, and begate Henoch.

19 Then Jered liued, after he begate Henoch, eight hundred yeeres, & begate sonnes and daughters.

20 So all the dayes of Jered were nine hundred sixtie and two yeeres: and he died.

21 ¶ a Also Henoch liued sixtie and fiue yeeres, and he begate Methuselah.

22 And Henoch f walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 So all y dayes of Henoch were three hundred sixtie and fiue yeeres.

24 And Henoch walked with God, and he was no more seene: for g God tooke him away.

25 Methuselah also lived an hundred eightie & seuen yeeres, and begate Lamech.

26 And Methuselah liued, after he begate Lamech, seuen hundred eightie & two yeeres, and begate sonnes and daughters.

27 So all y dayes of Methuselah were nine hundred sixtie & nine yeeres, & he dyed.

28 ¶ Then Lamech liued an hundred eightie and two yeeres, and begate a sonne.

29 And called his name Noah, saying, This same shall h comfort vs concerning our worke and sorow of our handes, as touching the earth, which y Lorde hath cursed.

30 And Lamech lined after hee begate Noah, fiue hundred ninetie and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuentie and seuen yeeres: and he dyed.

32 And Noah was fiue hundred yeere olde. And Noah begate Shem, Ham, and Japheth.

Ecclus 44.16. hebr.11.5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is meere curiositie.

h Lamech had respect to the promise, Chap. 3.15. and desired to see the deliuerer which should be sent, and yet sawe but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 8 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them.

2 Then the i sonnes of GOD sawe the daughters k of men that they were faire, & they tooke them wiues of all y they liked.

3 Therefore y Lord said, My spirit shall not alway d striue with man, because hee is but flesh, and his dayes shall bee of an e hundred and twentie yeeres.

4 There were || giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of f renowme.

5 ¶ When the Lorde sawe that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his * heart were onely euill ‡ continually,

6 Then it § repented the Lorde, that hee had made man in the earth, and he was sory in his heart.

7 Therefore the Lord said, I will destroy from the earth the man whom I haue created, from man h to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah i found grace in the eyes of the Lord.

9 ¶ These are y generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God: for the earth was filled with ‖ cruelty.

12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God sayd vnto Noah, ¶ An end of all flesh is come before mee: for the earth is filled with ‖ cruelty ‡ through them: and beholde, I will destroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou shalt make ‡ cabins in the Arke, and shalt pitch it within & without with pitch.

15 And thus shalt thou make it: The length of the Arke shalbe three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and ‖ a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the ‖ lowe, second, and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I ‖ establish my couenant, and thou shalt go vnto the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Kain.

c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.

‖ Or, had chosen.

d Because man could not be wonne by Gods lenitie and long sufferance, whereby hee strowe to ouercome him, he would no longer stay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth, 1. pet. 3.20.

‖ Or, tyranny.

f Which vsurped authoritie ouer others, and did degenerate from that simplicity wherein their fathers liued.

Chap. 8.21. matth. 15.19.

‡ Ebr. Euery day.

g God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that, as it were, did disauow him to be his creature.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

i God was mercifull vnto him.

k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours.

‖ Or, I will destroy mankind.

‖ Or, oppression and wickednesse.

‡ Ebr. from the face of them.

‡ Ebr. Gopher.

‡ Ebr. nestes.

[Or, of this measure.

l That is, of three heights.

m To the intent that in this great enterprise and mocking of the whole world thou mayest be confirmed, that thy faith faile not.

into the arke, to keepe them alive with thee: they shall be male and female.

20 Of the foules after their kind, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them alive.

21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commaunded him: euen [a] so did he.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lorde sayde vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this ‖ age.

2 Of euery [b] cleane beast, thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by seuens, male and female, to keepe seede alive vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourtie dayes & fourty nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was fiue hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the fiue hundred yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the rayne was vpon the earth fourty dayes and fourty nights.

13 In the selfe same day entred Noah with Shem, and Ham and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kind, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kinde, euen euery bird of euery fether.

15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commaunded him: and the Lord ‖ shut him in.

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ‡ prevailed so exceedingly vpon the earth, that all the hie mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did the waters prevaile, when the mountaines were couered.

21 * Then all flesh perished that moued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breath, whatsoeuer then were in the drie land, they died.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters prevailed vpon the earth an hundred and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 19 Noah is commanded to come forth of the Arke with his. 20 Hee sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

AND God [a] remembred Noah and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from the heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the arke ‖ rested vpon the mountaines of ‖ Ararat.

5 And the waters were going & decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So ‡ after fourtie dayes, Noah opened the windowe of the Arke, which he had made,

7 And sent foorth a † rauen which went out going foorth and returning, vntill the waters were dried vpon the earth.

8 Againe he sent a † doue from him, that he might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foote: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and he put foorth his hand, and received her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, & againe he sent foorth ỳ doue out of the Arke.

11 And

Hebr. 11.7. That is, he obeyed Gods commandement in all points, without adding or diminishing.

Pet. 2.5. In respect of the rest of the world, and because he had a desire to serue God and liue prightely.

Or, generation.

Which might be offered in sacrifice, whereof three were for breed, and the seuenth for sacrifice.

Matth. 24.37. *Luke* 17.26. *Pet.* 3.20.

God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2.19.

Which was about the beginning of May, when all things did most flourish.

Both the waters in the earth did ouerflowe, and also the cloudes powred downe.

Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mightie waters.

‖ *Or, shut it vpon him.*

‡ *Ebr. waxed very mighty.*

h That is God.

i Learne what is to obey God onely, and to forsake the multitude. 1. Pet. 3.20.

a Not that God forgetteth his at any time, but when he tendeth succour, then he sheweth that he remembreth them.

b If God remember euery brute beast, what ought to be ỳ assurance of his children?

c Which contained part of September and part of October.

‖ *Or, stayed.*

‖ *Or, Armenia.*

d Which was the moneth of December.

‡ *Ebr. at the end of fourty dayes.*

† The rauen is sent foorth and returneth.

† He sendeth the doue.

e It is like that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

11 And ỹ doue came to him in ỹ euening, & loe, in her ‖mouth was an [f] olme leafe that she had pluckt: whereby Noah knewe that the waters were abated from off the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the fire hundreth & one yeere, in the first day of the [g] first moneth, the waters were dryed vp from off the earth: and Noah remooued the couering of the Arke and looked, and beholde, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 [h] Goe forth of the Arke, thou and thy wife, and thy sonnes and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule & cattel, and euery thing that creepeth and mooueth vpon the earth, that they may breed abundantly in the earth, * and bring foorth fruite and increase vpon the earth.

18 So Noah came forth, & his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that mooueth vpon the earth after their kinds went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a ‖ sauour of rest, and the Lord sayd in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans * heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter [k] seede time & harueste, and colde and heate, and sommer, and winter, and day and night shall not cease, so long as the earth remaineth.

Chap. 6. 5. matth. 15, 10. l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 *The confirmation of mariage.* 3 *Mans authority ouer all creatures.* 5 *Permissio of meats.* 6 *The power of the sword.* 14 *The Rainebow is the signe of Gods promise.* 21 *Noah is drunken & mocked of his sonne, whom he curseth.* 29 *The age and death of Noah.*

AND God * blessed Noah and his sonnes, and sayd to them, * Bring foorth fruite, and multiplie, and replenish the earth.

2 Also the [b] feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery * thing that mooueth and liueth, shall be meate for you: as the * greene herbe, haue I giuen you all things.

4 * But flesh [l] with the life thereof, I meane, with the blood thereof, shall ye not eate.

5 * For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a mans ‖ brother will I require the life of man.

6 Who so * sheddeth mans blood, [c] by man shall his blood bee shed: * for in the [g] image of God hath he made man.

7 But bring ye forth fruit and multiplie: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Beholde, I, euen I establish my [b] couenant to you, and with your [i] seed after you,

10 And with euery liuing creature that is with you, with the foule, with the cattel, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God sayd, This is the token of the couenant which I make betweene mee and you, & betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue set my [k] bow in the cloud, and it shall be for a signe of the couenant betweene me and the earth.

14 And when * I shall couer the earth with a cloud, and the bow shalbe seene in the cloud.

15 Then will I remember my [l] couenant, which is betweene mee and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall be in the cloud, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayd yet to Noah, * This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah going foorth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, & of them was the * whole earth ouerspred.

20 ‖ Noah also began to be an husbandman and planted a vineyard.

21 And hee dranke of the wine and was * drunken, and was vncouered in the mids of his tent.

22 And when Ham the father [p] of Canaan saw the nakednesse of his father, [q] he tolde his two brethren without.

23 Then tooke Shem & Japheth a garment,

Or, bill.
[f] Which was a signe that the waters were much diminished: for the olives grow not on the hie mountaines.
[g] Called in Hebrew Abib, conteining part of of March & part of April.
[h] Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.
Chap. 2. 22. and. 9. 1.
[i] For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefits.
‖ Or, a sweet sauor.
[k] That is, thereby he sheweth himselfe appeased, and his anger to rest.
Leuit. 17. 14.
[d] That is, liuing creatures, & the flesh of beasties ỹ are strangled: and hereby all cruelnie is forbidden.
[e] That is, I will take vengeance for your blood.
‖ Or, neighbour. Matt. 26. 52. Reuel. 13. 10.
[f] Not onely by the Magistrate, but oft times God raiseth vp one murtherer to kill another.
Chap. 1. 27.
[g] Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.
[h] To assure you that the world shalbe no more destroyed by a flood.
[i] The children which are not yet borne, are comprehended in Gods couenant made with their fathers.
Isa. 54. 9.
[k] Hereby we see that signes or Sacraments ought not to be separated from the word.
Ecclus. 43. 11, 12.
[l] When men shall see my bow in the heauen, they shal know that I haue not forgotten my couenant with them.
[m] God doeth repeat this the oftner, to confirme Noahs faith so much more.
[n] This declareth what was the vertue of Gods blessing, when he said, Increase
[o] This is set before our eyes to shew what an horrible thing drunkennesse is.
[p] Of whom came the Canaanites that wicked nation, who were accursed of God.
[q] In derision and contempt of his father.

a God increaseth them with fruite, and declared vnto them his counsel as touching the replenishing of the earth.
Chap. 1. 28. and 8. 17.
b By the vertue of this commandement beasties rage not so much against man as they would, yea, and many serue to his vse thereby.
c By this permission man may with a good conscience vse the creatures of God for his necessitie.
Chap. 1. 29.

ment, and put it vpon both their shoulders, and went backwarde, and couered the nakednes of their father with their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And said, ᵉ Cursed be Canaan: a ᶠ seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shē, & let Canaan be his seruant.

27 God ‖ perswade Japheth, that hee may dwell in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres, and he died.

ᵉ He pronounceth as a Prophet the curse of God against all them, that honour not their parent: for Ham and his posteritie was accursed.

ᶠ That is, a most vile slaue.

‖ *Or, their.*

‖ *Or, enlarge, or, cause to returne.*

ᵍ He declareth that ʸ Gentiles which came of Iapheth, & were separated from ʸ Church, should be ioyned to the same by the perswasion of Gods Spirit and preaching of the Gospel.

CHAP. X.

1 The increase of mankind by Noah & his sonnes. 10 The beginning of cities, countreys and nations.

NOwe these are the ᵃ generations of the sonnes of Noah, Shem, Ham, and Japheth: vnto whome sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and ᵇ Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath and Togarmah.

4 Also the sonnes of Iauan, Elishah, and Tarshish, Kittim, and Dodanim.

5 Of these were the ᶜ Iles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nation.

6 ¶ Moreouer the sonnes of Ham were ᵈ Cush, and Mizraim, and Put, & Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sebtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begat Nimrod, who began to be ᵉ mightie in the earth.

9 Hee was a mightie hunter before the Lorde: wherefore it is sayde, ᶠ As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, & Calneh in the land ᵍ of Shinar.

11 Out of the land came Asshur, & builded Nineueh, & the ‖ citie Rehoboth, and Calah:

12 Resen also betweene Nineueh, & Calah: this is a great citie.

13 And Mizraim begat ʰ Ludim, and Anamim, and ⁱ Lehabim, and Naphtuhim,

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and ‖ Caphtorims.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, & Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, & Zemari, and Hamathi: and afterward were the families of the Canaanites spred abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntill Azzah, and as thou goest vnto Sodom and Gomorah, and Admah, and Zeboim, euen vnto Lasha.

20 These are ʸ sonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 ¶ Vnto ʲ Shem also the father of all the sonnes of ᵏ Eber, and elder brother of Japheth were children borne.

22 The sonnes of Shem were Elam & Asshur, and Arpachshad, & Lud, and Aram.

23 And the sonnes of Aram, Uz, & Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Heber also were borne two sonnes: the name of the one was ‖ Peleg: for in his dayes was the earth ˡ diuided: and his brothers name was Joktan.

26 Then Joktan begate Almodad, and Sheleph, and Hazarmaueth, and Jerah,

27 And Hadoram, and Uzal, & Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, & Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countries and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

ʰ Of Madai and Iauan came the Medes and Greekes.

ⁱ The Iewe so call all countreys which are separated from them by sea, as Grecia, Italie, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.

ʲ In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

ᵏ Of whome came ʸ Ebrewes or Iewes. *1. Chron. 1. 19.*

ˡ This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

‖ *Or, of these came diuers nations.*

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age & generation of Shem vnto Abram. 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one ᵃ language, and one speach.

2 And ᵃs ᵇ they went from the ᶜ East, they found a plaine in the land of ᵈ Shinar, and there they abode.

3 And they sayde one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of mortar.

4 Also they sayd, Goe to, let vs ‖ builde vs a citie and a tower, whole toppe may reach vnto the heauen, that wee may get vs a name, lest wee be scattered vpon the whole earth.

5 But the Lorde ᵉ came downe, to see the citie and tower, which the sonnes of men builded.

6 And the Lord sayd, ᵍ Beholde, the people is one, and they all haue one language, and this they begin to doe, neither can they nowe bee stopped from whatsoeuer they haue imagined to doe.

Wisd. 10. 5.

ᵃ In the yeere an hundreth and thirtie after the flood.

ᵇ To wit, Nimrod and his company.

ᶜ That is, from Armenia, where the Arke stayed.

ᵈ Which was afterward called Caldea.

ᵉ They were moued with pride & ambition, thinking to preferre their owne glory to Gods honour.

ᶠ Meaning, that he declared by effect that he knew where, and doeth neither ascend nor descend.

ᵍ God speaketh this in derision, because of their foolish perswasion and enterprise.

their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend.

‖ *Or, the streetes of the citie.*

ʰ Of Lud came the Lydians.

‖ *Or, the Cappadocians.*

7 Come

h He speaketh as though hee tooke counsell with his owne wisedome and power: to wit, with his Sonne, and holy Ghost: figuifying the greatnesse and certaintie of the punishment.

i By this great plague of ỹ confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glorie.

‖Or, confusion.

1. Chro. 1. 27.

k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

1. Chron. 1. 25.

1. Chron. 1. 26. Iosh. 24. 2.

l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. For by comparing this place with verse 32. and chap. 12. verse 4. it may be gathered that Abram was borne, when his father was 130. yeeres olde.

‡Ebr. Casdim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father. Iosh. 24. 2. who. 9. 7. iudeth 5. 7. Act. 7. 4.

7 Come on, h let vs goe downe, & i there confound their language, that euery one perceiue not another speech.

8 So the Lorde scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ k These are the generations l of Shem: Shem was an hundred yeere old, and begat Arpachshad two yeeres after ỹ flood.

11 And Shem liued, after he begate Arpachshad, fiue hundreth yeeres, and begate sonnes and daughters.

12 And Arpachshad liued fiue and thirtie yeeres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued, after hee begate Eber, foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirtie yeeres, and begate Peleg.

17 So Eber liued, after he begat Peleg, foure hundreth and thirtie yeeres, and begat sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begaue Reu.

19 *And Peleg liued after he begat Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeres, and begate Nahor.

23 And Serug liued, after he begat Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 *So Terah liued seuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativitie, in Ur of ‡the Caldees.

29 So Abram and Nahor tooke them wives. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of ‖Iscah.

30 But Sarai was barren, & had no child.

31 Then n Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Caldees, to * goe into the land of Canaan, and they came to o Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 *Abram by Gods commandement goeth to Canaan.* 3 *Christ is promised.* 7 *Abram buildeth altars for confession and declaration of his faith among the infidels.* 10 *Because of the dearth he goeth into Egypt.* 15 *Pharaoh taketh his wife, and is punished.*

NOw the Lord had said vnto Abram, p Get thee out of thy countrey, and from thy kinred, and from thy fathers house vnto q the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be r a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeere olde, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and al their substance that they possessed, and the s soules that they had gotten in Haran, and they departed, to goe into the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram t passed thorow the land vnto the place of Shechem, and vnto the ‖plaine of Moreh (and the u Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and sayde, Vnto thy seede will I giue this land. And there builded hee an x altar vnto the Lord, which appeared vnto him.

8 Afterward remooued h thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, and Haai on the East: and there hee built an i Altar vnto the Lord, and called on the Name of the Lord.

9 k Againe Abram went forth going and tourneying toward the South.

10 ¶ Then there came a l famine in the lande: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, he sayde to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill mee, but they will keepe thee alme.

13 Say, I pray thee, ỹ thou art my ‖ si-

Act. 7. 3.

a From the flood to this time were foure hundreth twentie and three yeeres.

b In appointing him no certaine place, he prooueth so much more his faith and obedience.

c The worlde shall recouer by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning as well seruants as cattell.

e He wandred to and fro in the land before he could find a settling place: thus God exerciseth the faith of his children.

‖Or, oke grene.

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, where of this altar was a signe.

o Which was citie of Melopotamia.

p Because of the troubles that hee had among the wicked people

q And so serued the true God, and renounced all idolatrie.

r The children of God may looke for no rest in this worlde, but must waite for the heauenly rest and quietnesse.

s This was a new triall of Abrams faith: whereby we see that the ende of one affliction is the beginning of another.

t By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, as Abr albeit it may appeare that Abram feared not so much death, as that hee should die without issue, Gods promise should not haue take

u Meaning as well seruants as cattell.

x He wandred to and fro in the land before he could find a settling place: thus God exerciseth the faith of his children.

‖Or, oke grene.

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, where of this altar was a signe.

h Because of the troubles that hee had among that wicked people

i And so serued the true God, and renounced all idolatrie.

k The children of God may looke for no rest in this worlde, but must waite for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: whereby we see that the ende of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, as Abr albeit it may appeare that Abram feared not so much death, as that hee should die without issue, Gods promise should not haue take

ster,

ther that my life may liue.

To bee his life.

The Lorde spoke for defence of this poore stranger against mightie King: and as he is euer carefull ouer his, so did he preserue Sarai.

To the intent that none should hurt him either in his person or goods.

His great riches gotten in Egypt hindered him not to folow his vocation.

He calleth the place by the name which was after giuen vnto it. Chap. 28. 19. & chap. 12. 7.

This incomparable came by their riches, which brake friendship, and as it were the bond of nature. Chap. 36. 7.

Who seeing their contention, might blaspheme God, and destroy them.

He cutteth off the occasion of contention: before the yll ceaseth.

Abram resigneth his owne right to buy peace.

Which was Eden, Chap. 2.

ster, that I may fare well for thy sake, and that my life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants, and mayd seruants, and she asses, and camels.

17 But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayde, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 *Abram departeth out of Egypt.* 4 *He calleth vpon the Name of the Lord.* 11 *Lot departeth from him.* 13 *The wickednes of the Sodomites.* 14 *The promise made to Abram is renewed.* 18 *Abram buildeth an altar to the Lord.*

THen Abram went vp from Egypt, hee and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer, and in golde.

3 And hee went on his iourney from the South toward Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the altar, which he had made there at the first: and there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents.

6 So that the lande could not beare them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 Also there was a debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell. (and the Canaanites and the Perizzites dwelled at that time in the land.)

8 Then Abram said vnto Lot, Let there bee no strife, I pray thee, betweene thee and mee, neither betweene mine heardmen and thine heardmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will goe to the right: or if thou go to the right hand, then I wil take the left.

10 So when Lot lifted vp his eyes, hee saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him al the plaine of Iorden, and tooke his iourney frō the East: and they departed the one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

13 Now the men of Sodom were wicked and exceeding sinners against the Lord.

14 ¶ Then the Lord said vnto Abram, (after that Lot was departed from him) lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all the land, which thou seest, wil I giue vnto thee, and to thy seede for euer.

16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede bee numbred.

17 Arise, walke thorow the lande, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

h This was done by Gods prouidence, that only Abram and his seede might dwel in the lande of Canaan.

i Lot thinking to get Paradise, found hell.

k The Lord cōforted him, lest he should haue taken thought for the departure of his nephew. *Chap. 12. 7. and 15. 7, 18. and 26. 4. deut. 34. 4.*

l Meaning, a long time, and till the comming of Christ, as Exod. 12. 14. & 21. 6. deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIIII.

12 *In the ouerthrow of Sodom, Lot is taken prisoner.* 16 *Abram deliuereth him.* 18 *Melchi-zedek commeth to meete him.* 23 *Abram would not be enriched by the king of Sodom.*

AND in the dayes of Amraphel King of Shinar, Arioch king of Ellasar, Chedor-laomer King of Elam, and Tidal king of the nations:

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All these ioyned together in the vale of Siddim, which is the salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the foureteenth yere came Chedor-laomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shauch Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelled in Hazezon tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah

a That is, of Babylon: by kings here meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

c Ambition is the chiefe cause of warres among princes.

‖ *Or, of the laboured fieldes.*

d Called also the dead sea, or the lake Asphaltite neere vnto Sodom and Gomorah.

‖ *Or, giants.*

‖ *Or, plaine.*

‖ *Or, destroyed.*

e And afterward was ouerwhelmed with water, and so was called the salt sea.

‖Or, were distomfited.

Gomorah fled and ‖ fell there: and the residue fled to the mounteine.

11 Then they tooke all the substance of Sodom and Gomorah, & all their vitailes, and went their way.

12 They f tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and tolde Abram the Ebrewe, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were g confederate with Abram.

14 When Abram heard that his brother was taken, het ‖brought foorth of them that were borne and brought vp in his house, three hundred and eighteene, and pursued them vnto Dan.

15 Then hee, and his seruants diuided themselues against them by night, & smote them, and pursued them vnto Hobah, which is on the left side of ‡ Damascus.

16 And he recouered all the substance, & also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, & of the kings that were with him, came the king of Sodome forth to meete him in the valley of Shaueh, which is the * Kings dale.

18 And * Melchi-zedek king of Shalem h brought foorth bread and wine: and he was a ‖priest of the most high God.

19 Therefore hee i blessed him, saying, Blessed art thou Abram, of God most high possessor of heauen and earth,

20 And blessed bee the most high God, which hath deliuered thine enemies into thine hand. * And Abram gaue him tithe of al.

21 Then the king of Sodom saide to Abram: Giue me the ‖persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodome, ‖ I haue lift vp mine hand vnto the Lorde the most hie God possessor of heauen and earth,

23 ‡ That I will not take of all that is thine, so much as a threed or shoo-latchet, least thou shouldest say, I haue made Abram rich,

24 k Saue onely that, which the yong men haue eaten, and the parts of the men, which went with mee, Aner, Eshcol, and Mamre: let them take their parts.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued them to ioyne with Abram, and preserued him from their idolatrie and superstitious.

‖Or, armed.

‡Ebr. Dammesek.

2. Sam. 18.8.

Hebr. 7.1.

h For Abram and his souldiours refection, and not to offer sacrifice.

i In that Melchi-zedek fed Abram, he declared himselfe to represent a King: and in that he blessed him, the high Priest. Hebr. 7.8.

‖Ebr. soules.

‖Or, I haue sworne.

‡Ebr. If I take from thee a threed &c. read 1. Samuel 14.44.

k He would not that his liberality should be hurtfull vnto others.

CHAP. XV.

1 *The Lord is Abrams defence & reward.* 9 *He is iustified by faith.* 13 *The seruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promised the fourth time.*

AFter these things the ‖ worde of the Lorde came vnto Abram in * a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

2 And Abram sayd, a O Lord God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram sayd, Beholde, to mee thou hast giuen no seede: wherefore loe, a seruant of mine house shalbe mine heire.

4 Then behold, the word of ‖ the Lord came vnto him, saying, This man shall not bee thine heire, but one that shall come out of thine owne bowels, he shalbe thine heire.

5 Moreouer, he brought him forth & said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he sayd vnto him, So shall thy seed be.

6 And Abram * beleeued the Lord, and he counted that to him for righteousnesse.

7 Againe hee sayd vnto him, I am the Lorde that brought thee out of * Ur of the Caldees, to giue thee this land to inherit it.

8 And he sayd, O Lord God, b whereby shall I know that I shall inherit it.

9 Then he sayd vnto him, Take mee an heifer of three yeeres olde, and a shee goat of three yeeres olde, and a ram of three yeeres olde, a turtle doue also and a pigeon.

10 So hee tooke all these vnto him, and c diuided them in the middes, and laid euery piece one against another: but the birds diuided he not.

11 Then foules fell on the carkeises, and Abram driue them away.

12 And when the Sunne went downe, there fell an heauie sleepe vpon Abram: and loe, ‡ a very fearefull darknesse fell vpon him.

13 Then he saith to Abram, * Know for a surette, that thy seede shalbe a stranger in a land, that is not theirs, * d foure hundred yeeres, and shall serue them: and they shall intreate them euill.

14 Notwithstanding, the nation, whom they shall serue, wil I iudge: and afterward shall they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the ‖ fourth generation they shall come hither againe: for the e wickednesse of the Amorites is not yet full.

17 Also when the Sunne went downe, there was a darknesse: and behold a smoking fornace, and a fire-brand, which went betweene those pieces,

18 * In that same day the Lord made a couenant with Abram, saying, Vnto thy seede haue I giuen this lande, * from the riuer of Egypt vnto the great riuer, the riuer ‡ Euphrates:

19 The Kenites, and the Kenezites, and the Kadmonites:

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, & the Canaanites, and the Girgashites, and the Iebusites.

Rom. 4.18.

Rom. 4.3. galat. 3.6. iames 2.23. Chap. 11.28.

b This is a particular motion of Gods Spirite, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gedeon and Ezechiah.

c This was the olde custome in making couenants, Ier. 34.18. to ‖ which God added these conditions, that Abrams posteritie should be as torne in pieces, but after, they should be coupled together: also that it should be assaulted, but yet deliuered.

‡Ebr. a feare of great darknesse.

Acts 7.6. Exod. 12.40.

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

‖Or, after a foure hundred yeeres.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full. Chap. 13.7. & 13.15. and 26.4. deut. 4.5. 1. King. 4.21. 2. chro. 9.26.

‡ Ebr. Perath.

‖Or, the Lorde spake to Abram. Num. 12.8. Psal. 16.6.

a His feare was not onely lest he should not haue children, but lest the promise of the blessed seede should not be accomplished in him.

CHAP. XVI.

1 *Sarai being barren, giueth Hagar to Abram:* 4 *Which conceiueth, & despiseth her dame:* 6 *And being ill handled, fleeth.* 7 *The Angel comforteth her.* 11.12 *The name and maners of her seede.* 13 *She calleth vpon the Lord, whom she findeth true.*

NOw a Sarai Abrams wife bare him no children, and she had a maide an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold now, the Lord hath b restrained mee from without issue. b Shee faileth in binding Gods promise to the common order of nature, as though God could not giue her children in her olde age.

a It seemed that she had respect to Gods promes, which could not be accomplished but by power to the common order of nature, as though God could not giue her children in her olde age.

childe bearing. I pray thee goe in vnto my maide: ‖ it may bee that I shall ‡ receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled tenne yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, & she conceiued, & when she sawe that she had conceiued, her dame was [c] despised in her eyes.

5 Then Sarai sayde to Abram, ‡ Thou doest mee wrong. I haue giuen my maide into thy bosome, and she seeth that she hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram sayde to Sarai, Behold, thy maide is in thine ‖hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the [d] Angel of ỹ Lord found her beside a fountaine of water in the wildernesse, by the fountaine in the way to Shur,

8 And he sayde, Hagar Sarais maide, whence commest thou? & whither wilt thou go? And she said, I flee frō my dame Sarai.

9 Then the Angel of ỹ Lord said to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of ỹ Lorde said vnto her, I will so greatly increase thy seede, that it shall not be numbred for multitude.

11 Also the Angel of the Lorde sayde vnto her, See, thou art with childe, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee shall bee a ‖ wilde man: his hand shall be against euery man, and euery mans hand against him, * & hee shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for shee said, ‡ Haue I not also here looked after him that seeth me?

14 *Wherefore the well was called ‖ Beer-lahai-roi, loe, it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore and six yeere old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promes. 8 The land of Canaā is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham & his house are circumcised.

WHen Abram was ninetie yeere olde & nine, the Lord appeared to Abram, & said vnto him, I am God ‖all sufficient. * walke before me, and be thou ‖ vpright.

2 And I will make my couenant betweene mee and thee, and I will multiply thee exceedingly.

3 Then Abraham fell on his face, & God talked with him, saying,

4 Beholde, I make my couenant with thee, and thou shalt be a [a] father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be [b] Abraham: * for a father of many nations haue I made thee.

6 And I will make thee exceeding fruitfull, & will make nations of thee: yea, kings shall proceede of thee.

7 Moreouer, I will establish my couenant betweene me and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee and to thy seede after thee.

8 And I will giue thee & thy seede after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God sayd vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seed after thee in their generations.

10 [c] This is my couenant, which ye shall keepe betweene me and you, and thy seed after thee, * Let euery man childe among you be circumcised:

11 That is, ye shall circumcise the [d] foreskin of your flesh, and it shall bee a * signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shalbe circumcised in your generations, as well hee that is borne in thine house, as hee that is bought with money of any stranger, which is not of thy seede.

13 Hee that is borne in thine house, and hee that is bought with thy money, must needes be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised [e] man childe, in whose flesh the foreskinne is not circumcised, euen that person shall be cut off from his people, because hee hath broken my couenant.

15 ¶ Afterward God sayde vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah shalbe her name.

16 And I will blesse her, & will also giue thee a sonne of her, yea, I will blesse her, and she shalbe the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and sayd in his heart, Shall a childe be borne vnto him, that is an hundred yeere olde? And shall Sarah that is ninetie yeere olde beare?

18 And Abraham sayde vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, * Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Izhak: and I will establish my couenant with him for an [g] euerlasting couenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him ‡ exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and

---

Or, prouoketh me.

Ebr. be builded by her.

[c] This punishment declareth what they gaine that attempt any thing against the word of God.

‡ *Ebr. Mine iniurye vpon thee.*

‖ *Or, power.*

[d] Which was Christ, as appeareth vers. 13 & chap. 18.17.

[e] God reiecteth none estate of people in their miserie, but sendeth them comfort.

‖ *Or, fierce & ennollizer, as a wilde asse.*

Chap. 25.18.

f That is, the Ishmaelites shall be a peculiar people by themselues, and not a portion of another people.

g Sherebuketh her owne dulnesse, and knowledgeth Gods graces, who was present with her euery where.

Chap. 24.62.

‖ *Or, the well of the liuing and seeing me.*

‖ *Or, Almighty. Chap. 5.22.*

‖ *Or, without hypocrisie.*

a Not onely according to the flesh, but of a farre greater multitude by faith. *Rom. 4.17.*

b The changing of his name is a seale to confirme Gods promes vnto him. *Rom. 4.17.*

Chap. 13.2.

c Circumcision is called ỹ couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments. *Acts 7.8.*

d That priuie part is circumcised, to shew that all that is begotten of man is corrupt, & must be mortified. *Rom. 4.11.*

e Albeit women were not circumcised, yet were they partakers of Gods promise for vnder the mankind all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promise.

‖ *Or, dame, or princesse.*

f Which proceeded of a sudden ioy, and not of infidelitie. *Chap. 18.10, and 21.2.*

g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

‡ *Ebr. greatly, greatly. Chap. 21.2.*

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and h he circumcised the foreskin of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was ninetie yeere olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Isaak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham: 23 Abraham prayeth for them.

Hebr. 13.2. ‖Or, oke grone.

AGaine the Lord * appeared vnto him in the ‖ plaine of Mamre, as hee sate in his tent doore about the heate of the day.

2 And he lift vp his eyes, and looked: and loe, three a men stoode by him, and when hee saw them, he ran to meete them from the tent doore, and bowed himselfe to the ground.

3 And hee saide, b Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, bee brought, and c wash your feete, and rest your selues vnder the tree.

5 And I wil bring you a morsel of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are yee d come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three ‡ measures of fine meale: knede it, and make cakes vpon the hearth.

7 And Abraham ranne to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter and milke, and the calfe which hee had prepared, and set before them, and stood himselfe by them vnder the tree, and e they did eate.

9 ¶ Then they saide to him, Where is Sarah thy wife? And hee answered, Behold, she is in the tent.

10 And he said, * I will certainely come againe vnto thee according to the time f of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women)

12 Therefore Sarah g laughed within her selfe, saying, After I am waxed olde, * and my lord also, shall I haue lust?

13 And the Lorde sayde vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am olde?

14 (Shall any thing bee ‖ * hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraide. And hee sayd, ‡ It is not so: for thou laughedst.

16 ¶ Afterward the men did rise vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lord sayde, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shalbe in deede a great and a mightie nation, and * all the nations of the earth shall be blessed in him?

19 For I knowe him i that hee wil commaund his sonnes and his houlholde after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord sayd, Because the cry of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous,

21 I will k goe downe now, and see whether they haue done altogether according to that I cry, which is come vnto me: and if not, that I may know.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy ‖ not spare the place for the fifty righteous that are therein?

25 Bee it farre from thee from doing this thing: to slay the righteous with the wicked: and that the righteous should bee euen as the wicked, bee it farre from thee. shall not the Iudge of all the world ‡ doe right?

26 And the Lorde answered, If I shall finde in Sodom m fifty righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayde, Beholde now, I haue begun to speake vnto my Lord, and I am n but dust and ashes.

28 If there shall lacke fiue of fifty righteous, wilt thou destroy all the citie for fiue? And hee said, If I finde there fiue and fourtie, I will not destroy it.

29 And hee yet spake to him againe, and sayd, What if there shall bee found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie bee found there? Then hee said, I will not doe it, if I finde thirtie there.

31 Moreouer hee sayde, Beholde, now I haue begun to speake vnto my Lord, What if twentie bee found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this o once, What if tenne be found there? And hee answered, I will not destroy it for tens sake.

33 And

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men.
c For men vsed because of the great heate to go bare footed in those partes.
d As sent of God, that I should doe my duety to you.
‡ *Ebr. Seim.*
e For as God gaue them bodies for a time, so gaue he them the faculties thereof to walke, & to eate and drinke, and such like.
Chap. 17.19, 21. & 21.2. rom. 9.9.
f That is, about this time, when she shalbe aliue, or when the childe shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promes of God.
1. Peter 3.6.

‖ Or, hid. Zech. 8.6.

‡ Ebr. No. h Iehouah the Ebrew worde, which we call Lord, sheweth that this Angel was Christ: for this word is onely applied to God.
Chap. 12.3. and 22.18.
i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.
k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduice.
l For our sinnes cry for vengeance though none accuse vs.
‡ *Ebr. doe iudgement.*
m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt, that not only fiftie, but ten righteous men could not bee found there: and also that the wicked are spared for the righteous sake.
n Hereby wee learne, that the neerer we approch vnto God, the more doeth our miserable state appeare, and the more are we humbled.
o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more will hee graunt the prayers of the godly for the afflicted Church?

33 ¶ And the Lord went his way when hee had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthy lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the euening there came two a Angelles to Sodom: and Lot sate at the gate of Sodom, and Lot sawe them, and rose vp to meete them, and hee bowed himselfe with his face to the ground:

2 And hee said, See my Lords, I pray you turne in now into your seruants house, and tary all night, and * wash your feete, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but wee will abide in the streete all night.

3 Then he b pressed vpon them earnestly, and they turned in to him, and came to his house, and hee made them a feast, c did bake vnleauened bread, and they did eate.

4 But before they went to bed, the men of the city euen the men of Sodom compassed the house round about, from the yong euen to the old, d all the people from all quarters.

5 Who crying vnto Lot, saide to him, Where are the men, which came to thee this night? bring them out vnto vs that we may knowe them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two e daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: only vnto these men doe nothing: f for therefore are they come vnder the shadow of my roofe.

9 Then they sayde, Away hence. and they sayd, Hee is come alone as a stranger, and shall hee iudge and rule? wee will now deale worse with thee then with them. So they preassed loze vpon Lot * himselfe, and came to breake the doore.

10 But the men put foorth their hand and pulled Lot into the house to them and shut the doore.

11 * Then they smote the men that were at the doore of the house with blindnesse both small and great, so that they were weary in ‡ seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For wee g will destroy this place, because the * cry of them is great before the Lord, & the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law which ‖ maried his daughters, and sayde, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in law as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters ‡ which are here, lest thou be destroied in the punishment of the citie.

16 And as hee h prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being merciful vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, the Angell sayde, Escape for thy life: i looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto mee in sauing my life: and I cannot escape in the mountaine, lest some euill take mee, and I die.

20 See now this citie here by to flee vnto, which is a litle one: Oh let mee escape thither: is it not a k litle one, and my soule shall liue?

21 Then he saide vnto him, Behelde, I haue receiued ‡ thy request also concerning this thing, that I will not ouerthrow this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do l nothing til thou be come thither. Therefore the name of the citie was called m Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lorde * rained vpon Sodom and vpon Gomorrah brimstone, and fire from the Lord out of heauen,

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a * pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where hee had stood before the Lord,

28 And looking toward Sodom and Gomorrah, & toward all the land of the plaine, behold, he saw the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the midst of the destruction, when hee ouerthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for hee o feared to tary in Zoar, and dwelt in a caue, he and his two daughters.

31 And the elder saide vnto the yonger, Our father is olde, and there is not a man in the p earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father q drinke wine, and lie with him, that wee may preserue seede of our father.

33 So they made their father drinke wine that night, and the elder went & lay with her father: but hee perceiued not, neither when she lay downe, neither when she rose vp.

34 And on ‡ morow the elder said to the yonger,

a Wherein we see Gods prouident care in preseruing his: albeit he receiueth not himselfe to all alike: for Lot had but two Angels, and Abraham three. *Chap.* 18.4.

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come ‡ they would reueile themselues.

d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniurie. 2. *Pet.* 2.7.

Wisd. 19.16.

‡ *Ebr. finding.*

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. *Chap.* 18.20.

‖ *Or, should marry.*

‡ *Ebr, which are found.*

h The mercie o God striueth to ouercome mans slouthfulnesse in following Gods calling. *Wisd.* 10.6.

i He willed him to flee frō Gods iudgements, and not to be sory to depart from that rich countrey and full of vaine pleasures,

k Though it be litle, yet it is great ynough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.

‡ *Ebr. thy face.*

l Because Gods commandement was to destroy the citie and to saue Lot.

m Which before was called Bela, Chap. 14.2. *Deut.* 29.23. *isa.* 13.19. *Iere.* 50. 40. *Zech.* 14.5. *Apoc.* 11.8. *amos* 4.11. *luke* 17.29. *iude* 7.

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the countrey which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that abominable act.

* Ebr. keepe aliue.

younger. Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may * preserue seede of our father.

35 So they made their father drinke wine that night also, and the younger arose, and lay with him, but he perceiued not, when he lay downe, nether when he rose vp.

36 Thus were [e] both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and shee called his name Moab: the same is the father of the Moabites vnto this day.

38 And the yonger bare a sonne also, & he called his name [f] Ben-ammi: the same is the father of the Ammonites vnto this day.

e That is, sonne of my people, signifying, that they rather reioyced in their sinne, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the king. 9 And the King, Abraham. 11 Sarah is restored with great giftes. 17 Abraham prayeth, and the King and his are healed.

AFterwarde Abraham departed thence toward the South country, and dwelled betweene Cadesh and [a] Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, [b] She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, and said to him, Behold, [c] thou art but dead, because of the woman which thou hast take: for she is a mans wife.

4 (Not withstanding Abimelech had not yet come neere her) And he said, Lorde, wilt thou slay euen [d] the righteous nation?

5 Sayde not her vnto mee, She is my sister? yea and she her selfe said, He is my brother: with an vpright [e] minde, and [f] innocent hands haue I done this.

6 And God saide vnto him by a dreame, I knowe that thou didst this euen with an vpright minde, and I [g] kept thee also that thou shouldest not sinne against mee: therefore suffered I thee not to touch her.

7 Nowe then deliuer the man his wife againe: for he is a [h] Prophet, & he shal pray for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou & all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things ‡ vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and sayde vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee and on my [k] kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abrahamanswered, Because I thought thus, Surely the [l] feare of God is not in this place, and they will slay mee for my wines sake.

a Which was toward Egypt.

b Abraham had nowtwise fallē in to this fault: such is mans frailtie.

c So greatly God detesteth the breach of mariage.

d The infidels confessed ỹ God would not punish but for iust occasion: therefore whensoeuer he punisheth, the occasion is iust.

e As one falling by ignorance, & not doing euil of purpose.

f Not thinking to do any man harme.

g God by his holy spirit rereineth them ỹ offend by ignorance, ỹ they fal not into greater incōuenience.

h That is, one to whom God reueileth himselfe familiarly.

i For ỹ prayer of the godly is of force towards God.

‡ Eb. in their eares.

k The wickednes of the king bringeth Gods wrath vpon the whole Realme.

l Hee sheweth that no honestie can be hoped for, where the feare of God is not.

12 Yet in very deed she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Nowe when God caused mee to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt shew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land is ‖ before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he sayd, Beholde, I haue giuen thy brother a thousand peeces of siluer: beholde, hee is the [n] vaile of thine eyes to all that are with thee, and to all others: and she was [o] thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: and they bare children.

18 For the Lorde [p] had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The angel comforteth Hagar. 22 The covenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the LORD visited Sarah, as he had said, and did vnto her * according as he had promised.

2 For [a] Sarah conceiued, and bare Abraham a sonne in his [b] olde age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundred yere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: all that heare will reioice with me.

7 Againe shee said, [b] Who would haue sayd to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the child grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) [c] mocking.

10 Wherefore shee sayd vnto Abraham, * Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God sayd vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be [d] called.

13 As for the sonne of the bondwoman, I will make him [e] a nation also, because he is thy seede.

m By sister, he meaneth his cousin germane, and by daughter, Abrahams neece, Chap. 11. 29. for so the Ebrewes vse these wordes.

* Chap. 12. 13.

‖ Or, as thy commandement.

n Such an head, as with whome thou mayest be preserued from all dangers.

o God caused this heathen king to reproue her, because she dissembled, seeing that God had giuen her an husband, as her vaile and defence.

p Had taken away from thē the gift of coceiuing.

* Chap. 17. 19. and 18. 10. Mat. 1. 2. act. 7. 8. galat. 4. 23. heb. 11. 11.

a Therefore the miracle was greater.

* Chap. 17. 12.

b She accuseth her selfe of ingratitude that she did not beleeue the Angell.

c He derided Gods promise made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.

* Galat. 4. 30.

d The promised seede shall be counted from Izhak, and not from Ishmael, Rom. 9. 7. Heb. 11. 18.

e The Ishmelites shall come of him.

14 So

14 So Abraham arose vp earely in the morning, and tooke bread, and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder and the childe also, and e sent her away: who departing, wandred in the wildernesse of Beer-sheba.

15 And when the water of the bottle was spent, she cast the child vnder a certaine tree.

16 Then she went & sate her ouer against him afarre off about a bowe shoote: for shee sayde, I will not see the death of the childe, and she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God f heard the voice of the child, and the Angel of God called to Hagar from heauen, and said vnto her, What ayleth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the child, and hold him in thine hande: for I will make of him a great people.

19 And God h opened her eyes, and shee saw a wel of water, so she went and filled the bottle with water, and gaue the boy drinke.

20 So God was i with the child, and he grew and dwelt in the wildernes, and was an archer.

21 And hee dwelt in the wildernesse of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto mee here by God, that thou wilt not ‡ hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will k sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech sayde, l I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, and beeues, & gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambs of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambs, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambs, that it may be a witnesse vnto me, that I haue digged this well.

31 Wherefore the place is called ‖ Beer-sheba, because there they both sware.

32 Thus made they a m couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a grone in Beer-sheba, and n called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1. 2 *The faith of Abraham is proued in offering his sonne Izhak.* 8 *Izhak is a figure of Christ.* 20 *The generation of Nahor Abrahams brother, of whom commeth Rebekah.*

AND after these things God did * proone Abraham, & sayd vnto him, Abraham. Who answered, ‡ Here am I.

2 And he sayd, Take nowe thine onely sonne Izhak, whom thou louest, & get thee vnto the land of a Moriah, and b offer him there for a burnt offering vpon one of the mountaines, which I will shewe thee.

3 Then Abraham rose vp earely in the morning, and sadled his asse, & tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offering, and rose vp and went to the place, which God had tolde him.

4 ¶ Then the third day, Abraham lift vp his eyes, and saw the place afarre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the childe will goe yonder and worship, and c come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laide it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will d prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and e bound Izhak his sonne * and layd him on the altar vpon the wood.

10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I f know that thou fearest God, seeing for my sake ‖ thou hast not spared ‡ thine onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde him caught by the homes in a bush. Then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ‖ Jehonah-iireh, as it is sayde this day, In the mount will the Lord g be seene.

15 ¶ And the Angell of the Lord cryed vnto Abraham from heauen the second time,

16 And said, *By h my self haue I sworne, (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sande which is vpon the Sea shore, and thy seede shall possesse the ‖ gate of his enemies.

18 *And

---

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promise sake made to Abraham, and not because the childe had discretion and iudgement to pray.

h Except God open our eyes, we can neither see, nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper.

‖ *Or, shot in the bowe, and was an hunter.*

‡ *Ebr. deale falsly with me, or lye.*

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the trueth, and to assure others of our sincerite.

l Wicked seruants doe many euils vnknowen to their masters.

‖ *Or, well of the othe, or of seuen, meaning lambs.*

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

n That is, hee worshipped God in all points of pure religion,

Hebr. 11.17.

‡ *Ebr. Loe, I.*

a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.

b Herein stood the chiefest point of his tentation, seeing he was commanded to offer vp him in whom God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promise, though he should sacrifice his sone.

d The onely way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commaundement, whereunto hee shewed himselfe obedient.

Iames 2.21. 1.mac.2.52.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ *Or, and hast not withholden thine only sonne from me.*

‡ *Ebr. thy sonne, thine onely sonne.*

‖ *Or, the Lord will see, or, prouide.*

g The name is changed, to shew that God doeth both see and prouide secretly for his, and also euidently is seene and felt in time conuenient.

Psa. 105. 9. eccles. 44.21. luke 1.73. hebr. 6.13.

h Signifying, that there is no greater then he.

‖ *Or, holdes.*

Chap. 12.3. *and* 18.18. *ecclus.* 44.22. *actes* 3.25. *galat.* 3.8.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Beholde Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram,

22 And Chesed, and Hazo, & Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his ¡ concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

‖ *Or, of the Syrians.*

¡ Concubine is oftentimes taken in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field, to bury her, of the Hittites. 13 The equity of Abrahā. 19 Sarah is buried in Machpelah.

VVHen Sarah was an hundred twentie and seuen yeere olde (‡ so long liued she)

‡ *Ebr. the yeres of the life of Sarah.*

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. and Abraham came to mourne for Sarah and to wreye for her.

3 ¶ Then Abraham ª rose vp from the sight of his corps, and talked with the ‡ Hittites, saying,

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

4 I am a stranger and a forreiner among you, giue mee a possession of buriall with you, that I may burye my dead out of my sight.

‡ *Ebr. sonnes of Heth.*

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince ᵇ of God among vs: in the cheefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

b That is, godly, or excellent: for the Hebrewes so speake of all things that are notable, because all excellencie commeth of God.

7 Then Abraham stoode vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be your minde, that I shall burye my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue ‖ of Machpelah which hee hath in the ende of his field: that he would giue it me for as much ‡ money as it is worth, for a possession to burie in among vs.

‡ *Eb. in your soule.* ‖ *Or, double caue, because one was within another.* ‡ *Eb. in full siluer.*

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that ᶜ went in at the gates of his citie, saying,

c Meaning all the citizens and inhabitants.

11 No, my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to burie thy dead.

12 Then Abraham ᵈ bowed himselfe before the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will burye my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundred ᵉ shekels of siluer: what is that betweene me and thee? burie therefore thy dead.

e The common shekel is about 20. pence, so that 400. shekels mount to 33. pound sixe shillings and eight pence, after fiue shilling sterling the ounce.

16 So Abraham hearkened vnto Ephron, & Abraham weyed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundred siluer shekels of current money among merchants.

17 ¶ So the fielde of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the fielde, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ‖ went in at the gates of his citie.

‖ *Or, citizens.*

19 And after this, Abraham buryed Sarah his wife in the caue of the fielde of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field and the caue that is therein, was made sure vnto Abraham for a possession of buriall ᶠ by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Ishak in his owne kinred. 12 The seruant prayeth to God. 33 His fidelitie toward his master. 50 The friendes of Rebekah commit the matter to God. 58 They aske her consent, and shee agreeth, 67 And is married to Ishak.

NOw Abraham was olde, and ‡ stricken in yeeres, and the Lord had blessed Abraham in all things.

‡ *Ebr. come into dayes. Chap.* 47.29.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, * ª Put now thine hand vnder my thigh,

a Which ceremonie declared the seruants obedience towards his master, & the masters power ouer the seruant.

3 And I will make thee ᵇ sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

b This sheweth that an othe may be required in a lawfull cause.

4 But thou shalt goe vnto my ᶜ countrey, and to my kinred, and take a wife vnto my sonne Isaak.

c He would not that his sonne should marry out of the godly familie: for the inconueniences that come by marrying with the vngodly are set foorth in sundry places of the Scriptures.

5 And the seruant said to him, What if the woman will not come with me to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne ᵈ thither againe.

d Lest he should lose the inheritance promised. *Chap.* 12.7. *and* 13.15. *and* 15.18. *and* 26.4.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, & that spake vnto me, and that sware vnto me, saying, * Vnto thy seede will I giue this land, he shall send his Angell before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuertheles if the woman will not follow thee, then shalt thou be ‡ discharged of this mine othe: only bring not my sonne thither againe.

‡ *Ebr. innocent.*

9 Then the seruant put his hand vnder the thigh of Abraham his master, & sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand:) and so he arose, and went to ‖ Aram Naharaim, vnto the c citie of Nahor.

11 And he made his camels to rest downe without the citie by a well of water, at euentide about the time that the women come out to drawe water.

12 And he said, O f Lord God of my master Abraham, I beseech thee, ‖ sende mee good speede this day, and shew mercy vnto my master Abraham.

13 Loe, I stand by the well of water, whiles the mens daughters of this citie come out to drawe water.

14 g Graunt therefore that the maide, to whom I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may be she that thou hast ordeined for thy seruant Isaak: & thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now per he had left speaking, behold, h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgin and vnknowen of man) and she i went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And shee said, Drinke ‡ sir: and shee hasted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, she said, I will drawe water for thy camels also, vntill they ‡ haue drunken enough.

20 And she powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and held his peace, to knowe whether the Lorde had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ k abillement of l halfe a shekell weight, and two bracelets for her handes, of tenne shekels weight of gold:

23 And he said, Whose daughter art thou? tell me, I pray thee, Is there roome in thy fathers house for vs to lodge in?

24 Then shee said to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreouer she saide vnto him, Wee haue litter also and prouender enough, and roome to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawen his mercie m and his truth from my master: for when I was in the way, the Lord brought mee to my masters brethens house.

28 And the maid ran and told them of her mothers house according to these wordes.

29 ¶ Now Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when hee had seene the earings, and the bracelets in his sisters handes, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto mee, then he went to the man, and lo, n hee stood by the camels at the well.

31 And hee said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roome for the camels?

32 ¶ Then the man came into the house, and o he vnsadled the p camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feet that were with him.

33 Afterwarde the meate was set before him: but he said, I will not eat, vntil I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahas seruant,

35 And the Lord hath q blessed my master wonderfully, that hee is become great: for hee hath giuen him sheepe, and beeues, and siluer, and gold, and men seruants, and maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was old, & vnto him hath he giuen al that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the r Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my s fathers house, and to my kinred, and take a wife vnto my sonne.

39 Then I saide vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whome I walke, will send his Angell with thee, and prosper thy iourney, & thou shalt take a wife for my sonne of my kinred, and my fathers house.

41 Then shalt thou bee discharged of t mine othe, when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine othe.

42 So I came this day to the well, and said, O Lord, the God of my master Abraham, if thou nowe prosper my ‖ iourney which I goe,

43 Behold, * I stand by the well of water: when a virgin commeth forth to draw water, and I say to her, Giue me, I pray thee, a litle water of thy pitcher to drinke,

44 And shee say to me, Drinke thou, and I will also draw for thy camels, let her bee the wife, which the Lord hath ‖ prepared for my masters sonne.

45 And before I had made an ende of speaking in my u heart, beholde, Rebekah came forth, and her pitcher on her shoulder, and she went downe to the well, and drewe water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made haste, and tooke downe her

‖ *Or, Mesopotamia, or, Syria, of the two floods: to wit, of Tygris and Euphrates.*

c That is, to Charran.

† *Ebr. to bowe their knees.*

f He groundeth his prayer vpon Gods promise made to his master.

‖ *Or, cause me to meete.*

g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glory of his Name and according to his worde.

i Here is declared that God euer heareth the prayers of his, and graunteth their requests.

‡ *Ebr. my Lord.*

& *Ebr. haue made an ende of drinking.*

‖ *Or, earing.*

k God permitted many things both in apparell and other things, which are now forbid: especially when they appertaine not to our mortification.

l The golden shekel is here meant and not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath deale mercifully with his master in keeping promise.

n For he wayted on Gods hand, who had nowe heard his prayer.

o To wit, Laban,

p The gentle intertainment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

r To blesse, signifieth here to enrich, or encrease with substance, as the text in the same verse declareth.

f The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

t Meaning, among his kinsfolke, as vers. 40.

u Which by mine authoritie I caused thee to make.

‖ *Or, way, Verse 13.*

‖ *Or, shewed.*

x Signifying, that this prayer was not spoken by the mouth, but only meditate in his heart.

her pitcher from her shoulder, and sayde, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayd, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the a-billement vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worshipped the Lord, and blessed the Lorde God of my master Abraham, which had brought me the z right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale z mercifully and truely with my master, tell me: and if not, tell mee that I may turne me to the z right hand or to the left.

50 Then answered Laban and Bethuel, and sayd, b This thing is proceeded of the Lorde: wee cannot therefore say vnto thee, neither euill nor good.

51 Beholde, Rebekah is ‖ before thee, take her and goe, that shee may be thy masters sonnes wife, euen as the Lord hath ‖ sayd.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke foorth iewels of siluer, and iewels of golde, and rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke, both hee, and the men that were with him, and tarried all night. and when they rose vp in the morning, he said, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the mayd abide with vs, at the least ‡ ten dayes: then shall she go.

56 But he sayd vnto them, Hinder not me not, seeing the Lord hath prospered my iourney: send me away, that I may go to my master.

57 Then they said, We will call the mayd, and aske c her ‡ consent.

58 And they called Rebekah, and sayde vnto her, Wilt thou goe with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, & her mayds, & rode vpon the camels, & followed the man. and the seruant tooke Rebekah, & departed.

62 Nowe Izhak came from the way of *Beer-lahai-roi, (for he dwelt in the South countrie)

63 And Izhak went out to c pray in the field toward the euening: who lift vp his eies, and looked, & beholde, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the field to meet vs? and the seruant had sayd, It is my master) So she tooke e a vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterwarde Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was ‖ comforted after his mothers death.

y He sheweth what is our duetie, when we haue receiued any benefit of the Lord.

‡ *Ebr. in the way of truth.*

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may prouide els where.

b So soone as they perceiue that it is Gods ordinance, they yeeld.

‖ *Or, as thy commandement.*

‖ *Or, ordained.*

Verse 56. & 59.

‡ *Ebr. dayes, or tenne.*

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.

‡ *Ebr. her mouth.*

d That is, let it be victorious ouer his enemies, which blessing is fully accomplished in Christ. *Chap. 16. 14. and 25. 11.*

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof,

f The custome was, that ‡ spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.

‖ *Or, had left mourning for his mother.*

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

NOw Abrahã had taken a him another wife called Keturah,

2 Which bare him Zimran, and Jokshan, and ‖ Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, & Eldaah. all these were the sonnes of Keturah.

5 ¶ And Abrahã gaue ‡ all his goods to Izhak,

6 But vnto the b sonnes of the c concubines, which Abrahã had, Abrahã d gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which hee lined, an hundreth seuentie and fiue yeere.

8 Then Abrahã yeelded the spirit, and died in a good age, an olde man, & of great yeres, and was e gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zoar the Hittite, before Mamre,

10 Which * field Abrahã bought of the Hittites, where Abrahã was buried with Sarah his wife.

11 ¶ And after the death of Abrahã God blessed Izhak his sonne. * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian, Sarahs handmayd, bare vnto Abrahã.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the ‡ eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, & Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie & seuen yeere, and he yeelded the spirit. and died, and was gathered vnto his f people)

a Whiles Sarah was yet aliue.

1. *Chro.* 1. 32.

‡ *Ebr. all that he had.*

b For by the vertue of Gods word he had not onely Izhak, but begat many moe.

c Reade Chap. 22. 24.

d To auoyd the dissension that els might haue come because of the heritage.

e Hereby the auncients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetuall paine. *Chap. 23. 16. Chap. 16. 14. and 24. 62. 1. Chron. 1. 29.*

‡ *Ebr. first borne.*

f Which dwelt among the Arabians, and were separate from the blessed seed.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Ashur. Ishmael ‖ dwelt e in the presence of all his brethren.

‖Or, his lot fell.
e He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16.22.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fortie yere old, when hee tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, and sister to Laban the Aramite.

‖Or, Syrian of Mesopotamia.

21 And Izhak prayed vnto the Lord for his wife, because shee was barren: and the Lorde was intreated of him, and Rebekah his wife conceiued.

22 But the children ‖ strone together within her: therefore she sayde, Seeing it is so, why am I f thus? wherefore shee went i to aske the Lord.

‖Or, hurt one another.
f That is, with childe, seeing one shall destroy another.
i For that is the onely refuge in all our miseries. Rom. 9.12.

23 And the Lord said to her, Two nations are in thy wombe, & two maner of people shall be diuided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serue the ponger.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twinnes were in her wombe.

25 So hee that came out first was red, and hee was all ouer as a rough garment, and they called his name Esau.

Hosea 12.3. matth. 1, 2.

26 * And afterwarde came his brother out, and his hande held Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yere old when Rebekah bare them.

‡Ebr. a man of the field.

27 And the boyes grew, and Esau was a cunning hunter, & ‡ liued in the fields: but Iaakob was a plaine man, & dwelt in tents.

‖Or, simple and innocent.
‡Ebr. venison in his mouth.

28 And Izhak loued Esau, for ‡ venison was his meate, but Rebekah loued Iaakob.

29 Now Iaakob sodde pottage, and Esau came from the field and was weary.

30 Then Esau said to Iaakob, ‖ Let mee eate, I pray thee, of that pottage so red, for I am wearie. Therefore was his name called Edom.

‖Or, feed mee quickly.

31 And Iaakob said, Sell mee euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is then this k birthright to me?

k The reprobate esteeme not Gods benefites except they feele them presently, and therefore they prefer present pleasures. Heb. 12.16.

33 Iaakob then said, Sweare to mee euen now. And he sware to him, and * l solde his birthright vnto Iaakob.

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eat & drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 stoppe his welles, 16 and driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

AND there was a famine in the a lande besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

a In the land of Canaan.
b Gods prouidence alwayes watcheth to direct the wayes of his children.

2 For the Lord appeared vnto him, and said, b Go not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will bleese thee: for to thee, and to thy seed will I giue all these * countreyes: & I will performe the othe which I sware vnto Abraham thy father.

Chap. 13.15. and 15.18.

4 Also I will cause thy seed to multiplie as the starres of heauen, and will giue vnto thy seed all these countreys: and in thy seed shall all the nations of the earth be * blessed,

Chap. 12.3. and 18.18. and 22.18. and 28.14.

5 Because that Abraham c obeyed my voyce and kept mine ‡ ordinance, my commandements, my statutes, and my Lawes.

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercy, so doeth the confirmation thereof proceed of the same fountaine.
‡Eb. my keeping.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for hee d feared to say, Shee is my wife, least, said he, the men of the place should kill mee, because of Rebekah: for she was beautifull to the eye.

d Whereby we see that feare and distrust is found in the most faithfull.

8 So after hee had bene there long time, Abimelech King of the Philistims looked out at a windowe, and loe, hee sawe Izhak e sporting with Rebekah his wife.

e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

9 Then Abimelech called Izhak, & said, Loe, shee is of a suretie thy wife, and why sayedst thou, She is my sister? To whome Izhak answered, Because I thought this, It may be that I shall die for her.

f In all ages men were perswaded that Gods vengeance should light vpon wedlockbreakers.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought f sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖ hundreth folde by estimation: and so the Lord blessed him.

‖Or, an hundreth measures.

13 And the man waxed mightie, & ‡ still increased, till he was exceeding great:

‡Ebr. hee went forth going and increasing.

14 For he had flocks of sheepe, & yeards of cattell, and a mightie houshold: therefore the Philistims had g enuie at him,

g The malicious enuy alwayes the graces of God in others.

15 Insomuch that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the h valley of Gerar, and dwelt there.

h The Ebrewe word signifieth a flood, or valley, where water at any time runneth.

18 And Izhak returning, digged the wels of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and founde there a well of ‖ liuing water.

‖Or, springing.

20 But the heardmen of Gerar did strine with Izhaks heardmen, saying, The water is ours: therefore called he the name of the well ‖ Esek, because they were at strife with him.

‖Or, contention, strife.

21 Afterward they digged another well, and strone for that also, and hee called the name

‖Or, barred.

name of it ‖ Shibah.

22 Then he removed thence, and digged another well, for the which they strove not: therefore called he the name of it ‖ Rehoboth, and saide, Because the Lorde hath now made vs roome, we shall increase vpon the earth.

‖Or, largeness, roome.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seede for my seruant Abrahams sake.

i God assureth Izhak against all feare by rehearsing the promes made to Abraham.

25 Then he built an altar there, and called vpon the name of the Lorde, and there spread his tent: where also Izhaks seruants digged a well.

k To signifie that he would serue none other God, but the God of his father Abraham.

26 ¶ Then came Abimelech to him from Gerar, & Ahuzzath one of his friends, and Phicol the captaine of his armie.

27 To whom Izhak saide, Wherefore come ye to me, seeing ye hate me, and haue put me away from you?

28 Who answered, We saw certainely that the Lord was with thee, & we thought thus, Let there be now an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

l The Hebrewes in swearing begin commonly with If, & vnderstand the rest: that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraide lest that come to them which they would doe to other.

29 ‖ If thou shalt doe vs no hurt, as we haue not touched thee, and as wee haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, doe this.

‖Or, the othe.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

‖Or, the well of the othe.

32 And that same day Izhaks seruants came and tolde him of a well, which they had digged, and saide vnto him, We haue found water.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

34 ¶ Now when Esau was fourty yere olde, he tooke to wife Judith the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite also.

35 And they *were ‖ a griefe of minde to Izhak, and to Rebekah.

*Chap. 27. 46. ‖Or, disobedient and rebellious.

CHAP. XXVII.

Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob and threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was old, and his eies were dimme, (so that he could not see) he called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, ‡ I am here.

‡Ebr. Loe, I.

2 Then he said, Behold, I am now old, and know not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, and get thee to the field, that thou mayest ‡ take me some venison.

‡Ebr. hunt.

4 Then make me sauory meate, such as I loue, and bring it me that I may eate, & that my *soule may blesse thee, before I die.

a The carnall affection, which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, & make me sauorie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I commaund thee.

9 b Go thee nowe to the flocke, & bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loueth.

b This subtiltie is blame worthy because shee should haue tarried till God had performed his promes.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob said to Rebekah his mother, Beholde, Esau my brother is rough, and I am smoothe.

12 My father may possibly feele me, and I shal seeme to him to be a ‖ mocker: so shal I bring a curse vpon me, and not a blessing.

‡Ebr. before his eyes. ‖Or, as though I would deceiue him.

13 But his mother said vnto him, Vpon me be thy curse, my sonne: onely heare my voyce, and go and bring me them.

‖Or, I will take the danger on me.

14 So he went and fet them and brought them to his mother: and his mother made pleasant meate, such as his father loued.

c The assurance of Gods decree made her bolde.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, & clothed Iaakob her ponger sonne.

16 And she couered his handes and the smoothe of his necke with the skins of the kids of the goates.

17 Afterward she put the pleasant meat and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, d I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

d Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lies, and the more because he abuseth Gods name thereunto.

20 Then Izhak said vnto his sonne, How hast thou founde it so quickly my sonne? Who saide, Because the Lorde thy God brought it to mine hand.

21 Againe saide Izhak vnto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and saide, The *voyce is Iaakobs voyce, but the handes are the handes of Esau.

*Or, is Iaakobs voyce, but the handes are the handes of Esau.

23 (For he knewe him not, because his handes were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe hee saide, Art thou that my sonne Esau? Who answered, ‡ Yea.

‡Ebr. I am.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

26 Afterward his father Izhak saide

vnto him, Come neere nowe, and kisse me, my sonne.

27 And hee came neere and kissed him. Then hee smelled the sauour of his garments, and blessed him, and saide, Beholde, the smell of my sonne is as the smell of a field, which the LORD hath blessed.

Hebr. 11, 20.

28 * God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bowe vnto thee: be lorde ouer thy brethren, and let thy mothers children honour thee. cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting,

31 And he also prepared sauourie meate and brought it to his father, & said vnto his father, Let my father arise, and eate of his sonnes venison, that thy soule may blesse me.

32 But his father Izhak said vnto him, Who art thou? And hee answered, I am thy sonne, euen thy first borne Esau.

33 Then Izhak was ‖ striken with a marueilous great feare, and saide, Who and where is he that hunted venison, and brought it me, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shalbe blessed.

34 When Esau heard the wordes of his father, he cried out with a great crie & bitter, out of measure, & said vnto his father, Blesse me, euen me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called g Iaakob? for he hath deceiued me these two times: he tooke my birthright, and loe, now hath he take my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and said vnto Esau, Beholde, I haue made him h thy lorde, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau said vnto his father, Hast thou but one blessing, my father? blesse me, euen me also, my father: and Esau lifted vp his voyce, and * wept.

39 Then Izhak his father answered, and said vnto him, Beholde, the fatnesse of the earth shall be thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And i by thy sword shalt thou liue, and shalt be thy brothers k seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the

wordes of Esau her elder sonne, and she sent and called Iaakob her ponger sonne, & said vnto him, Beholde, thy brother Esau is comforted against thee, meaning to kill thee:

43 Nowe therefore my sonne, heare my voice: arise, and flee thou to Haran to my brother Laban,

44 And tarry with him a while vntill thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne away from thee, and hee forget the thinge, which thou hast done to him: then will I send and take thee from thence: why should I be ‖ depriued of you both in one daye?

46 Also Rebekah said to Izhak, * I am wearie of my life, for the ‖ daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, m what availeth me to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

THen Izhak called Iaakob and a blessed him, and charged him, and saide vnto him, Take not a wife of the daughters of Canaan.

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God ‖ all sufficient blesse thee and make thee to increase, and multiply thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, euen to thee and to thy seede with thee, that thou mayest inherite the land (wherein thou art a b stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent foorth Iaakob, and he went to Padan Aram vnto Laban sone of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to set him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and tooke ‖ vnto the wiues, which he had, Mahalah the daughter of c Ishmael Abrahams sonne, the sister of Nabaioth, to bee his wife.

10 ¶ Nowe Iaakob departed from Beer-sheba, and went to Haran,

11 And hee came vnto a certaine place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and layed vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stoode a d ladder vpon the earth, and the top

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

‖ *Or, sufficiently.*

g In the Cha. 25 he was so called because he held his brother by the heele, as though hewould ouerthrowe him: and therefore he is here called an ouerthrower, or deceiuer.

h For Izhak did this as he was the minister and prophet of God.

‖ *Or, I am also (thy sonne.) Hebr.* 12, 17.

i Because thine enemies shalbe round about thee.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to liberty. *Obad,* 1. 10.

l Hypocrites onely abstaine from doing euill for feare of men.

m He hath good hope to recouer his birthright by killing thee.

n For the wicked sonne will kil the godly: and the plague of God will afterward light on the wicked sonne. *Chap.* 8. 35.

o Which were Esaus wiues.

p Hereby she perswaded Izhak to agree to Iaakobs departing.

a This second blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motion. *Hosh.* 12, 12. *Chap.* 24. 10.

‖ *Or, almightie.*

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

‖ *Or, beside his wiues.*

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euill.

d Christ is the ladder, whereby God & man are ioyned together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And beholde, the Lorde stood aboue it, and saide, I am the Lorde God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, e will I giue thee and thy seede.

14 And thy seed shal be as the dust of the earth, and thou shalt spread abroade * to the West, and to the East, & to the North, and to the South, and in thee and in thy seede shall all the * families of the earth bee blessed.

15 And loe, I am with thee, and will keepe thee whether soeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and said, Surely the Lorde is in this place, and I was not aware.

17 And he was f afraide, and saide, How fearefull is this place! this is none other but the house of God, & this is þ gate of heauen.

18 Then Iaakob rose vp early in the morning, and tooke the stone that hee had layde vnder his head, and g set it vp as * a pillar, and powred ople vpon the top of it.

19 And hee called the name of that place ‖Beth el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If h God will be with me, & will keepe mee in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and serueth seuen yeere for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeeres more for Rahel. 29 Leah conceiueth and beareth foure sonnes.

THen Iaakob a lift vp his feet and came vnto the ‡ East countrey.

2 And as he looked about, beholde, there was a well in the field, b and lo, three flocks of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flocks gathered, and they rolled the stone from the wels mouth, & watered the sheep, & put the stone againe vpon the wels mouth in his place.

4 And Iaakob said vnto them, Of * bre-thren, whence bee yee? And they answered, We are of Haran.

5 Then hee saide vnto them, Knowe ye Laban the sonne of Nahor? Who said, We know him.

6 Againe he saide vnto them, d Is he in good health? and they answered, Hee is in good health, and behold his daughter Rahel commeth with the sheepe.

7 Then he saide, Loe, itis yet hie day, neither is it time that the cattell should bee gathered together: water yee the sheepe and goe feede them.

8 But they saide, We may not vntill all the flockes be brought together, and till men rolle the stone from the welles mouth, that we may water the sheepe.

9 ¶ While hee talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, and rolled the stone from the welles mouth, & watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce, and wept.

12 (For Iaakob tolde Rahel, that hee was her fathers ‖brother, and that he was Rebekahs sonne) then shee ranne and tolde her father.

13 And when Laban hearde tell of Iaakob his sisters sonne, hee ran to meete him, and imbraced him, and kissed him, & brought him to his house: and hee tolde Laban * all these things.

14 To whom Laban said, Well, thou art my f bone and my flesh, and hee abode with him the space of a moneth.

15 ¶ For Laban saide vnto Iaakob, Though thou bee my brother, shouldest thou therfore serue me for nought? Tel me, what shalbe thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

17 And Leah was ‖tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and saide, I will serue thee seuen yeeres for Rahel thy ponger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I shoulde giue her to another: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, & they seemed vnto him but a g fewe dayes, because he loued her.

21 ¶ Then Iaakob saide to Laban, Giue me my wife that I may go in to her: for my ‡ terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But h when the euening was come, hee tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maid Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? Did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the i maner of this place, to giue the ponger before the elder.

27 Fulfil seuen peres for her, and we will also giue thee this for the service, which thou shalt serue mee yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so hee gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daugh-

Chap.35.1. and 48.3.

e He felt ‖ force of this promise onely by faith: for all his life time he was but a stranger in this land.

Deut.12.20. and 19.14. Chap 12.3. and 18.18. and 22.18. and 26.4.

f He was touched with a godly feare and reuerence.

g To be a remembrance only of the vision shewed vnto him.

Chap.31.13.

‖ *Or, house of God.*

h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiseth to be thankfull,

a That is, hee went foorth on his iourney.

‡ *Ebr. to the land of the children of the East.*

b Thus he was directed by the only prouidence of God, who brought him also to Labans house.

c It seemeth that in those daies the custome was to call euen strangers brethren.

d Or, Is he in peace? by the which word the Ebrewes signifie all prosperitie.

e That is, the cause why hee departed from his fathers house, and what he sawe in the way.

f That is, of my blood and kinred.

‖ *Or, bleare eyed.*

g Meaning, after that the yeeres were accomplished.

‡ *Ebr. my dayes are full.*

h The cause why Iaakob was deceiued, was, that in olde time the wife was couered with a vaile, when she was brought to her husband, in signe of chastitie & shamefastnesse.

i Hee esteemed more the profit that he had of Iaakobs service, then either his promise or the maner of the countrey, though hee alleaged custome for his excuse.

‡ *Ebr. opened her wombe.*

k This declareth that oft times they which were despised of men, are fauoured of God.

l Hereby appeareth, that she had recourse to God in her affliction.

m For children are a great cause of mutuall loue betweene man and wife.

‖ *Or, confesse, Matth. 1. 2.*

‡ *Ebr. stood from bearing.*

a It is onely God that maketh barren and fruitful, and therefore I am not in fault.

b I will receiue her children on my lap, as though they were mine owne.

‡ *Ebr. I shalbe builded.*

‡ *Ebr. wrestlings of God.*

c The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

d That is, God doth increase me with a multitude of children: for so Iaakob doth expound this name Gad, Chap. 49. 19.

ter Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres moe.

31 ¶ When the Lord saw that Leah was despised, he ‡ made her k fruitfull: but Rahel was barren.

32 And Leah conceiued ‡ bare a sonne, and she called his name Reuben: for she said, because the l Lorde hath looked vpon my tribulation, nowe therefore mine husband will m loue me.

33 And she conceiued againe, and bare a sonne, and said, Because the Lorde hearde that I was hated, he hath therefore giuen mee this sonne also, and she called his name Simeon.

34 And she conceiued againe, and bare a sonne, and said, Now at this time will my husbande keepe mee companie, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she conceiued againe and bare a sonne, saying, Nowe will I ‖ praise the Lord: * therefore she called his name Iudah, and ‡ left bearing.

CHAP. XXX.

4.9 Rahel and Leah being both barren giue their maides vnto their husband, and they beare him children. 15 Leah giueth Mandrakes to Rahel that Iaakob might lie with her. 27 Laban is inriched for Iaakobs sake. 43 Iaakob is made very rich.

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue mee children, or els I die.

2 Then Iaakobs anger was kindled against Rahel, and he said, Am I in a Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she said, Beholde my maide Bilhah, goe in to her, and she shall beare vpon my b knees, and ‡ I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued, and bare Iaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also hearde my voyce, and hath giuen me a sonne: therefore called she his name Dan.

7 And Bilhah Rahels maide conceiued againe, and bare Iaakob the second sonne.

8 Then Rahel said, With ‡ c excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name Naphtali.

9 And when Leah saw that she had left bearing, she tooke Zilpah her maide, and gaue her Iaakob to wife.

10 And Zilpah Leahs maide bare Iaakob a sonne.

11 Then saide Leah, d A company commeth: and she called his name Gad.

12 Againe Zilpah Leahs maide bare Iaakob another sonne.

13 Then said Leah, Ah, blessed am I, for the daughters will bielse me, and she called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harueſt & found ᵉ mandrakes in the fielde & brought them vnto his mother Leah. Then saide Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husbande, except thou take my sonnes mandrakes also? Then saide Rahel, Therefore her shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, & Leah went out to meet him, & saide, Come in to me, for I haue ‡ bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and she conceiued, and bare vnto Iaakob the fift sonne.

18 Then saide Leah, God hath giuen me my reward, because I gaue my ᶠ maide to my husband, and she called his name Issachar.

19 After, Leah conceiued againe, & bare Iaakob the sixt sonne.

20 Then Leah sayde, God hath indued me with a good dowrie: now will mine husband dwell with me, because I haue borne him sixe sonnes: and shee called his name Zebulun.

21 After that, shee bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and ‖ opened her wombe.

23 So she conceiued & bare a sonne, and said, God hath taken away my g rebuke.

24 And she called his name Ioseph, saying, The Lorde will giue mee yet another sonne.

25 ¶ And assoon as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may goe vnto my place and to my countrey.

26 Giue me my wiues and my children, for whome I haue serued thee, and let mee goe: for thou knowest what seruice I haue done thee.

27 To whome Laban answered, If I haue nowe found fauour in thy sight, tarie: I haue ‖ perceiued that the Lorde hath blessed me for thy sake.

28 Also he saide, Appoynt vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruice I haue done thee, & in what taking thy cattell hath bene ‖ vnder me.

30 For the litle, that thou hadst before I came, is increased into a multitude: and the Lorde hath blessed thee ‡ by my comming: but now when shal h I trauel for mine own house also?

31 Then he said, What shal I giue thee? And Iaakob answered, Thou shalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feed, and keepe thy sheepe.

32 I will passe thorow al thy flocks this day, and ‖ separate from them all the sheepe with litle spottes and great spots, and all ‖ black lambs among the sheep, & the great spotted, and litle spotted among the goates: and it shalbe my wages.

33 So shal my ⁱ righteousnes answere for me

ᵉ Which is a kinde of herbe whose roote hath a certaine likenesse of the figure of a man.

‡ *Ebr. buying, I haue bought.*

ᶠ In stead of acknowledging her faule, she boasteth as if God had rewarded her therefore.

‖ *Or, made her fruitfull.*

g Because fruitfulnesse came of Gods blessing, who saide, Increase and multiplie: barrennesse was counted aa curse.

‖ *Or, tried by experience.*

‖ *Or, with me.*

‡ *Ebr. at my foot.*

h The order of nature requireth that euery one prouide for his owne familie.

‖ *Or, separate thou.*

‖ *Or, red.*

i That which shall hereafter be thus spotted.

k God shall testifie for my righteous dealing by rewarding my labours,

me hereafter, when it shall come for my reward before thy face, & euery one that hath not little or great spots among the goates, and blacke among the sheepe, that same shalbe ‖ theft with me.

‖ Or, counted these.

34 Then Laban said, Doe so, would God it might be according to thy saying.

‖ Or, Laban.

35 Therefore ‖ he tooke out the same day the hee goats, that were partly coloured and with great spots, and all the she goates with little and great spots, and all that had white in them, & all the ‖ blacke among the sheepe, and put them in the keeping of his sonnes.

‖ Or, redde, or, browne.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

‖ Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the next chapter, verse 9. and 11.

37 ¶ Then Iaakob [1] tooke rods of greene popular, & of hasell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then hee put the rods, which he had pilled, in the gutters & watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)

39 And the sheepe ‖ were in heate before the rods, and afterward brought foorth pong of partie colour, and with small and great spots.

‖ Or, conceiued.

40 And Iaakob pared these lambs, and turned the faces of the flocke towards these lambs partie coloured, & all maner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselues: and put them not with Labans flocke.

41 And in euery ramming time of the [m] stronger sheepe, Iaakob laid the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

m As they which tooke the ramme about Septēber, & brought forth about March: so the feebler in March, & lambd in September.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maide seruants, and men seruants, and camels and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 13.24 The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOwe he heard the [a] wordes of Labans sonnes, saying, Iaakob hath taken awap all that was our fathers, and of our fathers goods hath he gotten all this honour.

a The children vttered in words that which the father dissembled in heart, for the couetous think that whatsoeuer they cannot snatch, is pluckt frō them.

2 Also Iaakob beheld the countenaunce of Laban, ‡ that it was not towards him as in times past:

‡ Ebr. and loe, not he with him, as yesterday, & yer yesterday.

3 And the Lorde had saide vnto Iaakob, Turne againe into the lande of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not toward me ‡ as it was wont, and the [b] God of my father hath bene with me.

‡ Ebr. as yesterday and before yesterday.

b The God who my father worshipped.

6 And ye know that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ ten times: but God suffered him not to hurt me.

‖ Or, many times.

8 If hee thus saide, The spotted shall be thy wages, then all the sheep bare spotted: and if he saide thus, The partie coloured shalbe thy reward, then bare all the sheepe partie coloured.

9 Thus hath [c] God taken awap your fathers ‖ substance, and giuen it me.

c This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceite.

‖ Or, cattell.

10 ¶ For in ramming time I lifted vp mine eyes and sawe in a dreame, and beholde, the hee goates leaped vpon the shee goates, that were partie coloured with litle and great spots spotted.

11 And the Angel of God saide to me in a dreame, Iaakob. And I answered, Loe, I am here.

12 And hee sayde, Lift vp nowe thine eyes, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with little and great spottes: for I haue seene all that Laban doeth vnto thee.

13 [d] I am the God of Beth-el, where thou [e] anoyntedst the pillar, where thou vowedst a vowe vnto mee. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.

d This Angel was Christ which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing. *Chap. 28. 18*

e For they were giuen to Iaakob in recompense of his seruice which was a kinde of sale.

14 Then answered Rahel and Leah, and saide vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not hee count vs as strangers? for he hath [f] solde vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: nowe then whatsoeuer God hath said vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee caried awap all his flockes, and all his substance which hee had gotten, to wit, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his sheepe, then Rahel stole her fathers [g] idoles.

f For so the word here signifieth because Laban calleth them gods, verse 30.

20 Thus Iaakob ‖ stole awap the heart of Laban the Aramite: for he told him not that he fled.

‖ Or, went away priuily from Laban.

21 So fledde he with all that he had, and he rose vp, and passed the ‖ riuer, and set his face toward mount Gilead.

‖ Or, Euphrates.

22 And the third day after was it tolde Laban, that Iaakob fled.

23 Then hee tooke his ‖ brethren with him, and followed after him seuen dayes iourney, and ‖ ouertooke him at mount Gilead.

‖ Or, kinsfolke and friends.

‖ Or, ioyned with him.

24 And God came to Laban the Aramite in a dreame by night, and saide vnto him, Take heed that thou speake not to Iaakob ‡ ought saue good.

‡ Ebr. from good to euill.

25 ¶ Then Laban ouertook Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, What hast thou done? ‖ thou hast cleane stollen away mine heart and carried awap my daughters

‖ Or, conueied thy selfe away priuily.

daughters as though they had bene taken captiues with the sworde.

27 Wherefore diddest thou flee so secretly and steale away from mee, and diddest not tell mee, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffred me to kisse my sonnes and my daughters: nowe thou hast done foolishly in doing so.

* Ebr. power of my hand.

29 I am * able to doe you euill: but the g God of your father spake vnto me yesternight, saying, Take heede that thou speake not to Iaakob ought saue good.

g He was an Idolater, & therefore would not acknowledge the God of Isaakob for his God.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Iaakob answered, and saide to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them.)

‖ Or, let him die.

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maides tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Nowe Rahel had taken the idoles, and put them in the camels ‖ litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

‖ Or, straw, or, saddle.

35 Then saide shee to her father, * My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon mee: so hee searched, but found not the idoles.

* Ebr. let not anger be in the eyes of my lord.

36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered & saide to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou founde of all thine houshold stuffe? put it here before my brethren & thy brethren, that they may iudge betweene vs both.

38 This twentie yere I haue bene with thee: thine ewes and thy goates haue not ‖ cast their yong, and the rammes of thy flocke haue I not eaten.

‖ Or, bins barren.

39 * Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: * of mine hand didst thou require it, were it stollen by day or stollen by night.

* Ebr. the torne, or taken by pray. Exod. 22. 13.

40 I was in the day consumed with heate, and with frost in the night, and my ‖ sleepe departed from mine eyes.

‖ Or, I slept not.

41 Thus haue I bene twentie yeere in thine house, and serued thee fourteene yeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had bene with me, surely thou haddest sent mee away nowe emptie: but God beheld my tribulation, and the labour of mine handes, and rebuked thee yesternight.

h That is, the God whom Izhak did feare & reuerence.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Nowe therefore i come and let vs make a conenant, I and thou, which may be a witnesse betweene me and thee.

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob said vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

‖ Or, the heape of witnesse.

47 And Laban called it ‖ Iegar-sahadutha, and Iaakob called it k Galeed.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban saide, This heape is witnesse betweene me and thee this day: therefore he called the name of it Galeed.

‖ Or, watch tower.

49 Also he called it ‖ Mizpah, because hee saide, The Lorde l looke betweene mee and thee, when we shall bee ‖ departed one from another.

l To punish the trespasser.

‖ Or, hid.

50 If thou shalt vexe my daughters, or shalt take m wiues beside my daughters: there is no man with vs, behold, God is witnesse betweene me and thee.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

51 Moreouer Laban saide to Iaakob, Beholde this heape, and beholde the pillar, which I haue set betweene me and thee,

n Behold, how the idolaters mingle the true God with their fained gods.

52 This heape shall be witnesse, and the pillar shall be witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

o Meaning, by the true God whom Izhak worshipped.

53 The God of Abraham, and the God of n Nahor, and the God of their father bee iudge betweene vs: but Iaakob sware by the o feare of his father Izhak.

‖ Or, meate.

54 Then Iaakob did offer a sacrifice vpon the mount, & called his brethren to eate ‖ bread, and they did eate bread, and tarried all night in the mount.

p We see that there is euer some seed of y knowledge of God in the hearts of the wicked.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and p blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God confessing his vnworthinesse. 13 He sendeth presents vnto Esau. 24. 28 He wrestled with the Angel, who nameth him Israel.

NOwe Iaakob went forth on his iourney, and * the Angels of GOD met him.

* Chap. 48. 16.

2 And when Iaakob saw them, he said, a This is Gods hoste, and called the name of the same place ‖ Mahanaim.

a He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hosts of Angels.

‖ Or, tents.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promes

4 To whom hee gaue commaundement, saying, Thus shall yee speake to my b lorde Esau: thy seruant Iaakob saieth thus, I haue bene a stranger with Laban, and tarried vnto this time.

5 I haue beeues also & asses, sheepe, and men

men seruants, and women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and hee also commeth against thee, and foure hundreth men with him.

7 Then Iaakob was greatly afraide, and was sore troubled, & diuided the people that was with him, and the sheepe, & the beeues, & the camels into two companies.

8 For he saide, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob saide, O God of my father Abraham, and God of my father Isaak: Lord, which * saydest vnto me, Returne vnto thy countrey and to thy kinred, and I will doe thee good,

10 I am not ‡ worthy of the least of all the mercies and all the truth, which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Iorden, and nowe haue I gotten two bands.

11 I pray thee deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the ‖ mother vpon the children.

12 For thou saydest, I will surely do thee good, & make thy seede as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and tooke of that which came to hand, a present for Esau his brother:

14 Two hundred shee goates & twentie hee goates, two hundred ewes and twentie rammes:

15 Thirtie milche camels with their colts, fourtie kine, and ten bullockes, twentie shee asses and tenne foales.

16 So he deliuered them into the hand of his seruants, euery droue by themselues, and saide vnto his seruants, Passe before me, & put a space betweene droue & droue.

17 And he commanded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commanded he the second and the third, and all that followed the droues, saying, After this maner yee shall speake vnto Esau, when ye finde him.

20 And ye shall say moreouer, Beholde, thy seruant Iaakob commeth after vs (for he thought, I ‖ will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will ‡ accept me.)

21 So went the present before him: but he taried that night with the company.

22 And hee rose vp the same night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the foorde Iabbok.

23 And hee tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a * man with him vnto the breaking of the day.

25 And he sawe that he could not preuaile against him: therefore he touched the holow of his thigh, & the holow of Iaakobs thigh was loosed, as he wrestled with him.

26 And he saide, Let me goe, for the morning appeareth. Who answered, * I will not let thee goe except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then said he, * Thy name shalbe called Iaakob no more, but Israel: because thou hast had ‖ power with God, thou shalt also preuaile with men.

29 Then Iaakob demaunded, saying, Tell me, I pray thee thy name. And he said, Wherefore now doest thou aske my name? And he blessed him there.

30 And Iaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and my life is preserued.

31 And the sunne rose to him as he passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shranke in the holowe of the thigh, vnto this day: because he touched the sinew that shranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his gifter. 19 Iaakob buyeth a possession, 20 And buildeth an altar.

AND as Iaakob lift vp his eyes, and looked, beholde, Esau came, and with him foure hundred men: and he * diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost.

3 So he went before them and ‖ bowed himselfe to the ground seuen times, vntill he came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and sawe the women, and the children, and said, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maids neere, they, and their children, and ‖ bowed themselues.

7 Leah also with her children came neere and made obeisance: and after, Ioseph and Rahel drewe neere and did reuerence.

8 Then he saide, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.

9 And Esau saide, I haue ynough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee: if I haue found grace nowe in thy sight, then receiue my present at mine hand: for * I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my ‖ blessing, that is brought

---

e Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.

Chap.31.13.

‡ *Ebr. I am lesse then all thy mercies.*

d That is, poore and without all prouision,

e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

g He thought it no losse to depart with these goods, to the intent he might followe the vocation whereunto God called him.

‡ *Ebr. receiue my face.*

h That is, God in forme of man.

i For God assaileth his with the one hand, and vpholdeth them with the other. *Hose.12.4.*

Chap.35.10.

k God gaue Iaakob both power to ouercome, and also the prayse of the victorie.

‖ *Or, my soule is deliuered.*

l The faithfull ouercome their tentations, that they seele the smart thereof, to the intent that they should not glory, but in their humilitie.

a That if the one part were assayled, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother ime braced him louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ *Or, gift.*

wonght thee: for God hath had mercie on me, and therefore I haue all things: so he * compelled him, and he tooke it.

12 And he saide, Let vs take our iourney and goe, and I will goe before thee.

13 Then hee answered him, My Lorde knoweth, that the children are tender, and the ewes and kine with yong vnder mine hand: and if they should ouer driue them one day, all the flocke would die.

14 Let nowe my lord goe before his seruant, and I will driue softly, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Esau saide, I will leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, & went his way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

18 ¶ Afterward, Iaakob came safe to Shechem a citie, which is in the lande of Canaan, when he came from ‖ Padan Aram, and pitched before the citie.

19 And there hee bought a parcell of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred ‖ pieces of money.

20 And he set vp there an altar, and called it, The mighty God of Israel.

CHAP. XXXIIII.

2 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the perswasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his sonnes.

Then Dinah ‖ daughter of Leah, which she bare vnto Iaakob, * went out to see the daughters of that countrey.

2 Whom when Shechem the sonne of Hamor the Hiuite lord of that countrey sawe, he tooke her, and lay with her, and ‡ defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: & he loued the maide, and ‡ spake kindly vnto the maide.

4 Then said Shechem to his father Hamor, saying, b Get me this maide to wife.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the fielde: therefore Iaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when ‖ sonnes of Iaakob were come out of the field and heard it, it grieued the men, and they were very angry, because he had wrought ‖ villanie in Israel, in that he had lien with Iaakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 And make affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And ye shall dwell with vs, and the land shalbe before you: dwell & do your businesse in it, & haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, ‡ Let me finde fauour in your eyes, and I will giue whatsoeuer ye shall appoint me.

12 ‡ Aske of me abundantly both dowry and giftes, and I will giue as ye appoint me, so that ye giue me the maide to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister.

14 And they saide vnto them, c We can not doe this thing, to giue our sister to an vncircumcised man: for that were a reproche vnto vs.

15 But in this will we consent vnto you, if ye will be as we are, that euery man child among you be c circumcised:

16 Then will wee giue our daughters to you, & we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, then will we take our daughter and depart.

18 Now their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the young man deferred not to doe the thing, because he loued Iaakobs daughter: for he was also the ‖ most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his sonne went vnto the f gate of their citie, and communed with the men of their citie, saying,

21 These men are ‡ peaceable with vs: and that they may dwell in the lande, and doe their affaires therein (for behold, the land hath roome enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not h their flocks and their substance and all their cattell be ours? onely let vs consent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, euen all that went out of the gate of his citie.

25 And on the third day (whe they were sore) two of the sonnes of Iaakob, i Simeon and Leui, Dinahs brethren, tooke either of them his sworde and went into the citie boldly, and * slew k euery male.

26 They slewe also Hamor and Shechem his sonne with ‡ edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Againe the other sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They

e By earnest intreatie.

‖ He promised that which (as seemeth) his mind was not to performe.

‖ *Or, tents.* ‖ *Or, Mesopotamia.* ‖ *Or, lambes, or money so marked.*

g He calleth the signe the thing, which it signifieth, in token that God had mightily deliuered him.

a This example teacheth that too much libertie is not to be giuen to youth.

‡ *Ebr. humbled her.*

‡ *Ebr. spake to the heart of the maid.*

b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessary.

‖ *Or*

‖ *folly. Or, and it shall not be so done.*

k *By the law God hak giue*

Or, mariages.

‖ *Or, graunt me my requeste.*

‡ *Ebr. multiply greatly the dowry.*

c They made the holy ordinance of God a meane to compasse their wicked purpose.

d As it is abomination for them that are baptized to ioyne with infidels.

e Their faulte is the greater, in that they make religion a cloke for their craft.

‖ *Or, most honourable.*

f For the people vsed to assemble there, and iustice was also ministred.

g Thus many pretend to speake for a publike profite, when they onely speake for their owne priuate gaine and commoditie.

h Thus they lacke no kinde of perswasion, which preferre their owne commodities before the common wealth.

i For they were the chiefe of the company. *Chap. 49. 6.*

k The people are punished with their wicked princes.

‡ *Ebr. mouth of the sword.*

28 They tooke their sheepe, and their beeues, and their asses, & whatsoeuer was in the citp, and in the fields.

29 Also they carried awap captiue and spopled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob sapde to Simeon and Leui, Pe haue troubled me, and made mee ‖ stinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, & I being fewe in number, they shall gather themselues together against me, & slap me, and so shall I and my house be destroyed.

‖Or, to be abhorred.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 *Iaakob at Gods commaundment goeth vp to Beth-el to builde an altar.* 2 *Hee reformeth his household.* 5 *God maketh the enemies of Iaakob afraid.* 8 *Deborah dieth.* 12 *The land of Canaan is promised him.* 8 *Rahel dieth in labour.* 22 *Reuben lieth with his fathers concubine.* 23 *The sonnes of Iaakob.* 29 *The death of Izhak.*

THen a God said to Iaakob, Arise, go vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

a God is euer at hand to succour his in their troubles. *Chap.28.13.*

2 Then said Iaakob vnto his household and to all that were with him, Put away the strange gods that are among pou, and b cleanse pour selues, and change pour garments:

b That by this outward act they should shewe their inward repentance.

3 For we will arise and go vp to Beth-el, and I will make an altar there vnto God, which heard me in ỹ day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their handes, & all their c earrings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

c For therein was some signe of superstition, as in tables and Agnus deis.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were rounde about them: so that they did not follow after the sonnes of Iaakob.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob. *Chap.28.29.*

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourse died, and was buried beneath Beth-el vnder an oke: and hee called the name of it ‖ Allon Bachuth.

‖Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after hee came out of Padan Aram, and blessed him.

10 Moreouer God sayd vnto him, Thy name is Iaakob: thy name shalbe no more called Iaakob, but * Israel shall bee thy name: and he called his name Israel.

Chap.32.28.

11 Againe, God sayd vnto him, I am God ‖ all sufficient, growe, and multiply, a nation & a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

‖Or, almightie,

12 Also I will giue the land, which I gaue to Abraham & Izhak, vnto thee: and vnto thy seed after thee will I giue that land.

13 So God e ascended from him in the place where he had talked with him.

e As God is sayd to descend, when he sheweth some signe of his presence, so he is said to ascend, when the vision is ended.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place, where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was f about halfe a dayes iourney of ground to come to Ephrah, Rahell trauelled, and in trauelling shee was in perill.

f The Ebrewe word signifieth as much ground as one may goe from bait to bait, which is taken for halfe a dayes iourney.

17 And when shee was in paines of her labour, the midwife sayd vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as shee was about to yeeld vp the ghost (for she died) she called his name Ben-oni, but his father called him Ben-iamin.

19 Thus * died Rahel, and was buried in the way to Ephrah, which is Beth-lehem. *Chap.48.7.*

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuealed.

20 And Iaakob set a g pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies, whose election by their faults was not changed. *Chap.49.4.*

21 ¶ Then Israel went forward, & pitched his tent beyond Migdol-eder.

22 Now when Israel dwelt in the land, Reuben went, and h lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben, Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels mayd: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs mayd: Gad & Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citp of Arbah: this is Hebron, where Abraham & Izhak were strangers.

28 And the dapes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost, and died, and was * gathered vnto his people, being old and full of dapes: and his sonnes Esau and Iaakob buried him. *Chap.25.8.*

CHAP. XXXVI.

2 *The wiues of Esau.* 7 *Iaakob & Esau are rich.* 9 *The genealogie of Esau.* 24 *The finding of mules.*

NOwe these are the a generations of Esau, which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of the b daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

b Besides those wiues whereof is spoken, Chap. 26.34. 1.*Chro.*1.35.

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, & Iaalam, and Korah: these are the sonnes of Esau which were borne vnto him in the

land

land of Canaan.

6 So Esau tooke his wiues & his sonnes and his daughters, and all the soules of his house, and his flocks, and all his cattell, and all his substance, which he had gotten in the lande of Canaan, and c went into another countrey from his brother Iaakob.

7 For their riches were so great that they coulde not dwell together, and the land, wherein they were strangers, could not receiue them because of their flocks.

8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Bashemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, & Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these bee the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for shee bare vnto Esau, Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ d Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: this Esau is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori, and Heman, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Alwan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found f mules in the wildernesse, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: These bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the g kings that reigned in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And whē Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his sted, and the name of his citie was Anith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of h Rehoboth by the riuer, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, & the name of his citie was Pau: and his wiues name was Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places, & by their names: Duke Timna, Duke Alwah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of i Edom.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ismaelites. 34 Iaakob bewaileth Ioseph.

IAakob nowe dwelt in the land, wherein his father was a stranger, in the lande of Canaan.

2 These are the a generations of Iaakob: when Ioseph was seuenteene yeere olde, he kept sheepe with his brethren: and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their ‖ b euill saying.

3 Nowe Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many ‖ colours.

4 So

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise.

Iosh. 24. 4.

‖ *Or, the Edomites.*

1. Chron. 1. 35.

‖ *Or, nephewes.*

‖ *Or, neece.*

‖ *Or, chiefe men.*

d If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

1. Chron. 1. 38.

e Before that Esau did there inhabit.

f Who not contented with those kindes of beasts, which God had created, found out the monsterous generation of mules between the Asse and the Mare.

g The wicked rise vp suddenly to honour, and perish as quickly but the inheritance of the children of God continueth euer, Psal. 102. 28.

h Which citie is by the riuer Euphrates.

‖ *Or, neece.*

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his family, as Cha. 5. 8.

Or, slander.

b He complained of the euill words, and iniuries, which they spake and did against him.

‖ *Or, pieces.*

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph c dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you, this dreame, which I haue dreamed.

7 Behold now, we were binding sheaues in the middes of the field: and lo, my sheafe arose and also stood vpright, and behold, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they d hated him so much the more, for his dreames, and for his wordes.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and said, Behold, I haue had one dreame more, and behold, the Sunne and the Moone & eleuen starres did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father e rebuked him, and said vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father ‖ noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Goe now, see whether it be well with thy brethren, and howe the flockes prosper, and bring me worde againe. so he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the fielde, and the man asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tel me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him afarre off, euen before he came at them, they f conspired against him for to slay him.

19 For they said one to another, Behold, this ‖ dreamer commeth.

20 Come nowe therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 * But when Reuben heard that, he deliuered him out of their hands, and said, ‡ Let vs not kill him.

22 Also Reuben said vnto them, Shedde not blood, but cast him into this pit that is in the wildernesse, and lay no hand vpon him. Thus hee said, that hee might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they strip Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast g him into a pit, and the pit was emptie, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and ‖ balme, & myrrhe, & were going to carry it downe into Egypt.

26 Then Iudah said vnto his brethren, What auayleth it, if wee slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, and let not our handes be vpon him: for hee is our brother and our flesh: and his brethren obeyed.

28 Then the * Midianites merchantmen passed by, and they drewe foorth, and lift Ioseph out of the pit, and sold Ioseph vnto the h Ishmeelites for twentie pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The child is not yonder, and I, whither shal I goe?

31 And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, i and they brought it vnto their father, and said, This haue we found: see nowe, whether it be thy sonnes coate, or no.

33 Then he knew it, and said, It is my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his lopnes, and sorowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but he would not be comforted, but said, ‖ Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar l an Eunuch of Pharaohs, and his ‖ chiefe steward.

CHAP. XXXVIII.

2 *The marriage of Iudah.* 7. 9 *The trespasse of Er and Onan, and the vengeance of God that came thereupon.* 18 *Iudah lyeth with his daughter in law Tamar.* 24 *Tamar is iudged to be burnt for whoredome.* 29. 30 *The birth of Pharez and Zarah.*

AND at that time a Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called * Shuah a b Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceiued and bare a sonne, and he called his name Er.

4 * And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whome she

c God reueiled to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren,

‖ *Or, kept diligently.*

f He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost coureth not mens faults, as doe vaine writers which make vice vertue.

‖ *Or, master of dreames.*

Chap. 42. 22.

‡ *Ebr. let vs not smite his life.*

h Their hypocrisie appeareth in this, that they feared man more then God: and thought it was not murther, if they shed not his blood or els had an excuse to couer their fault.

‖ *Or, rosen, turpentine, or triacle.*

Wisd. 10. 13. *psal.* 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth, vers. 36. & chap. 39. 1. or els he was first offered to the Midianites, but sold to the Ishmeelites.

k To wit, the messengers which were sent.

Chap. 44. 28.

‖ *Or, I will mourne for him, so long as I liue.*

l Which word doeth not alway signifie him that is gelded, but also him that is in some high dignitie.

‖ *Or, captaine of the garde.*

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

1. Chron. 2. 3.

b Which affinitie notwithstanding was condemned of God.

Num. 26. 19.

she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne whose name was Tamar.

Numb. 26.19.

7 * Nowe Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Goe in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seede vnto thy brother.

c This order was for the preseruation of the stocke, that the childe begotten by the second brother should haue the name and inheritance of the first: which is in the newe Testament abolished.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, her spilled it on the ground, least he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slewe him also.

11 Then said Iudah to Tamar his daughter in lawe, d Remaine a widowe in thy fathers house, till Shelah my sonne grow vp (for he thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

d For she could not marry in any other familie so long as Iudah would reteine her in his.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. The Iudah, when he ‡ had left mourning, went vp to his sheepe shearers to Timnah, he, and his neighbour Hirah the Adullamite.

‡ *Ebr. was comforted.*

13 And it was told Tamar, saying, Behold, thy father in lawe goeth vp to Timnah, to sheare his sheepe.

14 Then she put her widowes garments off from her, ‡ couered her with a vaile, and wrapped her selfe, ‡ sate down in ‖ Dethaenaim, which is by the way to Timnah, because she saw that Shelah was growen, and she was not giuen vnto him to wife.

‖ *Or, in the doore of the fountaines: or, where were two wayes.*

15 When Iudah saw her, he iudged her an whore: for she had couered her face.

16 And he turned to the way towardes her, and said, Come, I pray thee, let me lye with thee. (for he e knew not that she was his daughter in lawe.) And she answered, What wilt thou giue me for to lie with me?

e God had wonderfully blinded him that hee could not know her by her talke,

17 Then said he, I will send thee a kid of the goats from the flocke. and she said, Wel, if thou wilt giue me a pledge, till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with child by him.

‖ *Or, tyre of thine head,*

19 Then she rose, ‡ went ‡ put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah sent a kidde of the goates by the hand of his f neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

f That his wickednesse might not be knowen to others.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Iudah againe, and saide, I cannot finde her, and also the men of that place said, There was no whore there.

‡ *Eb. in contempt.*

23 Then Iudah said, Let her take it to her, least we be ‡ g shamed: behold, I sent this kid, and thou hast not found her.

g He feareth man more then God.

24 ¶ Now after three moneths, one told Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, thee is great with childe. Then Iudah said, Bring ye her forth and let her be h burnt.

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death albeit no Law as yet was giuen,

25 When shee was brought forth, shee sent to her father in lawe, saying, By the man, vnto whom these things pertaine, am I with child: and said also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

i That is, she ought rather to accuse me than I her.

26 Then Iudah knew them, and said, She is i more righteous then I: for she hath done it, because I gaue her not to Shelah my sonne. So he lay with her k no more.

k For the horrour of the sinne condemned him.

27 ¶ Nowe when the time was come that she should be deliuered, behold, there were twinnes in her woombe.

28 And when she was in trauell, the one put out his hand: and the midwife tooke and bound a redde threed about his hand, saying, This is come out first.

29 But when hee l plucked his hande backe againe, loe, his brother came out, and the midwife said, Howe hast m thou broken the breach vpon thee? and his name was called * Pharez.

l Their heinous sinne was signified by this monstrous birth.

m Or the separation betweene thee and thy brother.

1. *Chro.* 2.4. *mat.* 1.3.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him, 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

NOwe Ioseph was brought downe into Egypt: and Potiphar a an Eunuch of Pharaohs (and his chiefe steward an Egptian) bought him at the hand of the Ismeelites, which had brought him thither.

a Reade Chap. 37.36.

2 And the b Lord was with Ioseph, and he was a man that prospered, and was in the house of his master the Egyptian.

b The fauour of God is the fountaine of all prosperitie.

3 And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and he made him c ruler of his house, and put all that he had in his hand.

c Because God prospered him: and so he made religion to serue his profite.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord d blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

d The wicked are blessed by the company of the godly.

6 Therefore he left all that he had in Iosephs hand, e and tooke account of nothing, that was with him, saue onely of the bread, which he did eate. And Ioseph was a faire person, and well fauoured.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

7 ¶ Nowe therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, f Lie with me.

f In this word he declareth the summe whereunto all her flateries did tend.

8 But hee refused and said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

from me, but onely thee, because thou art his wife: howe then can I doe this great wickednesse and so sinne against ᵍ God?

10 And albeit shee spake to Ioseph day by day, yet he hearkened not unto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to do his businesse: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with me: but he left his garment in her hand, and fled, and got him out.

13 Nowe when she sawe that he had left his garment in her hand, and was fled out,

14 She called unto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe unto us ‖ to mocke us: who came in to me for to have slept with me: but ʰ I cried with a loud voyce.

15 And when he heard that I lift up my voyce and cried, he left his garment with me, and fled awap, and got him out.

16 So she laied up his garment by her, untill her lord came home.

17 Then she told him ‖ according to these words, saying, The Ebrew seruant, which thou hast brought unto us, came in to me, to mocke me.

18 But assoone as I lift up my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she tolde him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in ‡ⁱ prison, in the place, where the kings prisoners lay bound: and there hee was in prison.

21 ¶ But the Lorde was with Ioseph, and ‡ shewed him mercie, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and ᵏ whatsoeuer they did there, that did he.

23 And the keeper of the prison looked unto nothing that was under his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

¶ The interpretation of dreames is of God. 12. 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the Butler.

AND after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two ˡ officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison & place where ᵃ Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in ward:

5 ¶ And they both dreamed a dreame either of them his dreame in one night, ᵇ each one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the prison.

6 And when Ioseph came in unto them in the morning, and looked upon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore ‡ looke ye so sadly to day?

8 Who answered him, We ᵉ haue dreamed eche one a dreame, and there is none to interprete the same. Then Ioseph said unto them, ᶜ Are not interpretations of God? tell them me nowe.

9 So the chiefe butler tolde his dreame to Ioseph, & said unto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her flowre came forth: and the clusters of grapes ward ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wring them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said unto him, This ᵈ is the interpretation of it: The three branches are three dapes.

13 Within three dapes shall Pharaoh lift up thine head, ᵉ & restore thee unto thine ‡ office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, and shewe mercie, I pray thee, unto me, and ᵉ make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen awap by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me ‡ in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, he saide unto Ioseph. Also me thought in my dreame, that I had three ᶠ white baskets on mine head.

17 And in the vppermost basket there was of all maner baken meates for Pharaoh: and the birds did eate them out of the basket upon mine hand.

18 Then Ioseph answered, and saide, ᵍ This is the interpretation thereof: The three baskets are three dapes:

19 Within three dapes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs ʰ birth day, he made a feast unto al his seruants: and he lifted up the head of the chiefe butler, & the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler unto his butlership, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted unto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes; Manasseh

C. i, and

---

g The feare of God preferued him against her continuall tentations.

‖ *Or, to do us villanie and shame.*

h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie & craft.

‖ *Or, after this maner.*

‡ *Ebr. in the prison house.*

i His euil intreatment in the prison may be gathered of the Pſal. 105. 18.

‡ *Ebr. inclined mercy vnto him.*

‖ *Or, lord.*

k That is, nothing was done without his commandement.

‖ *Or, eunuches: the word signifieth them that were in high estate, or them that were gelded.*

a God worketh many wonderfull meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

c Cannot God raise vp such as shall interprete such things?

d He was assured by the Spirit of God, that his interpretation was true.

‡ *Ebr. place.*

e He refused not the meanes to be deliuered, which he thought God had appointed.

‖ *Or, in the pit.*

f That is, made of white twigs, or, or some reade, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reueileth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

and Ephraim. 54 The famine beginneth throughout the world.

‡ Ebr. at the end of two yeeres of dayes.

A Nd ‡ two yeeres after, Pharaoh also dreamed, and beholde, he stoode by a riuer,

2 And loe, there came out of the riuer seuen ‖ goodly kine and fat fleshed, and they fed in a ‖ medowe:

3 And lo, seuen other kine came vp after them out of the riuer, euill fauoured & leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured & leane fleshed kine did eate vp the seuen wel fauoured and fat kine: so Pharaoh awoke.

5 Againe he slept, & dreamed the b second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the Eastwind, sprang vp after them:

7 And the thinne eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Nowe when the morning came, his spirit was c troubled, therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, & Pharaoh told them his dreames: but d none could interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I e call to mind my faults this day.

10 Pharaoh being angry with his seruants f, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whom when wee tolde, he declared our dreames to *vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 *Then sent Pharaoh and g called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh saide to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, g Without me God shall ‡ answere for the wealth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer, seuen fat fleshed, and wel fauoured kine, and they fed in the medow,

19 And loe, seuen other kine came vp after them, poore and very ‡ euill fauoured and leane fleshed: I neuer sawe the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

21 And when they ‡ had eaten them vp, it could not be knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

‡ Ebr. were gone into their inward partes.

22 Moreouer I sawe in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Nowe I haue tolde the soothsayers, & none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, h Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to doe.

h Both his dreames tend to one end.

26 The seuen good kine are seuen yeres: and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the Eastwind, are seuen yeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

‖ Or, abundance and fatnesse.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie ‖ be knowen in the lande by reason of this famine that shall come after: for it shall be exceeding great.

‖ Or, they shall remember no more the plentie.

32 And therefore the dreame was double vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Nowe therefore let Pharaoh i prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

34 Let Pharaoh make and appoint officers ouer the land, and take vp k fift part of the land of Egypt in the seuen plenteous yeeres.

35 And let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shall be for the prouision of the lande, against the seuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

k None should be preferred to honour that haue not gifts of God meete for the same. Psal. 105.21. 1. mac. 2.53. acts 7.10.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then saide Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the k Spirit of God?

39 Then Pharaoh saide to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

‡ Ebr. mouth.

l Some reade, the people shall kisse thy mouth: that is, shall obey thee in al things.

40 *Thou shalt be ouer mine house, and at thy ‡ word shal all my people be armed, onely in the Kings throne will I be aboue thee.

41 Moreouer

Psal. 105.20.

e The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, if I interprete thy dreame, it commeth of God, and not of me.

‡ Ebr. answere peace.

‡ Ebr. nought.

41 Moreouer Pharaoh ſaide to Ioſeph, Beholde, I haue ſet thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ‖ ring frō his hande, and put it vpon Ioſephs hande, and arayed him in garments of fine linen, and put a golden chaine about his necke.

43 So hee ſet him vpon the ‡ beſt charet that hee had, ſaue one: and they cried before him, m Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh ſaide vnto Ioſeph, I am Pharaoh, and without thee ſhall no man lift vp his hand or his foote in all the land of Egypt.

45 And Pharaoh called Ioſephs name ‖ Zaphnath-paaneah: and hee gaue him to wife Aſenath the daughter of Poti-pherah ‖ Prince of On, then went Ioſeph abroad in the land of Egypt.

n 46 ¶ And Ioſeph was n thirtie yeere olde when he ſtoode before Pharaoh king of Egypt: and Ioſeph departing from the preſence of Pharaoh, went throughout all the land of Egypt.

47 And in the ſeuen plenteous yeeres the earth ‡ brought forth ſtore.

48 And hee gathered vp all the foode of the ſeuen plenteous yeeres, which were in the land of Egypt, and laid vp foode in the cities: the food of the field, that was round about euery citie, laide he vp in the ſame.

49 So Ioſeph gathered wheate, like vnto the ſande of the Sea in multitude out of meaſure, vntill hee left numbring: for it was without number.

Chap. 46. 20. and 48. 5. 50 Nowe vnto Ioſeph were borne * two ſonnes (before the yeeres of famine came) which Aſſenath the daughter of Poti-pherah Prince of On bare vnto him.

51 And Ioſeph called the name of the firſt borne Manaſſeh: for God, ſaid he, hath made me forget al my labour and all my o fathers houſholde.

52 Alſo hee called the name of the ſecond, Ephraim: for God, ſaide he, hath made mee fruitfull in the land of mine affliction.

53 ¶ So the ſeuen yeeres of the plentie that was in the land of Egypt were ended.

Pſal. 105. 16. 54 * Then began the ſeuen yeeres of famine to come, according as Ioſeph had ſaide: and the famine was in all landes, but in all the land of Egypt was ‖ bread.

55 At the length all the lande of Egypt was affamiſhed, and the people cryed to Pharaoh for bread. And Pharaoh ſaid vnto all the Egyptians, Goe to Ioſeph: what he ſaith to you, doe ye.

56 When the famine was vpon all the lande, Ioſeph opened all places, wherein the ſtore was, and ſolde vnto the Egyptians: for the famine waxed ſore in the land of Egypt.

‖ *Or, came to Egypt to Ioſeph.* 57 And all countreis ‖ came to Egypt to buy corne of Ioſeph, becauſe the famine was ſore in all lands.

CHAP. XLII.

3 Ioſephs brethren come into Egypt to buy corne. 7 He knoweth them, and trieth them. 24 Simeon is put in priſon. 26 The other returne to their father to fet Benjamin.

THen a Iaakob ſawe that there was ‖ foode in Egypt, and Iaakob ſaid vnto his ſonnes, Why b gaze yee one vpon another?

2 And hee ſaide, Beholde, I haue hearde that there is foode in Egypt, * Get you downe thither, and buy vs ſood thence, that we may liue and not die.

3 ¶ So went Ioſephs tenne brethren downe to buy corne of the Egyptians.

4 But Beniamin Ioſephs brother would not Iaakob ſend with his brethren: for hee ſaid, leſt death ſhould ‡ befall him.

5 And the ſonnes of Iſrael came to buy food among them that came: for there was famine in the land of Canaan.

6 Nowe Ioſeph was Gouernour of the land, who ſolde to all the people of the land: then Ioſephs brethren came, and bowed their face to the ground before him.

7 And when Ioſeph ſawe his brethren, he knewe them, and c made himſelfe ſtrange towarde them, and ſpake to them roughly, and ſaide vnto them, Whence come yee? Who anſwered, Out of the land of Canaan, to buy vitaile.

8 (Now Ioſeph knew his brethren, but they knew not him.

9 And Ioſeph remembred the * dreames, which he dreamed of them) and he ſaid vnto them, Yee are ſpies, and are come to ſee the ‡ weakneſs of the land.

10 But they ſaide vnto him, Nay, my lorde, but to buy vitaile thy ſeruants are come.

11 Wee are all one mans ſonnes: wee meane truely, & thy ſeruants are no ſpies.

12 But he ſaide vnto them, Nay, but ye are come to ſee the weakneſs of the land.

13 And they ſaide, We thy ſeruants are twelue brethren, the ſonnes of one man in the lande of Canaan: and beholde, the yongeſt is this day with our father, and one is not.

‖ *Or, is dead.* 14 Againe Ioſeph ſaide vnto them, This is it that I ſpake vnto you, ſaying, Yee are ſpies.

15 Hereby ye ſhalbe proued: d by the life of Pharaoh, ye ſhall not goe hence, except your yongeſt brother come hither.

16 Send one of you which may fet your brother, and yee ſhall be kept in priſon, that your words may be proued, whether there bee trueth in you: or els by the life of Pharaoh ye are but ſpies.

17 So he put them in ward three dayes.

18 Then Ioſeph ſaid vnto them the third day, This doe, and liue: for I e feare God.

19 If ye be true men, let one of your brethren be bound in your priſon houſe, and go yee, carie foode for the famine of your houſes:

20 * But bring your yonger brother vnto me, that your words may bee tried, and that ye die not: and they did ſo.

21 ¶ And they ſaid one to another, f We haue verily ſinned againſt our brother, in that we ſawe the anguiſh of his ſoule, when he beſought vs, & we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben anſwered them, ſaying,

a This ſtorie ſheweth plainly that all things are gouerned by Gods prouidence for the profite of his church.

‖ *Or, corne.*

b As men deſtitute of counſell. *Acts 7. 12.*

‡ *Ebr. ſhould meete him.*

c This diſſembling is not to be followed, nor any particular facties of the Fathers, not approued by Gods word. *Chap. 37. 5.*

‡ *Ebr. nakednes, or, filthines.*

d The Egyptians, which were idolaters, vſed to ſweare by their Kings life: but God forbiddeth to ſweare by any but him: yet Ioſeph dwelling among the wicked, ſmelleth of their corruptions.

e And therefore am true and iuſt. *Chap. 43. 5.*

f Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

Chap.37.21.

g God wil take vengeance vpon vs, and measure vs with our own measure.

‡ *Ebr. an interpreter betweene them.*

h Though he shewed himselfe rigorous, yet his brotherly affection remained.

Warned I not you, saying, * Sinne not against the childe, and yee would not heare? and loe his ᵍ blood is now required.

23 (And they were not aware that Ioseph understood them: for hee ‡ spake vnto them by an interpreter,)

24 Then hee turned from them, ʰ and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bounde him before their eyes.

25 ¶ So Ioseph commaunded that they should fill their sacks with wheate, and put euery mans money againe in his sacke, and gaue them vitaile for the iourney: and thus did he vnto them.

26 And they laid their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espied his money: for loe, it was in his sacks mouth.

28 Then he saide vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart ‡ failed them, and they were ⁱ astonished, and saide one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the lande of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And wee saide vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one ‖ is not, and the youngest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if yee bee true men: Leaue one of your brethren with me, and take food for the famine of your houses and depart,

34 And bring your youngest brother vnto me, that I may knowe that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundle of money was in his sacke: and when they and their father saw the bundles of their money, they were afraide.

36 Then Iaakob their father sayde to them, Yee haue robbed mee of my children: Ioseph is not, and Simeon is not, and yee will take Beniamin: all these things ‖ are against ᵏ me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But hee saide, My sonne shall not go downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my graye head with sorow vnto the graue.

Ebr, went out.

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

‖ *Or, cannot be found.*

‖ *Or, light vpon me.*

k For they seemed not to be touched with any loue toward their brethren, which increased his sorow: and partly as appeareth, he suspected them for Ioseph.

CHAP. XLIII.

13 *Iaakob suffereth Beniamin to depart with his children,* 23 *Simeon is deliuered out of prison.* 30 *Ioseph goeth aside and weepeth.* 32 *They sitte together.*

NOwe great ª famine was in the land.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father saide vnto them, Turne againe, and buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode:

5 But if thou wilt not send him, wee will not goe downe: for the man saide vnto vs, * Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt yee so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly ‖ of our selues and of our kinred, saying, Is your father yet aliue? haue yee any brother? And we tolde him ‡ according to these woordes: could wee know certainely that hee would say, Bring your brother downe?

8 Then said Iudah to Israel his father, Sende the boy with mee, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be surety for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, ‡ then let me beare the blame for euer.

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

11 Then their father Israel saide vnto them, If it must needes be so nowe, do thus: take of the best fruites of the lande in your vessels, and bring the man a present, a little rosen, and a litle honie, ‖ spices and myrrhe, nuts, and almonds:

12 And take ᵇ double money in your hand, and the money that was brought againe in your sackes mouthes: carry it againe in your hand, least it were some ouersight.

13 Take also your brother, and arise, and goe againe to the man.

14 And ᶜ God Almightie giue you mercie in the sight of the man, that he may deliuer you your other brother, and Beniamin: but I shall be ᵈ robbed of my child, as I haue bene.

15 Thus the men tooke this present, and tooke twise so much money in their hande with Beniamin, and rose vp, ‡ went downe to Egypt and stood before Ioseph.

16 And when Ioseph sawe Beniamin with them, he saide ‖ to his steward, Bring these men home, and kill meate, and make readie: for the men shall eate with mee at noone.

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Nowe when the men were brought into Iosephs house, they were ᵉ afrayde, and saide, Because of the money, that came in our sackes mouthes at the first time, are we

ª This was a great tentation to Iaakob to suffer so great famine in that land where God had promised to blesse him. *Chap.42.20.*

Chap.43.29.

‖ *Or, of our estate and condition.*

‡ *Ebr. to the mouth of these woordes: that is, that thing which he asked vs,*

Chap.44.32.

‡ *Ebr. I wil stand to thee.*

‖ *Or, sweet smels.*

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh these words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

‖ *Or, to the ruler of his house.*

e So the iudgement of God pressed their conscience,

‡ *Ebr. role himselfe vpon vs.*
‡ *Ebr. fast himselfe vpon vs.*

we bjought, that hee may ‡ picke a quarell against vs, and ‡ lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

20 And said, Oh sir, * wee came in deede downe hither at the first to buy food,

Chap. 43. 3.

21 And as we came to an Inne and opened our sackes, behold, every mans money was in his sackes mouth, even our money in full weight, but we haue bjought it again in our hands.

22 Also other money haue wee bjought in our hands to buy food, but we cannot tell, who put our money in our sackes.

‖ *Or, you are well.*

23 And he said, ‖ Peace bee vnto you, feare not: f your God and the God of your father hath giuen you that treasure in your sackes, I had your money: and he bjought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eate bread there)

26 When Ioseph came home they bjought the present into the house to him, which was in their hands, & bowed downe to the ground before him.

‡ *Ebr. peace.*

27 And he asked them of their ‡ prosperitie, and said, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: and they bowed downe, and made obeisance.

g For they two only were borne of Rahel.

29 And he lifting vp his eyes, beheld his brother Beniamin his mothers sonne, and said, Is this your ponger brother, of whom ye told me? And he said, God be mercifull vnto thee, my sonne.

‡ *Ebr. bowels.*

30 And Ioseph made haste, (for his ‡ affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

31 Afterward hee washed his face, and came out, and refrained himselfe, and saide, Set on ‡ meate.

‡ *Ebr. bread.*

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an i abomination vnto the Egyptians.

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

33 So they sate before him: the eldest according vnto his age, and the pongest according vnto his youth, and the men marueiled among themselues.

k Sometime this word signifieth to be drunken, but here it is meant that they had ynough and dranke of the best wine,

34 And they tooke measses from before him, and sent to them: but Beniamins measse was fiue times so much as any of theirs: and they dranke, k and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward he commanded his steward, saying, Fill the mens sackes with food, as much as they can carrie, and put euery mans money in his sackes mouth.

2 And a put my cup, I meane the siluer cup, in the sackes mouth of the pongest, and his corne money. And hee did according to the commaundement that Ioseph gaue him.

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the ‡ morning the men were sent away, they, and their asses.

‡ *Ebr. the morning shone.*

4 And when they went out of the citie not farre off, Ioseph saide to his steward, Vp, followe after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not the cuppe, wherein my lord drinketh? b and in the which he doeth diuine and prophecie? ye haue done euill in so doing.

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els he faineth that he consulted with soothsayers for it: which simulation is worthy to be reproued.

6 ¶ And when hee ouertooke them, hee said those words vnto them.

7 And they answered him, Wherefore saith my lord such words? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we bjought againe to thee out of the land of Canaan: how then should we steale out of thy lordes house, siluer, or gold?

9 With whomsoeuer of thy seruants it be found, let him die, and we also will be my lordes bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whome it is found, shalbe my seruant, and ye shall be ‡ blameles.

‡ *Ebr. innocent.*

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the pongest: and the cuppe was found in Beniamins sacke.

13 Then they c rent their clothes, and laded euery man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and how sory they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this, which ye haue done? knowe ye not that such a man as I, can diuine and prophecie?

16 Then saide Iudah, What shall we say vnto my lord? what shall we speake? and how can we iustifie our selues? d God hath found out the wickednesse of thy seruants: behold, we are seruants to my lord, both we, and he, with whom the cuppe is found.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should do so, but the man, with whome the cup is found, he shalbe my seruant, and goe ye in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, Oh my lord, let thy seruant nowe speake a worde in my lordes eares, and let not thy wrath bee kindled against thy seruant: for thou art euen e as Pharaoh.

e Equall in authoritie: or next vnto the King. *Chap. 42. 13, 26.*

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And we anſwered my lord, We haue a father that is olde, and a yong ‡ childe, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

‡ *Ebr. child of his old age.*

21 Nowe thou ſaidſt vnto thy ſeruants, Bring him vnto me, that I may ‖ ſet mine eye vpon him.

‖ *Or, that I may ſee him.*

22 And we anſwered my lord, The child cannot depart from his father: for if hee leaue his father, his father would die.

23 Then ſaidſt thou vnto thy ſeruants, * Except your yonger brother come downe with you, looke in my face no more.

Chap. 43. 3.

24 So when wee came vnto thy ſeruant our father, and ſhewed him what my lorde had ſaid,

25 And our father ſaide vnto vs, Goe againe, buy vs a little food,

26 Then we anſwered, Wee cannot goe downe: but if our yongeſt brother ‡ go with vs, then will we goe downe: for wee may not ſee the mans face, except our yongeſt brother be with vs.

‡ *Ebr. be with vs.*

27 Then thy ſeruant my father ſaid vnto vs, Ye know that my f wife bare me two ſonnes,

f Rahel bare to Iaakob, Ioſeph and Beniamin.

28 And the one went out from me, and I ſaid, Of a ſuretie he is torne in * pieces, and I ſaw him not ſince.

Chap. 37. 33.

29 Nowe yee take this alſo away from me: if death take him, then g yee ſhall bring my gray head in ſorow to the graue.

g Ye ſhall cauſe me to die for ſorow.

30 Now therefore, when I come to thy ſeruant my father, and the child be not with vs, (ſeeing that his ‡ life dependeth on the childes life)

‡ *Ebr. his ſoule is bound to his ſoule.*

31 Then when hee ſhall ſee that the child is not come, he will die: ſo ſhal thy ſeruants bring the gray head of thy ſeruant our father with ſorow to the graue.

32 Doubtleſſe thy ſeruant became ſurety for the child to my father, and ſaid, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap. 43. 9.

33 Nowe therefore, I pray thee, let mee thy ſeruant bide for the child, as a ſeruant to my lord, and let the childe goe vp with his brethren.

34 For h how can I go vp to my father, if the child be not with me, vnleſſe I would ſee the euill that ſhall come on my father?

h Meaning, he had rather remaine there priſoner, then to returne and ſee his father in heauineſſe.

CHAP. XLV.

1 Ioſeph maketh himſelfe knowen to his brethren. 8 He ſheweth that all was done by Gods prouidence. 18 Pharaoh commaundeth him to ſend for his father. 24 Ioſeph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioſeph could not refraine himſelfe before all that ſtoode by him, but hee cryed, a Haue foorth euery man from me. And there tarryed not one with him, while Ioſeph vttered himſelfe vnto his brethren.

a Not that he was aſhamed of his kinred, but that he would couer his brethrens fault.

2 And he wept and cryed, ſo that the Egyptians heard: the houſe of Pharaoh heard alſo.

3 Then Ioſeph ſaide to his brethren, I am Ioſeph: doeth my father yet liue? But his brethren could not anſwer him, for they were aſtoniſhed at his preſence.

4 Againe, Ioſeph ſaide to his brethren, Come neere, I pray you, to mee. And they came neere. And hee ſaid, * I am Ioſeph your brother, whom ye ſold into Egypt.

Act. 7. 13.

5 Nowe therefore, be not b ſadde, neither grieued with your ſelues, that ye ſold mee hither: * for God did ſend mee before you for your preſeruation.

b This example teacheth, that we muſt by all meanes comfort them, which are truely humbled and wounded for their ſinnes.

Chap. 50. 20.

6 For nowe two yeeres of famine haue bene through the land, and fiue yeeres are behind, wherein neither ſhall be earing nor harueſt.

7 Wherefore God ſent me before you to preſerue your poſteritie in this land, and to ſaue you alriue by a great deliuerance.

8 Now then you ſent not me hither, but c God, who hath made mee a father vnto Pharaoh, and lord of all his houſe, and ruler throughout all the land of Egypt.

c Albeit God deeeſt ſinne, yet he turneth mans wickednеſſe to ſerue to his glory.

9 Haſte you and go vp to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made mee lorde of all Egypt: come downe to me, tarie not.

10 And thou ſhalt dwell in the land of Goſhen, and ſhalt bee neere mee, thou and thy children, and thy childrens children, and thy ſheepe, and thy beaſts, and all that thou haſt.

11 Alſo I will nouriſh thee there (for yet remaine fiue yeeres of famine) leaſt thou periſh through pouertie, thou and thy houſehold, and all that thou haſt.

12 And behold, your eyes doe ſee, and the eyes of my brother Beniamin, that d my mouth ſpeaketh to you.

d That is, that I ſpeake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue ſeene, and make haſte, and bring my father hither.

14 Then he fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kiſſed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the ‡ tidings came vnto Pharaohs houſe, ſo that they ſaid, Ioſephs brethren are come: and it pleaſed Pharaoh well, and his ſeruants.

‡ *Ebr. voyce.*

17 Then Pharaoh ſaide vnto Ioſeph, Say to thy brethren, This do ye, lade your beaſtes, and depart, goe to the land of Canaan,

18 And take your father, and your houſholds, and come to me, and I will giue you the e beſt of the land of Egypt, and yee ſhall eate of the f fat of the land.

e The moſt plentifull ground.

f The chiefeſt fruites and commodities.

19 And I command thee, This doe yee, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father, and come.

20 Alſo ‡ regard not your ſtuffe: for the beſt of all the land of Egypt is yours.

‡ *Ebr. let not your eye ſpare your veſſels.*

21 And the children of Iſrael did ſo: and Ioſeph gaue them charets according to the commaundement of Pharaoh: hee gaue them vitaile alſo for the iourney.

22 He gaue them all, none except, change of rayment: but vnto Beniamin hee gaue three

three hundreth pieces of ſilver, & fiue ſuites of raiment.

23 And vnto his father ‖ likewiſe he ſent tenne hee aſſes laden with the beſt things of Egypt, and ten the aſſes laden with wheat, and bread, and meate for his father by the way.

24 So ſent hee his brethren away, and they departed: and he ſaid vnto them, g Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the lande of Canaan vnto Iaakob their father,

26 And told him, ſaying, Ioſeph is yet aliue, and he alſo is gouernour ouer all the land of Egypt, and Iaakobs heart h failed: for he beleeued them not.

27 And they tolde him all the wordes of Ioſeph, which he had ſayd vnto them: but when hee ſawe the charets, which Ioſeph had ſent to carie him, then the ſpirit of Iaakob their father reuiued.

28 And Iſrael ſayde, I haue enough: Ioſeph my ſonne is yet aliue: I will goe and ſee him per I die.

CHAP. XLVI.

1 God aſſureth Iaakob of his iourney into Egypt. 27 The number of his familie when hee went into Egypt. 29 Ioſeph meeteth his father. 34 Hee teacheth his brethren what to anſwere to Pharaoh.

THen Iſrael tooke his iourney with all that hee had, and came to Beer-sheba, and a offered ſacrifice vnto the God of his father Izhak.

2 And God ſpake vnto Iſrael in a viſion by night, ſaying, Iaakob, Iaakob. Who anſwered, I am here.

3 Then he ſayd, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt, and I will alſo c bring thee vp againe, and Ioſeph ſhall d put his hand vpon thine eyes.

5 Then Iaakob roſe vp from Beer sheba: and the ſonnes of Iſrael caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had ſent to carie him.

6 And they tooke their cattell, and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his ſeed with him,

7 His ſonnes & his ſonnes ſonnes with him, his daughters and his ſonnes daughters, and all his ſeed brought hee with him into Egypt.

8 ¶ And theſe are the names of the children of Iſrael, which came into Egypt, euen Iaakob and his ſonnes: * Reuben, Iaakobs firſt borne.

9 And the ſonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the ſonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman.

11 ¶ Alſo the ſonnes of * Leui: Gerſhon, Kohath, and Merari.

12 ¶ Alſo the ſonnes of * Iudah: Er and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the ſonnes of Pharez were Hezron and Hamul.

13 ¶ Alſo the ſonnes of * Iſſachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Alſo the ſonnes of Zebulun: Sered, and Elon, and Iahleel.

15 Theſe be the ſonnes of Leah, which ſhe bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ ſoules of his ſonnes, and his daughters, were thirtie and three.

16 ¶ Alſo the ſonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Alſo the ſonnes of * Aſher: Imnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter. And the ſonnes of Beriah: Heber, and Malchiel.

18 Theſe are the children of Zilpah, whome Laban gaue to Leah his daughter: and theſe ſhee bare vnto Iaakob, euen ſixteene ſoules.

19 The ſonnes of Rahel Iaakobs wife, were Ioſeph, and Beniamin.

20 ¶ And vnto Ioſeph in the land of Egypt were borne Manaſſeh, and Ephraim, which * Aſenath the daughter of Poti pherah Prince of On bare vnto him.

21 ¶ Alſo the ſonnes of * Beniamin: Bela, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 Theſe are the ſonnes of Rahel, which were borne vnto Iaakob, fourteene ſoules in all.

23 ¶ Alſo the ſonnes of Dan: Hushim.

24 ¶ Alſo the ſonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 Theſe are the ſonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and ſhee bare theſe to Iaakob, in all, ſeuen ſoules.

26 All the * ſoules, that came with Iaakob into Egypt, which came out of his ‡ lopnes (beſide Iaakobs ſonnes wiues) were in the whole, threeſcore and ſixe ſoules.

27 Alſo the ſonnes of Ioſeph, which were borne him in Egypt were two ſoules: ſo that all the ſoules of the houſe of Iaakob, which came into Egypt, are ſeuentie.

28 ¶ Then hee ſent Iudah before him vnto Ioſeph, to ‖ direct his way vnto Goſhen, and they came into the land of Goſhen.

29 Then Ioſeph ‡ made ready his charet, and went vp to Goſhen, to meet Iſrael his father, and preſented himſelfe vnto him, and fell on his necke, and wept vpon his necke a good while.

30 And Iſrael ſayd vnto Ioſeph, Now let mee die, ſince I haue ſeene thy face, and that thou art yet aliue.

31 Then Ioſeph ſaid to his brethren and to his fathers houſe, I will go vp and ſhew Pharaoh, and tell him, My brethren, and mine fathers houſe, which were in the lande of Canaan, are come vnto me,

32 And the men are e ſheepeheards, and becauſe they are ſheepeheardes, they haue

C.iiij. brought

‖ *Or, bee ſent as much, to wit, ſilver, as verſe 22. and ten aſſes.*

g Seeing he had remitted the fault done towardes him, he would not that they ſhould accuſe one another.

h As one betweene hope and feare.

a Whereby hee both ſignified that he worſhipped the true God, and alſo that he kept in his heart the poſſeſſion of that land, from whence preſent neceſſitie droue him.

b Conducting thee by my power.

c In thy poſteritie.

d Shal ſhut thine eyes when thou dieſt: which appertained to him that was moſt deare, or chiefe of the kinred. *Ioſh. 24. 4 pſal. 105. 23. eſa. 52. 4.*

Exod. 1. 2. and 6. 14. numb. 26. 5. 1. chro. 5. 1.

Exod. 6. 15. 1. chro. 4. 24.

1. chron. 6. 1. 1. Chro. 2. 3. & 4. 21. chap. 38. 3.

1. Chro. 7. 1.

‖ *Or, perſons.*

1. Chro. 7. 30.

Chap. 41. 50.

1. Chro. 7. 6. and 8. 1.

Deut. 10. 22.

‡ *Ebr. thighes.*

‖ *Or, to prepare him a place.*

‡ *Ebr. bound his charet.*

‡ *Ebr. yet, or ſtill.*

e He was not aſhamed of his father, and kinred, though they were of baſe condition.

bꝛought their ſheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, & aſke you what is your trade?

f God ſuffereth the world to hate his, that they may forſake the filth of the world, and cleaue to him.

34 Then yee ſhall ſay, Thy ſeruants are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that yee may dwell in the lande of Goſhen: for euery ſheepkeeper is an f abomination vnto the Egyptians.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goſhen is giuen him. 22 The idolatrous prieſtes haue liuing of the king. 28 Iaakobs age, when he dieth. 30 Ioſeph ſweareth to burie him with his fathers.

THen came Joſeph and tolde Pharaoh, and ſayd, My father, and my bꝛethꝛen, and their ſheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and beholde, they are in the land of Goſhen.

2 And Joſeph tooke part of his bꝛethꝛen, euen a fiue men, and preſented them vnto Pharaoh.

a That the king might be aſſured they were come, and ſee what maner of people they were.

3 Then Pharaoh ſaid vnto his bꝛethꝛen, What is your trade? And they anſwered Pharaoh, Thy ſeruants are ſheepeheards, both we and our fathers.

4 They ſayde moꝛeouer vnto Pharaoh, For to ſoiourne in the land are we come: for thy ſeruãts haue no paſture for their ſheepe, ſo ſoꝛe is the famine in the land of Canaan. Nowe therefoꝛe, wee pꝛay thee, let thy ſeruants dwell in the land of Goſhen.

5 Then ſpake Pharaoh to Joſeph, ſaying, Thy father and thy bꝛethꝛen are come vnto thee.

b Ioſephs great modeſtie appeareth in that hee would enterpriſe nothing without the kings commandement.

6 The b land of Egypt is before thee: in the beſt place of the lande make thy father and thy bꝛethꝛen dwell: let them dwell in the lande of Goſhen: and if thou knowelt that there be men of actiuitie among them, make them rulers ouer my cattell.

7 Joſeph alſo bꝛought Jaakob his father, and ſet him before Pharaoh, and Jaakob ‡ ſaluted Pharaoh.

‡ *Ebr. bleſſed.*

8 Then Pharaoh ſayde vnto Jaakob, ‡ How olde art thou?

‡ *Ebr. How many dayes are the yeres of thy life? Heb. 11. 9, 13.*

9 And Jaakob ſayd vnto Pharaoh, The whole time of my * pilgrimage is an hundꝛeth and thiꝛtie yeeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

10 And Jaakob ‡ tooke leaue of Pharaoh, and departed from the preſence of Pharaoh.

‡ *Ebr. bleſſed.*

c Which was a citie in the countrey of Goſhen, Exod. 1. 11.

11 ¶ And Joſeph placed his father, and his bꝛethꝛen, and gaue them poſſeſſion in the lande of Egypt, in the beſt of the lande euen in the lande of c Rameſes, as Pharaoh had commanded.

d Some reade, that he fed them as litle babes, becauſe they could not prouide for themſelues againſt that famine.

12 And Joſeph nouriſhed his father, and his bꝛethꝛen, and all his fathers houſeholde with bꝛead, d euen to the poong children.

13 ¶ Nowe there was no bꝛead in all the lande: for the famine was exceeding ſoꝛe; ſo that the land of Egypt, and the land of Canaan were ‡ famiſhed by reaſon of the famine.

‡ *Eb. brought to an extremitie, or at their wits end.*

14 And Joſeph gathered all the money, that was found in the lande of Egypt, and in the lande of Canaan, for the coꝛne which they bought, and e Joſeph layd vp the money in Pharaohs houſe.

e Wherein hee both declareth his fidelitie toward the king, and his minde free from couetouſneſſe.

15 So when money failed in the lande of Egypt, and in the land of Canaan, then all the Egyptians came vnto Joſeph, and ſaid, Giue vs bꝛead: for why ſhould wee die before thee? for our money is ſpent.

16 Then ſaid Joſeph, Bꝛing your cattel, and I will giue you for your cattell, if your money be ſpent.

17 So they bꝛought their cattell vnto Joſeph, and Joſeph gaue them bꝛead for the hoꝛſes, and for the flocks of ſheepe, and for the heards of cattell, and for the aſſes: ſo he fedde them with bꝛead for all their cattel that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and ſaid vnto him, We will not hide from my loꝛde, that ſince our money is ſpent, and my loꝛd hath the heardes of the cattell, there is nothing left in the ſight of my loꝛde, but our bodies and our ground.

19 Why ſhal we periſh in thy ſight, both we, and our f land? buy vs and our lande for bꝛead, and we and our land will be bond to Pharaoh: therefoꝛe giue vs ſeede, that we may liue and not die, and that the land gat not to waſte.

f For except the ground be tilled and ſowen, it periſheth, and is as it were dead.

20 So Joſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold euery man his ground, becauſe the famine was ſoꝛe vpon them: ſo the lande became Pharaohs.

21 And hee g remooued the people vnto the cities, from one ‡ ſide of Egypt euen to the other.

g By this changing, they ſignified that they had nothing of their owne, but receiued all of the kings liberality.

‡ *Ebr. end of the border.*

22 Onely the land of the Prieſts bought he not: for the Prieſtes had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefoꝛe they ſolde not their ground.

23 Then Joſeph ſayde vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh: loe, here is ſeede for you: ſowe therefoꝛe the ground.

24 And of the increaſe yee ſhall giue the fift part vnto Pharaoh, and foure partes ſhall be yours for the ſeede of the fielde, and for your meate, and for them of your houſeholdes, and for your children to eate.

25 Then they anſwered, Thou haſt ſaued our liues: let vs finde grace in the ſight of my loꝛde, and wee will bee Pharaohs ſeruants.

26 Then Joſeph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh ſhould haue the fift part, h except the land of the Prieſts onely, which was not Pharaohs.

h Pharaoh in prouiding for idolatrous prieſts ſhall be a condemnation to all them which neglect the true miniſters of Gods word.

27 ¶ And Iſrael dwelt in the land of Egypt, in the countrey of Goſhen: and they had their poſſeſſions therein, and grew and multiplied exceedingly.

28 Moꝛeouer,

28 Moreouer, Iaakob lined in the land of Egypt seuentene yeeres, so that the whole age of Iaakob was an hundreth fourty and seuen yeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and sayd vnto him, If I haue nowe found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully and truly with me: burie mee not, I pray thee, in Egypt.

30 But when I shall i sleepe with my fathers, thou shalt carry me out of Egypt, and burie me in their buriall. And he answered, I will doe as thou hast said.

31 Then he said, Sweare vnto me. And he sware vnto him. And Israel k worshipped toward the beds head.

Chap.24.2.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, & setting himselfe vp vpon his pillow, praised God Reade 1.Chro. 29.10.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 He prophesieth their returne to Canaan.

AGaine, after this, one sayd to Ioseph, Loe, thy father is sicke: then hee tooke with him his * two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and sayd, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God ‖Almightie appeared vnto mee at * Luz in the land of Canaan, and blessed me.

4 And he sayd vnto me, Beholde, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this lande vnto thy seede after thee for an b euerlasting possession.

5 ¶ And now thy * two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall bee mine, as Reuben and Simeon are mine.

6 But thy linage which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of grounde to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes, and said, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, which c God hath giuen me here. Then he sayd, I pray thee, bring them to me, that I may blesse them:

10 (For the eyes of Israel were dimme for age, so that he could not well see) Then he caused them to come to him, and hee kissed them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seed.

12 And Ioseph tooke them away from his knees, and did reuerence ‡downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hande toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hande, and layed it on d Ephraims head, which was the yoonger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ * Also hee blessed Ioseph, and sayd, The God before whome my fathers Abraham and Izhak did walke, the God, which hath fed mee all my life long vnto this day,

16 The e Angel, which hath delimered me from all euill, blesse the children, and let my f name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the middes of the earth.

17 But when Ioseph sawe that his father layed his right hand vpon the head of Ephraim, it g displeased him: and he stayed his fathers hand to remoue it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I knowe well, my sonne, I knowe well: hee shall be also a people, and hee shall be great likewise: but his yoonger brother shall be greater then he, and his seede shall be full of nations.

20 So he blessed them that day, and said, In thee Israel shall blesse, and say, God make thee as h Ephraim & as Manasseh. And he set Ephraim before Manasseh.

21 Then Israel sayd vnto Ioseph, Behold, I die, and God shall be with you, and bring you againe vnto the land of i your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which k I gate out of the hand of ‖ Amorite by my * sword and by my bowe.

Chap.24.2.

d Gods iudgement is oft times cõtrary to mans, and he preferreth that, which man despiseth. *Heb.11.21.*

e This Angell must be vnderstood of Christ, as Chap.31.13. and 32.1.

f Let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whõ Gods graces shoulde manifestly appeare.

i Which they had by faith in the promise.

k By my childrẽ whom God spared for my sake. *Chap.34.25.*

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and sheweth them what u to come. 10 He telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

THen Iaakob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the a last dayes.

2 Gather your selues together, & heare, ye sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my b might, & the beginning of my strength, c the excellencie of dignitie, and the excellencie of power:

4 Thou wast light as water: thou shalt not be excellent, because thou * wentest vp to thy fathers bed: ‖ then diddest thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the ‖ instruments of crueltie are in their habitations.

a Whē God shall bring you out of Egypt: And because ỳ he speaketh of the Messias, he nameth it the last dayes.

b Begotten in my youth.

c It thou hadst not lost thy birth right by thine offence. *Chap.35.22. 1.chron.5.1.*

‖ *Or, it ceased to be my head.*

‖ *Or, their swords were ‡ instruments of violence.*

Ebr. bu face to the ground.

6 Into

6 Unto their secret let not my soule come: for [d] in their assembly: for in their wrath they slewe [e] a man, [f] in their selfewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruel: I will [g] diuide them in Iaakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand shalbe in the necke of thine enemies: thy fathers sonnes shall [h] bowe downe vnto thee.

9 Iudah, as a Lyons whelpe shalt thou come vp from the spoile, my sonne. He shall lie downe and couch as a Lyon, and as a Lyonesse. [h] Who shall stirre him vp?

10 The [i] scepter shall not depart from Iudah, nor a lawgiuer from betweene his feet, vntill [i] Shiloh come, and the people shalbe gathered vnto him.

11 Hee shall binde his asse foale vnto the [k] vine, and his asses coalt vnto the best vine. he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he shalbe an hauen for shippes: and his border shalbe vnto Zidon.

14 ¶ Issachar shalbe ‡ [l] a strong asse, couching downe betweene two burdens:

15 And hee shall see that rest is good, and that the land is pleasant, and he shall bowe his shoulder to beare, and shall bee subiect vnto tribute.

16 ¶ Dan [m] shal iudge his people as one of the tribes of Israel.

17 Dan shall be a [n] Serpent by the way, an adder by the path, biting [p] the horse heeles, so that his rider shall fall backeward.

18 [o] O Lorde, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shal ouercome him, but he shall ouercome at the last.

20 ¶ Concerning Asher, his [p] bread shall be fat, and he shall giue pleasures for a king.

21 ¶ Naphtali shalbe a Hinde let go, giuing [q] goodly words.

22 ¶ Ioseph shall bee ‡ a fruitfull bough, euen a fruitfull bough by the Well side: the ‡ braunches shall runne vpon the wall.

23 [r] And the archers grieued him, and shot against him, and hated him.

24 But his bowe abode strong, and the hands of his armes were strengthened, by the hands of the mightie God of Iaakob, of whome was the feeder appointed by the [s] stone of Israel,

25 Euen by the God of thy father, who shall helpe thee, and by the Almightie, who shall blesse thee with heauenly blessings frō aboue, with blessings of the deepe, that lieth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall bee [t] stronger then the blessings of mine elders: vnto the end of the hilles of the world they shall bee on the head of Ioseph, and on the top of the head of him that was [u] separate from his brethren.

27 ¶ Beniamin shall rauine as a woolfe: in the morning hee shall deuoure the praye, and at night he shall diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.

29 And he charged them, and sayd vnto them, I am readie to bee gathered vnto my people: * burie mee with my fathers in the caue that is in the field of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah beside Mamre in the lande of Canaan: which caue Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Isaak and Rebekah his wife: and there I buried Leah.

32 The purchase of the fielde, and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his sonnes, and [x] plucked vp his feet vnto the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. L.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dieth.

THen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the [a] Physicians, to embalme his father, and the Physicians embalmed Israel.

3 So fortie dayes were accomplished, (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him [b] seuentie dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh and say,

5 My father made mee * sweare, saying, Loe, I die, burie mee in my graue, which I haue made me in the land of Canaan: now therefore let me goe, I pray thee, and burie my father, and I will come againe.

6 Then Pharaoh said, Goe vp and bury thy father, [c] as he made thee to sweare.

7 ¶ So Ioseph went vp to burie his father, and with him went all the seruants of Pharaoh, both the Elders of his house, and all the Elders of the land of Egypt,

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great companie.

10 And they came to [‖] Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And

d Or, tongue: meaning, that he neither cōsented to them in word nor thought.

e The Shechemites, Chap. 34.26.

f For Leui had no part, and Simeon was vnder Iudah, Ios.19.1. till God gaue them the place of the Amalekites, 1.Chro. 4.43.

g As was verified in Dauid and Christ.

h His enemies shal so feare him.

‖ *Or, kingdome.*

i Which is Christ the Messias, the giuer of all properitie: who shal call the Gentiles to saluation.

k A countrey most abundant with vines and pastures is promised him.

‡ *Ebr. an asse of great bones.*

l His force shall be great, but he shall want courage to resist his enemies.

m Shall haue the honour of a tribe.

n That is, full of subtiltie.

o Seeing the miseries that his posteritie shoulde fall into, he bresteth out in prayer to God, to remedie it.

p He shal abound in corne & pleasant fruits.

q Ouercomming more by faire words then by force.

‡ *Ebr. a sonne of encrease.*

‡ *Ebr. daughters.*

r As his brethren, when they were his enemies, Potiphar & others.

s That is, God.

t In as much as he was more nere to the accomplishment of the promise, and it had bene more often confirmed.

u Either in dignitie, or when he was solde from his brethren.

Chap.47.30.

x Whereby is signified howe quietly he died.

a He meaneth them that embaumed the dead and buried them.

b They were more excessiue in lamenting then the faithfull.

Chap.47.29.

c The very infidels would haue othes performed.

‖ *Or, the corne floore of Atad,*

11 And

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Arad, they saide, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes carped him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue* Abraham bought with the field, to bee ‖ a place to burie in, of Ephron the Hittite beside Mamre.

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, d It may bee that Ioseph will hate vs, and will pay vs againe all the euill, which wee did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue nowe, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And nowe, we pray thee, forgiue the trespasse of the seruants of thy fathers e God. And Ioseph wept, when ‖ they spake vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph said, * Feare not: for ‖ am not I vnder f God?

20 When ye thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake ‡ kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundreth and ten yeere.

23 * And Ioseph sawe Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph saide vnto his brethren, * I am readie to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph tooke an oth of the children of Israel, saying, * h God will surely visite you, & ye shall carry my bones hence.

26 So Ioseph died, when hee was an hundreth and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

Gen.23.16.
‖ Or, possession.

d An euill conscience is neuer fully at rest.

e Meaning, that they which haue one God, should be ioyned in most sure loue.
‖ Or, the messengers.

Chap.45.5.
‖ Or, am I in Gods stead? meaning, to take vengeance.
f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.
‡ Ebr. to the heart.
g Who, notwithstanding he bare rule in Egypt about fourtéeore yeeres, yet was ioyned with the Church of God in faith and religion.
Numb.32.39.
Heb.11.22.
Exod.13.19.
h He speaketh this by the spirit of prophecie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

The second booke of Moses, called Exodus.

THE ARGVMENT.

AFter that Iaakob by Gods commandement, Gene. 46.3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite number, so that the King and the countrey grudged and endeuoured both by tyrannie and cruel slaucry to suppresse them: the Lord according to his promise, Genesis 15.14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefites: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime mooued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedie against his scourges, & earnestly repent them for their rebellions and wickednesse. And because God loueth them to the ende, whom he hath once begunne to loue, he punished them not according to their deserts, but delt with them in great mercies, and euer with new benefites laboured to ouercome their malice: for he still gouerned them and gaue them his word and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOw * a these are the names of the children of Israel, which came into Egypt (euery man and his houshold came thither with Iaakob.)

Gen.46.8.
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen.15.14.

2 Reuben, Simeon, Leui, and Iudah,
3 Issachar, Zebulun, and Beniamin,
4 Dan, and Naphtali, Gad, and Asher.
5 So all the ‖ soules, that came out of the lopnes of Iaakob, were * seuentie soules: Ioseph was in Egypt alreadie.
6 Now Ioseph died and all his brethren, and that whole generation.
7 ¶ And the *children of Israel ‖ brought foorth fruite and increased in abundance, and were multiplied, and were exceeding

‖ Or, persons.
Gen.46.27. deut.10.22.
Acts 7.17.
‖ Or, did grow.

exceeding mightie, so that the b lande was full of them.

8 Then there rose vp a newe King in Egypt, who c knewe not Joseph.

9 And he said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and d ‖ get them out of the land.

11 Therefore did they set taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore e they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage ‡ which they laid vpon them most cruelly.

15 ¶ Moreouer the king of Egypt commanded the midwiues of the Ebrew women, (of which the ones name was f Shiphrah, and the name of the other Puah)

16 And said, * When ye doe the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it bee a sonne, then ye shall kill him: but if it bee a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commanded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, and said vnto them, Why haue ye done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew g women are not as the women of Egypt: for they are liuely, and are deliuered per the women come at them.

20 God therefore prospered the midwiues, and the people multiplied and were very mightie.

21 And because the midwiues feared God, therefore he h made them houses.

22 Then Pharaoh charged all his people, saying, Euery man child that is borne, i cast yee into the riuer, but reserue euery maid child aliue.

CHAP. II.

1 Moses is borne and cast into the flags. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a a man of the house of Leui, & tooke to wife a daughter of Leui,

2 And the woman conceiued and bare a sonne: and when she saw that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, she tooke for him an arke made of reed, and dawbed it with slime and with pitch, and b laide the childe therein, and put it among the bulrushes by the riuers brinke.

4 Nowe his sister stood a farre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: ‖ when she saw the arke among the bulrushes, shee sent her maid to fet it.

6 Then she opened it, and sawe it was a childe: and behold, the babe wept: so shee had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Goe. So the mayde went and called the c childes mother.

9 To whome Pharaohs daughter said, Take this child away, and nurse it for me, and I will reward thee. Then the woman tooke the child and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and shee called his name Moses, because said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was d growen, he went forth vnto his brethren, and looked on their burdens: also he sawe an Egyptian smiting an Ebrew, one of his brethren.

12 And ‡ hee looked round about, and when he saw no man, he e slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and behold, two Ebrewes stroue: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authoritie and a iudge ouer vs? Thinkest thou to kill mee, as thou killedst the Egyptian? Then Moses f feared and said, Certainely this thing is knowen.

15 Nowe Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp and ‡ defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, he said, Howe are yee come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepheards, and also drewe vs water inough, and watered the sheepe.

20 Then hee said vnto his daughters, And where is hee? why haue ye so left the man? g call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And

a This Leuite was called Amram, who maryed Iochabed, Chap. 6.20. *Num.*26.59. 1 *Chron* 23.13. *Act.*7.20. *Hebr.*11 23.

‖ *Or, go vp out of the land.*

‖ *Or, corne and prouision.*

e The more that God blesseth his, the more doeth the wicked enuie them.

‡ *Ebr. wherewith they serued them selues of them by crueltie.*

f These seeme to haue bene the chiefe of the rest. *Wisd.*18.5.

‖ *Or, seates whereupon they sate in trauell.*

g Their disobedience herein was lawfull, but their dissembling euill.

h That is, God increased the families of the Israelites by their meanes.

i When tyrants cannot preuaile by craft, they brast foorth into open rage.

b He meaneth the countrey of Goshen.

c He considered not how God had preserued Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our commoditie.

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsel cannot hinder that, which God hath determined shall come to passe.

d That is, was fourtie yeere old. *Acts* 7.23.

‡ *Eb. thus & thus.*

e Being assured that God had appointed him to deliuer the Israelites, *Acts* 7.25.

f Though by his feare he shewed his infirmitie, yet faith couered it, Heb. 11.27.

‖ *Or, prince.*

‡ *Ebr. saued them.*

‖ *Or, grandfather.*

g Wherein he declared a thankefull mind, which would recompense the benefite done vnto his.

22 And the bare a sonne, *whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and a cried: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, & God remembred his couenaunt with Abraham, Isaak, and Iaakob.

25 So God looked vpon the children of Israel, and God b had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen ‖Moses kept the sheepe of Jethro his father in law, Priest of Midian, and drone the flocke to the ‖backeside of the desert, and came to the a mountaine of God, b Horeb,

2 Then the Angel of the Lorde appeared vnto him in * a flame of fire, out of the mids of a c bush: and hee looked, and beholde, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses saide, I will turne aside nowe, and see this great sight, why the bush burneth not.

4 And when the d Lord saw that he turned aside to goe, God called vnto him out of the mudes of the bush, and saide, ‖Moses, Moses, and he answered, I am here.

5 Then he saide, Come not hither, * put thy shoes off thy feete: for the place whereon thou standest is e holy ground.

6 Moreouer hee saide, * I am the God of thy father, the God of Abraham, the God of Isaak, and the God of Iaakob. Then Moses hid his face: for he was f afraid to look vpon God.

7 ¶ Then the Lorde saide, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their b taskemasters: for I knowe their sorrowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that lande into a good land & a large, into a land that i floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites and the Iebusites.

9 k And nowe loe, the cry of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come nowe therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am I, that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, * Certainely I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses said vnto God, Behold, when I shal come vnto the children of Israel, and shal say vnto them, The God of your fathers hath sent mee vnto you: if they say vnto me, What is his Name? what shal I say vnto them?

14 And God answered Moses, I AM THAT I AM. Also he saide, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Isaak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Isaak, and Iaakob appeared vnto mee, and saide, ‡ I haue surely remembred you, and that which is done to you in Egypt,

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a lande that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shal goe vnto the King of Egypt, and say vnto him, The Lorde God of the Ebrewes hath ‖ met with vs: we pray thee now therefore, let vs goe three dayes iourney in the wildernesse, that we may o sacrifice vnto the Lord our God.

19 ¶ But I knowe, that the king of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the mids thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when ye goe, ye shall not goe emptie.

22 p * For euery woman shall aske of her neighbour, and of her ‖ that soiourneth in her house, iewels of siluer, and iewels of golde, and rayment, and ye shall put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

THen Moses answered, and saide, a But loe, they will not beleeue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lorde saide vnto him, What is that in thine hand? And he answered, A rodde.

3 Then

Exod.18.3.

b God humbleth vs by afflictions that they should try vnto him, and receiue the fruite of his promise.

c He iudged their cause: or acknowledged them to be his.

‖ Or, farre within the desert.

a It was so called after the Lawe was giuen.

b Called also Sinai.

Acts 7.30.

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the midst thereof.

d Whom he called the Angel, verse 2.

e Resigne thy selfe vp to me, Ruth 4.7. Iosh. 5.15.

f Because of my presence. Matth. 22.32. Heb. 7.32.

g For sinne causeth men to feare Gods iustice.

h Whose cruelty was intollerable.

i Most plentifull of all things.

k He heard before, but now he would reuenge it.

l He doeth not fully disobey God, but acknowledgeth his owne weakues.

m Neither feare thine owne weakneſſe, nor Pharaohs tyrannie.

‡ Ebr. in visiting haue visited.

‖ Or, appeared vnto vs.

o Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompense of their labours. Chap. 11.2. and 12.35.

‖ Or, in whose house she soiourneth.

a God beareth with Moses doubting, because he was not altogether without faith.

3 Then said he, Cast it on the ground. So hee cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe, the Lord said vnto Moses, Put forth thine hande, and take it by the taile. Then he put forth his hand & caught it, and it was turned into a rodde in his hande.

5 Doe this, b that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Isaak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord sayde furthermore vnto him, Thrust nowe thine hande into thy bosome. And hee thrust his hande into his bosome, and when hee tooke it out againe, beholde, his hand was leprous as snowe:

7 Moreouer he saide, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, and pluckt it out of his bosome, and behold, it was turned again as his other flesh.

8 So shall it bee, if they will not beleeue thee, neither obey ‖ the voyce of the first signe, yet shall they beleeue for the voyce of the second signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voyce, then shalt thou take of the c water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall bee turned to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, ‡ neither at any time haue bin, nor yet since thou hast spoken vnto thy seruaunt: but I am ♯ slowe of speach, and slow of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth? or the blinde? haue not I the Lord?

12 Therefore goe nowe, and * I will bee with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the ‖ hande of him, whome thou d shouldest send.

14 Then the Lord was very angry with Moses, and saide, Doe not I knowe Aaron thy brother the Leuite, that he himselfe shal speake? for loe, hee commeth also forth to meete thee, and when hee seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and e put the wordes in his mouth, and I will be with thy mouth, & with his mouth, and will teach you what ye ought to doe.

16 And hee shall be thy spokesman vnto the people: and he shall bee, euen he shall be as thy mouth, and thou shalt bee to him as * f God.

17 Moreouer thou shalt take this rodde in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee, let me goe, and returne to my ‖ brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro said to Moses, Goe in peace.

19 (For the Lord had saide vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kil thee)

20 Then Moses tooke his wife, and his sonnes, and ♯ put them on an asse, and returned towarde the lande of Egypt, and Moses tooke the h rodde of GOD in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will i harden his heart, and he shal not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my k first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue mee: if thou refuse to let him goe, behold, I will slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and l would haue killed him.

25 Then Zipporah tooke a sharpe knife, and m cut away the foreskinne of her sonne, and cast it at his feete, and saide, Thou art in deed a bloody husband vnto me.

26 So ‖ he departed from him. Then she saide, O bloody husband (because of the circumcision.)

27 ¶ Then the Lord said vnto Aaron, Go meete Moses in the wildernes. And he went and met him in the ‖ mount of God, and kissed him.

28 Then Moses told Aaron al the wordes of the Lord, who had sent him, and al the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered al the elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the n people beleeued, and when they hearde that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

THen afterward Moses and Aaron went and saide to a Pharaoh, Thus saieth the Lord God of Israel, Let my people go, that they may b celebrate a feast vnto mee in the wildernes.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I knowe not the Lord, neither will I let Israel goe.

3 And they saide, ‖ We worship the God of the Ebrewes: wee pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, least ♯ he dyng vpon vs the pestilence or sword.

4 Then

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

‖ *Or, white as snowe.*

‖ *Or, the wordes confirmed by the first signe.*

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

‡ *Ebr. from yesterday, and yer yesterday.*

♯ *Ebr. heauie of mouth.*

Matth. 10. 19. and 12. 12.

‖ *Or, ministerie.*

d That is, of the Messias: or some other, that is more meete then I.

e Though we prouoke God iustly to anger, yet will he neuer reiect his.

f Thou shalt instruct him what to say.

Chap. 7. 1.

g Meaning, as a wise counseller, and full of Gods Spirit.

‖ *Or, kinsfolke and linage.*

‡ *Ebr. sought thy soule.*

‡ *Ebr. caused them to ride.*

h Whereby he wrought the miracles.

i By retaining my spirit, and discouering him vnto Satan to increase his malice.

k Meaning, most deare vnto him.

l God punished him with sicknesse for neglecting his Sacrament.

m This acte was extraordinarie: for Moses was sore sicke, and God euen then required it.

‖ *Or, the Angel.*

‖ *Or, Horeb.*

n So that Moses had now experience of Gods promes, that he should haue good successe.

a Faith ouercommeth feare, and maketh men bolde in their vocation.

b And offer sacrifice.

‖ *God hath met vs.*

♯ *Ebr. least he meete vs with pestilence.*

4 Then saide the king of Egypt vnto them, Moses and Aron, why cause ye the people to cease from their workes? get you to your burdens.

5 Pharaoh said furthermore, Beholde, much people is nowe in the lande, and ye make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taske masters of the people, and to their [d] officers, saying,

7 Ye shall giue the people no more straw, to make bricke (as in time past) but let them goe and gather them strawe themselues:

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.

9 Lay more worke vpon the men, and cause them to do it, and let them not regard [f] vaine wordes.

10 ¶ Then went the taskemasters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I wil giue you no more strawe.

11 Go your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattred abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13 And the taskemasters hasted them, saying, Finish your dayes worke [‡] euery dayes taske, as ye did when ye had strawe.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten and demaunded, Wherefore haue ye not fulfilled your taske in making bricke yesterday & to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and [‖] thy people is blamed.

17 But he saide, [‡] Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now & worke: for there shall no strawe be giuen you, yet shal ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel [‖] sawe themselues in an euill case, because it was said, Ye shall diminish nothing of your bricke, nor of euery dayes taske.

20 ¶ And they met Moses and Aron, which stood in their way as they came out from Pharaoh,

21 To whom they saide, The Lord looke vpon you and iudge: for ye haue made our sauour to [*] stinke before Pharaoh and before his seruants, in that ye haue [x] put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lorde, and saide, Lord, why hast thou afflicted this people? Wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

THen the Lord saide vnto Moses, Nowe shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen [‡] be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, & to Iaakob by the name of [‖] Almighty God: but by my name [a] Iehouah was I not knowen vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great [‖] iudgements.

7 Also I will [b] take you for my people, and will be your God: then ye shall know that I the Lorde your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the lande which I [‡] sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened [c] not vnto Moses, for anguish of spirit and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh king of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lorde, saying, Behold, the children of Israel [d] hearken not vnto me, howe then shall Pharaoh heare me, which am of [d] vncircumcised lips?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the [e] heads of their fathers houses: the [*] sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 [*] Also the sonnes of Simeon: Iemuel & Iamin,

Or, yesterday, or yesterday.

The more cruelty that tyrants vse, the neerer is Gods helpe.

Of Moses and Aaron.

‡ Ebr. the worke of a day in his day.

Or, by people the Egyptians are to be fault.

‡ Ebr. Idle ye are idle.

Or, looked sad on things, which saide.

Read Gen. 34. 30.

It is a grieuous thing to the seruants of God, to be accused of euill, especially of their brethren, when they doe in their duetie requireth.

‡ Ebr. in a strong hand.

‖ Or, all sufficient.

a Whereby he signifieth that he will performe in deede that, which he promised to their fathers: for this Name declareth that he is constant, and will performe his promise.

‖ Or, plagues.

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

‡ Ebr. lift vp mine hand.

c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

e This genealogie sheweth of whom Moses & Aaron came. Gen. 46. 9. num. 26. 5. 1. chro. 5. 3. 1. Chro. 4. 24.

Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ * These also are the names of the sonnes of Leui in their generations: Gershon and Kohath & Merari (and the yeeres of the life of Leui were an hundreth f thirtie and seuen yeere)

17 The sonnes of Gershon, were Libni and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel. (and Kohath liued an hundreth thirtie and three yeere)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

20 * And Amram tooke Iochebed his g fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundreth thirtie and seuen yeere.)

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him * Phinehas: these are the principal fathers of the Leuites throughout their families.

26 These are Aaron & Moses to whom the Lord saide, Bring the children of Israel out of the land of Egypt, according to their k armies.

27 These are that Moses and Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Behold, I am of l vncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs sorcerers doe the like.

THen the Lord said to Moses, Behold, I haue made thee ‖ Pharaohs a God, and Aaron thy brother shall ‖ be thy Prophet.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shal speake vnto Pharaoh, that he suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiplie my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, even my people, the children of Israel out of the land of Egypt, by great b iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch foorth mine hand vpon Egypt, and bring out the children of Israel, from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Nowe Moses was c foure score yeere old, and Aaron foure score and three, when they spake vnto Pharaoh)

8 ¶ And the Lord spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a ‖ serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lorde had commanded: and Aaron cast forth his rod before Pharaoh and before his seruaunts, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men and d sorcerers: and those charmers also of Egypt did in like maner with their enchantments.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lorde then sayde vnto Moses, Pharaohs heart is ‖ obstinate, he refuseth to let the people goe.

15 Goe vnto Pharaoh in the morning, (lo, he will come forth vnto the water) and thou shalt stand and meete him by the e riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue mee in the wilderneſſe: and behold, hitherto thou wouldest not heare.

17 Thus sayeth the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shalbe turned to blood.

18 And the fish that is in the riuer, shall die, and the riuer shall stinke, and it shall ‖ griene the Egyptians to drinke of the water of the riuer.

19 ¶ The Lorde then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shall be † blood, and there shall be blood throughout all the lande of Egypt, both in vessels of wood, and of stone.

20 So Moses & Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer, was turned into blood.

21 And

Num.3.17. 1.chron.6.1. and 23.6.

f For he was 42. yeere olde, when he came into Egypt, and there liued 94.

Num.26.57. 1.chron.6.1. and 23.6.

Chap.2.2. num.26.59.

g Which kinde of marriage was after in the lawe forbidden, Leuit. 18.12.

h Moses and he were brothers children, whose rebellion was punished, Num. 16.1.

i Who was a prince of Iudah, Numb. 2.3.

Num.25.11.

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses and of the people sheweth that their deliuerance came onely of Gods free mercie,

‖ *Or, a God to Pharaoh.*

a I haue giuen thee power and authoritie to speake in my name and to execute my iudgements vpon him.

‖ *Or, shall speake for thee (before Pharaoh,)*

b To strengthen Moses faith, God promiseth againe to punish most sharply the oppression of his Church.

c Moses liued in affliction and banishment fourtie yeere before he enioyed his office to deliuer Gods people.

‖ *Or, dragon.*

d It seemeth that these were Iannes and Iambres, reade 2. Tim. 3. so euer the wicked maliciously resist the truth of God.

‖ *Or, heauie and dull.*

e To wit, that riuer Nilus.

‖ *Or, they shall be wearie, and abhorre to drinke.*

† The first plague.

Chap.17.5.

Psal.78.44.

21 And

21 And the f fish that was in the riuer died, and the riuer ſtanke: ſo that the Egyptians coulde not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

22 * And the enchanters of Egypt did g likewiſe with their ſorceries: and the heart of Pharaoh was ‡ hardened: ſo that he did not hearken vnto them, as the Lord had ſaid.

23 Then Pharaoh returned, and went againe into his houſe, ‡ neither did this perſuade him to enter into his heart.

24 All ‖ the Egyptians then digged rounde about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully ſeuen dayes after the Lord had ſmitten the riuer.

CHAP. VIII.

6 Frogs are ſent. 13 Moſes prayeth, and they die, 17 Lice are ſent, whereby the ſorcerers acknowledge Gods power. 24 Egypt is plagued with noiſome flies. 30 Moſes prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lord ſaide vnto Moſes, Goe vnto Pharaoh, and tel him, Thus ſaith the Lord, Let my people goe, that they may ſerue me:

2 And if thou wilt not let them go, beholde, I will ſmite all thy countrey with a frogs:

3 And the riuer ſhall ſcrall full of frogs, which ſhall goe vp and come into thine houſe, and into thy chamber, where thou ſleepeſt, & vpon thy bed, and into the houſe of thy ſeruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughes.

4 Yea, the frogs ſhall climbe vp vpon thee, and on thy people, and vpon all thy ſeruants.

5 ¶ Alſo the Lord ſaid vnto Moſes, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the ſtreames, vpon the riuers, and vpon the ponds, & cauſe frogs to come vp vpon the land of Egypt.

6 Then Aaron ſtretched out his hand vpon the waters of Egypt, and the † frogs came vp, and couered the land of b Egypt.

7 * And the ſorcerers did likewiſe with their ſorceries, and brought frogs vpon the land of Egypt.

8 Then Pharaoh called for Moſes and Aaron, and ſaide, c Pray ye vnto the Lord that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe ſacrifice vnto the Lord.

9 And Moſes ſaide vnto Pharaoh, ‡ Concerning me, euen ‖ command when I ſhall pray for thee, and for thy ſeruants, and for thy people, to deſtroy the frogs from thee and from thine houſes, that they may remaine in the riuer onely.

10 Then he ſaide, To morowe. And he anſwered, Be it ‡ as thou haſt ſaide, that thou mayeſt knowe, that there is none like vnto the Lord our God.

11 So the frogs ſhall depart from thee, and from thine houſes, and from thy ſeruants, and from thy people: onely they ſhall remaine in the riuer.

12 Then Moſes & Aaron went out from Pharaoh: and Moſes cried vnto the Lord concerning the frogs, which he had ‖ ſent vnto Pharaoh.

13 And the Lord did according to the ſaying of Moſes: ſo the frogs d died in the houſes, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land ſtanke of them.

15 But when Pharaoh ſaw that he had reſt giuen him, ‖ he hardned his heart, & hearkened not vnto them, as the Lord had ſaid.

16 ¶ Againe the Lord ſaid vnto ‖ Moſes, Say vnto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may be turned to ‡ lice throughout all the lande of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, & ſmote the duſt of the earth: and lice came vpon man and vpon beaſt: all the duſt of the earth was lice throughout all the land of Egypt.

18 Nowe the inchanters aſſayed likewiſe with their inchantments to bring forth lice, but they e could not, So the lice were vpon man and vpon beaſt.

19 Then ſaid the inchanters vnto Pharaoh, This is f the finger of God. But Pharaohs heart remained obſtinate, and he hearkened not vnto them, as the Lord had ſaid.

20 ¶ Moreouer the Lord ſaid vnto Moſes, Riſe vp early in the morning, and ſtand before Pharaoh (loe he will come forth vnto the water) and ſay vnto him, Thus ſaith the Lord, Let my people goe, that they may ſerue me.

21 Elſe, if thou wilt not let my people goe, beholde, I will ſend ‖ ſwarmes of flies both vpon thee, & vpon thy ſeruants, and vpon thy people, & into thine houſes: and the houſes of the Egyptians ſhall be full of ſwarmes of flies, & the ground alſo where on they are.

22 But the land of Goſhen, where my people are, will I cauſe to be ‖ wonderfull in that day, ſo that no ſwarmes of flies ſhall be there, that thou mayeſt know that I am the Lord in the mids of the earth.

23 And I will make a deliuerance of my people from thy people: to morowe ſhall this miracle be.

24 And the Lorde did ſo: * for there came † great ſwarmes of flies into the houſe of Pharaoh, and into his ſeruants houſes, ſo that through all the lande of Egypt the earth was corrupt by ‖ ſwarmes of flies.

25 Then Pharaoh called for Moſes, and Aaron, and ſaide, Goe, doe ſacrifice vnto your God in this land.

26 But Moſes anſwered, It is not meete to do ſo: for then we ſhould offer vnto the Lorde our God that, which is an g abomination vnto the Egyptians. Loe, can we ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone vs?

27 Let vs goe three dayes iourney in the

f To ſignifie that it was a true miracle, and that God plagued them in that which was moſt neceſſarie for the preſeruation of life. *Wiſd.* 17.7.

g In outward appearance, and after that ‡ ſeuen daies were ended.

‡ *Ebr. was made ſtrong.*

‡ *Ebr. he ſet not his heart at all thereunto.*

‖ *Or, ſeuen dayes were accompliſhed.*

a There is nothing ſo weake, that God cannot cauſe to ouercome the greateſt power of man.

‖ *Or, vpon thy dough, or into thine ambreies.*

† The ſecond plague.

b But Goſhen, where Gods people dwelt, was excepted. *Wiſd.* 17.7.

c Not loue, but feare cauſeth the very infidels to ſeeke vnto God.

‡ *Ebr. haue this honour ouer me.*

‖ *Or, ſpeake plaine vnto me.*

‡ *Ebr. according to thy word.*

‖ *Or, laid vpon.*

d In things of this life God oft times heareth the prayers of the iuſt for the vngodly.

Or, made his heart heauie.

† The third plague.

e God confounded their wiſedome and authoritie in a thing moſt vile.

f They acknowledge that this was done by Gods power and not by ſorcerie, Luke 11. 20.

‖ *Or, a multitude of venemous beaſts, as ſerpents, &c.*

‖ *Or, I will ſeparate.*

‖ *Or, land of Egypt.*

Wiſd. 16.9.

† The fourth plague.

g For the Egyptians worſhipped diuers beaſts, as the oxe, ſheepe, and ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee,

desert, and sacrifice vnto the Lord our God, *as he hath commanded vs.

28 And Pharaoh saide, I will let you goe, that yee may sacrifice vnto the Lorde your God in the wildernesse: but [b] goe not farre away, pray for me.

29 And Moses saide, Behold, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart frō Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh from henceforth [i] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The murraine of beastes. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet is he obstinate.

THen the Lord saide vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a † mighty great murame.

4 And the Lord shall doe [a] wonderfully betweene the beastes of Israel, and the beasts of Egypt: so that there shall nothing die of all, that perteineth to the children of Israel.

5 And the Lord appointed a time, saying, To morowe the Lord shall finish this thing in this land.

6 So the Lorde did this thing on the morrowe, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh [b] sent, & behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 ¶ And the Lord said to Moses, and to Aaron, Take your handfull of ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall be turned to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stoode before Pharaoh: and Moses sprinckled them toward the heauen, and there came † a scabbe breaking out into blisters vpon man, and vpon beast.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lorde hardened the heart of Pharaoh, & hee hearkened not vnto them, *as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

14 For I will at this time send all my plagues vpon [c] thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

15 For nowe I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, *for this cause haue ‖ I appointed thee, to ‖ shew my power in thee, and to declare my [d] name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morowe this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was laid vnto this time.

19 Send therefore now, and [e] gather thy cattell, and all that thou hast in the fielde: for vpon all the men, and the beasts, which are founde in the fielde, and not brought home, the haile shall fall vpon them, & they shall die.

20 Such then as feared the word of the Lorde among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as regarded not the [f] word of the Lord, left his seruants, and his cattell in the fielde.

22 ¶ And the Lorde saide to Moses, Stretch foorth thine hand toward heauen that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lorde sent thunder and † haile, & ‡ lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt:

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the lande of Egypt, since ‖ it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the fielde, and brake to pieces all the trees of the fielde.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent & called for Moses and Aaron, and said vnto them, I haue now sinned: the Lorde is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is enough) that there be no more ‡ mighty thunders and

Chap.3.18.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

i He could not iudge his heart, but yet he charged him to doe this vnfeinedly.

k Where God giueth not faith, no miracles can preuaile.

† The fift plague.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

‖Or, imbers.

† The sixt plague.

Chap.4.21.

c So that thine owne conscience shall condemne thee of ingratitude & malice.

Rom.9.17.

‖Or, set thee vp.

‖Or, to shew thee.

d That is, that all the world may magnifie my power in ouercomming thee.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

‡Ebr, set not his heart to.

f The word of the minister is called the word of God.

† The seuenth plague.

‡Ebr. fire walked.

‖Or since it was inhabited.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obteine remission.

‡Ebr. voyces of God.

and haile, and I will let you goe, and ye shall tarie no longer.

29 Then Moses saide vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lorde, and the thunder shall cease, neither shall there be any more haile, that thou mayest knowe that * the earth is the Lords.

30 As for thee and thy seruants, I know a afore I pray, ye will feare before the face of the Lord God.

31 (And the flare, and the barley were smitten: for the barley was eared, and the flare was bolled.

32 But the wheate and the rye were not smitten, for they were ‖ hid in the ground.)

33 Then Moses went out of the citie from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel goe, as the Lord had said ‡ by Moses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse vpon Egypt. 28 Pharaoh forbiddeth Moses to come any more in his presence.

AGaine the Lorde saide vnto Moses, Goe to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the midst of his Realme,

2 And that thou mayest declare in the a eares of thy sonne, & of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that yee may knowe that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they saide vnto him, Thus saith the Lord God of the Ebrewes, Howe long wilt thou refuse b to humble thy selfe before mee? Let my people goe, that they may serue me.

4 But if thou refuse to let my people go, behold, to morow will I bring ‖ * grashoppers into thy coasts.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants saide vnto him, How long shall he be ‖ an c offence vnto vs? let the men goe, that they may serue the Lorde their God: wilt thou first knowe that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he said to them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, Wee will goe with our yong and with our olde, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And he saide vnto them, Let d the Lorde so be with you, as I will let you goe and your children: beholde, for e euill is before your face.

11 It shall not be so: nowe goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord saide vnto Moses, Stretch out thine hand vpon the lande of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched foorth his rod vpon the lande of Egypt: and the Lorde brought an East winde vpon the lande all that day, and all that night: and in the morning, the East wind brought the † grashoppers.

14 So the grashoppers went vp vpon all the land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for f Moses and Aaron in haste, and sayde, I haue sinned against the Lorde your God, and against you.

17 And nowe forgiue mee my sinne only this once, and pray vnto the Lorde your God, that he may take away from me this death only.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grashoppers, and violently cast them into the g red sea, so that there remained not one grashopper in all the coast of Egypt.

20 But the Lorde hardened Pharaohs heart, and hee did not let the children of Israel goe.

21 ¶ Againe the Lorde saide vnto Moses, Stretch out thine hand towarde heauen, that there may bee vpon the lande of Egypt darkenesse, euen darkenesse, that may be h felt.

22 Then Moses stretched forth his hand towarde heauen, and there was a † blacke * darkenesse in all the lande of Egypt three dayes,

23 No man sawe another, neither arose vp from the place where hee was for three

Psal.24.1.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.

‖ *Or, late sowen.*

‡ Ebr. by the hand of Moses.

Chap.4.21.

‖ *Or, in his presence, or among them.*

a The miracles should bee so great, that they should be spoken of for euer, where also we see the duetie of parents toward their children.

b The end of afflictions is, to humble our liues with true repentance vnder the hand of God.

‖ *Or, locusts. Wisd.16.9.*

‖ *Or, snare.*

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some reade, Ye intend some mischiefe.

† The eight plague.

‖ *Or, he caused them to remaine.*

f The wicked in their miserie, seeke to Gods ministers for helpe, albeit they hate and detest them,

g The water seemeth red, because the sand or grauel is red: the Ebrewes call it the sea of bulrushes.

h Because it was so thicke.

† The ninth plague.

Wisd.17.2.

*Wisd.*18.1.

dages: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Goe, serue the Lord: onely your sheep and your cattell shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings, that we may do sacrifice vnto the Lord our God.

26 Therefore our cattell also shall goe with vs: there shall not an i hoofe be left, for thereof must we take to serue the Lorde our God: neither doe we know k howe we shall serue the Lord, vntill we come thither.

27 (But the Lorde hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh saide vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt l die.

29 Then Moses saide, Thou hast sayde well: from henceforth will I see thy face no more.

i The ministers of God ought not to yeeld one iote to the wicked, as touching their charge.

k That is, with what beasts, or how many.

l Though before he confessed Moses iust, yet against his owne conscience hee threatneth to put him to death.

CHAP. XI.

1 *God promiseth their departure,* 2 *He willeth them to borow their neighbours iewels,* 3 *Moses was esteemed of all saue Pharaoh.* 5 *Hee signifieth the death of the first borne.*

(NOwe the Lorde had saide vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when hee letteth you goe, he shal a at once chase you hence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of golde.

3 And the Lorde gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the lande of Egypt, in the sight of Pharaohs seruants, & in the sight of the people.)

4 Also Moses saide, Thus saith the Lord, * About midnight will I goe out into the midst of Egypt.

5 * And all the first borne in the lande of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruaunt, that is at b the mill, and all the first borne of beasts.

6 Then there shalbe a great cry throughout all the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that c are at thy feete, and after this will I depart. So he went out from Pharaoh very angrie.

9 And the Lorde sayde vnto Moses, Pharaoh shall not heare you, d that my wonders may be multiplied in the land of Egypt.

10 So Moses & Aaron did all these wonders before Pharaoh: but the Lorde hardened Pharaohs heart, and he suffred not the children of Israel to goe out of his land.

a Without any condition, but with haste and violence.

‖ *Or, borow.*

*Chap.*3.22. *and* 12.35. *Ecclus.*45.1.

*Chap.*12.29.

*Wisd.*18.17.

b From the highest to the lowest,

c That is, vnder thy power and gouernment.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more set forth, Rom.9.17.

CHAP. XII.

1 *The Lord instituteth the Passeouer.* 26 *The fathers must teach their children the mysterie therof.* 29 *The first borne are slaine.* 31 *The Israelites are driuen out of the lande.* 35 *The Egyptians are spoiled.* 37 *The number that departeth out of Egypt.* 40 *How long they were in Egypt.*

THen the Lord spake to Moses & to Aaron in the land of Egypt, saying,

2 This a moneth shalbe vnto you the beginning of moneths: it shall bee to you the first b moneth of the yeere.

3 Speake yee vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the c fathers, a lambe for an house.

4 And if the household be too little for the lambe, hee shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his d eating, shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And yee shall keepe it vntill the fourteenth day of this moneth: then e all the multitude of the Congregation of Israel shall kill it ‡ at euen.

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore poste of the houses where they shall eate it.

8 And they shall eate the flesh the same night, rost with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but rosted with fire, both his f head, his feet, and his purtenance.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morrow, shall yee burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shooes on your feet, and your staues in your handes, and ye shall eate it in haste: for g it is the Lordes Passeouer.

12 For I will passe throughout the lande of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, & I will execute iudgement vpon all the ‖ gods of Egypt. I am the Lord.

13 And the blood shall be a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a h remembrance: and yee shall keepe it an holy feast vnto the Lorde, throughout your generations: ye shall keep it holy by an ordinance i for euer.

15 Seuen dayes shall yee eate vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from

a Called Nisan, conteining part of March, and part of April.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

c As the fathers of the houshold had great or small families,

d He shall take so many as are sufficient to eate the lambe.

e Euery one in his house.

‡ *Ebr. betweene the two euenings, or twilight.*

f That is, all that may be eaten,

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they do represent, but signifie it.

‖ *Or, Princes, or Idoles.*

h Of the benefit receiued for your deliuerance.

i That is, vntill Christes coming: for then ceremonies had an end,

from the first day vntill þ seuenth day, that person shalbe cut off from Israel.

16 And in the first day shalbe an holy assemblie: also in the seuenth day shall be an holy assemblie vnto you: no worke shall be done in them, saue about that which euery man must eate: that only may yee doe.

‖Or, calling together of the people to serue God.

17 Ye shal keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therfore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ * In the first moneth and the fourtenth day of the moneth at k euen, ye shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

Leuit. 23.5. num. 28.17.

k For in olde time so they counted, beginning the day at Sunne set, till the next day at the same time.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: but in all your habitations shall yee eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Choose out and take you for euery of your houholdes a lambe, and kill the Passeouer.

22 And take * a bunch of hyssop, and dip it in the blood that is in the basen, and strike the ‖lintel, and the booze cheekes with the blood that is in the basen, and let none of you goe out at the dooze of his house, vntill the morning.

Hebr. 11.28.

‖Or, transsome, or vpper doore-post. ‖Or, two side posts.

23 For the Lord will passe by to smite the Egyptians: & when hee seeth the blood vpon the lintel & on the two booze cheekes, the Lord will passe ouer the dooze, and will not suffer the l destroyer to come into your houses to plague you.

l The Angel sent of God to kill the first borne.

24 Therefore shall ye obserue this thing as an ordinance both for thee & thy sonnes for euer.

25 And when yee shall come into the m land, which the Lord will giue you, as hee hath promised, then yee shall keepe this ‖ seruice.

m The land of Canaan. ‖Or, ceremonie. Iosh. 4.6.

26 * And when your children aske you, What seruice is this ye keepe?

27 Then yee shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians and preserued our houses. Then the people n bowed themselues, and worshipped.

n They gaue God thanks for so great a benefite. Chap 11.4. † The tenth plague. Wisd. 18.5.

28 So the children of Israel went, and did as the Lord had cõmanded Moses and Aaron: so did they.

29 ¶ Now at * midnight, the Lord † smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the first borne of the captiue that was in prison, and all the first borne of beastes.

o Of those houses wherein any first borne was, either of men or beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great crie in Egypt: for there was o no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and go serue the Lord as yee haue said.

32 Take also your sheepe, and your cattell as ye haue said, and depart, and p blesse me also.

p Pray for me.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therfore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and raiment.

Chap. 3.22. and 11.2.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ‖ graunted their request: so they spoyled the Egyptians.

‖Or, lent them.

37 Then the * children of Israel tooke their iourney from q Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

Num. 33.3. Iosh. 24.6.

q Which was a citie in Goshen, Gene. 47.11.

38 And r a great multitude of sundrie sortes of people went out with them, and sheepe, and beeues, & cattell in great abundance.

r Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarry, nor yet prepare themselues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was * foure hundreth and thirtie yeeres.

Gen. 15.13. act. 7.6. gala. 3.17.

41 And when the * foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hosts of the Lord out of the land of Egypt.

s From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt, are 430. yeeres.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lorde, which all the children of Israel must keepe throughout their generations.

43 Also the Lorde said vnto Moses and Aaron, This is the lawe of the Passeouer: t no stranger shall eate thereof.

t Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruaunt shall not eate thereof.

46 * In one house shall it be eaten: thou shalt carry none of the flesh out of the house, * neither shall yee breake a bone thereof.

Num. 9.12. Iohn 19.36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come & obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

u They that are of the household of God, must be all ioyned in one faith & religion.

49 One u lawe shall bee to him that is borne in the land, and to the stranger that

dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lorde bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 *The first borne are offered to God.* 3 *The memoriall of their deliuerance.* 6 *The institution of the Passeouer.* 8. 14 *An exhortation to teach their children to remember this deliuerance.* 17 *Why they are led by the wildernesse.* 19 *The bones of Ioseph.* 21 *The pillar of the cloud and of the fire.*

AND the Lorde spake vnto Moses, saying,

Chap.22.29.and 34.19.Leuit.27. 26.num.3.13.and 8.16. Luke 2.23. Exod 23.13.

2 *Sanctifie vnto me all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man, as of beast: for it is mine.

‡ *Ebr. house of seruants.*

3 ¶ Then Moses said vnto the people, *Remember this day, in the which ye came out of Egypt, out of the ‡ house of a bondage: for by a mightie hand the Lorde brought you out from thence: therefore no leauened bread shalbe b eaten.

a Where they were in most cruell slauerie.

b To signifie that they had not leisure to leauen their bread.

4 This day come yee out in the moneth of c Abib.

c Conteining part of March and part of April, when corne began to ripe in that countrey.

5 ¶ Nowe when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee sware vnto thy fathers, that he would giue thee a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the d seuenth day shall be the feast of the Lord.

d Both the seuenth and the first day were holy, as chap. 12.16.

7 Vnleauened bread shalbe eaten seuen dayes, and there shall no leauened bread be seene with thee, nor per leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne e in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

e When thou doest celebrate the feast of vnleauened bread.

9 And it shall be a signe vnto thee f vpon thine hand, & for a remembrance betweene thine eyes, that the law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eyes.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

Chap.12.29 and 34.19.&c.44.30

‡ *Ebr. that first commeth foorth.*

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee sware vnto thee and to thy fathers, and shal giue it thee,

12 *Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and commeth foorth of thy beast: the males shalbe the Lords.

g This is also vnderstood of the horse and other beastes which were not offred in sacrifice.

13 But euery ‡ first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou h buy out.

h By offering a cleane beast in sacrifice, Leuit. 22.6.

14 ¶ And when thy sonne shall aske thee ‖ to morowe, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

‖ *Or, hereafterwards.*

15 For when Pharaoh was hard hearted against our departing, the Lord then slue all the first borne in the land of Egypt from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, ‡ as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

‖ *Or, signes of remembrance.*

17 ¶ Nowe when Pharaoh had let the people goe, God carried them not by the way of the Philistims countrey, ‖ though it were neerer: (for God said, Least the people repent when they see i warre, and turne againe to Egypt)

‖ *Or, because.*

i Which the Philistims would haue made against them by stopping them the passage.

18 But God made the people to goe about by the way of the wildernesse of the red sea: and the children of Israel went by k armed out of the land of Egypt.

k That is, not priuily, but openly, as the word doeth signifie, set in order by fiue and fiue.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you)

Gene.50.25. Iosh.24.32. Num.33.6. Num.14.14. deut.1.33. psal.78.14. 1.cor.10.1.

20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesse.

21 * And the Lord went before them by day in a pillar of a l cloud, to leade them the way, and by night in a piller of fire to giue them light, that they might goe both by day and by night.

l To defend them from the heate of the sunne.

Nehem.9.19.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 *Pharaohs heart is hardened, and pursueth the Israelites.* 11 *The Israelites stricken with feare, murmure against Moses.* 13 *Moses doeth encourage them.* 21 *He diuideth the Sea.* 23. 27 *The Egyptians follow and are drowned.*

THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they * returne and campe before b Pi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall yee campe by the Sea.

a From toward the countrey of the Philistims.

b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God and were deliuered.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernesse hath shut them in.

Num.33.7.

4 And I will harden Pharaohs heart, that he shal follow after you: so I will c get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

c By punishing his obstinate rebellion.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice?

6 And hee made ready his charets, and tooke

tooke his people with him.

7 And tooke ſixe hundreth choſen charets, and all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lorde had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an high hand)

9 *And the Egyptians purſued after them, and all the horſes and charets of Pharaoh, and his horſemen, and his hoſte ouertooke them camping by the Sea, beſide Pihahiroth, before Baal-zephon.

10 And when Pharaoh drewe nigh, the children of Iſrael lift vp their eyes, and beholde, the Egyptians marched after them, and they were ſore afraied: wherefore the children of Iſrael cried vnto the Lord.

11 And they ſaid vnto Moſes, Haſt thou brought vs to die in the wildernes, becauſe there were no graues in Egypt: wherefore haſt thou ſerued vs thus, to carp vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, then that we ſhould die in the wildernesse.

13 Then Moſes ſaid to the people, Feare ye not, ſtand ſtill, and beholde the ſaluation of the Lord which he will ſhew to you this day. For the Egyptians, whome ye haue ſeene this day, yee ſhall neuer ſee them againe.

14 The Lord ſhall fight for you: therfore holde you your peace.

15 ¶ And the Lorde ſayde vnto Moſes, Wherefore criest thou vnto mee? ſpeake vnto the children of Iſrael that they goe forward:

16 And lift thou vp thy rod, and ſtretch out thine hand vpon the Sea, and diuide it, and let the children of Iſrael goe on dry ground thorow the middes of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may followe them, and I wil get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhal know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angell of God, which went before the hoſte of Iſrael, remoued and went behinde them: alſo the pillar of the cloud went from before them, and ſtoode behinde them,

20 And came betweene the campe of the Egyptians, & the campe of Iſrael: it was both a cloude and darkeneſſe, yet gaue it light by night, ſo that at all the night long the one came not at the other)

21 And Moſes ſtretched foorth his hand vpon the Sea, and the Lord cauſed the Sea to runne backe by a ſtrong Eaſt winde all the night, and made the Sea dry land: for the waters were * diuided.

22 Then the * children of Iſrael went thorow the middes of the Sea vpon the dry ground, and the waters were a wall vnto them on their right hande, and on their left hand.

23 And the Egyptians purſued & went after them to the middes of the Sea, euen all Pharaohs horſes, his charets, and his horſemen.

24 Nowe in the morning [l] watch, when the Lord looked vnto the hoſte of the Egyptians, out of the fierie and cloudy pillar, hee ſtrooke the hoſte of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they drawe them with ‖ much adoe: ſo that the Egyptians, euery one ſayde, I will flee from the face of Iſrael: for the Lord fighteth for them againſt the Egyptians.

26 ¶ Then the Lorde ſayde to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force earely in the morning, and the Egyptians fled againſt it: but the Lorde [m] ouerthrew the Egyptians in the middes of the Sea.

28 So the water returned and couered the charets and the horſemen, euen all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon dry land thorow the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord ſaued Iſrael the ſame day out of the hand of the Egyptians, and Iſrael ſawe the Egyptians dead vpon the Sea banke.

31 And Iſrael ſaw the mightie ‡ power, which the Lorde ſhewed vpon the Egyptians: ſo the people feared the Lorde, and beleeued the Lorde, and his [n] ſeruant Moſes.

CHAP. XV.

1. 20 Moſes with the men and women ſing prayſes vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moſes the bitter waters are ſweet. 26 God teacheth the people obedience.

THen [a] ſang * Moſes and the children of Iſrael this ſong vnto the Lord, and ſaid in this maner, I will ſing vnto the Lord: for he hath triumphed gloriouſly: the horſe and him that rode vpon him hath hee ouerthrowen in the Sea.

2 The Lorde is my ſtrength and ‖ praiſe, and he is become my ſaluation. Hee is my God, and I will [b] prepare him a Tabernacle. he is my fathers God, and I will exalt him.

3 The Lorde is a [c] man of warre, his [d] Name is Jehouah.

4 Pharaohs charets and his hoſte hath hee caſt into the Sea: his choſen captaines alſo were drowned in the red Sea.

5 The depthes haue couered them, they ſanke to the bottome as a ſtone.

6 Thy right hand, O Lord, is glorious in

d Iosephus writeth that beſides theſe charets there were 50000 horſemen, and 200000 footmen.

e With great ioy and boldneſſe. *Ioſh.24.6. 1.mac.4.9.*

f They, which a litle before in their deliuerance reioyced, being nowe in danger are afrayd, and murmure.

g Such is the impatiencie of the fleſh, that it can not abide Gods appointed time. ‖*Or, deliuerance.*

h Only put your truſt in God with our grudging or doubting.

i Thus in tentations faith fighteth againſt the fleſh, and crieth with inward groanings to the Lord.

k The cloude ſhewed light to the Iſraelites, but to the Egyptians it was darkneſſe, ſo that their two hoſtes could not ioyne together. *Ioſh.4.23. pſal. 114.3. Pſal 78.13. 1.cor.10.1. heb.11,29.*

l Which was about the three laſt houres of the night.

‖*Or, heauily.*

m So the Lord by the water ſaued his, and by the water drowned his enemies.

‡*Ebr. hand.*

n That is, the doctrine, which he taught them in the name of the Lord.

a Praiſing God for the ouerthrow of his enemies and their deliuerance. *Wiſd.10.20.*

‖*Or, the occaſion of my ſong of praiſe.*

b To worſhip him therein.

c In battell he ouercommeth euer.

d Euer conſtant in his promiſe.

‖*Or, power.*

power: thy right hand, O Lord, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the depths congealed together in the ‖ heart of the sea.

9 The enemie said, I will pursue, I will ouertake them, I will diuide the spoyle, ‡ my lust shall be satisfied vpon them, I will draw my sworde, mine hand shall destroy them.

10 Thou blewest with thy winde, the sea couered them, they sanke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the [f] gods? who is like thee so glorious in holinesse, & fearefull in praises, doing wonders?

12 Thou stretchedst out thy right hande, the earth swallowed them.

13 Thou wilt by thy mercy cary this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy [h] habitation.

14 The people shall heare and be afrayd: sorow shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall be amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall ware faint hearted.

16 * Feare ‡ dread shall fall vpon them: because of the ‖ greatnes of thine arme, they shall be still as a stone, till thy people passe, O Lorde: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine [i] inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the Sanctuarie, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer & euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lorde brought the waters of the Sea vpon them: but the children of Israel went on dry land in the middes of the Sea.

20 ¶ And Miriam the prophetesse, sister of Aaron, tooke a timbrell in her hande, and all the women came out after her with timbrels and [k] dances.

21 And Miriam [l] answered the men, Sing ye vnto the Lorde: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wildernesse of [m] Shur: and they went three dayes in the wildernesse, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cryed vnto the Lord, and the Lorde shewed him a * tree, which when hee had cast into the waters, the waters were swete: there hee made them an ordinance and a law, and there [n] he proued them,

29 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that which is [o] right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ * And they came to Elim, where were twelue fountaines of water, & seuentie ‖ palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Israelites came to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna coulde not be found. 32 It is kept for a remembrance to the posteritie.

AFterwarde all the Congregation of the children of Israel departed from Elim, and came to the wildernes of [a] Sin (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wildernesse.

3 For the children of Israel said to them, O that wee had died by the hande of the Lorde in the lande of Egypt, when we sate by the flesh [b] pots, when wee ate bread our bellies full: for ye haue brought vs out into this wildernes, to kill this whole company with famine.

4 ¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall goe out and gather ‡ that that is sufficient for euery [c] day, that I may proue them, whether they will walke in my Law or no.

5 But the first day they shall prepare that, which they shall bring home, and it shal be twise as much as they gather daily.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shal know that the Lord brought you out of the land of Egypt:

7 And in the morning ye shal see the glorie of the Lorde: [d] for hee hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

8 Againe Moses said, At euen shall the Lorde giue you flesh to eate, and in the morning your fill of bread: for the Lorde hath heard your murmurings, which yee murmure against him: for what are we? your murmurings are not against vs, but against the [e] Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lorde: for he

---

e Those that are enemies to Gods people, are his enemies.

‖ *Or, in the depth of the Sea.*

‡ *Ebr. my soule shalbe filled.*

f For so often times the Scripture calleth the mightie men of the world.

g Which ought-rest to be praised with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

Deut. 2.25. Iosh. 2.9.

‖ *Or, for thy great power.*

i Which was mount Zion, whore afterward the Temple was built.

k Signifying their greatioy: which custome the Iewes obserued in certeine solemn ties, Iudg. 11.34. & 21.21, but it ought not to be a cloke to couer our wanton dances.

l By singing the like song of thanksgiuing.

m Which was called Etham, Num. 33.8.

‖ *Or, bitternesse.*

Ecclus. 38.5.

n That is, God, or Moses in Gods name.

o Which is to doe that onely that God commandeth.

Numb. 33.9.

‖ *Or, Date trees.*

a This is the eight place wherein they had camped: there is an other place called Zin, which was the 33. place wherein they camped: and it also called Kadesh, Num. 33. 36.

b So hard a thing it is to the flesh not to murmure against God, when the belly is pinched.

‡ *Ebr. the portion of a day in his day.*

c To signifie that they should patiently depend vpon Gods prouidence from day to day.

d He gaue them not Manna because they murmured, but for his promise sake.

e He that contemneth Gods ministers, contemneth God himselfe.

ye hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernesse, and beholde, the glory of the Lord appeared * in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tel them therefore, and say, ‖ At euen ye shall eate flesh, and in the morning ye shalbe filled with bread, and ye shall know that I am the Lord your God)

13 And so at euen the * Quailes came and couered the campe: and in the morning the dew lay round about the hoste.

14 * And when the dewe that was fallen was ascended, beholde, a small round thing was vpon the face of the wildernesse, small as the hoare frost on the earth.

15 And when the children of Israel sawe it, they said one to another, It is [f] MAN, for they wist not what it was. And Moses said vnto them, * This is the bread which the Lord hath giuen you to eate.

16 ¶ This is the thing which the Lorde hath commaunded: gather of it euery man according to his eating, [g] an Omer for [‡a] man, according to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, and he that had gathered little, had no [h] lacke: so euery man gathered according to his eating.

19 Moses then sayde vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and [i] stanke: therefore Moses was angrie with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the sixth day they gathered [k] twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lorde: bake that to day which ye will bake, and seethe that which ye will seethe, and all that remaineth, lap it vp to bee kept till the morning for you.

24 And they laped it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses sayd, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Sixe dayes shall yee gather it, but in the seuenth day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding there [m] went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse yee to keepe my commaundements, and my lawes?

29 Beholde, howe the Lorde hath giuen you the Sabbath: therefore hee giueth you the sixe day bread for two dayes: tary therefore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, MAN, and it was like [n] to Coriander seed, but white: and the taste of it was like vnto wafers made with honie.

32 And Moses sayd, This is that which the Lorde hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread where with I haue fedde you in wildernes, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a [o] pot and put an Omer full of MAN therein, and set it before the Lord to be kept for your posteritie.

34 As the Lorde commanded Moses, so Aaron laped it vp before the [p] Testimonie to be kept.

35 And the children of Israel did eate MAN * fortie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the lande of Canaan.

36 The Omer is the tenth part of the [q] Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iournyes [a] at the commandement of the Lord, and camped in [a] Rephidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moses, and sayd, Giue vs water that wee may drinke. And Moses sayde vnto them, Why contend ye with me? Wherefore doe ye [b] tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

4 And Moses cryed to the Lord, saying, What shall I doe to this people? for they be almost ready to [c] stone me.

5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 * Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place, ‖ Massah

Chap.13.21.

Eccles.45.4.

Or, in the twilight.

Num.11.31.

Num.11.7. Psal.78.24. Wisd.16,20.

f Which signifieth a part, portion, or gift: also meat prepared. *Iohn 6.31. 2.cor.10.3.*

g Which containeth about a pottell of our measure.

‡*Eb. for an head.*

2.Cor.8.15.

h God is a rich feeder of all, and none can iustly complaine.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie how holy hee would haue the Sabbath kept.

m Their infidelitie was so great, that they did expressly against Gods commandement.

n In forme and figure, but not in colour, Numb. 11.7.

o Of this vessell, reade Heb.9.4.

p That is, the Arke of the couenant: to wit, after that the Arke was made. *Iosh.5.12. nehe.9.15.*

q Which measure conteined about ten pottels.

‡*Eb. at the mouth.*

a Moses here noteth not euery place where they camped, as Num. 33: but onely those places where some notable thing was done. *Numb.20.4.*

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay the true Prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets. *Chap 7 20. Num 20.9.w 1.sd 11.4 psal.78.15 & 105 41. 1.cor 10.4.*

‖ *Or, tentation.* ‖ *Or, strife.*

Massah and Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs, or no?

8 ¶ Then came e Amalek and fought with Israel in Rephidim.

9 And Moses said to Iothua, Chuse vs out men, and go fight with Amalek: to morrow I will stand on the top of the f hil with the rod of God in mine hand.

10 So Iothua did as Moses bade him, and fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand g downe, Amalek preuailed.

12 Now Moses handes were heauie: therfore they tooke a stone and put it vnder him, and hee sate vpon it: And Aaron and Hur staied vp his hands, the one on the one side, and the other on the other side: so his handes were steadp vntill the going downe of the Sunne.

13 And Iothua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and ‡ rehearse it to Iothua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it, i Iehouah-nissi)

16 Also he said, ‡ The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth, & offereth sacrifice to God. 21 What maner of men officers & Iudges ought to be. 24 Moses obeyeth Iethroes counsell in appointing officers.

WHen Iethro the * Priest of Midian Moses father in lawe heard all that God had done for Moses, and for Israel his people, and howe the Lord had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses tooke Zipporah Moses wife, (after hee had a sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he said, I haue bene an aliant in a strange land:

4 And the name of the other was Eliezer for the God of my father, said he, was mine helpe, and deliuered me from the sworde of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wildernesse, where he camped by the b mount of God.

6 And he c said to Moses, I thy father in lawe Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in lawe, and did obeisance, and kissed him, and each asked other of his ‡ welfare and they came into the tent.

8 Then Moses rolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro sayde, d Blessed bee the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hande of the Egyptians.

11 Nowe I know that the Lord is greater then all the gods: * for as they haue dealt proudly with them, so are they e recompensed.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law f before God.

13 ¶ Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in lawe saw all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses sayde vnto his father in law, Because the people come vnto mee to seeke g God.

16 When they haue a matter, they come vnto mee, and I iudge betweene one & another, and declare the ordinances of God, and his lawes.

17 But Moses father in lawe sayde vnto him, The thing which thou doest, is not well.

18 Thou both ‡ wearest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare nowe my ‖ voice, (I will giue thee counsell, and God shall be with thee) Be thou for the people to h Godward, and repoyt thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, and shewe them the way wherein they must walke, and the worke that they must doe

21 Moreouer, prouide thou among al the people i men of courage, fearing God, men dealing truely, hating couetousnes: and appoint such ouer them to be rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it bee easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt be able to endure, and all this people shall also go quietly to their place.

24 So Moses k obeyed the voyce of his father in law, and did all that he had said:

25 And Moses chose men of courage out of

Chap. 2. 16.
a It may seeme that he sent her backe for a time to her father for her impatiencie, lest she should be a let to his vocation, which was so dangerous, chap. 4. 25. *Chap. 2. 22.*
b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christes presence it was holy for a time, 2. Pet. 1. 18.
c That is, he sent messengers to say vnto him.
‡ *Ebr. of peace.*

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter. *Chap. 1. 10, 16, 22. and 5. 7. and 14. 8.*
e For they that drowned the children of the Israelites, perished themselues by water.
f They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.
g That is, to know Gods will and to haue iustice executed.
‡ *Ebr. thou wilt faint and fall. Deut. 1. 9.*
‖ *Or, counsell.*
h Iudge them in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.
k Godly counsell ought euer to be obeyed, though it come of our inferiours: for to vs God often times giueth wisdome to humble them that are exalted, and to declare that one member hath needs of another.

of all Iſrael, and made them heads ouer the people, rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all ſeaſons, but they brought the hard cauſes vnto Moſes: for they iudged all ſmall matters themſelues.

27 Afterward Moſes [1] let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8 The people promiſe to obey God. 12 He that toucheth the hill, dyeth. 16 God appeareth vnto Moſes vpon the mount in thunder, and lightning.

IN the [a] third moneth, after the children of Iſrael were gone out of the land of Egypt, the ſame [b] day came they into the wilderneſſe of Sinai.

2 For they departed from Rephidim, and came to the deſert of Sinai, and camped in the wilderneſſe: euen there Iſrael camped before the mount.

3 * But Moſes went vp vnto God, for the Lorde had called out of the mount vnto him, ſaying, Thus ſhalt thou ſay to the houſe of [c] Iaakob, and tell the children of Iſrael,

4 * Ye haue ſeene what I did vnto the Egyptians, & how I carried you vpon [d] eagles wings, and haue brought you vnto me.

5 Nowe therefore * if ye will heare my voyce in deed, and keepe my couenant, then ye ſhalbe my chiefe treaſure aboue all people,* though all the earth be mine.

6 Ye ſhall be vnto me alſo a kingdome of * Prieſts, and an holy nation. Theſe are the wordes which thou ſhalt ſpeake vnto the children of Iſrael.

7 ¶ Moſes then came and called for the Elders of the people, and propoſed vnto them all theſe things, which the Lord commanded him.

8 And the people anſwered all together, and ſaid,* All that the Lord hath commanded, we will doe. And Moſes reported the wordes of the people vnto the Lord.

9 And the Lord ſaid vnto Moſes, Loe, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may alſo beleeue thee for euer. (for Moſes had told the wordes of the people vnto the Lord)

10 Moreouer, the Lord ſaid vnto Moſes, Goe to the people, and [e] ſanctifie them to day and to morow, and let them waſh their clothes.

11 And let them bee readie on the third day: for the third day the Lorde will come downe in the ſight of all the people vpon mount Sinai:

12 And thou ſhalt ſet markes vnto the people round about, ſaying, Take heede to your ſelues that ye go not vp to the mount, nor touch the border of it: whoſoeuer toucheth the * mount, ſhall ſurely dy.

13 No hand ſhall touch it, but he ſhall be ſtoned to death, or ſtricken thorowe with darts: whether it be beaſt or man, he ſhall not liue: when the ‖ horne bloweth long, they ſhall come vp, into the mountaine.

14 ¶ Then Moſes went downe from the mount vnto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſaid vnto the people, Be readie on the third day, & come not at your wiues

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud vpon the mount, and the ſound of the trumpet exceeding loud, ſo that all the people that was in the campe, was afraid.

17 Then Moſes brought the people out of the tents to meete with God, and they ſtood in the nether part of the mount.

18 * And mount Sinai was all on smoke, becauſe the Lorde came downe vpon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a fornace, and al the mount ſtrembled exceedingly.

19 And when the ſound of the trumpet blew long, & waxed louder & louder, Moſes ſpake, and God anſwered him by [h] voyce.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moſes vp into the top of the mount, Moſes went vp.

21 Then the Lord ſaid vnto Moſes, Goe downe, charge the people, that they breake not their boundes, to goe vp to the Lorde to gaze, leaſt many of them periſh.

22 And let the ‖ Prieſts alſo which come to the Lord be ſanctified, leaſt the Lord [g] deſtroy them.

23 And Moſes ſaid vnto the Lord, The people cannot come vp into the mount Sinai: for thou haſt charged vs, ſaying, Set markes on the mountaine, and ſanctifie it.

24 And the Lord ſaid vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Prieſts and the people breake their bounds to come vp vnto the Lord, leaſt he deſtroy them.

25 So Moſes went downe vnto the people, and told them.

CHAP. XX.

2 The commandements of the firſt Table. 12 The commaundements of the ſecond. 18 The people afraid, are comforted by Moſes. 23 Gods of ſiluer and gold are againe forbidden. 24 Of what ſort the altar ought to be.

THen God [a] ſpake all theſe wordes, ſaying,

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of ‖ bondage.

3 Thou ſhalt haue none other gods [b] before me.

4 * Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou ſhalt not [c] bowe downe to them, neither ſerue them: for I am the Lord thy God, a [d] ielous God, viſiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:

---

1 Read the occaſion, Numb. 10.29.

a Which was in the beginning of the moneth Siuan, conteining part of May and part of Iune.

b That they departed from Rephidim.

c Ex. 7.38.

c God called Iaakob Iſrael: therefore the houſe of Iaakob and the people of Iſrael ſignifie only Gods people.

d Deut. 29.2. d For the egle by flying hie, is out of danger, and in carrying her birds rather on her wings, then in her talents, declareth her loue.

Deut. 5.2.
Deut. 10.14.
Pſal. 24.1.
1. Par. 29.
Pſal. 50.
Exod. 24.3.
Deut. 5.27.
and 26.17.
Ioh. 24.16.

e Teach them to be pure in heart, as they ſhewe themſelues outwardly cleane by waſhing.

Heb. 12.20.

‖ Or, trumpet.

‖ Or, ſoward.

f But giue your ſelues to prayer and abſtinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7.5.

Deut. 4.11.

g God vſed theſe fearefull ſignes, that his lawe ſhould be had in greater reuerence, and his maieſtie the more feared.

h He gaue authoritie to Moſes by plaine wordes, that the people might vnderſtand him.

‖ Or, rulers.

‖ Or, breake out vpon them.

i Neither dignitie nor multitude haue authoritie to paſſe the bounds, that Gods word preſcribeth.

a When Moſes and Aaron were gone vp, or had paſſed the bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard. Deut. 5.6. pſal. 81.10.

‖ Or, ſeruants.

b To whoſe eyes all things are open. Leuit. 26.1. pſal. 97.7.

c By this outward geſture all kinde of ſeruice and worſhip to idoles is forbidden.

d And will be reuenged of the contemners of mine honour.

e So ready is he rather to shewe mercie then to punish. *Leu.*12.12. *deu.*5.11. *mat.*5.33.

f Either by swearing falsely, or rashly by his Name, or by contemning it.

g Which is by meditating the spirituall rest, by hearing Gods word, and resting from worldly trauailes. *Chap.*23.12. *ezeke.*20.12.

‖ *Or, citie.*

*Gene.*2.2. *Deut.*5.6. *mat.*15.4. *ephe.*6.2.

h By the parents also is meant all that haue authoritie ouer vs. *Matth.*5.21.

i But loue and preserue thy brothers life.

k But be pure in heart, word, and deede.

l But studie to saue his goods.

m But further his good name, and speake truth. *Rom.*7.7.

n Thou mayest not so much as with his hinderance in any thing.

‖ *Or, heard.*

‡ *Ebr. firebrands.* *Deut.*5.24. *and*18.16. *heb.*12.18.

o Whether you wil obey his precepts as you promised, chap.19.8. *Chap.*27.8. *and*38.7. *Leuit.*3.1. *Deut.*27.5. *iosh.*8.31.

‡ *Ebr. it, that is, the stone.*

p Which might be by his stooping, or flying aside of his clothes.

6 And shewing mercy vnto e thousands to them that loue mee, and keepe my commandements.

7 * Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltelesse, that taketh his Name in vaine.

8 Remember the Sabath day, to g keepe it holy.

9 * Sixe dayes shalt thou labour, and do all thy worke,

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy ‖ gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ * Honour thy h father and thy mother, that thy daies may be prolonged vpon the land, which þ Lord thy God giueth thee.

13 * Thou shalt not i kill.

14 Thou shalt not k commit adulterie.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnesse against thy neighbour.

17 * Thou shalt not n couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ sawe the thunders, and the ‡ lightnings, and the sound of the trumpet, and the mountaine smoking. and when the people sawe it, they fled, and stood a farre off,

19 And said vnto Moses, * Talke thou with vs, and we wil heare: but let not God talke with vs, least we die.

20 Then Moses said vnto the people, Feare not: for God is come to oproue you, and that his feare may be before you, that ye sinne not.

21 So the people stoode afarre off, but Moses drew neere vnto the darknes where God was.

22 ¶ And the Lorde saide vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefore with mee, gods of siluer, nor gods of gold: you shall make you none.

24 * An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy toole vpon them, thou hast polluted ‡ them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy p filthynesse be not discouered thereon.

CHAP. XXI.

Temporall and ciuil ordinances appointed by God, touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into mischiefe and cruelitie.

NOwe these are the lawes which thou shalt set before them:

2 * If thou buy an Ebrew seruaunt, hee shall serue sixe yeeres, and in the seuenth he shall goe out free, a for nothing.

3 If he came b himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife, & shee hath borne him sonnes or daughters, the wife and her children shall bee her c masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the ‡ Iudges, and set him to the d doore, or to the poste, and his master shall bore his eare through with a nawle, & hee shall serue him for e euer.

7 Likewise if a man f sell his daughter to be a seruant, she shall not go out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall g hee cause to buy her: he shall haue no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her h according to the custome of the daughters.

10 If he take i him another wife, he shall not diminish her food, her raiment, and recompense of her virginitie.

11 And if he do not these k three vnto her, then shal she go out free, paying no money.

12 ¶ * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not laied waite, but l God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine m altar, that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 And he þ stealeth a man, & selleth him, if it be found with him, shall die the death.

17 ¶ * And he that curseth his father or his mother, shall die the death.

18 ¶ When men also strive together, and one smite another with a n stone, or with the fist, and he die not, but lieth in bed.

19 If he rise againe, and walke without vpon his staffe, then shall he that smote him go quite. Saue only he shal beare his charges ‖ for his resting, & shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maid with a rod, and hee die vnder his hand, he shalbe surely punished.

21 But if he continue a day, or two daies, he shal not o be punished: for he is his money.

22 ¶ Also if men strive & hurt a woman with

*Leuit.*25.39. *deut.*15.12. *ierem.*34.14.

a Paying no money for his liberty.

b Not hauing wife nor children.

c Till her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.

‡ *Ebr. gods.*

d Where the Iudges sate.

e That is, to the yeere of Iubile, which was euery fiftieth yeere.

f Constrained either by pouertie, or else to the intent that the master should marry her.

g By giuing an other money to buy her of him.

‖ *Or, defloured her.*

h That is, he shall giue her dowrie.

i For his sonne.

k Neither may her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne. *Leuit.*24.17.

l Though a man be killed ar vnwares, yet it is Gods prouidence, that it should so be. *Deut.*19.3.

m The holines of the place ought not to defend the murther. *Leu.*20.9 *prou.*20.20. *mat.*15. *marke*7.10.

n Either sarre him or neere.

o By the ciuill iustice.

‖ *Or, loosing of his time.*

p By the ciuill Magistrate, but before God he is a murtherer.

with childe, so that her childe depart from her, and q death follow not, he shalbe surely punished according as the womans husband shall appoint him, or hee shall pay as the ‖ Iudges determine.

23 But if death followe, then thou shalt pay life for life,

24 *r Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wounde for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maide in the eye, and haue perished it, he shall let him goe free for his eye.

27 Also if hee smite s out his seruants tooth, or his maides tooth, he shall let him go out free for his tooth.

28 ¶ If an oxe goze a man or a woman, that he die, the * oxe shalbe t stoned to death, and his flesh shall not be eaten, but the owner of the oxe shal goe quit.

29 If u oxe were wont to push in times past, and it hath bene ‖ tolde his master, and he hath not kept him, and after he killeth a man or a woman, the oxe shalbe stoned, and his owner shall die also.

30 If there bee set to him a x summe of money, then he shal pay the ransome of his life, whatsoeuer shalbe laid vpon him.

31 Whether he hath gozed a sonne, or gored a daughter, hee shall be iudged after the same maner.

32 If the oxe goze a seruant or a maide, he shall giue vnto their master thirtie y shekels of siluer, and the oxe shalbe stoned.

33 ¶ And when a man shall open a well, or when he shall dig a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall y make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it bee knowen that the oxe hath vsed to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shalbe his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borowing. 16 Entising of maids. 18 Witchcraft. 20 Idolatry. 21 Support of strangers, widowes, and fatherlesse. 25 Vsurie. 28 Reuerence to Magistrates.

IF a man steale an a oxe or a sheepe, and kill it, or sell it, hee shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

2 ¶ If a thiefe be founde b breaking vp, and be smitten that he die, no blood shall be shed for him.

3 But if it bee ‡ in the day light, c blood shall be shed for him: for he should make full restitution: if hee had not wherewith, then should he be solde for his theft.

4 If the theft be found ‡ with him aliue, (whether it be oxe, asse, or sheepe) he shall restore the double.

5 ¶ If a man do hurt field, or vineyard, & put in his beast to feede in another mans fielde, hee shall recompense of the best of his own field, & of ꝑ best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stackes of corne, or the standing corne, or the fielde be consumed, he that kindled the fire shal make full restitution.

7 ¶ If a man deliuer his neighbour money, or stuffe to keepe, and it be stollen out of his house, if the theefe be found, he shal pay the double.

8 If the theefe be not found, then the master of the house shall bee brought vnto the ‡ Iudges to sweare, whether he hath d put his hand vnto his neighbours good, or no.

9 In all maner of trespasse, whether it be for oxen, for asse, for sheepe, for rayment, or for any maner of lost thing, which another challengeth to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or bee ‡ hurt, or taken away by enemies, and no man see it,

11 e An othe of the Lord shalbe betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and he shal not make it good:

12 *But if it be stollen from him, he shal make restitution vnto the owner thereof.

13 If it be torne in pieces, he shall bring f record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, hee shall surely make it good:

15 If the owner thereof be by, hee shall not make it good: for if it be an hired thing, it g came for his hire.

16 ¶ * And if a man entise a maide that is not betrothed, and lie with her, he shal indowe her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * He that offereth vnto any gods, saue vnto the Lord onely, shalbe slaine.

21 ¶ * Moreouer, thou shalt not do iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ * Ye shall not trouble any widow, nor fatherlesse childe.

23 If thou vexe or trouble such, & so he cal and cry vnto me, I wil surely heare his cry.

24 Then shall my wrath bee kindled, and I will kill you with the sworde, and your wiues shall bee widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne go downe:

27 For that is his couering onely, and this is his garment for his skin: wherein shall

q Of the mother or childe.

‖ *Or, arbiters.*

Leuit.24.20. Deut.19.21. Matth.5.38.

r The execution of this lawe onely belonged to the Magistrate, Matth.5.38.

s So God reuengeth cruelties in most least things. *Gen.9.5.*

t If the beast be punished, much more the shal the murtherer.

‖ *Or, testified to him.*

u By the next of the kinred of him that is so slaine.

x Reade Gen. 23.15.

y This law forbiddeth not only not to hurt, but to beware least any be hurt.

a Either great beast of ꝑ heard, or a small beast of the flocke.

2. *Sam.12 6.*

b Breaking an house to enter in, or vnder-mining.

‡ *Ebr. when the sunne riseth vpon him.*

c He shalbe put to death, that killeth him.

‡ *Ebr. in his hand.*

‡ *Ebr. gods.*

d That is, whether he hath stollen.

‡ *Ebr. broken.*

e They should sweare by the Name of the Lord.

Gen.31.39.

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it shalbe free by paying the hire. *Deut.22.28.*

Deut.13.13, 14, 15. 1.mac.2.24. Leuit.19 33.

Zech.7.10.

h The iust plague of God vpon the oppressors. *Leuit.25.37. deut.23.19.*

Psal.15.5.

i For colde and necessitie.

Act.23.5.

k Thine abundance of thy corne, oyle, and wine. *Chap.13.2,12. and 34.19. Leuit.22.8. eſek.44.31.*

l And so haue nothing to doe with it.

‖ *Or, report a false tale.*

‖ *Or, cruell.*

‡ *Ebr. answere.*

a Do that which is godly though few doe fauour it.

b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth.5.44.

c If God command to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauie burdens? *Suſm.53.*

d Whether thou be a magistrate or art cõmanded by the Magistrate. *Deut.16.19. ecclus.20.28.*

‡ *Ebr. seeing.*

e For in that that he is a stranger, his heart is sorowfull enough. *Leu.25.3.& 26. 43.deut.15.1. Chap.20.8.deut. 5.13.*

f Neither by swearing by thē, not speaking of them, Psal.16.4. Ephes.5.3.

shall bee sleepe: therefore when hee i cryeth vnto me, I will heare him; for I am mercifull.

28 ¶ * Thou shalt not raple vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine k abundance and thy licour shalt thou not keepe backe.* The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shall be with his dammie, and the eight day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall ye eate any flesh that is torne of beasts in the field: ye shall cast it l to ỹ dog.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20.23 The Angel is promised to leade the people. 25 VVhat God promiseth if they obey him. 29 God will cast out the Canaanites by little and little, and why.

THou shalt not ‖receiue a false tale, neyther shalt thou put thine hand with the wicked, to be a ‖ false witnesse.

2 ¶ Thou shalt not followe a multitude to doe euill, neither ‡ agree in a controuersie a to decline after many and ouerthrow the trueth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies ore, or his asse going astrap, thou shalt b bring him to him againe.

5 If thou see thine enemies c asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his sute.

7 Thou shalt keepe thee far from a false matter, * and shalt not slay the d innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the ‡ wise, & peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the e heart of a stranger, seeing ye were strangers in the land of Egypt.

10 * Moreouer, sixe yeres thou shalt sow thy land, and gather the fruits thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eate, & what they leaue, the beasts of the field shall eate. In like maner thou shalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe dayes thou shalt do thy work, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy maide and the stranger may be refreshed.

13 And yee shall take heede to all things that I haue saide vnto you: and yee shall make f no mention of the name of other gods, neither shall it bee heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of g vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me emptie:

16 The h feast also of the harueſt of the first fruits of thy labours, which thou hast sowen in the fielde: and the i feast of gathering fruites in the ende of the yeere, when thou hast gathered in thy labours out of the field.

17 Three times in the yeere shall all thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the blood of my sacrifice with k leauened bread: neither shall the fat of my sacrifice remain until the morning.

19 * The first of the first fruites of thy lande thou shalt bring into the house of the Lorde thy God: yet shalt thou not seethe a kid in his l mothers milke.

20 ¶ * Beholde, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voyce, & prouoke him not: for he will not spare your misdeeds, because my m name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shal go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, & the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the works of them: but * n vtterly ouerthrowe them, and breake in peeces their images.

25 For ye shall serue the Lord your God, and he shall blesse thy o bread and thy water, and I will take all sicknesse away from the middes of thee.

26 ¶ * There shall none cast their fruite nor bee barren in thy land: the number of thy dayes will I fulfill.

27 I will sende my p feare before thee, & will destroy all the people among whom thou shalt goe: and I will make all thine enemies turne their backes vnto thee:

28 And I will send * hornets before thee which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land growe to a wildernesse: and the beasts of the field multiply against thee.

30 By little and little I will driue them out from thy face, vntill thou increase, and inherite the land.

31 And I will make thy coasts from the red sea vnto the sea q of the Philistims, and from the r desert vnto the Riuer: for I will deliuer the inhabitants of the lande into your hand: and thou shalt driue them out from thy face.

Chap.13.3. and 34.18.

g That is, Easter, in remembrance that the Angel passed ouer and ſpared the Israelites, when he slew the first borne of the Egyptians. *Deut.16.16.*

ecclus.35.4.

h Which is Whitsontide, in token that the Law was giuen 50. dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40. yere vnder the tents or the Tabernacles in wildernes.

k No leauened bread shall be then in thine house. *Chap.34.26. deut.14.22.*

l Meaning, that no fruits should be taken before iust time: & here by are brideled all cruell & wanton appetites. *Chap.33.2. deut.7.21.*

m I will giue him mine authoritie, and he shall gouerne you in my name. *Chap.33.2. deut. 7.21. iosh.24.11. Deut.7.25.*

n God commandeth his not onely not to worship idoles, but to destroy them.

o That is, all things necessary for this present life. *Deut.7.14.*

p I will make them afraide at thy comming, and send mine Angel to destroy them, as *Chap.33.2. Iosh.24.12.*

q Called the sea Euphrates.

of Syria. r Of Arabia, called Deserta. f To wit,

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, least they make thee sinne against me: for if thou serue their gods, surely it shall be thy ‡* destruction.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the euill lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nights in the mountaine.

NOwe he had a saide vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship afarre off.

2 And Moses himselfe alone shall come neere to the Lorde, but they shall not come neere, neither shall ‖ people go vp with him.

3 ¶ b Afterward Moses came and tolde the people all the wordes of the Lord, and all the ‡ lawes: and all the people answered with one voyce, and said, * All the thinges which the Lord hath said, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong c men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After he tooke the ‖booke of the couenant, and read it in the audience of the people: who said, All that the Lord hath saide, we will doe, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people, and said, Beholde the d blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they e sawe the God of Israel, and vnder his feete was as it were a ‡worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he f laide not his hand: also they sawe God, and g did eate and drinke.

12 ¶ And the Lorde h saide vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee i tables of stone, and the lawe ‡ the commandement, which I haue written, for to teach k them.

13 Then Moses rose vp, and his minister Joshua, and Moses went vp into the mountaine of God,

14 And saide vnto the Elders, Tary vs here, vntill we come againe vnto you: and beholde, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine.

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered ‖ it sixe dayes: and the seuenth day he called vnto Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord was like l consuming fire on the top of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

2 The voluntary giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seate. 23 The Table. 31 The Candlesticke. 40 All must be done according to the paterne.

THen the Lorde spake vnto Moses, saying,

2 a Speake vnto the children of Israel, that they receiue an offering for me: of * euery man, whose heart giueth it freely, ye shall take the offering for me.

3 And this is the offring which ye shall b take of them, gold, and siluer, and brasse,

4 And ‖blew silke, and purple, ‡ skarlet, and fine linnen, and goates haire,

5 And rammes skinnes coloured red, and the skinnes of badgers, and the wood c Shittim,

6 Oyle for the light, spices for d anoynting oyle, and for the perfume of sweete sauour.

7 Onix stones, and stones to be set in the * Ephod, and in the * brest plate.

8 Also they shall make me a e Sanctuarie that I may dwell among them.

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe hie.

11 And thou shalt ouerlay it with pure gold: within and without shalt thou ouerlay it, and shalt make vpon it a ‖ crowne of gold round about.

12 And thou shalt cast foure rings of gold for it, and put them in the foure ‖ corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke ‡ f Testimonie which I shall giue thee.

17 Also thou shalt make a ‖ g Mercy seat of pure golde, two cubites ‡ an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of gold: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercy seate.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the

Chap.34.15. deut.7.2.

a Ebr. offence, or snare. Deut.7.16. Iosh.23.13.

b When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

b When he had receiued these lawes in mount Sinai.

‡ Ebr. iudgements Chap.19.8. Chap.20.24.

‖ Or, at the foote of the mountaine.

c For as yet the Priesthood was not giuen to Leui.

‖ Or, the booke of the Lawe. a Tet,1.2. Hebr.9.20.

d Which blood signifieth that ỹ couenant broken cannot be satisfied without blood shedding.

e As perfectly as their infirmities could behold his maiestie.

‡ Ebr. bricke worke.

f He made them not afraide, nor punished them.

g That is reioyced.

h The second time.

i Signifying the hardnesse of our hearts, except God doe write his lawes therein by his spirit, Iere. 31.33. eze. 11. 19. 2. cor. 3. 3. hebr. 8. 10. and 10. 16.

k To wit, the people.

‖ Or, him.

l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant Saphir. Chap. 34. 28. deut. 9. 9.

a After the morall and iudiciall lawe he giueth them the ceremoniall law, that nothing should be left to mans inuention. Chap. 35. 5.

b For the building and vse of the Tabernacle.

‖ Or, yellowe.

c Which is thought to be a kind of cedar, which will not rot.

d Ordeined for the Priests. Chap. 28. 4. Chap. 28. 15.

e A place both to offer sacrifice and to heare the lawe. Chap. 37. 1.

‖ Or, a circle and a border.

‖ Or, feete.

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

‖ Or, couering, or propitiatorie.

g There God appeared mercifully vnto them: and this was a figure of Christ,

the other end: of the matter of the Mercy seat shall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Mercy seat with their wings, and their faces one to another: to the Mercie seate ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercy seat above vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.

‖Or, will appoint with thee. Num. 7. 89.

22 And there I will ‖declare my selfe vnto thee, & from aboue the Mercy seate * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commaundement vnto ṗ children of Israel.

Chap. 37. 10.

23 ¶ * Thou shalt also make a table of Shittim wood, of two cubites long, and one cubite broad, & a cubite and a halfe hie:

24 And thou shalt couer it with pure golde, and make thereto a crowne of golde round about.

25 Thou shalt also make vnto it a border of ‖ foure fingers roundе about: and thou shalt make a golden crowne round about the border thereof.

‖Or, an hand breadth.

26 After, thou shalt make for it foure rings of gold, & shalt put ṗ rings in ṗ foure corners that are in the foure feete thereof:

27 Ouer against ṗ border shall the rings be for places for barres, to beare the table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that the Table may be borne with them.

h To set the bread vpon.

29 Thou shalt make also h dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the Table shew bread before me continually.

Chap. 37. 17.

31 ¶ * Also thou shalt make a Candlestick of pure gold: of i worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his bowles, his knops: and his floures shall be of the same.

i It shall not be molten, but beaten out of the lumpe of golde with the hammer.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it: and three branches of the Candlesticke out of the other side of it.

33 Three bowles like vnto almonds, one knop and one floure in one branch: and three bowles like almonds in the other branche, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the shaft of the Candlesticke shalbe foure bowles like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall be thereof. all this shalbe one beaten worke of pure gold.

37 And thou shalt make the seuen lamps thereof: and the lamps thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers & snuffdishes thereof shall be of pure gold.

39 Of a k talent of fine gold shalt thou make it with all these instruments.

k This was the talent weighe of the Temple, and weighed 120. pound, Hebr. 8. 5. actes 7. 44.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 *The forme of the Tabernacle and the appertinances.* 33 *The place of the Arke, of the Mercie seate, of the Table, and of the Candlesticke.*

Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blew silke, and purple, and skarlet: and in them thou shalt make Cherubims of a broydred worke.

a That is, of most cunning, or fine worke.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of ṗ curtaines shall haue one measure.

3 Fiue curtaines shalbe coupled one to another: and the other fiue curtaines shalbe coupled one to another.

4 And thou shalt make strings of blew silke vpō the edge of ṗ one curtaine, which is in the seluedge b of the coupling: & likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.

b On the side, that ṗ curtaine might be tied together.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the c second coupling: the strings shall be one right against another.

c In tying together both the sides.

6 Thou shalt make also fiftie ‖taches of gold, and couple the curtaines one to another with the taches, and it shalbe one ‖Tabernacle.

‖Or, hookes, ‖Or, partition.

7 ¶ Also thou shalt make curtaines of goates haire, to be a d couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

d Least raine and weather should marre it.

8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

9 And thou shalt couple fiue curtaines by themselues, & the sixe curtaines by themselues: but thou shalt double the e first curtaine vpon the forefront of the couering.

e That is, fiue on the one side, and fiue on the other: and the first should hang ouer the doore of the Tabernacle.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie ‖taches of brasse, & fasten them on the strings, and shalt couple the couering together, that it map be done.

‖Or, hookes.

12 And the f remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shalbe left at the backside of the Tabernacle,

f For these curtaines were two cubites longer then the curtaines of the Tabernacle: so they were sided by a cubite on both sides,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, map remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make

made a g couering of rammes skinnes died red, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

16 Ten cubites shall be the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons shall be in one board set in order as the frete of a ladder, one against another: thus shalt thou make for all the boardes of the tabernacle.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the South side, euen full South,

19 And thou shalt make fourtie ‖ sockets of siluer vnder the twentie boards, two sockets vnder one boarde for his two tenons, and two sockets vnder another boarde for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside shall be twentie boardes,

21 And their fourty sockets of siluer, two sockets vnder one boarde, and two sockets vnder another board.

22 And on the side of the Tabernacle toward the West, shalt thou make sixe boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shalbe i ioyned beneath, and likewise they shalbe ioyned aboue to a ring: thus shal it be for them two: they shalbe for the two corners.

25 So they shalbe eight boardes hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then shalt thou make fiue barres of Shittim wood for the boards of one side of the Tabernacle,

27 And fiue barres for the boards of the other side of ꝑ Tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the Westside.

28 And the middle barre shal go through the mids of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle k according to the fashion thereof, which was shewed thee in the mount.

31 ¶ Moreouer, thou shalt make a vaile of blue silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose k hookes shall be of gold) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile ‡ on the hookes, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimonie: and the vaile shal make you a separation betweene the Holy place and the l most holy place.

34 Also thou shalt put the Mercie seate vpon the Arke of the Testimonie in the most holy place.

35 And thou shalt set the Table m without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blewe silke, and purple, and skarlet, and fine twined linen, wrought with needle.

37 And thou shalt make for the hanging fiue pillars of Shittim, & couer them with gold: their heads shall be of gold, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

MOreouer thou shalt make the a altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar shall be foure square) and the height therof three cubites.

2 And thou shalt make it homes in the foure corners thereof: the homes shalbe of it b selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his ashpans for his ashes and his besoms, and his basens, and his fleshhookes, and his ‖ censers: thou shall make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like network of brasse: also vpon that grate ‡ shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar holowe betweene the boardes: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linen, of an hundreth cubites long for one side.

10 And it shal haue twenty pillars, with their twenty sockets of brasse: the heads of the pillars, and their d fillets shalbe siluer.

11 Likewise on the Northside in length there shall be hangings of an hundreth cubites long, and the twentie pillars thereof with their twentie sockets of brasse: the heads of the pillars and the fillets shall be siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars, and their tenne sockets.

13 And the breadth of the court, Eastward full East shall haue e fiftie cubites.

14 Also hangings of fifteene cubites shall be on the one f side with their three pillars and their three sockets:

15 Likewise on the other side shall be hangings of fifteene cubites, with their three

E.i. pillars

---

g To be put vpon the couering that was made of goates haire.

h This was the thirde couering for the Tabernacle,

‖ *Or, brasse pieces, wherein were the mortaises for the tenons.*

i The Ebrewe word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

Chap. 25. 9, 40. Hebr. 8. 5. Actes 7. 44.

k Some reade heads of the pillars. ‡ *Ebr. vnder the hookes: meaning that it should hang downeward from the hookes.*

l Whereinto the hie Priest onely entred once a yeere.

m Meaning, in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

a For the burnt offering.

b Of the same wood and matter not fastened vnto it.

‖ *Or, fire pannes.*

‡ *Ebr. net.*

c This was the first entrie into the Tabernacle, where the people abode.

d They were certaine hoopes or circles for to beautifie the pillar.

e Meaning, curtaines of fiftie cubites.

f Of the doore of the court.

pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twentie cubites, of blue silke, and purple, and skarlet, and fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer rounde about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall be an hundreth cubites, and the breadth fiftie ‡ at either end, and the height fiue cubites, and the hangings of fine twined linen, and their sockets of brasse.

‡ Ebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for all maner seruice thereof, & all the ᵍ pinnes thereof, and all the pinnes of the court shall be brasse.

ᵍ Or, stakes wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure ople oliue ʰ beaten for the light, that the lampes may alwap ‖ burne.

ʰ Such as commeth from the oliue, when it is first pressed or beaten.

‖ Or, ascend vp.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lorde calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12, 29 Aaron entreth into the Sanctuarie in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, ᵃ glorious and beautifull.

ᵃ Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all ‡ cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to ᵇ consecrate him, that he may serue me in the Priests office.

‡ Ebr. wise in heart.

ᵇ Which is to separate him from the rest.

4 Now these shall be the garments, which they shall make, a brest plate, and an ᶜ Ephod, and a robe, and a broidered coate, a miter, and a girdle. so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

ᶜ A short and strait coat without sleeues put vpmost vpon his garments, to keepe them close vnto him.

5 Therefore they shall take gold, & blue silke, and purple, and skarlet, and fine linen,

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, skarlet, and fine twined linen of broidred worke.

7 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

8 And the ᵈ imbroidered gard of ᵖ same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, euen of gold, blue silke, and purple, and skarlet, and fine twined linen.

ᵈ Which went about his vpmost coate.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to ᵉ their generations.

ᵉ As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone, and shalt make them to be set and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of ᶠ remembrance of the children of Israel: for Aaron shal beare their names before the Lord vpon his two shoulders for a remembrance.

ᶠ That Aaron might remember the Israelites to Godward.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine gold ᵍ at the ende, of wrethed worke shalt thou make them, and shalt fasten the wrethed chaines vpon the bosses.

ᵍ Of the bosses.

15 ¶ Also thou shalt make the brest plate of ʰ iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of golde, blue silke, and purple, and skarlet, and fine twined linen shalt thou make it.

ʰ It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.

16 ⁱ Foure square it shall be and double, an hand breadth long and an hand breadth broad.

ⁱ The description of the brest-plate.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shalbe this, a ‖ rubie, a topaze, and a ‖ carbuncle in the first rowe.

‖ Or, Sardoine.

18 And in the second rowe thou shalt set an ‖ emerand, a saphir, and a ‖ diamond,

‖ Or, Emeraud.

19 And in the third rowe a turkeis, an achate, and an hematite.

‖ Or, Carbuncle.

20 And in the fourth rowe a ‡ chrysolite, an onix, and a iasper: and they shall be set in gold in their embossements.

‖ Or, Iasper.

‡ Ebr. Tarshish.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, & they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon ᵖ brest plate two chaines at the endes of wrethen worke of pure gold.

23 Thou shalt make also vpon the brest plate two rings of golde, and put the two rings on ᵏ the two endes of the brest plate.

ᵏ Which are vpmost toward the shoulder.

24 And thou shalt put the two wrethen chaines of gold in the two rings in the ends of the brest plate.

25 And the other two endes of the two wrethen chaines, thou shalt fasten in the two embossements, and shalt put them vpon the shoulders of the Ephod on the forepart of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the ˡ two other endes of the brest plate, vpon the border thereof, toward the inside of the Ephod.

ˡ Which are beneath.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broydred

broidred garde of the Ephod.

28 Thus they shall binde the breast plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may be fast vpon the broidred garde of the Ephod, and that the breast plate bee not loosed from the Ephod.

29 So Aaron shall [m] beare the names of the children of Israel in the breast plate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brest plate of iudgement the [n] Vrim and the Thummim, which shall bee vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the coller of it: so it shal be as the coller of an habergeon that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and skarlet, round about the skirts therof, and belles of gold between them round about:

34 That is, * a golden bel and a pomegranate, a golden bel & a pomegranate rounde about vpon the skirts of the robe.

35 So it shall bee vpon Aaron, when hee ministreth, and his sounde shall bee heard, when he goeth into the holy place before the Lorde, and when hee commeth out, and bee shall not die.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, [o] HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter: euen vpon the forefront of the miter shal it be.

38 So it shall be vpon Aarons forehead, that Aaron may [p] beare the iniquitie of the offerings which the children of Israel shall offer in all their holy offrings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lorde.

39 Likewise thou shalt embroider the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes coates, and thou shalt make them girdles, and bonnets shalt thou make them for glorie and comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and [q] fil their hands, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breeches to couer their priuities: from the loines vnto the thighes shal they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they [r] commit not iniquitie, and so die. This shall be a law for euer vnto him and to his seede after him.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Vrim signifieth light, and Thummim perfection: declaring that the stones of the breast plate were most cleare, and of perfect beautie: by Vrim also is meant knowledge, & Thummim holines, shewing what vertues are required in the Priests.

Eccles. 45. 9.

o Holines appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

p Their offerings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God,

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

[*Or, of wines.*

r In not hiding their nakednes.

CHAP. XXIX.

1 The maner of consecrating the Priestes. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priestes, * Take a young Calfe, and two Rammes without blemish, *Leuit. 9. 2.*

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anointed with oyle: (of fine wheate flowre shalt thou make them)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the Ephod, and the Ephod, & the breastplate, and shalt close them to him with the broydered gard of the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy * crowne vpon the miter. *Chap. 28. 36.*

7 And thou shalt take the anointing * oyle, and shalt powre vpon his head, and anoint him. *Chap. 30. 25.*

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall law: thou * shalt also ‖ fill the hands of Aaron, and the hands of his sonnes. *Chap. 28. 41.* ‖ *Or, consecrate them.*

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shal [c] put their hands vpon the head of the calfe. *Leuit. 1. 4.*

11 So thou shalt kill the calfe before the Lorde, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, & put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foote of the altar.

13 * Also thou shalt take al the fatte that coureth the inwards, and the kall that is on the liuer, and the two kidneis, and the fatte that is vpon them, and shalt burn them vpon the altar. *Leuit. 3. 3.*

14 But the flesh of the calfe, & his skinne, and his doung shalt thou burne with fire without the hoste: it is a ‡ sinne offering. ‡ *Ebr. sinne.* *2. cor. 5. 21.*

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it rounde about vpon the altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram

b Which was next vnder the Ephod.

c Signifying, that the sacrifice was also offered for them, and that they did approue it.

upon the altar: for it is a burnt offering vnto the Lord [d] for a sweete sauour it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shall put their handes vpon the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it [e] vpon the lap of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar rounde about.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the anoynting oyle, and sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the kal of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar besides the burnt offering for a sweete sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to [h] and fro before the Lord, and it shalbe thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the [i] heaue offering, which was shaken to and fro, and which was heaued vp of the ram of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offerring, and it shal be an heaue offering of the children of Israel, of their [k] peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to bee consecrated therein.

30 That sonne that shall be Priest in his steade, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shal eate the flesh of the Ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shal eat these things, wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things, which I haue commaunded thee: seuen dayes shalt thou [‡] consecrate them,

36 And shalt offer euery day a calfe for a sinne offering, for [m] reconciliation: and thou shalt cleanse the altar, when thou hast offred vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seuen dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and whatsoeuer toucheth the altar, shall be holy.

38 ¶ * Now this is that which thou shalt [n] present vpon the altar: euen two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete sauour vnto the Lord.

42 This shall be a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lorde, where I will ‖ make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shalbe sanctified by my [p] glorie.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will * dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the lande of Egypt, that I might dwell among them: [q] I am the Lord their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites shoulde pay to the Tabernacle. 18 The brasen lauer. 23 The anointing oyle. 34 The making of the perfume.

FVrthermore, thou shalt make an Altar [a] for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites:

---

d Or, a sauour of rest, which eauseth the wrath of God to cease.

e Meaning, the soft and nether part of the eare.

f Wherewith the the altar must be sprinkled.

g Which is offered for the consecration of the high Priest.

h This sacrifice the Priest did moue toward the East, West, North & South.

i So called, because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiuing to God for his benefites.

Leuit.8,31, and 24.9. matth.12,4.

l That is, by the sacrifices.

‡ *Ebr. fill their hands.*

m To appease Gods wrath that sinne may be pardoned.

Numb.28,3.

n That is, an Omer, reade Chap. 16.16.

o Which is about a pint.

‖ *Or, declare my selfe to you.*

p Because of my glorious presence.

Leuit.26,12. 2.cor.6,16.

q It is I the Lord that am their God.

a Vpon the which the swete perfume was burnt, verse 34.

bites: the hornes thereof shall bee [b] of the same.

3 And thou shalt overlay it with fine golde, both the toppe thereof and the sides thereof rounde about, and his hornes: also thou shalt make vnto it [‖] a crowne of golde round about.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may bee as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt cover them with golde.

6 After thou shalt set it [c] before the vaile, that is neere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee [d] dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp the lamps thereof, he shal burne incense: this perfume shall bee perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering [e] thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterwarde the Lorde spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man [g] a redemption of his life vnto the Lorde, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekell, after the [h] shekell of the Sanctuarie: (* a shekell is twentie gerahs) the halfe shekell shall be an offering to the Lord.

14 All that are numbred from twentie yeere olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, [i] for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lorde for the redemption of your liues.

17 ¶ Also the Lorde spake vnto Moses, saying,

18 Thou shalt also make a laner of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the congregation and the altar, and shalt put water therein.

19 For Aaron and his sonnes shall [k] wash their hands and their feete thereat:

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the altar to minister and to make the perfume of the burnt offering to the Lorde, they shall wash themselues with water, least they die.

21 So they shall wash their hannes and their feete that they die not, and this shall be to them an ordinance [l] for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lorde spake vnto Moses, saying,

23 Take thou also vnto thee principall spices, of the most pure myrrhe fiue hundreth [m] shekels, of sweete cinnamom halfe so much, that is, two hundred and fiftie, and of sweete [n] calamus, two hundreth and fiftie:

24 Also of Cassia, fiue hundreth, after the shekell of the Sanctuarie, and of oyle oliue an [*] Hin.

25 So thou shalt make of it the oyle of holy ointment, euen a most precious ointment after the arte of the Apoticarie: this shalbe the oyle of holy ointment.

26 And thou shalt anoynt the [o] Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the table, and al the instruments thereof, and the Candlesticke, & all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the Lauer and his foote.

29 So thou shalt sanctifie them, and they shalbe most holy: all that shall touch them, shalbe holy.

30 Thou shalt also anoynt Aaron & his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shall be an holy oynting oyle vnto me, throughout your generations.

32 None shall anoint [p] mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall bee holy vnto you.

33 Whosoeuer shall make the like oyntment, or whosoeuer shall put any of it vpon [q] a stranger, euen hee shalbe cut off from his people.

34 And the Lorde sayde vnto Moses, Take vnto thee these spices, pure myrrhe, and [r] cleare gummes and galbanum, these odours with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume compoled after the arte of the Apoticarie, mingled together, pure and holy.

36 And thou shalt beate it to ponder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shal be vnto thee holy for the [s] Lord.

38 Whosoeuer shall make like vnto that

---

[b] Of the same wood & matter.

[‖] Or, a circle and border.

[c] That is, in the Sanctuarie, and not in the Holiest of all.

[d] Meaning, when he trimmeth them, and refresheth the oyle.

[e] Otherwise made then this, which is described.

[f] But it must only serue to burne perfume.

[*] Num. 1.2,3.

[g] Whereby he testified that he redeemed his life which he had forfeit, as is declared by Dauid, 2. Sam. 24.1.

[h] This shekel valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer. Leuit. 27.25. Numb. 3.47. Ezek. 45.12.

[i] That God should be merciful vnto you.

[k] Signifying, that he that commeth to God, must be washed from all sinne and corruption.

[l] So long as the Priesthood shall last.

[m] Waying so much.

[n] It is a kinde of reede of a very sweete sauour within, and is vsed in powders and odours. Cha. 19. 40.

[o] All things which appertein to the Tabernacle.

[p] Neither at their burials, nor otherwise.

[q] Either a stranger, or an Israelite, saue onely the Priests.

[r] In Ebrew, Shoheleth: which is a sweete kinde of gumme, and shineth as the naile.

[s] Onely dedicate to the vse of the Tabernacle.

to smell thereto, euen hee shall cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

AND the Lorde spake vnto Moses, saying,

2 Beholde, I [a] haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,

3 Whome I haue filled with the Spirit of God, in wisdome, and in vnderstanding, and in knowledge, & in all [b] workmanship:

4 To finde out curious workes to worke in golde, and in siluer, and in wasse,

5 Also in the arte to set stones, and to carue in timber, and to worke in al maner of workemanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, & in the hearts of all that are [c] wise hearted, haue I put wisedome to make all that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercy seate that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments therof, and the [d] pure Candlesticke, with all his instruments, and the altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priestes office,

11 And the [e] anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shal they doe.

12 ¶ Afterwarde the Lorde spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that yee may know that I the Lord do sanctifie you.

14 *Yee shall therefore keepe the [g] Sabbath: for it is holy vnto you: the that defileth it, shall die the death: therefore whosoeuer worketh therein, the same person shall bee euen cut off from among his people.

15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shal keepe the Sabbath, that they may obserue the ‖ rest throughout their generations for an euerlasting conenant.

17 It is a signe betweene me and the children of Israel for euer: *for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased, and rested.

18 Thus (when the Lorde had made an ende of communing with Moses vpon mount Sinai) *hee gaue him two Tables [i] of the Testimonie, euen tables of stone, written with the finger of God.

a I haue chosen and made meete, Chap. 35. 30.

b This sheweth that handy crafts are the gifts of Gods Spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning & arte vsed therein, or because the whole was beaten out of one piece.

e Which onely was to anoynt the Priests & the instruments of the Tabernacle, & not to burne.

f Though I commaund these workes to bee done, yet wil I not that you breake my Sabbath dayes. *Chap.* 20. 8. *etc.* 20. 12.

g God repeateth this point because the whole keeping of the lawe standeth in the true vse of the Sabbath, which is to cease from our workes and to obey the wil of God. ‖ *Or, Sabbath. Gene.* 1. 31. *and* 2. 2.

h From creating his creatures, but not from gouerning and preserving them. *Deut.* 9. 10.

i Whereby he declared his wil to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BUt when the people saw, that Moses taried long ere hee came downe from the mountaine, the people gathered themselues together against Aaron, and said vnto him, Vp, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) wee knowe not what is become of him.

2 And Aaron sayd vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them [c] selues the golden earerings, which were in their eares, and they brought them vnto Aaron.

4 *Who receiued them at their handes, and fashioned it with the grauing toole, and made of it a [d] molten calfe: then they said, *These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, hee made an altar before it: and Aaron proclaimed, saying, To morowe shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offrings: also *the people sate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lorde sayde vnto Moses, *Goe, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

8 They [e] are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, *These bee thy gods, O Israel, which haue brought thee out of the lande of Egypt.

9 Againe the Lord said vnto Moses, *I haue seene this people, and beholde, it is a stiffe necked people.

10 Now [f] therefore let me alone, that my wrath may ware hote against them, for I will consume them: but I will make of thee a mightie people.

11 *But Moses prayed vnto the Lorde his God, and sayd, O Lorde, why doeth thy wrath ware hote against thy people, which thou hast brought out of the lande of Egypt, with great power and with a mightie hand?

12 *Wherefore ‖ speake, and say, He hath brought them out malitiously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy minde from this euill to warde thy people.

13 Remember [g] Abraham, Izhak, and Israel thy seruaunts, to whome thou swarest by thy thine owne selfe, and sayest vnto them, *I will multiply your seede as the starres

a The roote of idolatrie is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires. *Psal.* 106. 19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, & serpents worshipped. 1. *King.* 12. 28. 1. *Cor.* 10. 7. *Deut.* 9. 12.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience and to send vs good guides. 1. *King.* 12. 28. *Chap.* 33. 3. *deut.* 9. 13.

f God sheweth that the prayers of the godly stay his punishment. *Psal.* 106. 23.

Num. 14. 13. ‖ *Or, blaspheme.*

‖ *Or, repent.*

g That is, thy promise made to Abraham. *Gen.* 12. 7. & 15. 7. & 48. 16.

starres of the heauen, & all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.

14 Then the Lorde changed his minde from the euil, which he threatned to doe vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [b] this writing was the writing of God grauen in the Tables.

17 And when Iohua heard the noyse of the people, as they showted, hee said vnto Moses, There is a noyse of warre in the host.

18 Who answered, It is not the noise of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Nowe, assoone as he came neere vnto the host, he sawe the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 [*] After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

21 Also Moses sayd vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to goe before vs: for wee know not what is become of this Moses (the mã that brought vs out of the land of Egypt.)

24 Then I sayd to them, Hee that haue gold, plucke it off: and they brought it me, and I did cast it into the fire, & thereof came this calfe.

25 Moses therefore sawe that the people were [k] naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stoode in the gate of the campe, & sayd, Who perteineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saieth the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate throw the host, and [l] slay euery mã his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lorde this day, euen euery man vpon his [m] sonne, & vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses sayd vnto the people, Ye haue committed a grieuous crime: but nowe I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therfore went againe vnto the Lord, and sayd, Oh, this people his haue sinned a great sinne, and haue made the gods of gold.

32 Therefore nowe if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, rase me [n] out of thy booke which thou hast written.

33 Then the Lord said to Moses, Who so euer hath sinned against mee, I will put him out of my [o] booke.

34 Goe now therefore, bring the people vnto the place which I commaunded thee: behold, mine Angel shall go before thee, but yet in the day of my visitation I will [p] visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe vp with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayd vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the lande of Egypt) vnto the lande which I sware vnto Abraham, to Izhak and to Iaakob, saying, [*] Vnto thy seed will I giue it.

2 And [*] I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth [b] milke and honie: for I will not goe vp with thee, [*] because thou art a stiffnecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffenecked people, I will come suddenly vpon thee, and consume thee: therefore nowe put thy costly raiment from thee, that I may know [b] what to do vnto thee)

6 So the children of Israel lated their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the host farre off from the host, and called it [c] Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the host.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, until he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudy pillar descended & stood at the doore of the Tabernacle, and the Lord talked with Moses,

E.iiii. 10 Now

[a] All these repetitions shew how excellent a thing they defrauded themselues of by their idolatrie.

Deut.9.21.

[i] Partly to deuise them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

[k] Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

[l] This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33.9.

[m] In reuenging Gods glory we must haue no respect to person, but put off all carnal affection,

[n] So much he esteemeth the glory of God, that he preferred it euen to his owne saluation.

[o] I will make it knowen that he was neuer predestinate to mine eternall counsel to life euerlasting.

[p] This declareth howe grieuous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

[a] The land of Canaan was cõpassed with hilles so they, that entred into it, must passe vp by the hilles.

Gen.12.7. Chap.23.27. Iosh.24.11. deut.7.22.

Chap.32.9. deut.9.13.

[b] That either I may shew mercy if thou repent, or els punish thy rebellion.

[c] That is, the tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will,

10 Howe when all the people ſawe the cloudy pillar ſtand at the Tabernacle doore, al the people roſe vp, and worſhipped euery man in his tent dooze.

11 And the Lord ſpake vnto Moſes, d face to face, as a man ſpeaketh vnto his friend. After, he turned againe into the hoſt, but his ſeruaunt Joſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ The Moſes ſaid vnto the Lord, See, thou ſaieſt vnto me, Lead this people forth, and thou haſt not ſhewed mee whom thou wilt ſend with me: thou haſt ſaid moreouer, I know thee by * name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I haue found fauour in thy ſight, ſhew me now thy way, that I may know thee, & that I may finde grace in thy ſight: conſider alſo that this nation is thy people.

14 And he anſwered, My † e preſence ſhal go with thee, and I will giue thee reſt.

15 The he ſaid vnto him, If thy preſence goe not with vs, carry vs not hence.

16 And wherein now ſhal it be knowen, that I and thy people haue found fauour in thy ſight? ſhall it not bee when thou goeſt with vs? ſo I, and thy people ſhal haue preeminence before all the people that are vpon the earth.

17 And the Lord ſaid vnto Moſes, I will do this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I know thee by name.

18 Againe he ſaid, I beſeech thee, ſhewe me thy g glory.

19 And he anſwered, I will make all my h good go before thee, and I will i proclaime the Name of the Lord before thee: * for I will ſhew k mercy to whom I will ſhew mercy, and will haue compaſſion on whom I will haue compaſſion.

20 Furthermore he ſaid, Thou canſt not ſee my face, for there ſhall no man ſee mee, and l liue.

21 Alſo the Lord ſayd, Behold, there is a place by m me, and thou ſhalt ſtand vpon the rocke:

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my n backe parts: but my face ſhall not be ſeene.

CHAP. XXXIIII.

1 *The Tables are renued.* 6 *The deſcription of God.* 12 *All fellowſhip with idolaters is forbidden.* 18 *The three feaſts.* 28 *Moſes is forty dayes in the Mount.* 30 *His face ſhineth, and he couereth it with a vaile.*

AND the Lord ſayd vnto Moſes, * Hewe thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the words that were in the firſt Tables, which thou brakeſt in pieces.

2 And be ready in the morning, that thou mayeſt come vp early vnto the mount of Sinai, and † wait there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man bee ſeene throughout all the mount, neither let the ſheepe nor cattell feed ‖ before this mount.

4 ¶ Then Moſes ‖ hewed two Tables of ſtone like vnto the firſt, & roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commaunded him, and tooke in his hand two Tables of ſtone.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the Name of the Lord.

6 So the Lord paſſed before his face, and * cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlowe to anger, and abundant in goodnes and trueth.

7 Reſeruing mercy for thouſandes, forgiuing iniquitie and tranſgreſſion, and ſinne, and not † making the wicked innocent, * viſiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moſes made haſte, and bowed himſelfe to the earth, and worſhipped,

9 And ſayd, O Lord, I pray thee, If I haue found grace in thy ſight, that the Lord would now go with vs (* for it is a ſtifnecked people) and pardon our iniquitie & our ſinne, and take vs for thine inheritance.

10 And he anſwered, Beholde, * I will make a couenant before all thy people, & wil do maruells, ſuch as haue not bene done in all the worlde, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I commaund thee this day: Behold, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Jebuſites.

12 * Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leſt they be the cauſe of * ruine among you:

13 But ye ſhall ouerthrow their altars, and breake their images in pieces, and cut downe their * groues,

14 (For thou ſhalt bowe downe to none other god, becauſe the Lord, whoſe Name is * Jelous, is a ielous God)

15 Leaſt thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and do ſacrifice vnto their gods, ſome man call thee, and thou * eate of his ſacrifice:

16 And leſt thou take of their * daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes go a whoring after their gods.

17 Thou ſhalt make thee no gods of * metall.

18 ¶ The feaſt of * vnleauened bread ſhalt thou keepe: ſeuen dayes ſhalt thou eate vnleauened bread, as I commaded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt.

19 * Euery male, that firſt openeth the wombe, ſhall be mine: alſo all the firſt borne of thy flocke ſhall bee reckoned mine, both of beeues and ſheepe.

20 But the firſt of the aſſe thou ſhalt buy out

d Moſt plainly and familiarly of all others, Num. 12.7,8, deu. 34 10.

e I care for thee and wil preſerue thee in this thy vocation.

† Ebr. face.

f Signifying that the Iſraelites ſhould excell through Gods fauour all other people, ver. 16.

g Thy face, thy ſubſtance, & thy maieſtie.

h My mercy, and fatherly care.

i Read Chap. 34. verſe 6.7. Rom. 9.15.

k For finding nothing in man that can deſerue mercy, he will freely ſaue his.

l For Moſes ſawe not his face in full maieſtie, but as mans weaknes could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to ſee.

Deut. 10 1.

† Eb. ſtand to me.

‖ Or, about.

‖ Or, poliſhed.

a This ought to be referred to the Lord, and not to Moſes proclaiming: as Chap. 33, 19.

† Eb. not making innocent. Deut. 5.9. Ierre. 32.18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would direct his waies be preſerued with his ſpirit. Deut. 5.2.

Deut. 7.2.

c If thou follow their wickednes and pollute thy ſelfe with their idolatrie.

d Which pleaſant places they chuſed for their idoles. Chap. 20.5. Chap. 23.32. deut. 7.2. 1. Cor. 8.10. 1. King. 11.2.

e As gold, ſilver, braſſe, or any thing that is men: And here is condemned maner of idolatrie whatſoeuer they be made of. Chap. 23.15. Chap. 13.4. Chap. 13.2. and 22.29. e Lek 44.30.

out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shal appeare before me * f emptie.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in eating time, & in the harvest, thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weeks in the time of the first fruits of wheat harvest, and the feast of gathering fruites in g the end of the yeere.

23 ¶ * Thrise in a yere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and inlarge thy coaste, so that no man shal h desire thy land, when thou shalt come vp to appeare before the Lorde thy God thrise in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lorde thy God: yet shalt thou not i seeth a kid in his mothers milke.

27 And the Lord said vnto Moses, * Write thou these words: for after the tenour of * these words I haue made a couenant with thee and with Israel.

28 So he was there with the Lord k forte dayes and fortie nights, and did neither eate bread nor drinke water: and he wrote in the Tables * the words of the couenant, euen the ten ‖ Commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: (Nowe Moses wist not that the skin of his face shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, & behold, the skin of his face shone bright, & they were l afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: & Moses talked with them.

32 And afterward all the children of Israel came neere, & he charged them with all that the Lorde had sayd vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

34 But when Moses came m before the Lord to speake with him, he tooke off the couering vntil he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with God.

Chap. 23. 15.
Leuit. 35. 4.
f Without offering something.
Chap. 23. 12.
Chap. 23. 16.
g Which was in September, when the sunne declined, which in the count of political things, they called the end of the yeere.
Deut. 16. 16.
Chap. 23. 14, 17.
h God promiseth to defend them and theirs, which obey his commandement.
Chap. 23. 18.
i Read Chap. 23. 19. deut. 14. 21.
Chap. 24. 18.
Deut. 9. 9.
k This miracle was to confirme the authoritie of the lawe, and ought no more to be folowed then other miracles.
Deut. 4. 13.
‖ Or, words.
l Read 2. Cor. 3. 7.
2. Cor. 3. 13.
m Which was in the Tabernacle of the Congregation.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commaunded that yee should doe them:

2 * Sixe dayes shall worke be done, but the seuenth day shalbe vnto you the holy * Sabbath of rest vnto the Lord: whosoeuer doth any worke therein, shal die.

3 Yee shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offring vnto the Lord: whosoeuer is of a * willing heart, let him bring this offring to the Lord, namely, gold, and siluer, and brasse:

6 Also blue silke, and purple, and skarlet, and fine linen, and goats haire,

7 And raunnes skins died red, and badgers skins with Shittim wood:

8 Also oile for light, and spices for the anointing oyle, and for the sweete incense,

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise b hearted among you, shall come and make all that the Lord hath commanded:

11 That is, the * Tabernacle, the pauilion thereof, and his couering, and his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercie-seat, and the vaile that c coureth it,

13 The Table, and the barres of it, & all the instruments thereof, & the shew bread:

14 Also the candlesticke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume & his barres, and the anointing oyle, & the sweete incense, and the vaile of the doore at the entring in of the Tabernacle.

16 The * Altar of burnt offring with his braken grate, his barres, and all his instruments, the Lauer and his foote,

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their coards,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart † encouraged him, & euery one, whose spirit made him willing, came and brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came & brought ‖ taches, and eare-rings, and rings, and bracelets, all were iewels of gold: and euery one that offered

Chap. 20. 9.
a Wherein ye shall rest from all bodily worke.
Chap. 25. 2.
b Read Chap. 28. 3.
Chap. 26. 31.
c Which hanged before the Mercie-seat that it could not be seene.
Chap. 30. 1.
Chap. 27. 1.
d Such as appertaine to the seruice of the Tabernacle.
† Ebr. lifted him vp.
‖ Or, hookes.

offred an offring of gold vnto the Lord:

23 Euery man also, which had blue silke, and purple, and skarlet, and fine linen, and goates haire, and rammes skinnes died red, and badgers skinnes, brought them.

24 All that offered an oblation of siluer and of brasse, brought the offring vnto the Lorde: and euery one, that ‡ had Shittim wood for any maner of worke of the ministration, brought it.

25 And all the women that were * wise hearted, did spinne with their handes, and brought the spun worke, euen the blue silke, and the purple, the skarlet, and fine linen.

26 Likewise all ỹ women, ‖ whose hearts were moued with knowledge, spun goates haire.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the * anointing oyle, and for the sweet perfume.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make § by the hand of Moses, brought a free offering to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner worke,

32 To find out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, euen to make any maner of fine worke.

34 And he hath put in his heart that hee may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisedome of heart to worke all maner ‖ of cunning, * and deuised, and needle worke: in blue silke, and in purple, in skarlet, and in fine linen, and weauing, euen to doe all maner of worke, and subtil inuentions.

CHAP. XXXVI.

5 The great readinesse of the people, in so much that he commanded them to cease, 8 The curtaines made. 19 The couerings. 20 The boards. 31 The barres, 35 And the vaile.

THen wrought Bezaleel, and Aholiab, and all ‡ cunning men, to whom ỹ Lord gaue wisdom and vnderstanding, to know how to worke all maner worke for the seruice of the * Sanctuarie, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, & all the wise hearted men, in whose hearts the Lord had giuen wisedome, euen as many as their heartes encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offring which ỹ children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also * they brought still vnto him free gifts euery morning.

4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were staied from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtains of fine twined linen, and of blue silke, and purple, and skarlet: * The cherubims of broidered worke made they vpon them.

9 The length of one curtaine was twenty and eight cubites, and the bredth of one curtaine foure cubites: & the curtains were all of one sise.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And hee made strings of blue silke by the edge of one curtaine, in the seluedge of the coupling: like wise he made on the side of the other curtaine in the seluedge in the second coupling.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After hee made fiftie ‖ taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaints.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one sise.

16 And he coupled fiue curtains by themselues, and sixe curtains by themselues:

17 Also hee made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And hee made a * couering vpon the pauilion of rammes skinnes died redde, and a couering of Badgers skinnes aboue.

20 ¶ Likewise he made the boardes for the Tabernacle of Shittim wood to ‖ stand vp.

21 The length of a board was tenne cubites, and the bredth of one board was a cubit and an halfe.

22 One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for all the boards of the Tabernacle.

‡ *Ebr. with whom was found.*

e Which were witty & expert.

‖ That is, which were good spinners,

Chap. 30.23.

§ Vsing Moses as a minister thereof.

Chap. 31.2.

‖ *Or, with the spirit of God.*

h Pertaining to grauing, or carsing, or such like. *Chap.* 26.1.

‡ *Ebr. wise in heart.*

a By the Sanctuarie he meaneth here all the Tabernacle.

b Meaning the Israelites.

c A rare example and notable, to see the people so ready to serue God with their goods.

Chap. 26.3,4.

d Which were little pictures with wings, in the forme of children,

Chap. 26.10.

‖ *Or, hookes.*

‖ *Or, pauilion.*

e These two were aboue the couering of goates haire.

f And to beare vp the curtaines of the Tabernacle.

23 So he made twentie boardes for the South side of ỹ Tabernacle, euẽ ful South.
24 And fourty sockets of siluer made he vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.
25 Also for the other side of ỹ Tabernacle toward the North, he made twenty boards,
26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.
27 Likewise towarde s the West side of the Tabernacle he made fiue boards.
28 And two boards made hee in the corners of the Tabernacle, for either side,
29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus he did to both in both corners.
30 So there were eight boards and their sixteene sockets of siluer, vnder euery board two sockets.
31 ¶ After, he made * barres of Shittim wood, fiue for the boardes in the one side of the Tabernacle,
32 And fiue barres for the boards in the other side of the Tabernacle, & fiue barres for the boards of the Tabernacle on the side toward the West.
33 And hee made the middest barre to shoote thorow the boards, from the one end to the other.
34 He ouerlaid also the boards w gold, and made their rings of gold for places for the barres, & couered the barres with gold.
35 ¶ Moreouer hee made a[h] vaile of blue silke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broydered worke made he it:
36 And made thereunto foure pillars of Shittim, and ouerlayed them with golde: whose ‖hookes were also of golde, and he cast for them foure sockets of siluer.
37 And hee made an [i]hanging for the Tabernacle doore of blue silke, and purple, and skarlet, & fine twined linen, and needle worke,
38 And the fiue pillars of it with their hookes, and ouerlayd their chapiters and their ‖ fillets with golde, but their fiue sockets were of brasse.

CHAP. XXXVII.

1 *The Arke.* 6 *The Mercieseat.* 10 *The Table.* 17 *The Candlestick.* 25 *The Altar of incense.*

AFter this, Bezaleel made the * Arke of Shittim wood, two cubits and a halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:
2 And ouerlayd it with fine golde within and without, and made a [k] crowne of golde to it round about,
3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.
4 Also he made barres of Shittim wood, and couered them with golde,
5 And put the barres in the rings by the sides of the Arke, to beare the Arke.
6 ¶ And hee made the * Mercy seate of pure golde: two cubites & an halfe was the length thereof, and one cubite and an halfe the breadth thereof.
7 And he made two Cherubims of gold, vpon the two ends of the Mercy seate: euen of worke beaten with the hammer made hee them.
8 One Cherub on the one ende, and another Cherub on the other end: [b] of the Mercie seat made he the Cherubims, at the two ends thereof.
9 And the Cherubims spred out their wings on hie, and couered the Mercie seate with their wings, and their faces were one towards another: toward the Mercie seate were the faces of the Cherubims.
10 ¶ And hee made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.
11 And hee ouerlayde it with fine golde, and made thereto a crowne of golde round about.
12 Also hee made thereto a border of an ‖ hand bredth round about, and made vpon the border a crowne of golde round about.
13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure feete thereof.
14 Against the border were the rings, as places for the barres to beare the Table.
15 And hee made the barres of Shittim wood, and couered them with gold to beare the Table.
16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should bee couered.
17 ¶ Likewise he made the Candlestick of pure golde: of worke beaten out with the hammer made he the Candlestick: and his shaft, & his branch, his bowles, his knops, and his floures were of one piece.
18 And fiue branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.
19 In one branch three bowles made like almonds, a knop and a floure: and in another branch three bowles made like almonds, a knop and a floure: and so thorow out the fiue branches that proceeded out of the Candlestick.
20 And vpon the Cãdlestick were foure bowles after the fashion of almonds, the knops thereof and the floures thereof:
21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the fiue branches comming out of it.
22 Their knops & their branches were of the same: it was all one * beaten worke of pure golde.
23 And he made for it seuen lamps with the snuffers, and snuffdishes thereof of pure golde.
24 Of a [e] talent of pure golde made hee it with all the instruments thereof.
25 ¶ Furthermore he made the * perfume altar

g Or, toward the Sea which was the Sea called Mediterraneum Westward from Ierusalem. *Chap.* 25.24.

Chap. 25.28. and 30.4,5.

h Which was betweene the Sanctuarie and the Holiest of all.

‖ *Or, beades.*

i Which was betweene the Court and the Sanctuarie.

‖ *Or, grauen borders.*

Chap. 25.10.

k Like battlements.

Chap. 25.17.

b Of the selfe same matter that the Mercieseate was.

‖ *Or, fiue fingers.*

Chap. 25.29.

c Reade Chap. 25.39. *Chap.* 30.1,2, 3,4

altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubit (it was square) and two cubits high, and the hornes thereof were of the same.

26 And hee couered it with pure golde, both the top and the sides thereof rounde about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And hee made two rings of golde for it, vnder the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and ouerlayd them with golde.

Chap. 30 23, 35. 29 And he made the holy *anointing oile, and the sweete pure incense after the Apothecaries arte.

CHAP. XXXVIII.

1 *The altar of burnt offerings.* 8 *The brasen Lauer.* 9 *The Court.* 24 *The summe of that the people offered.*

Chap. 27. 1. ALso he made the altar of the burnt offering *of Shittim wood: fiue cubits was the length thereof, & fiue cubits the breadth thereof: it was square and three cubites hie.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlayd it with brasse.

Chap. 27. 3. *Or, firepannes. 3 Also he made al the instruments of the altar: the *ashpans, and the beesomes, & the basons, the fleshhookes, and the censers: all the instruments thereof made he of brasse.

4 Moreouer hee made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the *middes of it.

a So that the grediron or grate was halfe so high as the Altar, and stoode within it.

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into ẏ rings on the sides of the altar to beare it withall, and made it *hollow within the boards.

Chap. 27. 8. 8 ¶ Also he made the Lauer of brasse, and the foote of it of brasse of the b glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi saith, that the women brought their looking glasses which were of brasse, or fine metal, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundred cubites.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of the pillars, and their fillets were of siluer.

11 And on the North side the hangings were an hundred cubites: their pillars twentie, & their sockets of brasse twentie, the hookes of the pillars and their fillets of siluer.

12 On the West side also were hangings of fiftie cubites, their ten pillars with their tenne sockets: the hookes of the pillars and their fillets of siluer.

13 And toward the East side, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fifteene cubites, their three pillars, and their three sockets:

Chap. 27. 14. 15 *And of the other side of the court gate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linen:

17 But the sockets of the pillars were of brasse: the hookes of the pillars and their fillets of siluer, & the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also the hanging of the gate of the court of needle worke, blue silke & purple, & skarlet, & fine twined linen euen twentie cubits long, and fiue cubits in height and breadth, ‡ like the hangings of the court.

‡ *Ebr. oueragainst.*

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, and the couering of their chapiters, and their fillets of siluer.

20 But all the *pinnes of the tabernacle and of the court round about were of brasse.

Chap. 27. 19.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commaundement of Moses for the office of the c Leuites by the hande of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and ministerie in the same, as did Eleazar and Ithamar, Num. 34.

22 So Bezaleel ẏ sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a d cunning workeman and an embroyderer, and a worker of needle worke in blue silke, and in purple, and in skarlet, and in fine linen.

d As a graue carpenter, Chap. 31. 4.

24 All the gold that was occupied in al the work wrought for the holy place (which was the golde of the offring) was nine and twenty talents, and seuen hundred & thirtie shekels, according to the shekell of the Sanctuary.

25 But the siluer of them that were numbred in the congregation, was an hundred talents, and a thousande seuen hundred seuentie and fiue shekels, after the shekell of the Sanctuarie.

26 A portion for a man, that is, halfe a shekell after the shekell of the Sanctuary, for all them that were numbred from twentie yeere olde and aboue, among fiue hundred thousand, and three thousand, and fiue hundred and fiftie men.

‖ *Or, halfe a shekel.*

27 Moreouer there were an hundred talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundred sockets of an hundred talents, a talent for a socket.

28 But hee made the hookes for the pillars of a thousand seuen hundred and seuentie and fiue shekels, and ouerlayed their chapiters, and made fillets about them.

29 And the brasse of the offering was seuentie talents, and two thousande, & foure hundred shekels.

e Reade the weighe of a talent, Chap. 30.

30 Wherewith hee made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the altar,

31 And the sockets of the court round about, and the sockets for the court gate, and all the *pinnes of the Tabernacle, and all the pinnes of the court round about.

Chap. 27. 19.

CHAP.

CHAP. XXXIX.

1 The apparell of Aaron & his ſonnes. 32 All that the Lorde commaunded, was made and finiſhed. 43 Moſes bleſſeth the people.

MOreouer, they made * garments of miniſtration to miniſter in the Sanctuarie, of blue ſilke, and purple, and ſkarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

a As couerings for the Arke, the Candleſticke, the Altars, and ſuch like. *Chap.* 31.10. *and* 35.19.

2 So he made the Ephod of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen.

3 And they did beate the golde into thin plates, and cut it into wyers to worke it in the blue ſilke and in the purple, and in the ſkarlet, and in the fine linen, with broydred worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broydred garde of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: euen of golde, of blue ſilke, and purple, and ſkarlet, and fine twined linen, as the Lorde had commaunded Moſes.

6 ¶ And they wrought * two Onix ſtones cloſed in ouches of golde, & graued, as b ſigners are grauen, with the names of the children of Iſrael.

Chap. 28.9.

b That is, of very fine and curious workmanſhip. *Chap.* 28.11.

7 And put them on the ſhoulders of the Ephod, as ſtones for a *remembrance of the children of Iſrael, as the Lorde had commanded Moſes.

8 ¶ Alſo he made the breſtplate of broydered worke like the worke of the Ephod: to wit, of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen.

9 They made the breſtplate double, and it was ſquare, an hand breadth long, and an hand breadth broad: it was alſo double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Rubie, a Topaz, and a Carbuncle in the firſt rowe:

11 And in the ſecond row, an Emeraud, a Saphir, and a Diamond:

12 Alſo in the thirde rowe, c a Turkeis, and Achate, and an Hematite:

c Or, a ligure, which ſtone autors write that it commeth of the vrine of the beaſt called Lynx.

13 Likewiſe in the fourth rowe, a Chryſolite, an Onix, and a Jaſper: cloſed and ſet in ouches of golde.

14 So the ſtones were according to the names of the children of Iſrael, euen twelue d after their names, grauen like ſigners, euery one after his name according to the twelue tribes.

d That is, euery tribe had his name written in a ſtone.

15 After, they made vpon the breaſtplate chaines at the ends, of wreathen worke and pure golde.

16 They made alſo two boſſes of golde, and two gold rings, and put the two rings in the two corners of the breaſtplate.

17 And they put the two wreathen chaines of golde in the two rings, in the corners of the breaſtplate.

18 Alſo the two other endes of the two wreathen chaines they faſtened in the two boſſes, & put them on the ſhoulders of the Ephod, vpon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two other corners of the breaſtplate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the fore ſide of it, and ouer againſt his coupling aboue the broydered garde of the Ephod.

21 Then they faſtened the breaſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it might be faſt vpon the broydered garde of the Ephod, and that the breaſtplate ſhoulde not bee looſed from the Ephod, as the Lorde had commaunded Moſes.

22 ¶ Moreouer, hee made the robe of the e Ephod of wouen worke, altogether of blue ſilke.

e Which was next vnder the Ephod.

23 And f the hole of the robe was in the middes of it, as the coller of an habergeon, with an edge about the coller, that it ſhould not rent.

f Where he ſhould put thorow his head.

24 And they made vpon the ſkirts of the robe pomegranates, of blue ſilke, and purple, and ſkarlet, and fine linen twined.

25 They made alſo * belles of pure gold, and put the belles betweene the pomegranates vpon the ſkirts of the robe rounde about betweene the pomegranates. *Chap.* 28.33.

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirtes of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen * breeches of fine twined linen, *Chap.* 28.42.

29 ¶ And the girdle of fine twined linen, and of blue ſilke, and purple, and ſkarlet, euen of needle worke, as the Lorde had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a ſuperſcription like to the grauing of a ſignet, * HOLINES TO THE LORD. *Chap.* 28.36.

31 And they tied vnto it a lace of blue ſilk to faſten it on hie vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to al that the Lord had commanded Moſes: ſo did they. *Chap.* 27.21.

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Tabernacle & all his inſtruments, his taches, his boardes, his barres, and his pillars, and his ſockets,

34 And the couering of Rammes ſkins died red, & the couering of Badgers ſkins, and the g couering vaile.

g So called, becauſe it hanged before the Merciſeate, and couered it from ſight, *chap.* 35.12.

35 The Arke of the Teſtimonie, and the barres thereof, and the Merciſeate,

36 The Table, with all the inſtruments thereof, and the ſhewbread,

37 The pure candleſticke, the lampes thereof, euen the lampes h ſet in order, and all the inſtruments thereof, and the oyle for light:

h Or, which Aaron dreſſed and refreſhed with oyle euery morning, *Chap.* 30.7.

38 Alſo the golden altar and the anoynting oyle, and the ſweete incenſe, and the hanging

hanging of the Tabernacle dooze,

39 The brasen Altar with his grate of braſſe, his barres and all his instruments, the Lauer and his foote.

40 The curtaines of the Court with his pillars, and his sockets, and the hanging to the court gate, and his cozdes, & his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuarie, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 Accozding to euery point that þ Lozd had i commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and beholde they had done it as the Lozde had commanded: so had they done: and Moses k blessed them.

i Signifying, that in Gods matters man may neither adde nor diminish.

k Praised God for the peoples diligence, & praied for them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloude couering the Tabernacle.

THen the Lozde spake vnto Moses, saying,

2 In the a first day of the first moneth, in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doeth require: thou shalt also bring in the Candlesticke, & light his lampes,

5 And thou shalt set the incense Altar, b of gold before the Arke of the Testimonie, and put the c hanging at the dooze of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the dooze of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou shalt appoynt the Court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and al that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an Altar most holy.

11 And thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the dooze of the Tabernacle of the Congregation, and wash them with water,

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments.

15 And shalt anoynt them as thou didest anoynt their father, that they may minister vnto me in the Priests office: for their anointing shalbe a signe, that the Priesthood d shalbe euerlasting vnto them throughout their generations.

16 So Moses did accozding to al that the Lozd had commanded him: so did he.

17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth in e the second peere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And he spredde the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lozde had commaunded Moses.

20 ¶ And hee tooke and put the f Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercieseate on hie vpon the Arke.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lozd had commaunded Moses,

22 ¶ Furthermoze hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in ozder before the Lozd, as the Lozd had commanded Moses.

24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table towarde the Southside of the Tabernacle.

25 And he ‖ lighted the lampes before the Lozd, as the Lozd had commanded Moses.

26 ¶ Moreouer, he set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lozd had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the g dooze of the Tabernacle.

29 After, hee set the burnt offering altar without the dooze of the tabernacle, called the Tabernacle of the Congregation, and offered the burnt offring and the sacrifice thereon, as the Lozd had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lozde had commanded Moses.

33 Finally, he reared vp the court round about the Tabernacle and the altar, & hanged vp the vaile at the Court gate: so Moses finished the worke.

34 ¶ * Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lozd filled the Tabernacle.

35 So Moses could not enter into the tabernacle

a After that Moses had bene fourtie dayes and fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe and caused this work to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.

* Reade Chap. 26.35.

b That is, the altar, or perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuarie and the Court.

d Till both the Priesthood and the ceremonies should ende, which was at Christes coming. *Num.7.1.*

e After they came out of Egypt, *Num.7.1.*

f That is, the tables of the Law. chap.31.18. and 34.29.

Chap.35.12.

‖ *Or, set vp.*

g Betweene the Sanctuarie and the Court.

Numb.9.15. 1.king 8.10.

bernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if þ cloud ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their iourneys.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

The third booke of Moses,

called * Leuiticus.

THE ARGVMENT.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and religion. Therfore he ordained diuers kindes of oblations and sacrifices, to assure them of forgiuenesse of their offences (if they offred them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ ỹ innocent Lambe there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the last things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoided: what order they should take for all maner of filthinesse and pollution to purge it: whose company they should flee: what mariages were lawfull, and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3. 10 and 14 The maner to offer burnt offerings as well of bullockes, as of sheepe and birdes.

a Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God.

NOw the a Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattell, as of beeues and of the sheepe.

b So they could offer of none other sort, but of those which were commanded. *Exod.* 29. 10.

3 *If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the c Tabernacle of the Congregation before the Lord.

c Meaning, within the court of the Tabernacle. ‡ *Ebr. to him.*

4 And he shall put his hand vpon the head of the burnt offering, and it shall be accepted ‡ to the Lord, to be his attonement.

d The Priest or Leuite.

5 And d he shall kill the bullocke before the Lord, and the Priestes Marons sonnes shall offer the blood, & shall sprinkle it round about vpon the e altar, that is by the doore of the Tabernacle of the Congregation.

e Of the burnt offering, Exod. 27. 1.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, & lay the wood in order vpon the fire.

8 Then the Priests Marons sonnes shal lay the parts in order, the head and the ‖ kal vpon the wood that is in the fire which is vpon the altar.

‖ *Or, the body of the beast, or the fat.*

9 But the inwards thereof & the legs thereof he shall wash in water, & the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour † vnto the Lord.

† *Or, a sauour of rest which pacifieth the anger of the Lord.*

10 ¶ And if his sacrifice for the burnt offring be of þ flockes (as of the sheepe or of the goates) he shall offer a male wout blemish,

11 g And he shall kill it on the Northside of the altar h before the Lord, & the Priestes Marons sonnes shall sprinkle þ blood thereof round about vpon the altar.

g Reade verse 5.

h Before the altar of the Lord.

12 And he shal cut it in ‡ pieces, separating his head and his ‖ kall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

‡ *Ebr. into his pieces.*

‖ *Or, fat.*

13 But he shall wash the inwards & the legs with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord, of the foules, then he shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, & i wring the necke of it asunder, and burne it on the altar: and the blood thereof shalbe ‖ shed vpon the side of the altar.

i The Ebrew word signifieth to pinch off with the naile.

‖ *Or, strained, or pressed.*

16 And he shal plucke out his maw with his feathers, and cast them beside the altar on the k East part in the place of the ashes.

17 And he shall cleaue it with his wings, but not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

k On the side of the court gate in the pannes, which stoode with ashes, Exo, 27. 3.

CHAP. II.

1 The meat offerings after three sortes: of fine floure vnbake, 4 of breadbake, 14 And of corne in the eare.

a Because the burnt offering could not be without the meate offering.

AND when any wil offer a a meat offring vnto the Lord, his offering shalbe of fine floure, and he shall powre ople vpon it, and put incense thereon,

b The Priest.

2 And shal bring it vnto Marons sonnes þ Priests, & b he shall take thence his handful of þ floure, & of the ople wt all the incense, and the Priest shal burne it for a c memorial vpon the altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

c To signifie that God remembreth him that offereth.

3 *But

Eccles.7.31.

d Therefore none could eate of it but the Priests.

e Which is a gift offered to God to pacifie him.

Verse 2. Exod.29.18.

f That is, fruites which are sweete as hony, ye may offer.

g But reserued for the Priests. *Mar 9.49.*

h Which they were bound (as by a couenant) to vse in all sacrifices, Num.18.19. 2 Chron.13.5. Ezek.43.24. or, it meaneth a sure and pure couenant, *Chap.23.14.*

‖ *Or, ful eares: for the word signifieth a fruitfull fielde, Reade 2.Chro.26.10. in the note g.*

i A sacrifice of thankesgiuing, offered for peace and prosperitie, either generally or particularly.

k One part was burnt, another was to the priests and the third to him that offered. *Exod.29.22.*

3 *But the remnant of the meate offering shall be Aarons and his sonnes: for it is d most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall be an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy e meate offering be an oblation of the frying panne, it shall be of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meat offring.

7 ¶ And if thy meate offring be an oblation made in the cauldron, it shall be made of fine floure with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lorde, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shal take frō the meat offering a * memoriall of it, & shall burne it vpon the altar: for it is an oblation * made by fire for a sweete sauour vnto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is most holy of the offrings of the Lorde made by fire.

11 All the meate offerings which ye shall offer vnto the Lorde, shall be made without leauen: for yee shall neither burne leauen nor honie in any offering of the Lorde made by fire.

12 ¶ In the oblation of the first fruites ye shall offer f them vnto the Lorde, but they shall not be burnt g vpon the altar for a sweete sauour.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the h couenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meate offering of thy first fruites vnto the Lorde, thou shalt offer for thy meate offring of thy first fruits *eares of corne dried by the fire, and wheate beaten out of the ‖ greene eares.

15 After, thou shalt put oile vpon it, & lay incense thereon: for it is a meate offering.

16 And the Priest shal burne the memoriall of it, euen of that that is beaten, and of the oile of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beasts for the same. 17 The Israelites may neither eate fat nor blood.

ALso if this oblation be a i peace offering, if he will offer of the droue, (whether it be male or female) hee shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priestes shall sprinkle the blood vpon the altar round about.

3 So he shall offer k part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the * fat that coureth the inwards, and all the fat that is vpon the inwards.

4 He shall also take away the two kidneis, & the fat that is on them, & vpon ‖ the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burne offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweet sauour vnto the Lord.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be c male or female, he shall offer it without blemish.

7 If he offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shal sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shal offer d an offring made by fire vnto the Lord: he shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that coureth the inwards, and all the fat that is vpon the inwards.

10 Also he shall take away the two kidneis, with the fat that is vpon them, & vpon the * flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord.

13 And shall put his hand vpon the head of it, and kill it before e the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then he shal offer thereof his offring, euen an offering made by fire vnto the Lord, the fat that coureth the inwards, and all the fat that is vpon the inwards.

15 Also he shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offring made by fire for a sweete sauour: * all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eate neither f fat nor * blood.

CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

MOreouer, the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If ‡ any shall sinne through g ignorance, in any of the commandements of the Lord, (which ought not to be done) but shal doe contrary to any of them,

3 If the h Priest that is anointed doe sinne (according to the sinne of the people) then shall he offer, for his sinne which hee hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering.

‖ *Or, the which kidneis are neere the flankes.*

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offring but a part.

d The burnt offering was wholy consumed, and of the offering made by fire onely the inwards &c. were burnt: the shoulder and breast with the two chawes and the mawe were the Priests, and the rest his that offered. *Verse 4.*

e Meaning, at the Northside of the Altar. Chap.1.11.

chap.7.25.

f By eating fat was meant to be carnall, and by blood eating, was signified crueltie. *Gen.9.4. chap. 17.14.*

‡ *Ebr. a soule.*

g That is, of negligence or ignorance, specially the ceremonial law: for otherwise the punishments for crimes are appointed according to the transgression, Num.15.22.

h Meaning, the hie Priest.

c Hereby confessing that he deserued the same punishment, which the beast suffered.

d Which was betweene the holiest of all, and the Sanctuarie.

e Which was in the court: meaning by the Tabernacle the Sanctuarie: & in the ende of this verse it is taken for the Court, *Chap.5.9.*

Exod.29.14. numb.19.5.

Hebr.13.11.

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished. *Chap.5.2,3,4.*

g For all the people could not lay on their handes: therefore it was sufficient that the Ancients of the people did it in the name of all the congregation.

‖ *Or, the Priest.*

c And he shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lorde, and shall put his hand vpon the bullockes head, and c kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprincle of the blood seuen times before the Lord, before the vaile of the d Sanctuarie.

7 The Priest also shall put some of the blood before the Lorde, vpon the hornes of the altar of sweete incense, which is in the e Tabernacle of the Congregation: then shall hee powre * all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that coureth the inwardes, and all the fat that is about the inwards,

9 Hee shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwardes, and his doung shall hee beare out,

12 So hee shall carie the whole bullocke out of the * hoste, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the f whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done against any of the commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shall be knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the g Elders of the Congregation shall put their handes vpon the head of the bullocke before the Lord, and ‖ hee shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vaile.

18 Also he shall put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,

19 And he shal take all his fat from him, and ‖ burne it vpon the altar.

20 And the Priest shall doe with his bullocke, as hee did with the bullocke for his sinne: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiuen them.

21 For he shall carie the bullocke without the hoste, and burne him as hee burned the first bullocke: for it is an offring for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the commaundements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shall hee bring for his offring, an ‖ hee goate without blemish,

24 And shal lay his hand vpon the head of the hee goate, and kill it in h the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an i atonement for him, concerning his sinne, and it shalbe forgiuen him.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing against any of the commaundements of the Lorde, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed, then he shall bring for his offering ‖ a hee goate without blemish for his sinne which he hath committed,

29 k And he shall lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a * sweete sauour vnto the Lorde, and the Priest shall make an atonement for him, and it shalbe forgiuen him.

32 And if he bring a lambe for his sinne offering, hee shall bring a female without blemish,

33 And shal lay his l hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood thereof at the foote of the altar.

35 And hee shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar m with the obla-

‖ *Or, make a perfume with it.*

‖ *Or, the male goate of the folde.*

h That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

i Wherein he represented Iesus Christ.

‖ *Or, priuate person.*

‖ *Or, the female of the goates.*

k Read vers. 24.

Exod.29.18.

l Meaning, that the punishment of his sinne should be laid vpon that beast, or, that he had receiued all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily offered to the Lord.

lations of the Lorde made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

‡ *Ebr. a soule.* ‖ *Or, if the iudge hath taken an othe of any other.* a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

ALso if ‡ any haue sinned, that is, ‖ if hee haue heard the voyce of an othe, and he can be a witnesse, whether he hath seene or [a] knowen of it, if hee doe not vtter it, hee shall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it bee a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if hee touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, hee hath sinned:

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same. c Which haue bene mentioned before in this Chapter.

4 Either if any [b] sweare, and pronounce with his lippes to doe euill, or to doe good (whatsoeuer it bee that a man shall pronounce with an othe) and it bee hid from him, and after knoweth that he hath offended in one of these points,

5 When he hath sinned in any of these [c] things, then he shall confesse that hee hath sinned therein.

6 Therefore shall hee bring his trespasse offering vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a laimbe or a shee goate, for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

‡ *Ebr. if his hand cannot touch, meaning for his pouerty.*

7 But ‡ if hee be not able to bring a sheepe, he shall bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shal bring them vnto the Priest, who shall offer the sinne offering first, and * wring the necke of it a sunder, but not pluckе it cleane off.

Chap.1.15.

9 After he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be ‖ shed at the foote of the altar: for it is a sinne offering.

‖ *Or, powred.*

10 Also he shal offer the second for a burnt offring ‖ as the maner is: so shal the Priest [d] make an atonement for him, (for his sinne which he hath committed) and it shalbe forgiuen him.

‖ *Or, according to the lawe.* d Or, declare him to be purged of that sinne. *Verse 7.*

11 ¶ But if he * be not able to bring two turtle doues, or two yong pigeons, then he that hath sinned, shall bring for his offring, the tenth part of an [e] Ephah of fine floure for a sinne offering, he shall put none [f] oyle thereto, neither put any incense thereon: for it is a sinne offering.

e Which is about a pottell. f As in the meate offering, Chap. 2.1.

12 Then shall hee bring it to the Priest, and the Priest shall take his handfull of it, for the * remembrance thereof, and burne it vpon the altar * with the offerings of the

Chap.2.2.
Chap.4.35.

Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that he hath committed in one of these points, and it shall be forgiuen him: and the remnant shall be the Priests, as the meate offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g] by taking away thinges consecrated vnto the Lorde, he shall then bring for his trespasse offering vnto the Lord a ramme without blemish out of the flocke, worth two shekels of siluer [h] by thy estimation after the shekel of the Sanctuarie for a trespasse offering.

g As touching the first fruites, tithes due to the Priestes and Leuites. h By the estimation of the Priest. *chap.27.12.*

16 So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shal put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offering, and it shall be forgiuen him.

17 ¶ Also if any sinne and * doe against any of the commandements of the Lorde, which ought not to be done, and know not, and [i] sinne, and beare his iniquitie,

Chap.4.2. i That is, afterward remembreth that he hath sinned, when his conscience doeth accuse him.

18 Then shal he bring a ramme without blemish out of the flocke, in thy estimation worth * two shekels for a trespasse offering vnto the Priest: and the Priest shall make an atonement for him concerning his [k] ignorance wherein he erred, and was not ware: so it shalbe forgiuen him.

Exod.30.13. k Els if his sinne against God come of malice, he must die, Numb.15.30.

19 This is the trespasse offering for the trespasse committed against the Lord.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The law of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meat effring. 20 The offerings of Aaron, and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne, and commit a trespasse against the Lorde, and deme vnto his neighbour that, which was taken him to keepe, or that which was put to him of [a] trust, or doeth by [b] robberie, or by violence oppresse his neighbour,

a To bestow or occupie for the vse of him that gaue it. b By any guile or vnlawfull meanes.

3 Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of these things that a man doeth, wherein he sinneth:

Exod.29.

4 When, I say, he thus sinneth and trespasseth, hee shall then restore the robberie that he robbed, or the thing taken by violence which he tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

Numb.5.6. c Wherein he cannot but sinne, or, wherin a man accustometh to sinne periurie or such like thing. *Numb.5.7.*

5 Or whatsoeuer hee hath sworne falsely, hee shall both restore it in the whole * summe, and shall adde the fift part more thereto, and giue it vnto him to whome it perrameth, the same day that he offreth for his trespalle.

6 Also he shal bring for his trespasse vnto the Lorde, a ramme without blemish out of the * flocke in thy estimation worth two shekels for a trespasse offring vnto the Priest.

Chap.5.15.

7 And the Priest shall make an atonement for him before the Lord, and it shalbe forgiuen

forgiuen him, whatsoeuer thing hee hath done, and trespassed therein.

8 ¶ Then the Lorde spake vnto Moses, saying,

9 Command Aaron & his sonnes, saying, This is the [d] law of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon [e] his flesh, and take away the ashes whe the fire hath consumed the burnt offering vpon the altar, and hee shall put them beside the [f] altar.

11 After, he shall put off his garments, & put on other raiment, and carie the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the altar shal burne thereon & neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, & he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ * Also this is the lawe of the meate offring, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall euen take thence his handfull of fine floure of the meate offring and of the ople, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete sauour, as a* memoriall therefore vnto the Lord:

16 But the rest thereof shall Aaron & his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shal not be [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespasse offering.

18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the offrings of the Lord, made by fire: * whatsoeuer toucheth them shalbe holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an * Ephah of fine floure, for a meat offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shalbe made with oile: thou shalt bring it tried, and shalt offer the ‖ baken pieces of the meate offering for a sweet sauour vnto the Lord.

22 And the Priest that is [i] anointed in his stead, among his sonnes shall offer it: it is the Lordes ordinance for euer, it shall be burnt altogether.

23 For euery meat offering of the Priest shalbe burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the law of the sinne offering. In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shal touch the flesh thereof, shall be holy: and when there bloppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it bloppeth in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with [l] water.

29 All the males among the Priests shal eate thereof, for it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt in the [m] fire.

CHAP. VII.

1 The law of the trespasse offering: 11 Also of the peace offerings, 23 The fat and the blood may not be eaten.

LIkewise this is the law of the [a] trespasse offering, it is most holy.

2 In the place [b] where they kil the burnt offring, they shall kill the trespasse offering, and the blood thereof shal be sprinkle round about vpon the altar.

3 All the fat thereof also shal [c] he offer, the rumpe, & the fat that coureth the inwards.

4 After, he shall take away the two kidneis, with the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offring made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eat thereof, it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offring is, so is the trespasse offering, one [d] lawe serueth for both: [e] that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offreth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And all the meat offring that is baken in the ouen, & that is dressed in the panne, and in the frying panne, shalbe the Priests that offereth it.

10 And euery meate offering mingled with oile, and that is [f] drie, shall perteine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thanks, then he shall offer for his thanks offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fried with the cakes mingled with ople.

13 He shall offer also his offering with cakes of leauened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shal offer one

d That is, the ceremonies which ought to be obserued therein.

e Vpon his secret parts, Exo. 28.43.

f In the ashpans appointed for that vse.

Chap.2.1, numb. 15.4.

Chap.2.9.

g Or, kned with leauen and after baken.

Exod.29.37.

Exod.16.36.

h So oft as the hie Priest shalbe elected and anointed.

‖ *Or fried.*

i His sonne that shall succeed him.

k Meaning, the garment of the Priest.

l Which was in the lauer, Exod. 30.18.

Chap.4.5. heb.13.11.

m Out of the campe, chap. 4.12.

a Which is for the smaller sins, and such as are committed by ignorance.

b At the Court gate.

c The Priests.

d The same ceremonies: notwithstanding that this word trespasse signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oile nor liquor.

g Peace offrings conteine a confession & thankfuiuing for a benefite receiued, and also a vow, and free offring to receiue a benefit.

cake for an heaue offering vnto the Lorde, & it shall bee the Priestes that sprinckleth the blood of the peace offerings.

15 Also the flesh of his peace offrings, for thankesgiuing, shall be eaten the same day that it is offered: hee shall leaue nothing thereof vntill the morning.

h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.

16 But if the sacrifice of his offering be a [b] vowe, or a free offering, it shalbe eaten the same day that he offereth his sacrifice: and so on the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offrings be eaten in the third day, he shall not be accepted that offereth it, neither shal it be reckoned vnto him, but shalbe an abomination: therefore the person that eateth of it, i shall [i] beare his iniquitie.

i The sin wherefore he offered, shall remaine.

19 The flesh also that toucheth any vncleane [k] thing, shall not be eaten, but burnt with fire: but [l] of this flesh all that be cleane shall eate thereof.

k After it be sacrificed.
l Of the peace offering, that is cleane.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lorde, hauing his *vncleannesse vpon him, euen the same person shall be cut off from his people.

*Chap.15 3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, *Ye shall eate no fat of beeues, nor of sheepe, nor of goats:

*Chap.3.17.

24 Yet the fat of the dead beast, and the fat of that, which is torne with beastes, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lorde, euen the person that eateth, shall be cut off from his people.

26 Neither *shall yee eate any blood, either of foule, or of beast in all your dwellings.

*Gene.9.4.chap. 17.14.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lorde talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offrings vnto the Lorde, shall bring his gift vnto the Lord of his peace offerings:

m And should not send it by another.

36 His [m] hands shall bring the offerings of the Lorde made by fire: euen the fat with the breast shall he bring, that the breast may be *shaken to and fro before the Lord.

*Exod.29.24.

31 Then the Priest shall burne the fatte vpon the altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the priest for an heaue offring, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the [n] anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when hee presented them to serue in the Priests office vnto the Lord.

n That is, his priuilege, reward, and portion.

36 The which portions the Lorde commanded to giue them in the day that he anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offering, of the meat offering, and of the sinne offering, and of the trespasse offering, and of the [o] consecrations, and of the peace offerings,

o Which sacrifice was offered when the Priests were cõsecrated. Exod.29.22.

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wildernesse of Sinai.

CHAP. VIII.

12 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterward the Lorde spake vnto Moses, saying,

2 *Take Aaron and his sonnes with him, and the garments and the *anointing oile, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread.

*Exod.28.1,4. *Exod.30.24.

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the companie, *This is the thing which the Lorde hath commanded to doe.

*Exod.29.4.

6 And Moses brought Aaron and his sonnes, and washed them with water.

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broidered garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breast plate thereon, and put in the breast plate *the Urim and the Thummim.

*Exod.28.30.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lord had commanded Moses.

a So called, because this superscription, Holie to the Lord, was grauen in it.

10 (Now Moses had taken the anoynting oile, and anoynted the [b] Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuarie, and the Court.

11 And

11 And sprinkled thereof vpon the altar seuen times, and anopnted the altar, and all his instruments, and the laner, and his foote, to sanctifie them)

Ecclus. 45.15. Psal. 133.2.

12 *And he powred of the anopnting ople vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commaunded Moses.

Exodus 29.1. chap.9.2.

14 *Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

15 And Moses slewe him and tooke the blood, which hee put vpon the hornes of the c altar rounde about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so hee sanctified d it, to make reconciliation vpon it.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then hee tooke all the fat that was vpon the inwardes, and the kall of the liuer, and the two kidneyes, with their fatte, which Moses burned vpon the altar.

17 But the bullocke and his e hide, and his flesh, and his dung, hee burnt with fire without the host, as the Lord had commanded Moses.

e In other burnt offrings, which ate not of consecration, or offering for himselfe, the Priest hath the skinne, Chap.7.8.

18 ¶ Also he brought the ramme for the burnt offering, and Aaron and his sonnes put their handes vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar rounde about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legs in water: so Moses burnt the ramme euery whit vpon the altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lorde, as the Lorde had commanded Moses.

Exod.29.31.

22 ¶ *After, he brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their handes vpon the head of the ramme,

23 Which Moses f slewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

f Moses did this because that the Priestes were not yet established in their office.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the altar rounde about.

25 And he tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kal of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the right shoulder.

27 So he put *all in Aarons handes, and in his sonnes handes, and shooke it to and fro before the Lord. Exod.29.24.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses *portion, as the Lord had commaunded Moses. Exod.29.26.

30 Also Moses tooke of the anointing ople, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doze of the g Tabernacle of the Congregation, and there *eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

g At the doore of the court. Exod.29.32. chap.24.9.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And yee shall not depart from the dooze of the Tabernacle of the Congregation seuen dapes, vntill the dapes of your consecrations be at an end: for *seuen daies, said the Lord, shall he ‡ consecrate you,

Exod.29.35. ‡ Ebr. fill your hands.

34 As ‖ hee hath done this dap: so the Lord hath commanded to doe, to make an atonement for you.

‖ Or, as I haue done.

35 Therefore shall ye abide at the dooze of the Tabernacle of the Congregation: dap and night, seuen dapes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the h hand of Moses.

h By commission giuen to Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the *i eight dap Moses called Aaron and his sonnes, and the Elders of Israel:

i After their consecration: for the seuen dayes before the Priests were consecrate. Exod.29.1.

2 *Then he said vnto Aaron, Take thee a pong calfe for a k sinne offring, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

k Aaron entreth into the possession of the priesthood, and offereth the foure principall sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meate offering.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offring, and a calfe, and a lambe, both of a peere olde, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meat offering mingled with ople: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commaunded before the Tabernacle of the Congregation. & all the assemblie drew neere and stood before the l Lord.

l Before the altar, where his glory appeared.

6 (For Moses had saide, This is the thing which the Lord commanded that yee

should do, and the glory of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Draw neere to the altar, & offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offring of the people, and make an atonement for them, as the Lorde hath commanded.

d Read for the vnderstanding of this place, Heb. 5. 3. and 7. 27.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the altar.

10 But the fat and the kidneis, and the kall of the liuer of the sinne offring, he e burnt vpon the altar, as the Lord had commanded Moses.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slewe the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwardes and the legs, & f burnt them vpon the burnt offering on the altar.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

15 ¶ Then he offered the peoples offring, and tooke a goate, which was the sinne offring for the people, and slewe it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meate offering, and filled his hand thereof, and * beside the burnt sacrifice of the morning, he burnt this vpon the altar.

Exod. 29, 38.

18 He slew also the bullock, & the ramme for the peace offrings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inwards and the kidneis, and the kall of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

g Of the bullock and the ramme, h Because the altar was neere the Sanctuarie which was the vpper end, therefore he is said to come downe. i Or, prayed for the people. *2. Mac. 2. 8. Gen. 4. 4. 1. king. 18. 38. 2. chron. 7. 1. 2. mac. 2. 10, 11.* ‖*Or, gaue a shoute for ioy.*

21 But the g breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and h came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and i blessed the people, * and the glory of the Lorde appeared to all the people.

24 * And there came a fire out from the Lorde, and consumed vpon the altar the burnt offering and the fat: which when all the people saw, they ‖ gaue thankes, and fell on their faces.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priestes might not. 9 The Priestes are forbidden wine.

BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censor, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which he had not commanded them. *Num. 3. 4. & 26. 61. 1. chro. 24. 2.*

a Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.

2 Therefore a fire went out from the Lorde, and deuoured them: so they died before the Lord.

3 Then Moses saide vnto Aaron, This is it that the Lorde spake, saying, I will be b sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements. ‖*Or, consider.*

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and said vnto them, Come neere, carry your ‖ brethren from before the Sanctuarie out of the hoste.

5 Then they went and carried them in their coates out of the hoste, as Moses had commanded.

6 After, Moses said vnto Aaron, & vnto Eleazar and Ithamar his sonnes, c Vncouer not your heads, neither rent your clothes, lest ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath d kindled.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap. 19. 28. Deut. 14. 1.

7 And goe not ye out from the doore of the Tabernacle of the Congregation, lest ye die: for the anoynting oyle of the Lorde is vpon you: and they did according to Moses commandement.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent. ‖*Or, drinke that maketh drunke.*

8 ¶ And the Lorde spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖strög drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, least ye die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the ‖ hand of Moses.

‖*Or, commission, Exod. 29. 24.*

12 ¶ Then Moses saide vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offrings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

‖*Or, wherein is no vncleanesse.*

13 And ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the peane shoulder shal ye eate in a cleane place: thou and thy sonnes, and thy c daughters with thee: for they are giuen as thy ‖ duetie and thy sonnes duetie, of the peace offerings of the children of Israel.

c For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruites, the first borne, and the Easter lambe, Reade Chap. 22, 12, 13.

15 The peaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

‖*Or, right, or portion.*

before the Lord, and it shall be thine and thy sonnes with thee by a lawe for ever, as the Lord hath commanded.

2. Mac. 2. 11.

16 ¶ * And Moses sought the goate that was offered for sinne, and loe, it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

f And not consumed, as Nadab and Abihu.

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy: and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

Chap. 6. 26. g That is, Nadab, and Abihu,

18 Behold, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

19 And Aaron said vnto Moses, Behold, this day g haue they offered their sinne offering, & their burnt offering before the Lord, and such thinges as thou knowest are come vnto mee: If I had eaten the sinne offring to day, should it haue beene accepted in the sight of the Lord?

20 So when Moses heard it, hee was h content.

CHAP. XI.

1 Of beasts, fishes, and birds, which be cleane and which be vncleane.

AFter, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee a shall eate, among all the beasts that are on the earth.

Gen. 7. 2. deut. 14. 4. acts 10, 14.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, and cheweth the cud among the beastes, that ye shall eate:

a Or, whereof ye may eate.

4 But of them that chewe the cud, or deuide the hoofe onely, of them yee shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

b He noteth foure sorts of beasts: some chew the cud onely, and some haue onely the foote cleft: others neither chewe the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe deuided, which may be eaten.

5 Likewise the Conie, because he cheweth the cud and diuideth not the hoofe, he shalbe vncleane to you.

6 Also the Hare, because hee cheweth the cud, and diuideth not the hoofe, he shall bee vncleane to you.

2. Mac. 6. 18.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

8 Of their c flesh shall ye not eate, & their carkeis shall ye not touch: for they shall bee vncleane to you.

9 ¶ These shall yee eate, of all that are in the waters: whatsoeuer hath fimes and skales in the waters, in the seas, or in the riuers, them shall ye eate.

d As liele fish ingendred of the slime.

10 But al that haue not fimes nor skales in the seas, or in the riuers, of all that d moueth in the waters, and of all e liuing things that are in the waters, they shall be an abomination vnto you.

e As they which come of generation,

11 They, I say, shall bee an abomination to you: ye shal not eat of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath no fins nor skales in the waters, that shalbe abomination vnto you.

13 ¶ These shall yee haue also in abomination among the foules, they shall not bee eaten: for they are an abomination, the Eagle, and the ‖ Gosshauke, and the Osprey:

‖ Or, Gryphin, as it is in the Greeke.

14 Also the Vultur, and the kite after his kinde,

15 And all Rauens after their kinde:

16 The Ostrich also, and the night crow, and the ‖ Seamew, and the Hauke after his kinde:

‖ Or, Cuckowe.

17 The litle Owle also, and the Cormorant, and the great Owle.

18 Also the ‖ Redshanke, and the Pellicane, and the Swanne:

‖ Or, Porphyrie.

19 The Stoike also, the Heron after his kinde, and the Lapwing, and the Backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth & goeth vpon all foure, which ‖ haue their feete and legs all of one to leape withall vpon the earth.

‖ Or, haue no bowings on their feet.

22 Of them ye shall eate these, the Grashopper after his kinde, and the f Solcan after his kinde, the Hargol after his kind, and the Hagab after his kinde.

f These were certaine kindes of Grashoppers, which are not now properly known.

23 But all other foules, that creepe and haue foure feete, they shall bee abomination vnto you.

24 For by such ye shalbe polluted: whosoeuer toucheth their carkeis, shall bee vncleane vnto the euening.

25 Whosoeuer also g beareth of their carkeis, shal wash his clothes, and be vncleane vntill euen,

g Out of the campe.

26 Euery beast that hath clawes deuided, and is ‖ not clouen footed, nor cheweth the cud, such shall bee vncleane vnto you: euery one that toucheth them, shall bee vncleane.

‖ Or, hath not his foote clouen in two.

27 And whatsoeuer goeth vpon his pawes among all maner beasts that goeth on all foure, such shalbe vncleane vnto you: who so doeth touch their carkeis, shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntil the euen: for such shalbe vnclean vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe and moue vpon the earth, the Weasel, and the Mouse, and the h ‖ Frog, after his kinde:

h The greene frogge that siteth on the bushes.

30 Also the Rat, and the Lizard, and the Chameleon, and the Stellio, and the Molle.

‖ Or, Crocodile.

31 These shall be vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer any of the dead carkeises of them doeth fall vpon, shall bee vncleane, whether it be vessell of wood, or rayment, or i skinne, or sacke: whatsoeuer vessell it be that is occupied, it shalbe put in the water as vncleane vntill the euen, and so be purified.

i As a bottell or bagge.

33 But euery earthen vessell whereinto any of them falleth, whatsoeuer is within it shalbe vncleane, and * ye shal breake it.

Chap. 6. 28.

34 All meate also that shall be eaten, if any such water come vpon it, shalbe vncleane: and all drinke that shall bee drunke in all

such vessels shall be vncleane.

35 And euery thing that their carkeis fal vpon, shall be vncleane: the fornace or the pot shall bee broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shalbe cleane: but that which [k] toucheth their carkeises shall be vncleane.

37 And if there fall of their dead carkeis vpon any seede, which vseth to be sowen, it shall be cleane.

38 But if any [l] water be powred vpon the seede, and there fall of their dead carkeis thereon, it shall be vncleane vnto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof shall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall be an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, & whatsoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues therewith: ye shall not, I say, bee defiled by them.

44 For I am the Lord your God: bee sanctified therefore, and be [m] holy, for I am holy, & defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the lawe of beastes, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A lawe howe women should be purged after their deliuerance.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seede, and borne a man childe, shee shall bee vncleane [a] seuen dayes, like as shee is vncleane when she is put apart for her ‖ [*] disease.

3 (* And in the eight day, the foreskinne of the childes flesh shalbe circumcised)

4 And shee shall continue in the blood of her purifying three [b] and thirtie dayes: she shall touch no [c] hallowed thing, nor come into the [d] Sanctuarie, vntill the time of her purifying be out.

5 But if she beare a maid childe, then she shalbe vncleane two [e] weekes, as when she hath her disease: and shee shall continue in the blood of her purifying threescore and sixe dayes.

6 Howe when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) shee shall bring to the Priest a Lambe of one peere old for a burnt offring, and a yong Pigeon or a Turtle doue for a sinne offering, vnto the doore of the [f] Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so shee shal be purged of the issue of her blood. this is the lawe for her that hath borne a male or female.

8 But if shee ‡ bee not able to bring a lambe, she shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skabbe, 47 and the lepsie of the garment.

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh, a swelling or a scab, or a white spot, so that in the skinne of his flesh [a] it be like the plague of leprosie, then hee shall bee brought vnto Aaron the Priest, or vnto one of his sonnes the Priestes.

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to be [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ‡ pronounce him vncleane:

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skin, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme ‡ to him to abide still, and the plague growe not in the skinne, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] darke, and the sore growe not in the skinne, then the Priest shal ‡ pronounce him cleane, for it is a scab: therefore he shall wash his clothes, and be cleane.

7 But if the scabbe growe more in the skinne, after that hee is seene of the Priest, for to be purged, he shalbe seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‖ growe in the skin, then the Priest shall pronounce him [d] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him, and if the swelling bee white in the skinne, and haue made the haire white, and there bee raw flesh in the swelling,

k So much of the water as toucheth it.

l He speaketh of seede, that is laid to steepe before it be sowen.

a So that her husband for that time could not resort to her.

‖ *Or, flowres.*

Chap. 15.19. *Luke* 2.21. *Iohn* 7.22.

b Besides the first seuen dayes.

c As sacrifice or such like.

d That is, into the Court gate, till after fourtie dayes.

e Twise so long as if she bare a man childe.

f Where the burnt offerings were wont to be offered.

‡ *Ebr. if her hand finde not the worth of a lambe,* Luke 2.24.

m He sheweth why God did chuse them to be his people, 1. Pet. 1.15.

a That it may be suspected to be the leprie.

b That is, shrunke in, and be lower then the rest of the skinne.

‡ *Ebr. shall pollute him.*

‡ *Ebr. in his eye.*

c As hauing the skinne drawen together, or blackish.

‡ *Ebr, shall cleanse him.*

‖ *Or, be spread abroad.*

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne

11 It is an olde leprosie in the skinne of his flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skinne, and the leprosie couer all the skinne of the plague, from his head euen to his feete, whereseuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be * cleane, because it is all turned into whitenesse: so he shall be cleane.

14 But if there be raw flesh on him when he is seene, he shall be vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the rawe flesh is vncleane, therefore it is the leprosie.

16 Or, if the raw flesh change and be turned into white, then hee shall come to the Priest.

17 And the Priest shall behold him: and if the soze be changed into white, then the Priest shal pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is ‖ a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him ‖ vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haires therein, and if it be not lower then the skinne, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a soze.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ Or if there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a ‖ white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skinne, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal looke on him the seuenth day: if it be growen abroade in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shal therefore declare him cleane, for it is the dipping vp of the burning.

29 ¶ If also a man or woman hath a soze on the head, or in the beard,

30 Then the Priest shall see the soze: and if it appeare lower then the skin, and there be in it a thinne yellow haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the soze of the blacke spotte, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him, that hath the soze of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the soze: and if the blacke spot grow not, and there be in it no yelow haire, and the blacke spotte seeme not lower then the skinne,

33 Then hee shal be shauen, but the place of the blacke spot shall he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spotte: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleuse him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in the flesh after his cleansing.

36 Then the Priest shall looke on it: and if the blacke spotte growe in the skinne, the Priest shall not ᵏ seeke for the yelowe haire: for he is vncleane.

37 But if the blacke spotte seeme to him to abide, and that blacke haire growe therein, the blacke spotte is healed, hee is cleane, and the Priest shal declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the ˡ haire on the forepart, and hee balde before, hee is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish soze, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shal looke vpon it, and if the rising of the soze bee white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the soze is in his head.

45 The leper also in whome the plague is, shall haue his clothes ᵐ rent, and his head bare, and shal put a couering vpon his ⁿ lippes, and shal cry, I am vncleane, I am vncleane.

46 As long as ᵖ the disease shalbe vpon him, he shall be polluted, for hee is vncleane: hee shall

* For it is not that contagious leprosie that infecteth, but a token of skirse, which hath not the flesh rawe as the leprosie.

‖ That is, declaring that the man is not sound, but is in danger to be leprous.

‖ Or, impostume.

‖ Or, swelling.

ᵏ None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people, as appeareth by Mary the Prophetesse, Num. 12.14. and by king Vzziah, 2. Chro. 26.20.

ˡ If he haue a white spot in that place where the burning was, and was after healed.

ᵐ In signe of sorow and lamentation.

ⁿ Either in token of mourning, or for feare of infecting others.

i Which was not wont to be there, or els smaller then in any other part of the body.

k He shall not care whether the yelow haire be there or no.

l By sicknes, or any other inconuenience.

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment:

48 Whether it be in the warpe or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skin,

49 And if the soze be greene or somewhat reddish in the garment or in the faume, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shalbe shewed unto the Priest.

50 Then the Priest shall see the plague, and shutte up it that hath the plague, seuen dapes.

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the Priest shal command them to wash the thing wherein the plague is, and he shall shut it up seuen dapes moze.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vnclean: thou shalt burne it in the fire, for it is a freat inward, whether the soze be in the bare place of the whole, or in part therof.

56 And if the Priest see that the plague bee darker, after that it is washed, hee shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading lepre: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague bee departed therefrom, then shall it bee washed the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

3 *The cleansing of the leper,* 34 *And of the house that he is in.*

AND the Lorde spake vnto Moses, saying,

2 *This is the lawe of the leper in the day of his cleansing: that is, hee shall be brought vnto the Priest.

3 And the Priest shall goe out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shal the Priest command to take for him that is cleansed, two ‖ Sparrowes aliue and ᵇ cleane, and Cedar wood and a skarlet lace, and hyssope.

5 And the Priest shall commaund to kill one of the birdes ouer ᶜ pure water in an earthen vessell.

6 After, he shall take the liue Sparrowe with the Cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine ouer the pure water,

7 And hee shall sprinkle vpon him that must be cleansed of the leprosie, seuen times, and cleanse him, and shall ᵈ let goe the liue Sparrow into the broade fielde.

8 Then he that shall be cleansed, shal wash his clothes, and shaue off all his hayre, and wash himselfe in water, so hee shall bee cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dapes.

9 So in the seuenth day he shall shaue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shaue, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eight day he shal take two hee lambes without ᵉ blemish, and an Ewe lambe of a peere olde without blemish, and three tenth deales of fine flower for a meate offering mingled with ople, ᶠ and a pint of ople.

11 And the priest that maketh him clean, shall bring the man whith is to bee made cleane, and those things, before the Lord, at the dooze of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offring, and the pint of ople, and * shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the Priests, so is the trespasse offering: for it is most holy.

14 So the Priest shal take of the blood of the trespasse offring, and put it vpon the lap of the right eare of him that shall be cleansed, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of ople, and powre it into the palme of his left hand,

16 And the Priest shall dippe his ‡ right finger in the olie that is in his left hand, and sprinkle of the ople with his finger, seuen times before the Lord.

17 And of the rest of the olie that is in his hande, shall the Priest put vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, ‡ where the blood of the trespasse offring was put.

18 But the remnant of the olie that is in the

Numb.5.2. 2.King.15.5.

b Whether it be garment, vessell, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Mat.8.2. mar.1.40. luke 5.12.

s Or the ceremonie which shal be vsed in his purgation.

‖ *Or, little birdes.*

b Of birds that were permitted to be eaten.

c Running water, or of the fountaine.

d Signifying he that was made cleane, was set at libertie, and restored to the companie of men.

e Which had no imperfection in any member.

f This measure in Ebrew is called log, and contained sixe egges measure.

Exod.29.24.

Chap.7.7.

‡ *Ebr. the finger of his right hand.*

‡ *Ebr. vpon the blood of the trespasse offering.*

the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shal make an atonement for him before the Lord.

19 And the Priest shal offer the sinne offering, and make an atonement for him that is to be cleansed of his uncleannesse: then after shall he kill the burnt offering.

20 So the Priest shal offer the burnt offering and the meate offering vpon the altar: and the Priest shal make an atonement for him: so he shall be cleane.

21 But if he be poore, and ‖not able, then he shall bring one Lambe for a trespasse offering to be shaken, for his reconciliation, and a ‡ tenth deale of fine flowre mingled with ople, for a meate offering, with a pinte of ople.

22 Also two Turtle doues, or two yong pigeons, as he is able, wherof the one shall be a sinne offering, and the other a burnt offering,

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offering, and the pint of ople, and the Priest shall [a] shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespasse offering, and the Priest shal take of the blood of the trespasse offering, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the ople into the palme of his owne ‡ left hand.

27 So the Priest shal with his right finger, sprinkle of the ople that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the ople that is in his hand, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offering.

29 But the rest of the ople that is in the Priestes hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also he shall present one of the turtle doues, or of the yong pigeons, ‡ as he is able:

31 Such, I say, as he is able, the one for a sinne offring, and the other for a burnt offring ‖ with the meate offring: so the Priest shal make an atonement for him that is to be cleansed before the Lord.

32 This is the [k] lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The Lorde also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the lande of Canaan which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that owneth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shal command them to empte the house before the Priest go into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague be in the walles of the house, and that there be ‖ deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, & shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shal command them to take away the stones wherein the plague is, and they shal cast them into a ‖ foule place without the citie.

41 Also he shall cause to scrape the house within rounde about, and powre the dust, that they haue pared off, without the citie in [m] an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistred the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.

45 And he shal [n] breake downe the house, with the stones of it, and the timber thereof, and all the ‖ morter of the house, and he shall carp them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into ‡ house all the while that it is shut vp, he shalbe vncleane vntill the euen.

47 He also that sleepeth in the house, shal wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that ‡ plague hath spread no further in the house after the house be plaistered, the priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie ‡ house, two sparowes, and cedar wood, and [o] skarlet lace, and hyssop.

50 And he shal kil one sparow ouer pure water in an earthen vessell,

51 And shall take the cedar wood, and the hyssop, and the skarlet lace with the liue sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparow, & with the pure water, and with the liue sparowe, and with the cedar wood, and with the hyssop, and with the skarlet lace.

53 Afterward he shall let go the liue sparowe out of the ‡ towne into the ‡ broade fields:

[a] Or, shall offer them as the offering that is shaken to and fro.

[k] Or, his hand cannot take it.

[l] Which is an order, reade Leuit. 16. 16.

‖ Or, blacknesse, or, hollowe strakes.

‖ Or, polluted.

[m] Where carions were cast, & other filth, that the people might not therewith be infected.

[n] That is, he shall command it to be pulled downe, as verse 40.

‖ Or, dust.

[o] It seemeth that this was a lace of string to binde the hyssope to the wood, and so was made a sprinkle the Apostle to the Hebrewes calleth it skarlet wooll, Heb. 9. 19.

‡ Ebr. citie.

‡ Ebr. on the face of the field.

[p] Or, besides the meate offering.

[q] This order is appointed for the poore man.

[r] This declareth that no plague nor punishment commeth to man without Gods prouidence and sending.

fieldes: so shall he make a reconciliation for the house, and it shalbe cleane.

54 This is the lawe for euery plague of leprosie and † blacke spot.

55 And of the leprosie of the garment, and of the house,

56 And of the ‖swelling, and of the scab, and of the white spot.

57 This is the lawe of the leprosie to teach ‡ when a thing is vncleane, and when it is cleane.

Chap. 13.30.

‖ Or, rising.

‡ Ebr. in the day of the vncleane, and in the day of the cleane.

CHAP. XV.

1. 19 The maner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue out of his † flesh, is vncleane, because of his issue.

a Whose seede either in sleeping, or els of weakenesse of nature issueth at his secret part.

3 And this shall be his vncleannesse in his issue: when his flesh runneth his issue, or if his flesh be stopped from his issue, this is his b vncleannesse.

b Or the thing whereof he shal be vncleane.

4 Euery bed whereon he lyeth that hath the issue, shall be vncleane, and euery thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

6 And hee that sitteth on any thing, whereon hee sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

8 If he also that hath the issue, spit vpon him that is cleane, c hee shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

c On whom the vncleane man did spit.

9 And what d saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,

d The word signifieth euery thing whereon a man rideth.

10 And whosoeuer toucheth any thing that was vnder him, shall be vncleane vnto the euen: and he that beareth those things, shall wash his clothes, and wash himselfe in water, and shall bee vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his handes in water) shall wash his clothes and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessell of earth that he toucheth, which hath the issue, shalbe broken: and euery vessell of wood shall be rinsed in water.

Chap. 6.28.

13 But if he that hath an issue, be e cleansed of his issue, then shal he count him seuen dayes for his cleansing, & wash his clothes, and wash his flesh in pure water: so shall he be cleane.

e That is, be restored to his olde state, and be healed thereof.

14 Then the eight day he shall take vnto him two turtle doues, or two yong pigeons, and come before the Lord at the doze of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede be part from him, he shall wash all his † flesh in water, and be vncleane vntill the euen.

f Meaning, all his body.

17 And euery garment, and euery skinne whereupon shalbe issue of seed, shalbe euen washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seede, doe lie with a woman, they shall both wash themselues with water, and bee vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her ‖ flesh shalbe blood, she shalbe put apart seuen daies: and whosoeuer toucheth her, shall be vncleane vnto the euen.

‖ Or, secret part.

20 And whatsoeuer she lyeth vpon in her separation, shalbe vncleane, and euery thing that she sitteth vpon, shalbe vncleane.

g That is, when she hath her floures, whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

21 Whosoeuer also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shalbe vncleane vnto the euen.

22 And whosoeuer toucheth any thing that shee sate vpon, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, hee shall be vncleane vnto the euen.

24 And if a man lye with her, and the floures of her separation h touch him, he shall be vncleane seuen dayes, and all the bed whereon he lyeth, shalbe vncleane.

h If any of her vncleannesse did onely touch him in the bed, for els the man that companied with such a woman should die, Chap. 20.18.

25 Also when a womans issue of blood runneth long time besides the time of her † floures, or when shee hath an issue longer then her floures, all the dayes of the issue of her vncleannesse, she shall be vncleane, as in the time of her floures.

‡ Ebr. separation.

26 Euery bed whereon she lieth (as long as her issue lasteth) shall bee to her as her bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

i Shall be vncleane, as the bed whereon she lay when she had her naturall disease.

27 And whosoeuer toucheth these things, shalbe vncleane, and shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall k count her seuen dayes, and after she shalbe cleane.

k After the time that she is recouered.

29 And in the eight day shee shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doze of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

l Seeing that God requireth of his puritie, and cleannesse: we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

31 Thus shall ye l separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

33 Also

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The Scape goate. 14 The purging of the Sanctuarie. 17 The clensing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of clensing sinnes.

Chap.10.1,2.

FVrthermore the Lorde spake vnto Moses, * after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at [a] all times into the Holy place within the vaile, before the Mercy-seat, which is vpon the Arke, that he die not: for I wil appeare in the cloud vpon the Mercy-seat.

Exod.30.10. heb.9.7.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

3 After this sort shall Aaron come into the holy place: euen with a young bullocke for a sinne offring, and a ramme for a burnt offering.

4 He shall put on the holie linnen coate, and shall haue linnen breeches vpon his ‖ flesh, and shalbe girded with a linen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall hee wash his flesh in water, when hee doth put them on.

‖Or, *priuities.*

5 And he shall take of the Congregation of the children of Israel, two hee goats for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offring, * and make an atonement for himselfe, and for his house.

Heb,9.7.

7 And he shall take the two hee goates, & present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lottes ouer the two hee goats: one lot for the Lord, and the other for the [b] Scape goat.

b In Ebrew it is called Azazel, which some say, is a mountaine nere Sinai, whither this goate was sent: but rather it is called the Scape goat, because he was not offered, but sent into the desert, as verse 21.

9 And Aaron shall offer the goat, vpon which the Lords lot shal fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shalbe presented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wildernesse.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, & for his house, and shall kill the bullocke for his sinne offering.

12 And he shal take a censer full of burning coales from off the altar before [d] the Lord, and his handfull of sweete incense beaten small, and bring it within the [c] vaile,

c The holiest of all.

13 And shall put the incense vpon the fire before the Lorde, that the ‖ cloude of the incense may couer the Mercy-seat that is vpon the ‖ Testimonie: so he shall not die.

‖Or, *the smoke.* ‖Or, *Arke.* *Heb.9.13. and 10.4.*

14 And he shall * take of the blood of the bullocke, * and sprincle it with his finger vpon the Mercy-seat [d] Eastward: and before the Mercy-seat shall he sprincle of the blood with his finger seuen times.

Chap.4.6.

d That is, on the side which was toward the people: for the head of the Sanctuarie stood Westward.

15 ¶ Then shall hee kill the goate that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and sprincle it vpon the Mercy-seat, and before the Mercy-seat.

16 So he shall purge the holy place from the vncleannesse of the children of Israel, & from their trespasses of all their sinnes: so shall hee doe also for the Tabernacle of the Congregation [e] placed with them, in the middes of their vncleannesse.

e Placed among them which are vncleane.

17 * And there shalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holie place, vntill he come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

Luke 1.10.

18 After, he shall goe out vnto the [f] altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, & put it vpon the homes of the altar round about:

f Whereupon the sweete incense and perfume was offered.

19 So shall he sprinkle of the blood vpon it with his finger seuen times, and clense it, and hallow it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, & the altar, then he shall bring the liue goat:

21 And Aaron shall put both his hands vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them [g] vpon the head of the goate, and shall send him awap (by the hand of a man appomted) into the wildernesse.

g Heerein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa.53.4.

22 So the goate shall beare vpon him all their iniquities into ‡ the lande that is not inhabited, and he shall let the goate goe into the wildernesse.

‡*Ebr. the land of separation.*

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linen clothes, which he put on when he went into the Holie place, and leaue them there.

24 He shall wash also his flesh with water in [h] the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h In the Court where was the Lauer, Exod. 30.18.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And hee that caried foorth the goate, called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offring, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one * carie out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their dung.

Chap.6 30. heb.13.11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So

29 ¶ So this shall be an ordinance for ever vnto you: the tenth day of the i seuenth moneth, ye shall k humble your soules, and do no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shall be cleane from all your sinnes before the Lord.

31 This shall be a l Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for ever.

32 And the Priest m whom hee shall anoynt, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, & shall put on the linnen clothes and holy vestments.

33 And shall purge the holy Sanctuarie and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yere: and as the Lord commanded Moses, he did.

i Which was Tisri and answereth to part of September and part of October.
k Meaning, by abstinence and fasting, Numb. 29.7.
Exod.30,10. heb.9.7.
Chap.23.7.
l Or, a rest which yee shall keepe most diligently.
m Whome the Priest shal anoint by Gods commandement to succeed in his fathers roome,

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath a commanded, saying,

3 Whosoeuer he be of the house of Israel, that b killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, c blood shall be imputed vnto that man: hee hath shedde blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer d abroad in the fielde, and present them vnto the Lorde at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shal sprinkle the blood vpon the altar of the Lorde before the doore of the Tabernacle of the Congregation, and burne the fatte for a * swet sauour vnto the Lord.

7 And they shall no more offer their offerings vnto e deuils, after whome they haue gone a f whoring: this shall be an ordinance for ever vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer he be of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lorde, euen that man shall be cut off from his people.

10 ¶ Likewise whosoeuer hee bee of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set my g face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, * Yee shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it, which dieth alone, or that which is torne with beasts, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, & be vncleane vnto the euen: after he shalbe ‖ cleane.

16 But if he wash them not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

a Least they should practise that idolatrie, which they had learned among the Egyptians.
b To make a sacrifice or offring thereof.
c I doe as much abhorre it as though he had killed a man, as Isa.66.3.
d Whersoeuer they were moued with foolish deuotion to offer it,
Exod.29.18. chap.4.31.
e Meaning, what soeuer is not the true God, 1.Cor. 10.20. *Psal 95.5.*
f For Idolatrie is spirituall whoredome, because faith towardes God is broken.
g I will declare my wrath, by taking vengeance on him, as chap. 20,3.
h Which the law permitteth to be eaten, because it is cleane.
Gene.9.4.
‖ *Or, liuing creature.*
‖ *Or, counted cleane.*
‖ *Or, himselfe.*
‖ *Or, the punishment of his sinne.*

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The mariages that are vnlawfull.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lorde your God.

3 After the a doings of the lande of Egypt, wherein yee dwelt, shall yee not doe: and after the maner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But do after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Yee shall keepe therefore my statutes, and my iudgements, * which if a man do, he shall then liue in them: b I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh, to c vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 ¶ The shame of thy fathers d wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy e sister

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.
Ezek.20.11. rom. 10.5. gal.3.12.
b And therefore ye ought to serue me alone, as my people.
c That is, to lie with her, though it be vnder title of mariage.
Chap.20.11.
d Which is thy stepmother.

e Either by father or mother, borne in mariage or otherwise.
f They are her children, whose shame thou hast vncouered.
*Chap.*20.19.
‖ *Or, secrets.*
*Chap.*20.20.
g Which thine vncle doeth discouer.
‡ *Ebr. thy fathers brothers wife.*
*Chap.*20.12.
*Chap.*20.21.
h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
*Chap.*20.18.
k Or whiles she hath her flowres.
*Chap.*20.2.
2. *king.*23.10.
‡ *Ebr. of thy seede.*
‖ *Or, to make them passe.*
l Which was an idole of the Ammonites, vnto whome they burned and sacrificed their children,
2. King. 23.10.
This seemed to be the chiefe and principall of all idoles: and as the Iewes write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: another turtle doues: the third a sheepe: the fourth a ramme: the fifth a calfe: the sixt an oxe: the seuenth a child. This idoles face was like a calfe, his hands were euer stretched out to receiue gifts: his Priests were called Chemarim, Reade 2. King. 23.5. hose. 10.5. zeph. 1.4.
*Chap.*20.15.
‖ *Or, confusion.*
m I will punish the land where such incestuous mariages and pollutions are suffered.
n Hee compareth the wicked to euil humors and surfetting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

e sister the daughter of thy father, or the daughter of thy mother, whether shee bee borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy f shame.

11 The shame of thy fathers wines daughter, begotten of thy father, (for she is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the ‖shame of thy fathers sister: for shee is thy fathers kinswoman.

13 * Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy g fathers brother: that is, thou shalt not goe in to his wife, for she is thy ‡ aunt.

15 * Thou shalt not discouer the shame of thy daughter in lawe: for shee is thy sonnes wife: therefore thou shalt not vncouer her shame.

16 * Thou shalt not discouer the shame of thy h brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinswomen, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to i vexe her, in discouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as shee is put k apart for her disease.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy ‡ children to ‖offer them vnto l Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lyeth with a woman: for it is abomination.

23 * Thou shalt not also lye with any beast to be defiled therewith, neither shall any woman stand before a beast, to lye downe thereto: for it is ‖ abommination.

24 Ye shal not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will m visite the wickednesse thereof vpon it, and the land n shall vomit out her inhabitants.

26 Yee shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, aswell hee that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it o spued out the people that were before you.)

29 For whosoeuer shall commit any of these abominations, the persons that do so, shall p be cut off from among their people.

30 Therefore shall yee keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the congregation of the children of Israel, and say vnto them, * Ye shalbe a holy, for I the Lord your God am holy.

3 ¶ Yee shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lorde your God.

6 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it b freely.

5 * It shalbe eaten the day ye offer it, or on the morowe: and that which remaineth vntill the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be c accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the hallowed thing of the Lorde, and that person shall be cut off from his people.

9 ¶ * When ye reape the haruest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the ‖ glasnings of thy harueste.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Yee shall not steale, neither d deale falsly, neither lie one to another.

12 ¶ * Also yee shall not sweare by my Name falsly, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not doe thy neighbour ‖ wrong, neither robbe him. * The workemans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not e walke about with tales among thy people. Thou shalt not

o Both for their wicked mariages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations.
p Either by the ciuil sword, or by some plague that God will send vpon such.

*Chap.*11.44. *and* 20.7. 1. *pet.*1.16.
a That is, voide of all pollution, idolatrie, and superstition both of soule and body.
b Of your owne accord.
*Chap.*7.16.
c To wit, of God.
*Chap.*23.22.
‖ *Or, gatherings and leasings.*
d In that which is committed to your credite.
*Exod.*20.7.
*deut.*5.11.
*matth.*5.34.
‖ *Or, oppresse him by violence.*
*Deut.*24.14,15.
*tob.*4.14.
*Deut.*27.18.
*Exod.*23.3.
*deut.*1.17.
and 16.19.
*prou.*24.23.
iames 2.2.
e As a slaunderer, backebiter, or quarell picker.

not ᵉ stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, ‡and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cattell gender with ᵍ others of diuers kindes. Thou shalt not sowe thy fielde with mingled seede, neither shall a garment of diuers things, as of linnen and woollen come vpon thee.

20 ¶ Whosoeuer also lyeth and medleth with a woman that is a bond maide, affianced to an husband, and not redeemed, nor freedome giuen her, ‡ she shall be scourged, but they shall not die, because shee is not made free.

21 And he shall bring for his trespasse offring vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offering before the Lorde, concerning his sinne which he hath done, and pardon shall bee giuen him for his sinne which hee hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meat, ye ʰ shall count the fruite thereof as vncircumcised: three yeres shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shalbe holy to the praise of the Lord.

25 And in the fifth yeere shall yee eate of the fruit of it that it may ‖ yeelde to you the encrease thereof: I am the Lord your God.

26 ¶ Yee shall not eate the flesh with the ‖ blood, ye shall not vse witchcraft, nor ⁱ obserue times.

27 * Ye shall not ᵏ cut round the corners of your heads, neither shalt thou ‖ marre the tuftes of thy beard.

28 * Yee shall not cut your flesh for the ‡ dead, nor make any print of a ˡ marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a ᵐ whore, least the land also fall to whoredom, and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye shal not regard them that worke with spirits, * neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt ⁿ rise vp before the hoare head: and honour the person of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖ vexe him.

34 * But the stranger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe: for yee were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vnrighteously in iudgement, in ᵒ line, in weight, or in measure.

36 * You shall haue iust balances, true weights, a true ᵖ Ephah, and a true Hin. I am ᵍ Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall yee obserue all mine ordinances, and all my iudgements, and do them: I am the Lord.

CHAP. XX.

2 They that giue of their seede to Moloch, must die, 6 They that haue recourse to sorcerers. 10 The man that committeth adultery, 11 Incest, or fornication with the kinred or affinitie, 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto ʲ Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto ᵃ Molech, he shall die the death, the people of the land shall stone him to death.

3 And I ᵇ will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the ᶜ people of the lande hide their eyes, and winke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a ᵈ whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.

9 ¶ * If there be any that curseth his father or his mother, he shall dye the death: seeing he hath cursed his father and his mother, ᵉ his blood shall be vpon him.

10 ¶ * And the man that committeth adulterie with another mans wife, because hee hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because hee hath vncouered his fathers * shame, they shall both die: their blood shalbe vpon them.

12 Also the man that lyeth with his daughter in lawe, they both shall die the death, they haue wrought ‖ abommation, their blood shalbe vpon them.

13 ¶ * The man also that lyeth with the male, as one lieth with a woman, they haue both committed abommation: they shall die the death, their blood shall be vpon them.

14 Likewise hee that taketh a wife, and her mother, ‖ committeth wickednesse: they shall burne him and them with fire, that there

---

f By consenting to his death, or conspiring with the wicked.
‡ *Ebr. suffer not sinne vpon him.*

Mat.5.43. Rom.13.9. Gal.5.14. Iam.2.8.

g As a horse to leape an asse, or a mule a mare.

‡ *Ebr. a beating shalbe: some reade, they shall be beaten.*

h It shalbe vncleane, as that thing which is not circumcised.

‖ *Or, that God may multiplie.*

‖ *Whether it be strangled, or otherwise.*

i To measure luckie, or vnluckie dayes. *Chap.21.5.*

k As did the Gentiles in signe of mourning.

‖ *Or, cut, or, teare. Deut.14.1.*

‡ *Ebr. soule, or person.*

l By whipping your bodyes or burning markes therein.

m As did the Cyprians and Locrenses.

n In token of reuerence.

‖ *Or, doe him wrong. Exod.22.21.*

o As in measuring the ground. *Pro.11.1. & 16.11. and 20.10.*

p By these two measures he meaneth all other. Of Ephah, read Exo. 16.36. & of Hin, Exod.29.40.

Chap.18.21.

a By Molech, he meaneth any kinde of idole, Chap.11.21.

b Reade Chap. 17.10.& 18.21.

c Though the people be negligent to doe their duetie and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.

d To esteeme sorcerers or coniurers is spirituall whoredome, or idolatrie. *Chap.11.44. 1.pet.1.16.*

Exod.21.17. prou.20.20. matth.15.4.

e He is worthy to die. *Deut.22.22. iohn 8.4,5.*

Chap.18.8. deut.22.30.

Chap.18.22.

f It is an execrable and detestable thing.

there be no wickednesse among you.

Chap.18.23. 15 *Also the man that lyeth with a beast, shal die the death, and ye shal slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shalbe vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shal be cut off in the sight of ‡ their people, because hee hath vncouered his sisters shame, hee shall beare his iniquitie.

‡*Ebr. in the eyes of the children of their people.*

18 *The man also that lyeth with a woman hauing her ‖ disease, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blood, they shall be euen both cut off from among their people.

Chap.18.19.

‖*Or, flowres.*

19 Moreouer thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister: because hee hath vncouered his ‡ kinne, they shall beare their iniquitie.

Chap.18.12,13.

‡*Ebr. flesh.*

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, and shall die g childlesse.

g They shall be cut off from their people, and their children shalbe taken as bastards, and not counted among the Israelites.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers h shame: they shalbe childlesse.

h Reade Chap. 18.16.

22 ¶ Ye shall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, * spue you not out.

Chap.18.26.

Chap.18.25.

Deut.9.5.

23 Wherefore yee shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue sayde vnto you, Yee shall inherite their lande, and I will giue it vnto you to possesse it, euen a lande that i floweth with milke and hony: I am the Lord your God, which haue separated you from other people.

i Full of abundance of all things.

25 *Therefore shall ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shall ye k defile your selues with beastes and foules, nor with any creeping thing, that the ground bringeth foorth, which I haue separated from you as vncleane.

Chap.11.2,3.

deut.14.4.

k By eating them contrary to my commandement.

26 Therefore shall ye * be holy vnto me: for I the Lorde am holy, and I haue separated you from other people, that yee should be mine.

Verse 7.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shal stone them to death, their blood shalbe vpon them.

Deut.18.11.

1 Sam.28.7.

CHAP. XXI.

1 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselues and in their family.

a By touching the dead, lamenting, or being at their buriall.

AND the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none be * defiled by the dead among his people,

2 But by his kinseman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b mayd, that is neere vnto him, which hath not had a husband: for her he ‡ may lament.

b For being maried she seemed to be cut off from his family.

‡*Ebr. he may be defiled.*

4 He shall not lament for the c Prince among his people to pollute himselfe.

c The Priest was permitted to mourne for his neer kinred only. *Chap.19,27.*

5 They shall not make * balde partes vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lorde made by fire, and the bread of their God they doe offer: therefore they shalbe holy.

7 They shal not take to wife a whore, or d one polluted, neither shall they marry a woman diuorced from her husband: for such one is holy vnto his God.

d Which hath an euil name, or is defamed.

8 Thou shalt * sanctifie him therefore, for he offereth the e bread of thy God: he shalbe holy vnto thee: for I the Lord, which sanctifie you, am holy.

e Thou shalt count them holy, and reuerence them.

9 ¶ If a Priests daughter fal to play the whore, she polluteth her father: therefore shal she be burnt with fire.

f The shew-bread.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, & hath consecrated his hande to put on the garments) shall not g vncouer his head, nor rent his clothes,

g He shal vse no such ceremonies as the mourners obserued.

11 Neither shal he go to any ‖ dead body, nor make himselfe vncleane by his father or by his mother,

‖*Or, to the bodies of the dead.*

12 Neither shal he goe out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anoynting oile of his God is vpon him: I am the Lord.

h To goe to the dead.

i For by his anoynting, he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy oynting.

13 Also he shal take a maid vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marry, but shall take a mayde of his owne k people to wife:

k Not onely of his tribe, but of all Israel.

15 Neither shal he defile his l seed among his people: for I am the Lorde which sanctifie him.

l By marying any vnchaste or defamed woman.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seed in their generations hath any blemishes, shall not preale to offer the bread of his God:

m Which is deformed or bruised.

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen member,

n As not of equal proportion, or hauing in number more or lesse.

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, or hath a blemish in his eye, or bee skirnie, or scabbed, or haue his stones broken.

o Or, that hath a web, or pearle.

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord: made by fire, hauing a blemish: he shal not preale to offer the p bread of his God.

p As the shew-bread, and meate offerings.

22 The bread of his God, euen of the q most holy, and r of the holy shall he eate:

q As of sacrifice for sinne.

r As of ȝ tenthes and first fruits.

23 But he ſhal not go in vnto the [e] vaile, nor come neere the altar, becauſe hee hath a blemith, leaſt hee pollute my Sanctuaries: for I am the Lord that ſanctifie them.

24 Thus ſpake Moſes vnto Aaron, and to his ſonnes, and to all the children of Iſrael.

CHAP. XXII.

3 Who ought to abſtaine from eating the things that were offered. 19 VVhat oblations ſhould bee offered.

AND the Lord ſpake vnto Moſes, ſaying, 2 Speake vnto Aaron, and to his ſonnes, that they be [a] ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy Name in thoſe things, which they halow vnto mee: I am the Lord.

3 Say vnto them, Whoſoeuer he be of all your ſeede among your generations after you, that [b] toucheth the holy things which the children of Iſrael halow vnto the Lord, hauing his vncleanneſſe vpon him, euen that perſon ſhall be cut off from my ſight: I am the Lord.

4 * Whoſoeuer alſo of the ſeed of Aaron is a leper, or hath a running iſſue, he ſhal not eate of the holy things vntill hee be cleane: and who ſo toucheth any that is [c] vncleane by reaſon of the dead, or a man whoſe iſſue of ſeed runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man, by whome hee may take vncleanneſſe, ‡ whatſoeuer vncleannesſe he hath,

6 The perſon that hath touched ſuch, ſhal therefore bee vncleane vntill the euen, and ſhall not eate of the holy things, ‖ except he haue waſhed his fleſh with water.

7 But when the ſunne is downe, he ſhall be cleane, and ſhal afterward eate of the holy things: for it is his ‖ food.

8 * Of a beaſt that dieth, or is rent with beaſtes, whereby hee may be defiled, hee ſhall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, leaſt they beare their ſinne for it, and die for it, if they defile it: I the Lord ſanctifie them.

10 There ſhall no [d] ſtranger alſo eate of the holy thing, neither [e] the gheſt of the Prieſt, neither ſhall an hired ſeruant eate of the holy thing:

11 But if the Prieſt buy any with money, hee ſhall eate of it, alſo he that is borne in his houſe: they ſhall eate of his meate.

12 If the Prieſtes daughter alſo be maried vnto a [f] ſtranger, ſhe may not eat of the holy offerings.

13 Notwithſtanding if the Prieſts daughter bee a widowe or diuorſed, and haue no childe, but is returned vnto her fathers houſe, ſhee ſhall eate of her fathers bread, as ſhee did in her * youth: but there ſhall no ſtranger eate thereof.

14 ¶ If a man eate of the holy thing vnwittingly, hee ſhall put the [g] fift part thereunto, and giue it vnto the Prieſt with the halowed thing.

15 So they ſhal not defile the holy things of the children of Iſrael, which they offer vnto the Lord,

16 Neither cauſe the people to beare the [h] iniquitie of their trelpaſſe, while they eate their holy thing: for I the Lord doe halow them.

17 ¶ And the Lorde ſpake vnto Moſes, ſaying,

18 Speake vnto Aaron, & his ſonnes, and to all the children of Iſrael, and ſay vnto them, Whoſoeuer he be of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vowes, and for all their free offerings, which they vſe to offer vnto the Lord for a burnt offering.

19 Ye ſhall offer of your free wunde a male without blemith of the beeues, of the ſheepe, or of the goates.

20 Ye ſhall not offer any thing that hath a blemith: for that ſhall not bee acceptable for you.

21 * And whoſoeuer bringeth a peace offring vnto the Lord to accompliſh his vow, or for a free offering, of the beeues, or of the ſheepe, his free offering ſhall be perfect, no blemith ſhall be in it.

22 Blinde, or broken, or maimed, or haning a ‖ wenne, or ſkirfe, or ſcabbed: theſe ſhall yee not offer vnto the Lorde, nor make an offering by fire of theſe vpon the altar of the Lord.

23 Yet a bullocke, or a ſheepe that hath any * member ſuperfluous, or lacking, ſuch mayeſt thou prefent for a free offering, but for a vowe it ſhall not be accepted.

24 Yee ſhal not offer vnto the Lord that which is bruiſed or crufhed, or broken, or cut away, neither ſhall ye make an offering thereof in your land,

25 Neither [i] of the hande of a ſtranger ſhall yee offer the bread of your God, of any of theſe, becauſe their corruption is in them, there is a blemith in them: therfore ſhal they not be accepted for you.

26 ¶ And the Lorde ſpake vnto Moſes, ſaying,

27 When a bullock, or a ſheepe, or a goat ſhall bee brought foorth, it ſhalbe euen ſeuen dayes vnder his damme: and frō the eight day foorth, it ſhall be accepted for a ſacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, yee ſhall * not kill her, and her yong both in one day.

29 So when ye will offer a thanke offring vnto the Lord, ye ſhall offer willingly.

30 The ſame day it ſhalbe eaten, ye ſhall leaue * none of it vntill the morowe: I am the Lord.

31 Therefore ſhal ye keepe my commandements and doe them: for I am the Lord.

32 Neither ſhall yee [k] pollute mine holy Name, but I will bee hallowed among the children of Iſrael. I the Lord ſanctifie you,

33 Which haue brought you out of the lande of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

2 The feaſtes of the Lord. 3 The Sabbath. 5 The Paſſeouer. 6 The feaſt of vnleauened bread. 10 The feaſt of firſt fruites. 16 VVhitſontide. 24 The feaſt of blowing trumpets, 34 The feaſt of Tabernacles.

And

[e] Into the Sanctuarie.

[a] Meaning, that the Priests abſteine from eating, ſo long as they are polluted.

[b] To eate thereof.

Chap.15.2.

[c] By touching any dead thing, or being at burial of the dead.

‡ *Ebr. according to all his vncleannesſe.*

‖ *Or, vntill.*

‖ *Or, bread. Exod.22.31. Ezek.44.31.*

[d] Which is not of the tribe of Leui.

[e] Some reade, the ſeruant which had his eare bored, and would not go free, Exod. 21.6.

[f] Who is not of the Priests kinred.

Chap.10.14.

[g] He ſhall giue that and a fift part ouer.

[h] For if they did not offer for their errour, the people by their example might commit the like offence.

Deut.15.21. Eccluſ.35.13.

‖ *Or, wart.*

Chap.21.18.

[i] Ye ſhal not receiue any vnperfect thing of a ſtranger, to make it the Lords offrings which he calleth the bread of the Lord.

Deut.22.6.

Chap.7.15.

[k] For whoſoeuer doeth otherwiſe then God commandeth, polluteth his Name.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shal call the holy ‖ assemblies, euen these are my feasts.

3 *Sixe dayes ‖ shall worke be done, but in the seuenth day shall bee the Sabbath of rest, an holy ‖ conuocation: yee shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their a seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shall bee the Passouer of the Lord.

6 And on the fifteenth day of this moneth shall bee the feast * of vnleauened bread vnto the Lord: seuen dayes ye shall eate vnleauened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no b seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dales, & in the seuenth day shall be an holy conuocation: ye shall do no seruile worke therein.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, When ye bee come into the land which I giue vnto you, & reape y harueſt thereof, then ye shal bring ‖ a sheafe of y first fruits of your harueſt vnto the priest.

11 And he shal shake the sheafe before the Lord, that it may be acceptable for you: the morow after the c Sabbath, the Priest shal shake it.

12 And that day whē ye shake the sheafe, shall yee prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offring thereof shall be two * tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lorde of sweete sauour: and the drinke offering thereof the fourth part f of an Hin of wine.

14 And yee shall eate neither bread nor parched corne, nor ‖ greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Law for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morowe after the g Sabbath, euen from the day that ye shal bring the sheafe of the shake offring, seuen ‖ Sabbaths, they shall be complete.

16 Vnto the morowe after the seuenth Sabbath shall ye number fiftie dayes: then ye shal bring a new meate offering vnto the Lord.

17 Ye shal bring out of your habitations bread for the shake offering: they shalbe two loaues of two tenth deales of fine floure, which shall bee baken with h leauen for first fruits vnto the Lord.

18 Also ye shal offer with the bread seuen lambes without blemish of one yeere olde, and a yong bullocke & two rammes: they shalbe for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then ye shall prepare an hee goat for a sinne offring, and two lambs of one yeere old for peace offrings.

20 And the Priest shal shake them to and fro with the bread of the first fruites before the Lord, and with the two lambs: they shal be holy to the Lord, for the i Priest.

21 So yee shall proclaime the same day, that it may bee an holy conuocation vnto you: ye shall doe no seruile worke therein: it shalbe an ordinance for euer in al your dwellings, throughout your generations.

22 ¶ * And when you reape the harueſt of your land, thou shalt not ridde cleane the corners of the field when thou reapest, neither shalt thou make any after gathering of thy harueſt, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lorde spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the k seuenth moneth, & in the first day of the month shall ye l haue a Sabbath, for the remembrance of m blowing the trumpets, an holy conuocation.

25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The * tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shal n humble your soules, & offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lorde your God.

29 For euery person that humbleth not himselfe that same day, shall euen bee cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shal doe no maner worke: therefore this shalbe a Law for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen: from o euen to euen shall yee p celebrate your Sabbath.

33 ¶ And the Lorde spake vnto Moses, saying,

34 Speake vnto the children of Israel, & say, * In the fifteenth day of this seuenth moneth shall bee for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shalbe an holy conuocation: ye shal do no seruile worke therein.

36 Seuen dayes yee shall offer * sacrifice made by fire vnto the Lord, and in the eight day shall bee an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord: it is the q solemne

Or, conuocations

Exo.20.9,10.

‖Or, ye may worke.

‖Or, assembly.

b For the Sabbath was kept euery weeke, and these other were kept but once euery yeere. *Exod.12.15. numb.28,17.*

b Or, bodily labour, saue about that which one must eate, Exod. 12,16.

c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixteenth day.

‖Or, an Omer: read Deu.24.19. ruth 2.15. psal.129.7.

d That is, the second Sabbath of the Passeouer.

e Which is the fift part of an Ephah, or two Omers: Read Exo. 16.16.

f Read Exod. 29.40.

‖Or, full eares.

g That is, the seuenth day after the first Sabbath of the Passeouer.

‖Or, weekes.

h Because the Priest should eate them, as Cha.7. 13. and they should not be offred to the Lord vpon the altar.

i That is, offered to the Lord, and the rest should be for the Priests.

Chap.19.9. deut.24.19.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile.

Chap.16.29,30. numb.29.7.

n By fasting and prayer.

o Which conteineth a night and a day: yet they tooke it but for their naturall day.

p Or, rest your Sabbath. Num.29.12. Iohn 7.2,37.

Exo.29.18.

p Or, a day wherein the people are stated from all worke.

lemne assembly, ye shal doe no seruile worke therein.

37 These are the feasts of the Lord (which ye shal call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offring, and meat offring, q sacrifice, & drinke offrings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside al your vowes, and beside all your free offerings, which yee shal giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shal be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So ye shall keepe this feast vnto the Lorde seuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shal you keepe it.

42 Ye shal dwel in boothes seuen dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwel in t boothes, when I brought them out of the lande of Egypt: I am the Lorde your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

q Or, peace offring.

r Or, a solemne feast.

s Or, of boughes thicke with leaues.

t In the wildernes, forasmuch as they would not credit Ieshua and Caleb, when they returned from spying the land of Canaan.

CHAP. XXIIII.

1 The oyle for the Lampes, 5 The Shewbread. 14 The blasphemer shall be stoned, 17 He that killeth shalbe killed.

AND the Lorde spake vnto Moses, saying,

2 a Command the children of Israel that they bring vnto thee pure oile Oliue beate, for the light, to cause the lampes to burne continually.

3 Without the vaile b of the Testimonie, in the Tabernacle of the Congregatiō, shal Aaron dresse them, both euen and morning before the Lord alwayes: this shall be a Law for euer throughout your generations.

4 He shall dresse the Lampes vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine flour, and bake twelue * cakes thereof: two c tenth deales shalbe in one cake.

6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that d in stead of the bread it may be for a remembrance, & an offring made by fire to the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lorde euermore, receiuing them of the children of Israel for an euerlasting couenant.

a Read Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuarie. *Exod.* 31.8.

Exod. 25.30.

c That is, two Omers: read Exod. 16.16.

d For it was burnt euery Sabbath when the bread was taken away.

9 * And the bread shal be Aarons and his sonnes, & they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

Exod. 29.33. *chap.* 8.31. *mat.* 12.1.5.

10 ¶ And there went e out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

e Meaning, out of his tent.

11 So the Israelitish womās sonne blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By swearing, or despiting God.

12 And they * put him in warde, till hee told them the mind of the Lord.

Num. 15.34.

13 Then the Lorde spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, * put their handes vpon his head, and let al the congregation stone him.

Deut. 13.9. *and* 17.7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shal g beare his sinne.

g Shall be punished.

16 And he that blasphemeth the name of the Lord, shalbe put to death: all the Congregation shal stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 ¶ * He also that ‡ killeth any man, hee shall be put to death.

Exod. 21.12. *deut.* 19.4.11. ‡ *Ebr. smiteth the soule of any man,* ‡ *Ebr. soule for soule.* *Exod.* 21.24. *deut.* 19.21. *matth.* 5.38.

18 And he that killeth a beast, he shall restore it, ‡ beast for beast.

19 Also if a man cause *any* blemish in his neighbour: as he hath done, so shall it bee done to him.

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shalbe repaied to him.

Exod. 21.49.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine.

22 Ye shall haue * one Lawe: it shall be as well for the stranger, as for one borne in the countrey: for I am the Lord your God.

h Because the punishmēt was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

23 ¶ Then h Moses told the children of Israel, and they brought the blasphemer out of the hoste, & stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

1 The Sabbath of the seuenth yere. 8 The Iubile in the fiftieth yere. 14 Not to oppresse their brethren. 23 The sale, and redeeming of lands, houses and persons.

AND the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, & say vnto them, When ye shal come into the land which I giue you, the * land shall keepe Sabbath vnto the Lord.

Exod. 23.10. ‡ *Ebr. shall rest a rest.*

3 a Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the frut thereof.

a The Iewes began the count of this yeere in September: for then all the fruites were gathered.

4 But the seuenth yeere shall bee a Sabbath of rest vnto the lande: it shall bee the Lordes

Lords Sabbath: thou ſhalt neither ſow thy field, nor cut thy vineyard.

5 That which groweth of it *b* owne accord of thy harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt *c* left vnlaboured: for it ſhalbe a yeere of reſt vnto the land.

6 And the *d* reſt of the land ſhalbe meate for you, euen for thee, and for thy ſeruaunt, and for thy mayd, and for thy hired ſeruant, and for the ſtranger that ſoiourneth with thee:

7 And for thy cattell, and for the beaſtes that are in thy lande ſhall all the increaſe thereof be meate.

8 ¶ Alſo thou ſhalt number ſeuen ‖ Sabbaths of yeeres vnto thee, euen ſeuen times ſeuen yeres: and the ſpace of the ſeuen Sabbaths of yeeres ſhall bee vnto thee nine and fortie yeere.

9 *Then thou ſhalt cauſe to blowe the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in the day of the reconciliation ſhall ye make the trumpet blow, throughout all your land.

10 And yee ſhall hallow that yeere, euen the fiftieth yeere, *e* proclaime libertie in the land to all the *f* inhabitants thereof: it ſhall be the Iubile vnto you, and ye ſhall returne euery man vnto his *g* poſſeſſion, and euery man ſhall returne vnto his family.

11 This fiftieth yeere ſhall bee a yeere of Iubile vnto you: yee ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it ſhalbe holy vnto you: yee ſhall eate of the encreaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, ye ſhall *h* not oppreſſe one another:

15 But according to the number of *i* yeres after the Iubile thou ſhalt buy of thy neighbour: alſo according to the number of the yeeres of the reuenues, he ſhal ſel vnto thee.

16 According to the multitude of yeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the number of *k* fruites doeth he ſel vnto thee.

17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee ſhall obey mine ordinances, and keepe my lawes, and doe them, and yee ſhall dwell in the lande ‖ in ſafetie.

19 And the land ſhal giue her fruite, and yee ſhall eate your fill, and dwell therein in ſafetie.

20 And if yee ſhall ſay, What ſhall wee eate the ſeuenth yeere, for we ſhall not ſowe nor gather in our increaſe?

21 ‖ I will ‡ ſend my bleſſing vpon you in the ſixt yeere, and it ſhall bring forth fruite for three yeeres.

22 And ye ſhal ſowe the eight yeere, and eate of the old fruite vntill the ninth yeere: vntil the fruit thereof come, ye ſhall eate the olde.

23 ¶ Alſo the land ſhal not be ſolde to be *l* cut off from the family: for the land is mine, and ye be but ſtrangers and ſoiourners with mee.

24 Therefore in all the land of your poſſeſſion ye ſhall *m* graunt a redemption for the land.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, euen his neere kinſeman, and buy out that which his ‖ brother ſold.

26 And if he haue no redeemer, but ‡ hath gotten and found to buy it out,

27 Then ſhall he *n* count the yeres of his ſale, and reſtore the ouerplus to the man, to whom he ſolde it: ſo ſhall hee returne to his poſſeſſion.

28 But if hee cannot get ſufficient to reſtore to him, then that which is ſold ſhal remaine in the hande of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come *o* out, and hee ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſell his dwelling houſe in a walled citie, hee may buy it out againe within a whole yeere after it is ſolde: within a yeere may he buy it out.

30 But if it bee not bought out within the ſpace of a full yere, then the houſe that is in the walled citie, ſhalbe eſtabliſhed, *p* as out off from the family, to him that bought it, throughout his generations: it ſhall not goe out in the Iubile.

31 But the houſes of villages, which haue no walles round about them, ſhall bee eſteemed as the fielde of the countrey: they may be bought out againe, and ſhall ‖ goe out in the Iubile.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuites redeeme ‡ at all ſeaſons.

33 And if a man purchaſe of the Leuites, the houſe that was ſolde, *r* the citie of their poſſeſſion ſhal goe out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the field of the *q* ſuburbs of their cities ſhall not be ſolde: for it is their perpetuall poſſeſſion.

35 ¶ Moreouer, if thy brother bee impouerished, *r* fallen in decay with thee, thou ſhalt relieue him, and as a ſtranger and ſoiourner, ſo ſhall he liue with thee.

36 *Thou ſhalt take no vſury of him, nor aduantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſurie, nor lende him thy victailes for increaſe.

38 I am the Lord your God, which haue brought you out of the lande of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ *If thy brother alſo that dwelleth by thee, bee impouerished, and bee ſolde vnto thee, thou ſhalt not compel him to ſerue as a bond ſeruant,

40 But as an hired ſeruant, and as a ſoiourner

b By reaſon of the corne that fell out of the eares the yeere paſt.

c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

d That which the land bringeth foorth in her reſt.

‖ *Or, weekes.*

e In the beginning of the 50. yeere was the Iubile, ſo called, becauſe the joyfull tidings of libertie was publikely proclaimed by the ſound of a cornet.

f Which were in bondage.

g Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed nor confounded.

h By deceit or otherwiſe.

i If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

k And not the full poſſeſſion of the land.

‖ *Or, boldly without feare.*

‡ *Ebr. I will commaund,*

l It could not be ſold for euer, but muſt returne to the family in the Iubile.

m Ye ſhall ſell it on condition that it may be redeemed.

‖ *Or, kinſman.*

‡ *Ebr. his hand hath gotten.*

n Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

o From his handes that bought it.

p That is, for euer, reade verſe 23.

‖ *Or, returne.*

‡ *Ebr. for euer.*

q Where the Leuites kept their cattel.

r In Ebrew it is, if his hand ſhake: meaning, if he ſtretch forth his hand for helpe as one in miſery.

Exod. 22. 25. *deut.* 23. 19. *prou.* 28. 8. *eſek.* 18. 8. *and* 22, 12.

Exod 21. 2. *deut.* 15. 12. *iere.* 34. 14.

iourner bee shalbe with thee: hee shall serue thee vnto the yere of Iubile.

41 Then shall he depart from thee, both hee and his children with him, and shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whome I brought out of the land of Egypt: they shal not ſ be sold as bondmen are sold.

ſ Vnto perpetuall seruitude. *Ephes.6.9. colos.4.1.*

43 *Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond mayde, which thou shalt haue, shall be of the heathen that are rounde about you: of them shall ye buy seruants and maydes.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begat in your land: these shalbe your t possession.

t For they shall not be bought out at the Iubile.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with crueltie.

47 ¶ If a sojourner or a stranger dwelling by thee ‡ get riches, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

‡*Ebr. his hand take hold.*

48 After that hee is solde, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his family, may redeeme him: either if he can u get so much, he may buy himselfe out.

u If he be able.

50 Then he shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall bee according to the number of x yeeres: according to the time of an hired seruant shall he be with him.

x Which remaine yet to the Iubile.

51 If there bee many yeeres behinde, according to them hee shall giue a raine for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeres vnto the yeere of Iubile, then he shall count with him, and according to his yeres giue againe for his redemption.

53 He shall be with him yeere by yere as an hired seruant: he shall not rule cruelly ouer him in thy y sight.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, hee and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whome I haue brought out of the lande of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his Couenant.

YE shall make you none idoles nor grauen image, neither reare you vp any *pillar, neither shall yee set ‖ any image of stone in your land to bow downe to it: for I am the Lord your God. *Exod.20.4. deut.5.8. psal.97.7.*

2 Ye shall keepe my Sabbaths, and *reuerence my Sanctuarie: I am the Lord. ‖Or, stone hauing any imagerie.*

3 ¶ *If ye walke in mine ordinances, and keepe my commandements, and do them, *Chap.19.30. Deut.28.1.*

4 I will then sende you a raine in due season, and the land shall yeeld her increase, and the trees of the fielde shall giue their fruite. a By promising abundance of earthly things, he stirreth the minds to consider the rich treasures of the spirituall blessings.

5 And your threshing shall reache vnto the vintage, and the vintage shall reach vnto sowing time, & you shall eate your bread in plentefulnesse, and dwell in your lande safely.

6 And I will sende peace in the land, and yee shall sleepe and *none shall make you afraid: also I ‡ will ridde euil beastes out of the land, and the b sworde shall not goe thorow your land. *Iob 11.19. ‡Ebr. I will cause the euil beast to cease. b Ye shall haue no warre.*

7 Also yee shall chase your enemies, and they shall fall before you vpon the sworde.

8 *And fiue of you shall chase an hundred, and an hundred of you shall put tenne thousande to flight, and your enemies shall fall before you vpon the sworde. *Iosh.23.10.*

9 For ‡ I wil haue respect vnto you, and make you increase, and multiply you, and c establish my Couenant with you. ‡*Ebr. I will turne vnto you.* c Performe that which I haue promised.

10 Yee shall eate also olde store, and cary out olde because of the new. *Eſek.37.26. 2.cor.6.16.*

11 *And I will set my d Tabernacle among you, and my soule shall not lothe you. d I will be dayly present with you.*

12 Also I will walke among you, and I will bee your God, and yee shall bee my people.

13 I am the Lorde your God which haue brought you out of the lande of Egypt, that yee should not bee their bondmen, & I haue broken the e bondes of your yoke, and made you goe vpright. e I haue set you at full libertie, where as before ye were as beasts tied in bands.

14 ¶ But if ye will not obey me, nor doe all these commandements, *Deut.28.15. lament.2.17. malac.2.2.*

15 And if yee shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do all my commandements, but breake my f Couenant, f Which I made with you in chusing you to be my people.

16 Then will I also doe this vnto you, I will appoint ouer you sodeine feare, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sowe your seede in vaine: for your enemies shall eate it. ‖Or, an hastie plague.

17 And I will set g my face against you, and yee shall fall before your enemies, and they that hate you, shall reigne ouer you, and ye shall flee when none pursueth you. g Reade Chap. 17.10. *Prou.28.1.*

18 And if yee will not for these things obey mee, then will I punish you h seuen times more, according to your sinnes, h That is, more extremely.

19 And I will breake the pride of your power, and I will make your heauen as i yron, and your earth as brasse: i Ye shall haue drought and barrennesse, Hag.1, 10.

20 And your ‖ strength shall be spent in vaine: neither shall your lande giue her increase, neither shal the trees of the land giue their fruite. ‖Or, labour.

21 ¶ And

21 ¶ And if ye walke *stubburnly against me, and will not obey me, I will then bring seuen times moe plagues vpon you, according to your sinnes.

22 I will also send wild beasts vpō you, which shal [l] spoile you, and destroy your cattel, and make you fewe in number: so your hie [m] wayes shalbe desolate.

23 Yet if by these ye will not be reformed by me, but walke stubburnly against me,

24 Then wil I also walke *stubburnely against you, and I will smite you yet seuen times for your sinnes:

25 And I wil send a sword vpō you, that shal auenge the quarel of my couenant: and when ye are gathered in your cities, I will send the pestilence among you, and yee shall be deliuered into the hand of the enemie.

26 When I shall breake the [n] staffe of your bread, then ten women shall bake your bread in one [o] ouen, and they shall deliuer your bread againe by weight, & ye shal eate, but not be satisfied.

27 Yet if ye wil not for this obey me, but walke against me stubburnly,

28 Then will I walke stubburnely in mine anger against you, and I will also chastise you seuen tunes more according to your sinnes.

29 *And yee shall eate the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.

30 I wil also destroy your hie places, and *cut away your images, and cast your carkeises vpon the ‖bodies of your idoles, and my soule shal abhorre you.

31 And I wil make your cities desolate, and bring your Sanctuarie vnto nought, and [p] wil not smel the sauour of your sweete odours.

32 I will also bring the land vnto a wildernesse, and your enemies, which dwell therein, shalbe astonished thereat.

33 Also I wil scatter you among the heathen, and [q] will draw out a sword after you, and your land shalbe waste, and your cities shalbe desolate.

34 Then shall the land enioy her *Sabbaths, as long as it lieth voyd, and yee shall be in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth voyde, it shall rest, because it did not rest in your [r] Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall [s] flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shal fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shal eate you vp.

39 And they that are left of you, shal pine away for their iniquitie, in your enemies lands, & for the iniquities of their fathers, shal they pine away with [t] them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasse, which they haue trespassed against me, and also because they haue walked stubburnly against me.

41 Therefore I will walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall be humbled, and then they shall ‖willingly beare the punishment of their iniquitie.

42 Then I wil remember my couenant with Iaakob, & my couenant also with Isahak, and also my couenaunt with Abraham will I remember, & wil remember the land.

43 [u] The land also in the meane season shal be left of them, & shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, *I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

45 But I will remember for them the [x] couenaunt of olde, when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount [y] Sinai, by the hand of Moses.

CHAP. XXVII.

Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be sold, nor redeemed, but remaineth to the Lord.

MOreouer the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a [a] vowe of a person vnto the Lord, by [b] thy estimation,

3 Then thy estimation shall bee thus: a male from twentie yeere olde vnto sixtie yeere olde shall bee by thy estimation euen fiftie shekels of siluer, after the shekel of the Sanctuarie.

4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from fiue yeere olde to twentie yeere old, thy valuation shalbe for the male twentie shekels, and for the female ten shekels.

6 But from a [d] moneth olde vnto fiue yeere old, thy price of the male shall bee fiue shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yeere old and aboue, if he be a male, then thy price shall bee fifteene shekels, and for the female ten shekels.

8 But if he bee poorer [e] then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the ability of him that

k Or, as some read, by fortune, imputing my plagues to chāce and fortune.

l Of your children, 2. King. 17. 25.

m Because none dare passe thereby for feare of beasts. 2. *Sam.* 22. 27. *Psal.* 18. 26.

n That is, the strength whereby the life is susteined, Ezek. 4. 16. and 5. 16.

o One ouen shal be sufficient for ten families.

*Deut. 28. 53.

2. *Chron.* 34. 7. ‖*Or, carions.*

p I will not accept your sacrifices.

q Signifying, that no enemie can come without Gods sending. *Chap.* 25. 2.

r Which I commanded you to keepe. ‖*Or, cowardasse.*

s As if their enemies did chase them.

t For asmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers,

u Whiles they are captiues, and without repentance.

*Deut. 4. 31. *rom.* 11. 26.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

a As of his sonne or his daughter.

b Which art the Priest.

c Read the value of the shekel, Exod. 30. 13.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.

e If he be not able to pay after thy valuation.

vowed, so shall the Priest value him.

f Which is cleane, Chap. 11,2.

9 And if it be a f beast, wherof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.

10 Hee shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall bee g holy.

g That is, consecrate to the Lord.

11 And if it bee any vncleane beast, of which men do not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: & as thou valuest it, which art the Priest, so shal it be.

13 But if he will buy it againe, then hee shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to bee holy vnto the Lorde, then the Priest shall value it, whether it bee good or bad, and as the Priest shal value it, † so shall the value be.

† Ebr. So shall is stand.

15 But if he that sanctified it, will redeem his house, then hee shall giue thereto the fift part of mony more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the h seede thereof: an i Homer of barley seed shalbe at fiftie shekels of siluer.

h Valuing the price thereof, according to the seed that is sowen, or by the seed that it doeth yeeld.

i Homer is a measure conteining ten Ephahs: read of Ephah, Exod. 16. 16, 36.

17 If hee dedicate his field immediately from the yeere of Jubile, it shalbe worth as thou doest esteeme it.

18 But if hee dedicate his field after the Jubile, then the Priest shall recken him the money according to the yeeres that remaine vnto the yere of Jubile, and it shalbe abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shal put the fift part of the price, that thou esteemedst it at, thereunto, and it shal remaine his.

20 And if he will not redeeme the field, but the Priest k sell the field to another man, it shall be redeemed no more.

k For their owne necessitie or godly vses.

21 But the field shalbe holy to the Lord, when it goeth out in the Jubile, as a field l separate from common vses: the possession thereof shalbe the Priests.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Numb. 21. 2. deut. 13. 15. iosh. 6. 17.

22 If a man also dedicate vnto the Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as *thou esteemest it, vnto the yeere of Jubile, and he shal giue m thy price the same day, as a thing holy vnto the Lord.

*Verse. 12.

m The Priests valuation.

24 But in the yeere of Jubile, the fielde shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall bee according to the shekel of *the Sanctuarie: a shekel conteineth twentie gerahs.

*Exod. 30. 13. num. 3. 47. ezek. 45. 12. Exod. 13. 2. and 22. 29. num. 3. 13.

26 ¶ *Notwithstanding the first borne of the beastes, because it is the Lordes first borne, none shal dedicate such, be it bullocke or sheepe: for it is the n Lords.

n It was the Lords already.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if he not redeemed, then it shall bee sold, according to thy estimation.

28 *Notwithstanding, nothing separate from the common vse, that a man doeth separate vnto ꝙ Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.

*Iosh. 6. 19.

29 Nothing separate from the common vse, which shalbe separate from man, shal be redeemed, but o die the death.

o It shal remaine without redemption.

30 Also all the tithe of the land both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the p fift part thereto.

p Besides the value of the thing it selfe.

32 And euery tithe of bullocke, q of sheep, & of all that goeth vnder the rod, the tenth shalbe holy vnto the Lord.

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

33 He shal not looke if it be good or bad, neither shal he change it: els if he change it, both it, and that it was changed withall, shall be holy, & it shal not be redeemed.

34 These are the cõmandements which the Lorde commaunded by Moses vnto the children of Israel in mount Sinai.

The fourth booke of Moses called * Numbers.

*So called because of the diuersitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

FOrasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, & also feele his comfort, when all other helpe faileth: he did not straightway bring his people after their departure out of Egypt, into the land which he promised them: but led them too and fro for the space of fortie yeeres, and kept them in continual exercises, before they enioyed it, to try their faith, and to teach them to forget the world and to depend on him. Which trial did greatly profite to discerne the wicked & the hypocrites from the faithful & true seruants of God, who serued him w pure heart, whereas the other preferring their carnal affections to Gods glory, & making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit,

Spirit, that either they fall not to ſuch inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and inſtructions, aſwel for religion as outward policie: he preſerueth them againſt all craft and conſpiracie, & giueth them manifold victories againſt their enemies. And to auoyd all controuerſies that might ariſe, he taketh away the occaſions, by deuiding among all the tribes, both the land, which they had won, and that alſo which he had promiſed, as ſeemed beſt to his godly wiſdome.

CHAP. I.

2 *Moſes and Aaron with the twelue princes of the tribes are commaunded of the Lorde to number them that are able to go to warre.* 49 *The Leuites are exempted for the ſeruice of the Lord.*

THe Lorde ſpake againe vnto Moſes in the wildernesse of a Sinai, in the Tabernacle of the Congregation, in the firſt day of the b ſecond moneth, in the ſecond yeere after they were come out of the land of Egypt, ſaying,

2 * Take ye the ſumme of all the Congregation of the children of Iſrael, after their families, & houſholds of their fathers with the number of their names: to wit, all the males, ‡ man by man:

3 From twentie yeere old and aboue, all that goe forth to the warre in Iſrael, thou and Aaron ſhal number them, throughout their armies.

4 And with you ſhall be c men of euery tribe, ſuch as are þ heads of the houſe of their fathers.

5 And theſe are the names of the men that ſhal d ſtand with you, of the tribe of Reuben, Elizur, the ſonne of Shedeur:

6 Of Simeon, Shelumiel the ſonne of Zurishaddai:

7 Of Iudah, Nahshon the ſonne of Amminadab:

8 Of Iſſachar, Nethaneel, the ſonne of Zuar:

9 Of Zebulun, Eliab the ſonne of Helon:

10 Of the children of Ioſeph: of Ephraim, Elishama the ſonne of Ammihud: of Manaſſeh, Gamliel, þ ſonne of Pedahzur:

11 Of Beniamin, Abidan the ſonne of Gideoni:

12 Of Dan, Ahiezer the ſonne of Ammishaddai:

13 Of Aſher, Pagiel, the ſonne of Ocran:

14 Of Gad, Eliaſaph, þ ſonne of Deuel:

15 Of Naphtali, Ahira the ſonne of Enan.

16 Theſe were famous in the Congregation, e princes of the tribes of their fathers, & heads ouer thouſands in Iſrael.

17 ¶ Then Moſes & Aaron tooke theſe men which are expreſſed by their names.

18 And they called all the Congregation together, in the firſt day of the ſecond moneth, who declared f their kinreds by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, man by man.

19 As the Lord had commanded Moſes, ſo hee numbred them in the wildernesse of Sinai.

20 ¶ So were the ſonnes of † Reuben Iſraels eldeſt ſonne by their generations, by their families, and by the houſes of their fathers, according to the number of their names, man by man, euery male fro twentie yeere olde and aboue, as many as ‖ went foorth to warre:

‖ *Or, as were able to beare weapons.*

21 The number of them, I ſay, of the tribe of Reuben, was fiue and fortie thouſand, and fiue hundreth.

22 ¶ Of the ſonnes of † Simeon by their generations, by their families, & by the houſes of their fathers, the ſumme thereof by the number of their names, man by man, euery male from twentie yeere old and aboue, all that went foorth to warre:

† Simeon.

23 The ſumme of them, I ſay, of the tribe of Simeon was nine and fifty thouſand, and three hundreth.

24 ¶ Of the ſonnes of † Gad by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Gad.

25 The number of them, I ſay, of the tribe of Gad was fiue and fortie thouſand, and ſix hundreth and fiftie.

26 ¶ Of the ſonnes of † Iudah by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Iudah.

27 The number of them, I ſay, of the tribe of Iudah was threeſcore & fourteene thouſand, and fiue hundreth.

28 ¶ Of the ſonnes of † Iſſachar by their generations, by their families, and by the houſes of their fathers, according to the numbers of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Iſſachar.

29 The number of them alſo of the tribe of Iſſachar was foure and fifty thouſand and foure hundreth.

30 ¶ Of the ſonnes of † Zebulun by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Zebulun.

31 The number of them alſo of the tribe of Zebulun was ſeuen and fifty thouſand and foure hundreth.

32 ¶ Of the ſonnes of Ioſeph, namely, of the ſonnes of † Ephraim by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Ephraim.

33 The number of them alſo of the tribe of Ephraim was fourtie thouſand and fiue hundreth.

34 ¶ Of the ſonnes of † Manaſſeh by their generations, by their families, and by the houſes of their fathers, according to

† Manaſſeh.

the

a In that place of the wildernes that was neere to mount Sinai.

b Which conteineth part of April, and part of May. *Exod.* 30. 12.

‡ *Ebr. by their heads.*

c That is, the chiefeſt man of euery tribe.

d And aſſiſt you when ye number the people.

e Or, captaines and gouerners.

f In ſhewing euery man his tribe, and his anceſters.

† Theſe are the names of the twelue tribes, as firſt of Reuben.

the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundreth.

† Beniamin, 36 ¶ Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirtie thousand and foure hundreth.

† Dan, 38 ¶ Of the sonnes of † Dan by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

39 The number of them also of the tribe of Dan was threescore & two thousand and seuen hundreth.

† Asher, 40 ¶ Of the sonnes of † Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

41 The number of them also of the tribe of Asher was one and fortie thousand & fiue hundreth.

† Naphtali. 42 ¶ Of the children of † Naphtali by their generations, by their families, and by thee houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, and foure hundreth.

‖ Or, *full count.* 44 These are the ‖ summes which Moses and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number fiue hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among them.

g Which were warriors, but were appointed to the vse of the Tabernacle.

48 For the Lorde had spoken vnto Moses, and said,

49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, & all the instruments thereof, and shall minister in it, and shall † dwell round about the Tabernacle.

† Or, *encampe.*

51 And whe the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the h stranger that commeth neere, shalbe slaine.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tents, euery man in his campe, & euery man vnder his standerd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance i come vpon the Congregation of the children of Israel, & the Leuites shall take the charge of the Tabernacle of the Testimonie.

i By not having due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

a The order of the Tents, and the names of the Captains of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shal campe by his standerd, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standards, so that euery three tribes had their standerd.

3 On the Eastside toward the rising of the sunne, shall they of the standerd of the hoste of Iudah pitch according to their armies, & Nahshon the sonne of Amminadab shalbe ‖ captaine of the sonnes of Iudah.

‖ Or, *prince.*

4 And his hoste and the number of them were seuentie and foure thousand, and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, & Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

6 And his hoste, and the number thereof were foure and fiftie thousand, & foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, & the number thereof seuen and fiftie thousand & foure hundreth:

9 The whole number of the c hoste of Iudah are an hundreth foure score and sixe thousand, and foure hundreth according to their armies: they shal first set forth.

c Of them which were conteined vnder that name.

10 ¶ On the Southside shalbe ‖ standerd of the hoste of d Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maid, were of the second standerd.

11 And his hoste, and the number thereof sixe and fortie thousand and fiue hundreth.

12 And by him shal the tribe of Simeon pitche, and the captaine ouer the sonnes of Simeon shalbe Shelumiel the sonne of Zurishaddai:

13 And his hoste, & the number of them, nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captain ouer the sonnes of Gad shalbe Eliasaph the sonne of ‖ Deuel:

‖ Or, *Reuel.*

15 And his hoste and the number of them were fiue and fortie thousand, sixe hundreth and fiftie.

16 All the number of the campe of Reuben were an hundreth and one & fiftie thousand, and foure hundreth & fiftie according to their armies, and they shall set forth in the second place.

17 ¶ The the Tabernacle of the Congregation shall go with the hoste of the Leuites,

&c

in the e midst of the campe as they haue pitched, so shall they go forward, euery man in his order according to their standerds.

18 ¶ f The standerd of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall bee Elishama the sonne of Ammihud:

19 And his hoste & the number of them were fourtie thousand and fiue hundred.

20 And by him shalbe the tribe of Manasseh, & the captaine ouer ỳ sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his host and the number of them were two & thirty thousand & two hundred.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Beniamin shall be Abidan the sonne of Gideoni:

23 And his hoste, & the number of them were fiue & thirty thousand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall go in the third place.

25 ¶ The standerd of the host of g Dan shal be toward the North according to their armies: & the captain ouer ỳ children of Dan shalbe Ahiezer the sonne of Ammishaddai:

26 And his host and the number of them were two and threescore thousand and seuen hundred.

27 And by him shall the tribe of Asher pitche, and the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his host and the number of them were one & forty thousand and fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his hoste & the number of them were three & fifty thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousande and fiue hundred: they shall goe hindmost with their standerds.

32 ¶ These are the h summes of the children of Israel by ỳ houses of their fathers, al the number of the host, according to their armies, fiue hundred & three thousande, fiue hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lorde had commanded Moses.

34 And the children of Israel did according to all that the Lord had commaunded Moses: so they pitched according to their i standerds, and so they iourneyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12, 35 Why the Lord seapated the Leuites for himself. 16 Their number, families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the a generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai.

2 So these are the names of the sonnes of Aaron, *Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed Priests, whō Moses did *consecrate to minister in the Priests office.

4 * And Nadab and Abihu died b before the Lord, when they offred *strange fire before the Lorde in the wildernes of Sinai, & had no children: but Eleazar and Ithamar serued in the Priestes office in the c sight of Aaron their father.

5 Then ỳ Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and d set them before Aaron the priest that they may serue him,

7 And take the charge with him, euen the charge of the whole congregation, e before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

8 They shal also keepe al the instruments of the Tabernacle of the Cōgregation, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron & to his f sonnes: for they are giuen him freely frō among the children of Israel.

10 And thou shalt appoint Aaron & his sonnes to execute their Priests office: & the g stranger that commeth nere, shalbe slaine.

11 ¶ Also the Lorde spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuits from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Leuites shalbe mine,

13 Because al the first borne are mine: for the same day, that I smote al the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

14 ¶ Moreouer, the Lord spake vnto Moses in the wildernesse of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of ỳ Lord, as he was cōmanded.

17 And these were the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are ỳ names of the sonnes of Gershon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

22 The summe wherof (h after the number of all the males from a moneth old and aboue) was counted seuen thousand and fiue hundred.

23 ¶ The families of ỳ Gershonites shal pitch behinde the Tabernacle Westward.

24 The captaine & ‖ ancient of the house of the Gershonites shall bee Eliasaph the sonne of Lael.

25 And

---

e Because it might be in equall distance from ech one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

g Dan & Naphtali the sonnes of Bilha Rahels mayde, with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twentie yeres and aboue.

i For vnder euery one of the foure principall standerds were diuers signes to keepe euery band in order.

a Or, families and kindreds.

*Exod.6.23.

b Or, before the Altar.

*Exod.28.3. *Leuit.10.1, 2. chap.26.61. 1.chron.24.2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the high Priestes commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people, and offering sacrifice: the Leuites serued for the inferiour vses of the same.

g Any that would minister, not being a Leuite.

*Exod.13.1. and 34.19. *leuit.27. 26.chap.8.16. *luke 2.23.

*Gen.46.11. *exod. 6.16. chap.26. 57.1. chro.6.1. and 23.6.

h Onely number bring the male children.

‖ Or, father.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Cõgregation shalbe the i Tabernacle, and the paulion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court, which is nere the Tabernacle, and neere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶ And of Kohath came the family of the Amramites, & the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thousande and sixe hundreth, hauing the k charge of the Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on ỹ Southside of ỹ Tabernacle.

30 The captaine & ancient of the house, and families of the Kohathites shall be Elizaphan the sonne of Uzziel:

31 And their charge shalbe the l Arke, and the table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shalbe chiefe captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue was sixe thousande and two hundred.

35 The captaine and the ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shalbe m the boards of the Tabernacle, and the barres therof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pinnes and their cordes.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastwarde shall Moses and Aaron & his sonnes pitch, hauing the charge of the Sanctuary, n & the charge of the children of Israel: but the stranger that commeth neere, shalbe slaine.

39 The whole summe of the Leuites, which Moses & Aaron numbred at the commandement of the Lorde throughout their families, euen all the males from a moneth olde & aboue, was two & twentie o thousand.

40 ¶ And ỹ Lord said vnto Moses, Number all the first borne that are males among the children of Israel, frõ a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to me (I am the Lorde) for all the first borne of the children of Israel, and the cattell of the Leuites for all the first borne of the cattel of the children of Israel.

42 And Moses numbred as the Lorde commaunded him, all the first borne of the children of Israel.

43 And al the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two & twenty thousand, two hundred seuentie and three.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Take the Leuites for al the first borne of the children of Israel, and the cattell of the Leuites for their cattel, and the Leuites shall be mine, I am the Lord)

46 And for the redeeming of the two hundred seuentie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the sanctuarie shalt thou take it: * the shekel conteineth twentie gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the q first borne of the children of Israel tooke he the money: euen a thousand three hundred threescore and fiue shekels after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron & to his sonnes according to the word of the Lorde, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remoued. 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From a thirtie yeere olde and aboue, euen vntil fiftie yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come & take downe b the couering vaile, and shall couer the Arke of the Testimonie therewith.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloth altogether of blewe silke, and put to c the barres thereof:

7 And vpon the * table of shew bread they shall spread a cloth of blew silke, and put thereon the dishes, and the incense cups, and goblets, and couerings to couer it d with, and the bread shalbe thereon continually:

8 And they shall spread vpon them a couering of scarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 The they shal take a cloth of blew silke, and

i Their charge was to cary the couerings and hangings of the Tabernacle.

k Doing euery one his duetie in the Sanctuary.

l The chiefe things within the Sanctuary were committed to the Kohathites.

‖ Or, prince of princes.

m The woodworke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment.

o So that the first borne of the children of Israel were moe by 273. as vers. 43.

p So ỹ now the Leuites should satisfie vnto the Lord for the first borne of Israel, saue for the 273. which were moe then the Leuites, for whom they payed money.

Exod. 30.13. *Leuit.* 27.25. *chap.* 18.16. *Ezek.* 45.12.

q Of the two hundred seuentie and three which were moe then the Leuites.

a The Leuites were numbred after three sorts: first at a moneth old when they were consecrate to the Lord, next at 25. yeere olde when they were appointed to serue in the Tabernacle, and at 30. yeere old, to beare the burdens of the Tabernacle.

b Which diuided the Sanctuarie from the holiest of all.

c That is, put them vpon their shoulders to cary it: for the barres of ỹ Arke could neuer be remoued, Exo. 25.15. *Exod.* 25.30.

d Meaning, to couer the bread

Exod. 25. 31.
Exod. 25. 38.

and couer the * candlestick of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shal put it, and all the instruments thereof in a couering of Badgers skinnes, and put it vpon the e barres.

e The Ebrew word signifieth an instrument made of two staues or barres.

11 Also vpon the golden f altar they shall spread a cloth of blue silke, and couer it with a couering of Badgers skinnes, and put to the barres thereof.

f Which was to burne incense, Read Exod. 30. 1.

12 And they shal take all the instruments of the ministerie wherwith they minister in the Sanctuarie, and put them in a cloth of blue silke, & cōer them with a couering of Badgers skins, & put them on the barres.

13 Also they shall take away the ashes from the g altar, and spread a purple cloth vpon it,

g Of the burnt offring.

14 And shall put vpon it all the instruments thereof, which they occupy about it: the censers, the fleshhookes & the besoines, and the basens, euen all the instruments of the altar: and they shal spread vpon it a couering of Badgers skinnes, and put to the barres of it.

15 And when Aaron & his sonnes haue made an end of couering the h Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of the host, afterward the sonnes of Kohath shall come to beare it, but they shall not i touche any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i Before it be couered.

16 ¶ And to the office of Eleazar ỹ sonne of Aaron the priest pertaineth the oile for the light, and the * sweete incense and the k daily meate offering, and the * anointing oyle, with the ouersight of all the Tabernacle, and of al that therein is, both in the Sanctuarie, and in all the instruments thereof.

Exod. 30. 34, 35.
k Which was offred at morning & euening.
Exod. 30. 23, 25.

17 ¶ And the Lorde spake vnto Moses and to Aaron, saying,

18 Yee shall not l cut off the tribe of the families of the Kohathites from among the Leuites:

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof, perish.

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint m them, euery one to his office, and to his charge.

m Shewing what part euery man shall beare.

20 But let them not goe in, to see when the Sanctuarie is folden vp, least they die.

21 ¶ And the Lorde spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yeere olde and aboue, vntill fiftie yeere olde shalt thou number them, al that * enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of Badgers skinnes, that is on hie vpon it, and the vaile of the o doore of the Tabernacle of the Congregation:

o Which vaile hanged betweene the Sanctuarie and the Court.

26 The curtaines also of the Court, and the vaile of the entering in of the gate of the Court, p which is neere the Tabernacle and neere the altar rounde about, with their cords, and all the instruments for their seruice, and all that is made for them: so shall they serue.

p Which Court compassed both the Tabernacle of the Congregation and the Altar of burnt offering.

27 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in al their charges, and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shalbe vnder the q hand of Ithamar ỹ sonne of Aaron the Priest.

q Vnder the charge and ouersight.

29 ¶ Thou shalt number the sonnes of Merari by their families, & by the houses of their fathers:

30 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assemblie, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office & charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, & his pillars, and his sockets,

Exod. 26. 15.

32 And the pillars rounde about the Court, with their sockets, and their pinnes, and their cords, with all their instruments, euen for all their seruice: and by * name yee shall recken the instrumentes of their office and charge.

r Ye shall make an inuentorie of all the things which ye commit to their charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron & the princes of ỹ Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers.

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the ‡numbers of them throughout their families were two thousand, seuē hundred and fiftie.

‡Ebr. the numbred of them.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the s hand of Moses.

s God appointing Moses to be the minister and executor thereof.

38 Also ỹ numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that enter into the assembly, for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their Fathers were two thousand fiue hundreth and thirtie.

41 These are the numbers of the families of

t Which were of competent age to ſerue therein, that is, betweene 30. and 50.

of the ſonnes of Gerſhon: of all that did ſeruice in the Tabernacle of the Congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, & by the houſes of their fathers,

43 From thirtie yeere old and vpward, euen vnto fiftie yere olde: all that enter into the aſſembly for the ſeruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were three thouſand, and two hundreth.

45 Theſe are the ſonnes of the families of the ſonnes of Merari, whom Moſes and Aaron numbred according to the commandement of the Lord, by the hand of Moſes.

46 So all the numbers of the Leuites, which Moſes and Aaron, and the princes of Iſrael numbred, by their families and by

n Whoſoeuer of the Leuites that had any maner of charge in the Tabernacle.

the houſes of their fathers,

47 From thirtie yeere old and vpward, euen to fiftie yeere old, euery one that came to doe n his ſeruice, office, ſeruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thouſand, fiue hundreth and foure ſcore.

49 According to the ‡commandement of the Lorde by the hande of Moſes did Aaron number them, euery one according to his ſeruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded x Moſes.

CHAP. V.

2 The leprous & the polluted ſhe be caſt forth. 6 The purging of ſinne. 15 The triall of the ſuſpected wife.

AND the Lord ſpake vnto Moſes, ſaying,

2 Command the children of Iſrael, that they * put out of the hoſte euery leper, and euery one that hath * an iſſue, and whoſoeuer is defiled by * the dead.

Leuit. 13.3.
Leuit. 15.2.
Leuit. 21.1.

3 Both male and female ſhal ye put out: ‖ out of the hoſte ſhal ye put them, that they defile not their a tentes among whome I dwell.

‖Or, in a place out of the hoſte.

a There were three maner tents: of the Lord, of the Leuites, and of the Iſraelites.

4 And the children of Iſrael did ſo, and put them out of the hoſte, euen as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake vnto Moſes, ſaying,

6 Speake vnto the children of Iſrael, *When a man or woman ſhall commit any ſinne b that men commit, and tranſgreſſe againſt the Lorde, when the perſon ſhall treſpaſſe,

Leuit. 6.3.

b Commit any faults willingly.

7 Then they ſhall confeſſe their ſinne which they haue done, and ſhall reſtore the dammage thereof * with his principall, and put the fift part of it more thereto, and ſhall giue it vnto him, againſt whom he hath treſpaſſed.

Leuit. 6.5.

8 But if the c man haue no kinſman, to whom he ſhould reſtore the dammage, the dammage ſhall bee reſtored to the Lord for the Prieſtes vſe, beſides the Ramme of the atonement, wherby he ſhal make atonement for him.

c If he be dead to whom the wrong is done, and alſo haue no kinſman.

9 And euery offering of all the d holy things of the children of Iſrael, which they bring vnto the Prieſt, ſhall be * his.

d Or, things offered to the Lord, as firſt fruits, &c.

Leuit. 10, 12.

10 And euery mans halowed things ſhal be his: that is, whatſoeuer any man giueth the Prieſt, it ſhalbe his.

11 ¶ And the Lorde ſpake vnto Moſes, ſaying,

12 Speake vnto the children of Iſrael, & ſay vnto them, If any mans wife e turne to euil, and commit a treſpaſſe againſt him,

e By breaking the band of mariage, and playing the harlot,

13 So that another man lie with her fleſhly, and it be hid from the eies of her huſband, and kept cloſe, & yet ſhe be defiled, and there be no witnes againſt her, neither ſhe taken with the maner,

14 ‡ If he be moued with a ielous mind, ſo that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, ſo that he is ielous ouer his wife, which is not defiled,

‡ *Ebr. If the ſpirit of ielouſie come vpon him.*

15 Then ſhal the man bring his wife to the Prieſt, and bring her offering with her, the tenth part of an Ephah of barley meale, but he ſhall not powre f oyle vpon it, nor put incenſe thereon: for it is an offering of ielouſie, an offring for a remembrance, calling the ſinne to g mind:

f Onely in the ſinne offring, and in this offring of ielouſie were neither oile nor incenſe offred.

g Or, making the ſinne knowen, & not purging it.

16 And the Prieſt ſhal bring her, and ſet her before the Lord.

17 Then the Prieſt ſhall take h the holy water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, euen the Prieſt ſhall take it and put it into the water.

h Or, making the effect, becauſe it declared the woman to be accurſed, & turned to her deſtruction.

18 After, the Prieſt ſhall ſet the woman before the Lorde, and vncouer the womans head, and put the offring of the memorial in her hands: it is the ielouſie offring, and the Prieſt ſhall haue bitter & i curſed water in his hand,

i It was ſo called by the effect, becauſe it declared the woman to be accurſed, & turned to her deſtruction.

19 And the Prieſt ſhal charge her by an othe, and ſay vnto the woman, If no man haue lien with thee, neither thou haſt turned to vncleanneſſe from thine huſband, be free from this bitter & curſed water.

20 But if thou haſt turned from thine huſband, and ſo art defiled, and ſome man hath lien with thee beſide thine huſband,

21 (Then the Prieſt ſhall charge the woman with an othe of curſing, and the Prieſt ſhall ſay vnto the woman) The Lord make thee to bee k accurſed and deteſtable for the othe among thy people, & the Lorde cauſe thy thigh to ‡ rot, and thy bellie to ſwell:

k Both becauſe ſhe had committed ſo hainous a fault, and forſware her ſelfe in denying the ſame.

‡ *Ebr. to fall.*

22 And that this curſed water may goe into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. Then the woman ſhal anſwere, l Amen, Amen.

l That is, be it ſo, as thou wiſheſt, as Pſal. 41.13. deut. 27.15.

23 After, the Prieſt ſhall write theſe curſes in a booke, and ſhal * blot them out with the bitter water,

m Shall waſh the curſes, which are written, into the water in the veſſel.

24 And ſhall cauſe the woman to drinke the bitter and curſed water, and the curſed water, turned into bitterneſs, ſhall enter into her.

25 Then the Prieſt ſhal take the ielouſie offering out of the womans hand, and ſhall ſhake the offering before the Lord, and offer it vpon the altar.

‖Or, perfume.

n Where the incense was offred.

26 And the Priest shall take an handfull of the offering for a ‖memorial thereof, and burne it vpon the altar, & afterward make the woman drinke the water.

27 When hee hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shalbe accursed among her people.

‖Or, innocent.

28 But if the woman bee not defiled, but be pcleane, she shalbe free and shall conceiue and beare.

29 This is the lawe of ielousie, when a wife turneth from her husband & is defiled,

30 Or, when a man is mooued with a ielous minde being ielous ouer his wife, then shall he bring the woman before the Lorde, and the Priest shall doe to her according to all this lawe.

o The man might accuse his wife vpon suspicion, and not be reproued.

31 And the man shalbe o free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The lawe of the consecration of the Nazarites, 24 The maner to blesse the people.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vow of a a Nazarite to separate himselfe vnto the Lord,

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

3 Ye shall abstaine from wine and strong drinke, & shal drink no sowre wine nor sowre drinke, nor shal drinke any licour of grapes, neither shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shal he eat nothing that is made of the wine of ỹ vine, neither the kernels, nor the huske.

Iudg.13.5. 1.Sam.1.11.

5 While hee is separate by his vowe, the * rasor shall not come vpon his head, vntill the dayes be out, in the which he separateth himselfe vnto the Lorde, he shall be holy, and shall let the lockes of the haire of his head growe.

b As at burials, or mournings.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no b dead body:

7 Nee shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon c his head.

c In that he suffered his haire to grow, he signified that he was consecrate to God.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or hee beware, then the d head of his consecration shall be defiled, and he shal shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

d Which long haire is a signe that he is dedicate to God,

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

e By being present where the dead was.

11 Then the Priest shall prepare the one for a sinne offring, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the e dead: so shall he hallow his head the same day,

f Beginning at the eight day, when he is purified.

12 And he shal f consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere old for a trespasse offring, and the first a dayes shall bee voyde: for his consecration was defiled.

g So that he shal begin his vow anew.

13 ¶ This then is the lawe of the Nazarite: when the time of his consecration is out, he shal come to the doore of the Tabernacle of the Congregation,

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish for a burnt offering, and a shee lambe of a yeere olde without blemish, for a sinne offering, and a rammne without blemish for peace offerings,

15 And a basket of vnleauened bread, of *cakes of fine floure, mingled with oile, and wafers of vnleauened bread, anointed with oyle, with their meat offring, & their drinke offerings:

*Leuit.2.13.

16 The which the Priest shall bring before the Lorde, and make his sinne offering and his burnt offering.

17 Ye shall prepare also the rammne for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shal make his meate offering, and his drinke offering.

18 And *the Nazarite shal shaue the head b of his consecration at the doore of the Tabernacle of the Cõgregation, and shal take the haire of the head of his consecration, and i put it in the fire, which is vnder the peace offering.

*Acts.21.24.

h In token that his vow is ended.

i For the haire which was consecrate to the Lord, might not be cast into any prophane place.

19 Then the Priest shal take the sodden shoulder of the rammne, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the handes of the Nazarite, after her hath shaken his consecration.

20 And the Priest shall * shake them to & fro before the Lorde: this is an holy thing for the Priest ‖besides the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

*Exod.29.27.

‖Or, with the breast.

21 This is the Lawe of the Nazarite, which he hath vowed, & of his offring vnto the Lord for his consecration, k besides that that hee is able to bring: according to the vowe which he vowed, so shall hee dor after the lawe of his consecration.

k At the least he shall doe this, if he be able to offer no more.

22 ¶ And the Lorde spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye l bleſſe the children of Israel, and say vnto them,

l That is, pray for them, Eccl. 36.17.

24 The Lord blesse thee, and keepe thee,

25 The Lorde make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

m They shall pray in my name for them.

27 So they shall put m my Name vpon the children of Israel, & I wil blesse them.

CHAP. VII.

2 The heads or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercieseate.

NOw when Moses had finished ỹ setting vp of the Tabernacle, & * anointed it & sanctified it, & al the instrumẽts therof, and the altar with al the ỹ instruments therof, & had anoynted them and sanctified them,

*Exod.40.18.

‖Or, vessels.

2 Then

2 Then the ‖princes of Israel, heads ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were numbred) offered,

‖Or, captaines,

3 And brought their offering before the Lord, sixe a couered charets, & twelue oxen: one charet for two princes, & for euery one an oxe, and they offred them before the Tabernacle.

a Like horselitters to keepe the things that were caried in them, from weather.

4 And ỹ Lord spake vnto Moses, saying,

5 Take these of them, that they may bee to doe the b seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to cary things and stuffe in.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen hee gaue to the sonnes of Gershon, according vnto their c office.

c For their vse to cary with.

8 And foure charets and eight oxen hee gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, d because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawen with oxen, chap. 4. 15.

10 ¶ The princes also offered in the e dedication for the altar in the day that it was anoynted: then the Princes offred their offring before the altar.

e That is, when the first sacrifice was offred thereupon by Aaron, Leuit. 9. 1.

11 And the Lord sayd vnto Moses, One prince one day, and another prince another day shall offer their offring, for the dedication of the altar.

12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

† The offring of Nahshon.

13 And his offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a * meate offring,

Leuit. 2. 1.

14 An incense cup of gold of tenne shekels full of incense,

15 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, & fiue lambes of a yere olde: this was the offring of Nahshon the sonne of Amminadab.

18 ¶ The second day † Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer:

† The offring of Nethaneel.

19 Who offered for his offering a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meate offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offring,

22 An hee goate for a sinne offring,

23 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Nethaneel the sonne of Zuar.

24 ¶ The third day † Eliab ỹ sonne of Helon prince of the children of Zebulun offered.

† The offring of Eliab.

25 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, ful of incense,

27 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offring,

28 An hee goate for a sinne offering,

29 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offred.

† The offring of Elizur.

31 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, ful of incense,

33 A yong bullocke, a ramme, a lambe of a yeere olde for burnt offring,

34 An hee goate for a sinne offering,

35 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Elizur the sonne of Shedeur.

36 ¶ The fifth day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

† The offring of Shelumiel.

37 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour mingled with oyle, for a meate offring,

38 A golden incense cup of ten shekels, ful of incense,

39 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offring,

40 An hee goate for a sinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yere olde: this was the offring of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne of Deuel prince of the children of Gad offred.

† The offring of Eliasaph.

43 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the sonne of Ammiud prince of the children of Ephraim offred.

† The offring of Elishama.

49 His offring was a siluer charger of an hundreth

hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekell of the Sanctuarie, both ful of fine floure mingled with ople, for a meate offering.

50 A golden incense cup of ten shekels full of incense,

51 A yong bullocke, a ramme, a lambe of a peere old for a burnt offering,

52 An hee goate for a sinne offering,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere old: this was the offring of Elishama the sonne of Ammiud.

† The offering of Gamliel.

54 ¶ The eight day offered † Gamliel the sonne of Pedazur, prince of the children of Manasseh,

55 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with ople, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ramme, a lambe of a peere old for a burnt offring,

58 An hee goate for a sinne offring,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offring of Gamliel the sonne of Pedazur.

† The offering of Abidan.

60 ¶ The ninth day † Abidan the sonne of Gideoni prince of the children of Beniamin offered.

61 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with ople, for a meate offring,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a peere olde for a burnt offring,

64 An hee goate for a sinne offring,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offering of Abidan the sonne of Gideoni.

† The offering of Ahiezer.

66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai, prince of the children of Dan offred.

67 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with ople, for a meate offring,

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ramme, a lambe of a peere olde for a burnt offring,

70 An hee goate for a sinne offring,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offring of Ahiezer the sonne of Ammishaddai.

† The offering of Pagiel, or Phegiel.

72 ¶ The eleuenth day † Pagiel the sonne of Ocran prince of the children of Asher offered.

73 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure mingled with ople, for a meate offring,

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ramme, a lambe of a peere old for a burnt offring,

76 An hee goate for a sinne offring,

77 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere olde: this was the offring of Pagiel the sonne of Ocran.

† The offering of Ahira.

78 ¶ The twelfe day † Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with ople, for a meat offring,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ramme, a lambe of a peere olde for a burnt offring,

82 An hee goate for a sinne offring,

83 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a peere old: this was the offring of Ahira the sonne of Enan.

84 This was the [f] dedication of the Altar by the princes of Israel, when it was anopnted: twelue chargers of siluer, twelue siluer bowles, twelue incense cups of golde,

f This was the offering of the princes, when Aaron did dedicate the Altar.

85 Euery charger conteining an hundreth and thirtie shekels of siluer, and euery bowle seuentie: all the siluer vessell conteined two thousand and foure hundreth shekels, after the shekel of the Sanctuarie.

86 Twelue incense cups of golde full of incense, conteining ten shekels euery cup, after the shekel of the Sanctuarie: al the gold of the incense cups was an hundreth and twentie shekels.

87 All the bullocks for the burnt offring were twelue bullocks, the rams twelue, the lambes of a peere olde twelue, with their meate offrings, and twelue hee goates for a sinne offring.

88 And all the bullocks for the peace offrings were foure and twentie bullocks, the rammes sixtie, the hee goates sixtie, the lambes of a peere olde sixtie: this was the dedication of the Altar, after that it was [g] anopnted.

g By Aaron.

89 And when Moses went into the [h] Tabernacle of the Congregation, to speak with God, hee heard the voyce of one speaking vnto him from the Mercieseate, that was vpon the Arke of the Testimonie: betweene the two Cherubims, and he spake to him.

h That is, the Sanctuarie.

i According as he had promised, Exod. 25. 22.

CHAP. VIII.

1 The order of the lampes. 5 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

AND the Lord spake vnto [a] Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light towarde the

a to or from:

a To that part which is ouer against the Candlestick, Exod. 25.37.

Exo. 25.18.

b And not set together of diuers pieces.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

d That thou mayest doe this in presence of them all.

e Meaning, certaine of them in the name of the whole.

Chap. 3.45.

Chap. 3.9.

f That is, they that are the first borne.

Exod. 13.2. Luke 2.23.

g Which seruice the Israelites should else doe.

a fore front of the Candlestick.

3 And Aaron did so, lighting the lamps thereof toward the fore front of the candlestick, as the Lorde had commaunded Moses.

4 And this was the worke of the Candlestick, euen of golde beaten out with the hammer, both the shaft, and the flowres thereof * was beaten out with the hammer: b according to the paterne, which the Lord had shewed Moses, so made hee the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, and let them shaue all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offring of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lorde, and the e children of Israel shall put their handes vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their handes vpon the heads of the bullockes, and make thou the one a sinne offring, and the other a burnt offring vnto the Lord, that thou maist make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, & offer them as a shake offring to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shall be * mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offering.

16 For they are freely giuen * vnto mee from among the children of Israel, for f such as open any woombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 * For all the first borne of the children of Israel are mine, both of man & of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

18 And I haue taken the Leuites for all the first borns of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto h the Sanctuarie.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto al that the Lord had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commaunded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lorde spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twentie yeere olde and vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more:

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

h Because the Leuites goe into the Sanctuarie in their name.

i In their presence, to serue them.

k Such office as was painefull, as to beare burdens and such like.

l In singing Psalmes, instructing, counselling, and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernesse.

AND the Lord spake vnto Moses in the wildernesse of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

3 In the fourteenth day of this moneth at * euen, ye shall keepe it in his due season: according to * all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen, in the wildernesse of Sinai, according to all that the Lord had commaunded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, Wee are defiled by a dead man: wherefore are wee kept backe that we may not c offer an offering vnto the Lord in the time thereunto appointed among the children of Israel?

8 Then Moses saide vnto them, Stand still, and I will heare what the Lorde will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake

Exod. 12.1. Leuit. 23.5. chap. 28.16. deut. 16.2. Exod. 12.6. deut. 16.6.

a Euen in all points as the Lord hath instituted it.

b By touching a corps, or being at the buriall.

c Or, celebrate the Passeouer the fourteenth day of the first moneth.

10 Speake vnto the children of Israel, and say, If any among you, or of your posterities shall bee vncleane by the reason of a corps, or be in a long iourney, d he shal keepe the Passeouer vnto the Lord.

d And cannot come where the Tabernacle is, when others keepe it.

11 In the foureteenth day of the e second moneth at euen they shal keepe it: with vnleauened bread and sowre herbes shall they eate it.

e So that the vncleane and they that are not at home, haue a moneth longer granted vnto them.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

Exod.12.46. Iohn 19.36.

13 But the man that is cleane and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shall be cut off from his people: because hee brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

f When the Passeouer is celebrated.

‖ *Or, punishment of his sinne.*

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he do: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

Exod.12.49.

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimonie: & at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

Exod.40.34.

16 So it was alwap: the cloud couered it by day, & the appearance of fire by night.

g Like a pillar: reade Exod.13. 21.

17 And when the cloude was taken vp from the Tabernacle, then afterwarde the children of Israel iourneyed: & in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ‡ commandement of the h Lord the children of Israel iourneyed, and at the commandement of the Lorde they pitched: as long as the cloude abode vpon the Tabernacle, * they ‡ lay still.

‡ *Ebr. mouth.*

h Who taught them what to do by the cloud.

1. Cor.10.1.

19 And when the cloude taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, & iourneyed not.

‡ *Ebr camped.*

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

20 So when the cloude abode ‡ a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

‡ *Ebr. dayes of number.*

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

Exod.40.36,37. reade verse 18.

23 At the commandement of the Lorde they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lorde at the commandement of the Lord by the k hand of Moses.

k Vnder the charge and gouernment of Moses.

CHAP. X.

2 *The vse of the siluer trumpets.* 11 *The Israelites depart from Sinai.* 14 *The captaines of the host are numbred.* 30 *Hobab refuseth to goe with Moses his sonne in law.*

AND the Lorde spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an a whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

a Or of worke beaten out with the hammer.

3 And when they shal blowe with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blowe an alarme, then the campe of them that pitch on the b East part, shall goe forward.

b That is, the hoste of Iudah & they that are vnder his ensigne.

6 If ye blowe an alarme the second time, then the host of them that lie on the c South side shall march: for they shall blowe an alarme when they remoue.

c Meaning, the host of Reuben.

7 But in assembling the Congregation, ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall d blowe the trumpets, and yee shall haue them as a lawe for euer in your generations.

d So that onely the Priests must blowe the trumpets, so long as the Priesthood lasted.

9 And when yee goe to warre in your land against the enemie that vexeth you, ye shall blowe an alarme with the trumpets, and yee shall be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your e gladnes, and in your feast dayes, and in the beginning of your moneths, ye shal also blowe the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.

e When ye receiue that God hath remooued any plague.

‖ *Or, when ye offer burnt offerings.*

11 ¶ And in the second yere, in the second moneth, and in the twentieth day of the moneth the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their ‖ iournayes out of the desert of Sinai, and the cloude rested in the wildernesse of Paran.

‖ *Or, in keeping this order in their iourneyes.*

13 So they f first tooke their iourney at the commandement of the Lorde, by the hand of Moses.

f From Sinai to Paran, Chap. 33.1.

14 ¶ * In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

Chap.2 3.

Chap.1.7.

15 And ouer the bande of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the bande of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forwarde bearing the Tabernacle.

g With all the appertinances thereof.

18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his bande was Elizur the sonne of Shedeur,

19 And ouer the band of the tribe of the
children of Simeon was Shelumiel the son
of Shurishaddai.
20 And ouer the band of the tribe of the
children of Gad was Eliasaph the sonne of
Deuel.
21 The Kohathites also went forward
and [h] bare the * Sanctuarie, and the [i] for-
mer did set vp the Tabernacle against they
came.
22 ¶ Then the standerd of the hoste of the
children of Ephraim went forward accor-
ding to their armies, and ouer his band was
Elishama the sonne of Ammiud.
23 And ouer the band of the tribe of the
sonnes of Manasseh was Gamliel the sonne
of Pedazur.
24 And ouer the band of the tribe of the
sonnes of Beniamin was Abidan the sonne
of Gideoni.
25 ¶ Last, the standerd of the hoste of the
children of Dan marched, [k] gathering al the
hostes according to their armies: and ouer
his band was Ahiezer the sonne of Ammi-
shaddai.
26 And ouer the band of the tribe of the
children of Asher was Pagiel the sonne of
Ocran.
27 And ouer the band of the tribe of the
children of Naphtali was Ahira the sonne of
Enan.
28 [l] These were the remoouings of the
childr̃ of Israel according to their armies,
when they marched.
29 ¶ After, Moses sayd vnto [m] Hobab
the sonne of Reuel the Midianite, the father
in law of Moses, We goe into the place, of
which the Lorde sayde, I will giue it you:
Come thou with vs, and wee will doe thee
good: for the Lord hath promised good vn-
to Israel.
33 And he answered him, I will not go:
but I will depart to mine owne countrey,
and to my kinred.
31 Then hee said, I pray thee, leaue vs
not: for thou knowest our camping places
in the wildernesse: therefore thou mayest
be [†] our guide.
32 And if thou goe with vs, what good-
nesse the Lord shall shew vnto vs, the same
will we shew vnto thee.
33 ¶ So they departed from the [n] mount
of the Lord, three dayes iourney: & the Arke
of the couenant of the Lord went before thē
in the three dayes iourney, to search out a
resting place for them.
34 And [p] cloud of the Lord was vpon thē
by day, when they went out of the campe.
35 And when the Arke went forwarde,
Moses said, * [o] Rise vp, Lord, and let thine e-
nemies be scattered, and let them that hate
thee, flee before thee.
36 And when it rested, he sayd, Returne,
O Lord, to the [‡] many thousands of Israel.

CHAP. XI.

1 The people murmureth, & is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord diuideth the burden of Moses to seuentie of the Ancients. 13 The Lord sendeth Quailes. 33 Their lust is punished.

WHen the people became [‡] murmu-
rers, [‡] it displeased the Lorde: and
the Lord heard it, therefore his wrath was
kindled, and the fire of the Lorde burnt a-
mong them, and * consumed the vtmost
part of the host.
2 Then the people cried vnto Moses: and
when Moses prayed vnto the Lord, the fire
was quenched.
3 And hee called the name of that place
‖ Taberah, because the fire of the Lord burnt
among them.
4 ¶ And a number of [a] people that was
among them, fell a lusting, and [b] turned a-
way, and the children of Israel also wept,
and sayd, Who shall giue vs flesh to eate?
5 Wee remember the fish which wee did
eate in Egypt for [c] nought, the cucumers,
and the pepons, and the leeks, and the oni-
ons, and the garlecke.
6 But now our soule is [d] dried away, we
can see nothing but this MAN.
7 (The MAN also was as * Coriander
seed, and his colour like the colour of * bde-
lium.
8 The people went about and gathered
it, and ground it in milles, or beat it in mor-
ters, and baked it in a caudron, and made
cakes of it, and the taste of it was like vnto
the taste of fresh oile.
9 And when the dew fel downe vpon the
hoste in the night, the MAN fell with it.)
10 ¶ Then Moses heard [p] people weepe
throughout their families, euery man in the
doore of his tent, and the wrath of the Lord
was grieuously kindled: also [f] Moses was
grieued.
11 And Moses said vnto the Lord, Wher-
fore hast thou [g] vered thy seruant? and why
haue I not found [f] fauour in thy sight, see-
ing thou hast put the charge of all this pe-
ple vpon me?
12 Haue I [g] conceiued all this people?
or haue I begotten them, that thou shou-
dest say vnto mee, Carry them in thy bo-
some (as a nurse beareth the sucking childe)
vnto the [h] land, for the which thou swarest
vnto their fathers?
13 Where should I haue flesh to giue vn-
to all this people? For they weepe vnto
me, saying, Giue vs flesh, that we may eate.
14 I am not able to beare all this people
alone, for it is too heauie for me.
15 Therefore if thou deale thus with me,
I pray thee, if I haue found fauour in thy
[i] sight, kill mee, that I be holde not my mi-
serie.
16 ¶ Then the Lord said vnto Moses, Ga-
ther vnto me seuentie men of the Elders of
Israel, whome thou knowest, that they are
the Elders of the people, and gouernours
ouer them, and bring them vnto the Ta-
bernacle of the Congregation, and let them
stand there with thee.
17 And I will come downe, and talke
with thee there, [k] and take of the Spirit,
which is vpon thee, and put vpon them,
and they shall beare the burthen of the peo-
ple with thee: so thou shalt not beare it a-
lone.
18 Furthermore thou shalt say vnto the
people,

h Vpon their shoulders. *Chap.4.4.*
i The Merarites and Gershonites.
k Leauing none behinde, nor any of the former that fainted in the way.
l This was the order of their host when they remooued.
m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi saith that Reuel was Iethroes father: so Hobab was Moses father in law, looke Exo. 2,18. and 3,1. & 4.18. & 18.1. & iudg.4.11.
‡Ebr. eyes vnto vs.
n Mount Sinai, or, Horeb.
Psal.68.1.2.
o Declare thy might & power.
‡Ebr. to the ten thousand thousands.

‡Ebr. as iniust complainers.
‡Ebr. it was euill in the eares of the Lord. Psal.78.21.
‖Or, burning.
a Which were of those strangers that came out of Egypt with them, Exod. 12.38.
b From God.
c For a small price, or good cheape.
d For the greedy lust of flesh. *Exod.16.31. wisd.16.20. psal.78.24. iohn 6.31.*
e Which is a white pearle or precious stone.
‖Or, euill intreated.
f Or, wherein haue I displeased thee.
g Am I their father, that none may haue the charge of them but I?
h Of Canaan promised by an othe to our fathers.
i I had rather die, then to see my griefe and miserie thus dayly increase by their rebellion.
k I wil distribute my spirit among them, as I haue done to thee.

l Prepare your selues that ye be not vncleane.

people, l Be sanctified against to morowe, and ye shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lorde will giue you flesh, and ye shall eate.

19 Ye shall not eate one day nor two dayes, nor fiue dayes, neither tenne dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out of your nostrels, and be lothesome vnto you, because ye haue m contemned the Lord, which is n among you, and haue wept before him, saying, Why came we hither out of Egypt?

m Or, cast him off, because ye refused Manna which he appointed as most meete for you.
n Who leadeth and gouerneth you,

21 And Moses saide, Sixe hundreth thousand footemen are there of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe and the beeues be slaine for them, to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?

Isa.50.2.&59.1. 23 And the Lorde saide vnto Moses, Is * the Lordes hand shortened? thou shalt see now whether my word shall come to passe vnto thee or no.

24 ¶ So Moses went out, and tolde the people the words of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

‖*Or, separated, as verse 17.*

25 Then the Lord came downe in a cloude, and spake vnto him, and ‖tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophecied, and did not p cease.

p From that day the spirit of prophecie did not faile them.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoste.

27 Then there ran a yong man, and told Moses, and saide, Eldad and Medad doe prophecie in the hoste.

q Or, a yong man whom he had chosen from his youth.
r Such blinde zeale was in the Apostles, Mar.9. 38.luke 9.49.

28 And Joshua the sonne of Nun the seruant of Moses, one of his q yong men answered, and saide, My lord Moses, r forbid them.

29 But Moses said vnto him, Enuiest thou for my sake? yea, would God that all the Lordes people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, he and the Elders of Israel.

Exod.16.13. psal.78.26,27. 31 Then there went forth a winde from the Lorde, and * brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side rounde about the hoste, and they were about two cubites a bone the earth.

s Of Homer, reade Leuit.27. 16.also it signifieth an heape, as Exod.8.14, Iudg.15.16.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten s Homers full, and they spred them abroad for their vse round about the hoste,

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

Psal.78.31.

34 So the name of the place was called ‖Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖*Or, graues of lust.*

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.*
10 *Miriam is stricken with leprosie, and healed at the prayer of Moses.*

AFterward Miriam and Aaron ‖spake against Moses, because of the woman of Ethiopia whom he had maried (for he had maried a a woman of Ethiopia)

‖*Or, murmured.*

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. *Ecclus.45.4.*

2 And they saide, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very * meeke man, aboue all the men that were vpon the earth)

b And so bare with their grudgings, although he knew them.

4 And by and by the Lord said vnto Moses, & vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came foorth.

5 Then the Lord came downe in the pillar of the cloude, and stoode in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he said, Heare now my wordes, If there be a prophet of the Lorde among you, I will be knowen to him by a c vision, and will speake vnto him by dreame.

c These were the two ordinarie meanes.

7 My seruant Moses is not so, who is faithfull in d all mine house.

d In all Israel which was his Church. *Exod.33.11.*

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but he e shall see the similitude of the Lorde. Wherefore then were ye not afraide to speake against my seruant, euen against Moses?

e So farre as any man was able to comprehend, which he calleth his backe partes, Exod.33.23.

9 Thus the Lord was very angry with them, and departed.

10 Also the cloude departed from the f Tabernacle: and beholde, Miriam was leprous like snowe: and Aaron looked vpon Miriam, and behold, she was leprous.

f From the doore of the Tabernacle.

11 Then Aaron said vnto Moses, Alas, my Lorde, I beseech thee, lay not the sinne vpon vs, which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one g dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

g As a childe that commeth out of his mothers belly dead, hauing as it were but the skinne.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her nowe.

14 ¶ And the Lord said vnto Moses, If her father had h spit in her face, should she not haue bene ashamed seuen dayes? let her be * shut out of the host seuen dayes, and after, she shall be received.

h In his displeasure. *Leuit.13.46.*

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 *Certaine men are sent to search the lande of Canaan,* 24 *They bring of the fruite of the lande.*

31 *Caleb comforteth the people againſt the diſcouraging of the other ſpies.*

THen afterward the people remoued from Hazeroth, and pitched in the wilderneſſe of [a] Paran.

2 ¶ And þ Lord ſpake vnto Moſes, ſaying,

3 [b] Send thou men out to ſearch the land of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhalt ye ſend a man, ſuch as are all rulers among them.

4 Then Moſes ſent them out of the wilderneſſe of Paran at the commaundement of the Lord: all thoſe men were ‖ heads of the children of Iſrael.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua þ ſonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb þ ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal þ ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖ Oſhea the ſonne of Nun:

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel, the ſonne of Sodi:

12 Of the tribe of Ioſeph, to wit, of þ tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel þ ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the land: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſaide vnto them, Goe vp this way toward the South, and go vp into the ‖ mountaines,

19 And conſider the land what it is, and the people that dwell therein, whether they be ſtrong or weake, either fewe or many,

20 Alſo what the land is, that they dwell in, whether it be [d] good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the lande is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruite of the lande (for then was the time of the firſt ripe grapes.)

22 ¶ So they went vp, and ſearched out the land, from the wilderneſſe of [e] Zin vnto Rehob, to goe to Hamath,

23 And they aſcended toward þ South, and came vnto Hebron, where were Ahiman, Sheſhai and Talmai, the ſonnes of [f] Anak. And [g] Hebron was built ſeuen yere before Zoan in Egypt.

24 *Then they came to the riuer of Eſhcol, and cut downe thence a branch with one cluſter of grapes: and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called þ ‖ riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

26 Then after fourtie dayes, they turned againe from ſearching of the land.

27 And they went and came to Moſes and to Aaron and vnto all the congregation of the children of Iſrael, in the wilderneſſe of [h] Paran, to Kadeſh, and brought to them, and to all the congregation tidings, and ſhewed them the fruite of the land.

28 And they tolde [i] him, and ſaide, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with *milke and honie: and here is of the fruite of it.

29 Neuertheleſſe the people be ſtrong that dwell in the land, & the cities are walled and exceeding great: and moreouer, we ſawe the [k] ſonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coaſt of Iorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſaid, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly we ſhall ouercome it.

32 But þ men that went vp with him, ſaide, We be not able to goe vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the lande which they had ſearched for the children of Iſrael, ſaying, The land which we haue gone through to ſearch it out, is a land that [l] eateth vp the inhabitants thereof: for all the people that we ſawe in it, are men of great ſtature.

34 For there we ſaw gyants, the ſonnes of Anak, which come of the gyants, ſo that we ſeemed in our ſight like graſſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

2 *The people murmure againſt Moſes.* 10 *They would haue ſtoned Caleb and Ioſhua.* 13 *Moſes pacifieth God by his prayer.* 45 *The people that would enter into the land, contrary to Gods will, are ſlaine.*

THen all the Congregation lifted vp their voyce, and cryed: and [a] the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes & Aaron: and the whole aſſembly ſaide vnto them, Would God we had died in the lande of Egypt, or in this wilderneſſe: would God we were dead.

3 Wherefore now hath the Lord brought vs into this lande to fall vpon the ſworde? our wiues, and our children ſhall be [b] a praye: were it not better for vs to returne into Egypt?

4 And they ſaide one to another, Let vs make a Captaine and returne into Egypt.

5 Then Moſes and Aaron [c] fell on their faces before all the aſſembly of the Congregation of the children of Iſrael.

6 *And Ioſhua the ſonne of Nun, & Caleb the ſonne of Iephunneh two of them that ſearched the land, [d] rent their clothes,

7 And ſpake vnto all the aſſembly of the children of Iſrael, ſaying, The land which we

---

a That is, in Rithma, which was in Paran, Chap. 33.18.

b After the people had required it of Moſes, as it is in Deut. 1.22. then the Lord ſpake to Moſes ſo to doe.

‖ *Or, rulers.*

‖ *Or, Ioſhua.*

c Which in number were twelue, according to the twelue tribes.

‖ *Or, hie countrey.*

d Plentifull or barren.

e Which was in the wildernesse of Paran.

f Which were a kind of gyants.

g Declaring the antiquitie thereof: alſo Abraham, Sara, Izhak, and Iaakob were buried there. *Deut.* 1.24.

‖ *Or, the valley of Eſhcol, that is, of grapes.*

h Called alſo Kadeſh berne.

i That is, Moſes. *Exod.* 33.3.

k Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſh. 11.21, 22.

‖ *Or, murmuring againſt Moſes.*

l The gyants were ſo cruell that they ſpoyled and killed one another, & thoſe that came to them.

a Such as were afraide at the report of the ten ſpies.

b To our enemies the Canaanites.

c Lamenting the people and praying for them. *Eccluſ.* 46.9. 1. *mac.* 2.56.

d For ſorowe, hearing their blaſphemie.

e We ſhall eaſily ouercome them.

f This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

g Ebr. eye to eye.

h In that he deſtroyed not them vtterly, but left their poſteritie and certeine to enter.

i That is, ſundry times and often.

k A meeke and obedient ſpirit, and not rebellious.

twice walked thorow to ſearch it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, & giue it vs, which is a land that floweth with milke and honie.

9 But rebell not pe againſt the Lord, neither feare pe the people of the land: for they are but e bread for vs: their ſhield is departed from them, & the Lord is with vs, feare them not.

10 And all the multitude ſayde, f Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Iſrael.

11 And the Lord ſaid vnto Moſes, Howe long will this people prouoke me, and how long will it be, per they beleeue mee, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence and deſtroy them, & will make thee a greater nation and mightier then they.

13 But Moſes ſaid vnto the Lord, *When the Egyptians ſhall heare it, (for thou broughteſt this people by thy power, from among them)

14 Then they ſhal ſay to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art ſeene g face to face, and that thy cloude ſtandeth ouer them, and that thou * goeſt before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as g one man: ſo the heathen which haue heard the fame of thee, ſhall thus ſay,

16 Becauſe the Lorde was not * able to bring this people into the land, which hee ſware vnto them, therefore hath hee ſlaine them in the wilderneſſe.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord is * ſlow to anger & of great mercy, and * forgiuing iniquitie, and ſinne, but not making the wicked innocent, and * viſiting the wickednes of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beſeech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou haſt forgiuen this people from Egypt, euen vntill now.

20 And the Lord ſayd, I haue forgiuen h it, according to thy requeſt.

21 Notwithſtanding, as I liue, all the earth ſhall be filled with the glory of the Lord:

22 For all thoſe men which haue ſeene my glory, and my miracles which I did in Egypt, and in the wilderneſſe, & haue tempted me this i ten times, and haue not obeyed my voyce,

23 Certainely they ſhall not ſee the land, whereof I ſware vnto their fathers: neither ſhall any that prouoke me, ſee it.

24 But my ſeruant * Caleb, becauſe hee had another k ſpirit, and hath followed mee ſtill, euen him will I bring into the land whither he went, and his ſeed ſhal inherit it.

25 Nowe the Amalekites & the Canaanites l remaine in the valley: wherefore turne backe to morrow, & get you into the m wilderneſſe, by the way of the red Sea.

26 ¶ After, the Lorde ſpake vnto Moſes and to Aron, ſaying,

27 * How long ſhall I ſuffer this wicked multitude to murmure againſt me? I haue heard the murmuring of the children of Iſrael, which they murmure againſt me.

28 Tell them, As * I liue (ſaith the Lord) I will ſurely doe vnto you, euen as ye haue ſpoken in mine eares.

29 Your carkeiſes ſhall fall in this wilderneſſe, and all you that were * counted through all your numbers, from twentie yeere olde and aboue, which haue murmured againſt me,

30 Ye ſhall not doubtleſſe come into the land, for the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb the ſonne of Jephunneh, and Joſhua the ſonne of Nun.

31 But your children, (which ye ſaide ſhould be a pray) them will I bring in, and they ſhall knowe the land which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wilderneſſe,

33 And your children ſhall n wander in the wilderneſſe, fortie yeres, and ſhall beare your o whoredomes, vntill your carkeiſes be waſted in the wilderneſſe.

34 After the number of the dayes, in the which ye ſearched out the land, euen fourtie dayes, * euery day for a yere, ſhall ye beare your iniquitie, for * fourtie yeeres, and ye p ſhall feele my breach of promiſe.

35 I the Lorde haue ſaide, Certeinely I will doe ſo to all this wicked company, that are gathered together againſt me: for in this wildernesſe they ſhalbe conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the land (which, when they came againe, made all the people to murmure againſt him, and brought vp a ſlander vpon the land)

37 Euen thoſe men that did bring vp that vile ſlander vpon the lande, * ſhall die by a plague before the Lord.

38 But Joſhua the ſonne of Nun, and Caleb the ſonne of Jephunneh, of thoſe men that went to ſearch the land, ſhall liue.

39 ¶ Then Moſes told theſe ſayings vnto all the children of Iſrael, and the people ſorrowed greatly.

40 *And they aroſe vp early in the morning, and gate them vp into the toppe of the mountaine, ſaying, Loe, we be readie to goe vp to the place which the Lord hath promiſed: for we haue q ſinned.

41 But Moſes ſaide, Wherefore tranſgreſſe ye thus the commaundement of the Lord? it will not ſo come well to paſſe.

42 Goe not vp (for the Lorde is not among you) leſt ye bee ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye ſhall fall by the ſworde: for in as much as ye are turned away from the Lorde, the Lorde

l And lie in wait for you.

m For I will not defend you.

Pſal.106.26.

Chap.26.65. and 32.10.

Deut.1.35.

Gene.14.22.

n The word ſignifieth, to bee ſhepheards, or to wander like ſhepheards to & fro.

o Your infidelitie and diſobedience againſt God.

Eſek.4.6.
Pſal.95.10.

p Whether my promiſe be true or no.

1.Cor.10.10.
Heb.3.10.17.
Iude 5.

Deut.1.43.

q They confeſſe they ſinned by rebelling againſt God, but conſider not, they offended in going vp without Gods commandement.

Exod.32.12.

Exod.13.21.

Deut.9.28.

Exod.34.6.
Pſal.103.8.
Pſal.103.3.
Exod.20.5. and 34.7.

Joſh.14.6.

also will not be with you.

r They could not be stayed by any meanes.

44 Yet they presumed r obstinately to go vp to the toppe of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came downe, and smote them, * and consumed them vnto Hormah.

Deut.1.44.

CHAP. XV.

2 The offerings which the Israelites shoulde offer when they came into the lande of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, * When ye be come into the a lande of your habitations, which I giue vnto you,

Leuit.23.10.

a Into the land of Canaan.

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * ‖ to fulfill a vowe, or a free offering, or in your feasts, to make a * sweete sauour vnto the Lord of the heard, or of the flocke,

Leuit.22.21.

‖ *Or, separate.*

Exod.29.18.

Leuit.2.1.

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a b tenth deale of fine flowre, mingled with the fourth part of an b hin of ople.

b Reade Exod. 29.40.

5 Also thou shalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flowre, mingled with the third part of an hin of ople.

c The liquour was so called, because it was powred on the thing that was offered.

7 And for a c drinke offering, thou shalt offer the third part of an hin of wine, for a sweet sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe or a peace offering to the Lord,

‖ *Or, three omers.*

9 Then let him offer with the bullock a meate offering of ‖ three tenth deales of fine flowre, mingled with halfe an hin of ople.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweet sauor vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

d Euery sacrifice of beasts must haue their meate offring & drinke offring, according to this proportion.

12 According to the number d that ye prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shal doe these things thus, to offer an offering made by fire of sweet sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offering by fire of a sweete sauour vnto the Lord, as ye doe, so he shall doe.

15 * One ordinance shalbe both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

Exod.12.49. chap.9.14.

16 One lawe and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lorde spake vnto Moses, saying,

18 Speak vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shal eate of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your e dough for an heaue offering: * as the heaue offering of the barne, so shall lift it vp.

e Which is made of the first corne ye gather. *Leuit.23.14.*

21 Of the first of your dough ye shall giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye f haue erred, and not obserued all these commaundements, which the Lord hath spoken vnto Moses,

f As by ouersight or ignorance, reade Leuit.4.2,13.

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lorde commaunded Moses, and henceforwarde among your generations:

24 And if so be that ought be committed ignorantly of the g congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweet sauour vnto the Lord with the meate offering and drinke offering thereto according to the * maner, and an hee goate for a sinne offering.

g Some reade from the eyes of the congregatiō that is, which is hidde from the congregation. *Leuit.4.13.*

25 And the Priest shall make an atonement for all the Congregation of ꝑ children of Israel, and it shalbe forgiuen them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lorde, and their sinne offering before the Lord for their ignorance.

26 Then it shal be forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ * But if any one person sin through ignorance, then he shall bring a she goate of a yere olde for a sinne offering. *Leuit.4.27.*

28 And the Priest shall make an atonement for the ignorant person when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shalbe forgiuen him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one lawe, who so doth sinne by ignorance.

30 ¶ But the person that doeth ought ‡ presumptuously, whether hee be borne in the lande, or a stranger, the same blasphemeth the Lord: therefore that person shalbe cut off from among his people.

‡ *Ebr. with an high hand: that is, in contempt of God.*

31 Because he hath despised the worde of the Lorde, and hath broken his commandement: that person shalbe vtterly cut off: his h iniquitie shalbe vpon him.

h He shall sustaine the punishment of sinne.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered sticks vpon ꝑ Sabbath day.

33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what should be done vnto him. *Leuit.24.12.*

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude

tinude stone him with stones without the
poste.

36 And all the Congregation brought
him without the host, and stoned him with
stones, and hee died, as the Lord had com-
manded Moses.

37 ¶ And the Lorde spake vnto Moses,
saying,

38 Speake vnto the children of Israel,
and bidde them that they make * fring-
ges vpon the borders of their garments
throughout their generations, and put vp-
on the fringes of the borders a ribbande of
blue silke.

39 And yee shall haue the fringes, that
when ye looke vpon them, ye may remem-
ber all the commandements of the Lord, and
doe them: and that yee seeke not after your
owne heart, nor after your owne eyes, after
the which ye go a ‖ whoring:

40 That ye may remember & do all my
cõmandements, & be holy vnto your God.

41 I am the Lorde your God, which
brought you out of the land of Egypt, to be
your God: I am the Lord your God.

CHAP. XVI.

*1 The rebellion of Korah, Dathan and Abiram,
31 Korah and his company perisheth. 42 The peo-
ple the next day murmure. 49 Fourteene thousand
and seuen hundred are slaine for murmuring.*

NOwe * Korah the sonne of Izhar, the
sonne of Kohath, the sonne of Leui, went
apart with Dathan, and Abiram ᵇ sonnes
of Eliab, and On the sonne of Peleth, the
sonnes of Reuben:

2 And they rose vp ‖ against Moses, with
certeine of the children of Israel, two hun-
dreth and fiftie captaines of the assemblie,
*famous in the Congregation, and men of
renowme:

3 Who gathered themselues together a-
gainst Moses, and against Aaron, and saide
vnto them, [a] Ye take too much vpon you,
seeing all the Congregation is holy, [b] euery
one of them, and the Lorde is among them:
wherefore then lift ye your selues aboue the
Congregation of the Lord?

4 But when Moses heard it, he fell vp-
on his face,

5 And spake to Korah and vnto all his
companie, saying, To morowe the Lorde
will shew who is his, and who is holy, and
who ought to approch neere vnto him: and
whome hee hath [c] chosen, hee will cause to
come neere to him.

6 This doe therefore, Take you censers,
both Korah, and all his companie,

6 And put fire therein, and put incense
in them, before the Lord to morow: and the
man whom the Lord doeth chuse, the same
shalbe holy: [d] yee take too much vpon you,
ye sonnes of Leui.

8 Againe Moses said vnto Korah, Heare,
I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you
that the God of Israel hath separated you
from the multitude of Israel, to take you
neere to himselfe, to doe the seruice of the
Tabernacle of the Lorde, and to stand be-
fore the Congregation and to minister vn-
to them?

10 He hath also taken thee to [e] him, & all
thy brethren the sonnes of Leui with thee,
and seeke yee the office of the Priest also?

11 For which cause, thou, and all thy
company are gathered together against the
Lord: and what is Aaron, that ye murmure
against him?

12 ¶ And Moses sent to call Dathan and
Abiram the sonnes of Eliab: who answe-
red, We will not come vp.

13 Is it a smal thing [f] that thou hast brought
vs out of a lande that floweth with milke
and honie, to kill vs in the wildernesse, ex-
cept thou make thy selfe lorde and ruler o-
uer vs also?

14 Also thou hast not brought vs vnto
a land that floweth with milke and honie,
neither giuen vs inheritance of fieldes and
vineyards: wilt thou [g] put out the eyes of
these men? we will not come vp.

15 Then Moses waxed very angry, & said
vnto the Lord, * Looke not vnto their offring:
I haue not taken so much as an asse from
them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou
and all thy company [h] before the Lord: both
thou, they, and Aaron to morow:

17 And take euery man his censer, and
put incense in them, & bring yee euery man
his censer before the Lorde, two hundreth
and fiftie censers: thou also and Aaron, eue-
ry one his censer.

18 So they tooke euery man his censer,
and put fire in them, & laid incense thereon,
and stood in the doore of the Tabernacle of
the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multi-
tude against them vnto the doore of the ta-
bernacle of the Congregation: then the glo-
rie of the Lorde appeared vnto all the Con-
gregation.

20 And the Lord spake vnto Moses and
to Aaron, saying,

21 Separate your selues from among
this Congregation, that I may consume
them at once.

22 And they fell vpon their faces, & said,
O God the God of the spirits, ‖ of all flesh,
hath not one man onely sinned, & wilt thou
be wroth with all the Congregation?

23 And the Lord spake vnto Moses, say-
ing,

24 Speake vnto the Congregation, and
say, Get you away from about the Taber-
nacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto
Dathan and Abiram, and the elders of Is-
rael followed him.

26 And he spake vnto the Congregatiõ,
saying, Depart, I pray you, from the tents
of these wicked men, and touch nothing of
theirs, lest ye perish [k] in all their sinnes.

27 So they gate thē away from the Ta-
bernacle of Korah, Dathan and Abiram on
euery side: and Dathan & Abiram came out
& stood in the doore of their tents with their
wiues, & their sonnes, & their little children.

28 And Moses saide, Hereby yee shall
know that the Lord hath sent me to doe all
these woorkes: for I haue not done them of
mine owne [l] minde.

Deut.22.12. Num.15.38.

‖ By leauing Gods commandement, and following your owne fantasies.

Chap.27.3. eccles.45.18. Iude 11.

‖ *Or, tooke other with him.*

[*] *Or, before Moses.*

Chap.26.9.

[a] Or, let it suffice you, meaning, to haue abused them thus long.

[b] All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

[c] To be the priest and to offer.

[d] He layeth the same to their charge iustly, wherewith they wrongfully charged him,

[e] To serue in the Congregation, as in the reuse before.

[f] Thus they spake contemptuously, preferring Egypt to Canaan.

[g] Wile thou make them, that searched the land, beleeue that they saw not that which they saw? *Gen.4.4,5.*

[h] At the doore of the Tabernacle.

[i] All that were of their faction.

‖ *Or, of euery creature.*

[k] With them that haue committed so many sinnes.

[l] I haue not forged them of mine owne braine.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make [m] a new thing, and the earth open her mouth, & swallow them up with all that they have, and they goe downe quicke into [n] the pit, then yee shall understand that these men have provoked the Lord.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground clane asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth couered them: so they perished from among the Congregation.

34 And al Israel that were about them, fled at the crie of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fifte men that offered the incense.

36 ¶ And the Lorde spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners, that destroyed [o] themselues: and let them make of them broad plates for a couering of the altar: for they offered them before the Lord, therefore they shalbe holy, and they shalbe [p] a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers which they, that were burnt, had offered, and made broad plates of them for a couering of the altar,

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lorde, that hee be not like [q] Korah and his companie, as the Lord said to him by the hand of Moses.

41 ¶ But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they ‖ turned their faces towarde the Tabernacle of the Congregation: and behold, the cloud couered it, and the glorie of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses saide vnto Aaron, Take the censer and put fire therein of the [r] altar, and put therein incense, and go quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the midst of the Congregation, & beholde the [s] plague was begun among the people, and he put in incense, & made an atonement for the people.

48 And when hee stoode betweene the dead, and them that were aliue, the [t] plague was stayed.

49 So they died of this plague fourteen thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

1 The twelue roddes of the twelue princes of the tribes of Israel, 8 Aarons rodde budded, and beareth blossoms, 10 for a testimonie against the rebellious people.

AND the Lorde spake vnto [a] Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rodde, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euerie mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rod shalbe for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, * where I will declare my selfe to you.

5 And the mans rod, whome I [b] chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, & al their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, & the rod [c] of Aaron was among their rods.

7 And Moses laid the roddes before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, beholde, the rodde of Aaron [d] for the house of Leui was budded, and brought forth buds, and brought forth blossoms and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord sayde vnto Moses, * Bring Aarons rodde againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their [e] murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, [f] wee are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lorde, shall die: shall we be consumed and die?

CHAP. XVIII.

1, 7 The office of Aaron & his sonnes, 2 with the Leuites

m Or, shew a strange sight.

‖ *Or, hill.*

n Or, deepe, and darke places of the earth.

Chap. 27. 3. deut. 11. 6. psal. 106. 17.

o Which were the occasion of their owne death.

p Of Gods iudgements against rebels,

q Who presumed aboue his vocation.

‖ Or, fled: to wit, *Moses & Aaron.*

r For it was not lawfull to take any other fire, but of the Altar of burnt offring, *Leui. 10. 1.*

s God had begun to punish the people.

t God drewe backe his hand, and ceased to punish them.

a While he was in the doore of the tabernacle.

Exod. 25. 22.

b To be the chiefe Priest.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did choose the house of Leui to serue him in the Tabernacle. *Heb. 9. 4.*

e Grudging that Aaron should be hie Priest.

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doth consume vs.

Leuites. 8 *The Prieſts part of the offerings.* 20 *God is their portion.* 26 *The Leuites haue the tythes, and offer the tenths thereof to the Lord.*

AND the Lord ſaide vnto Aaron, Thou, and thy ſonnes and thy fathers houſe with thee, ſhall beare the iniquitie of the Sanctuarie: both thou and thy ſonnes with thee ſhal beare the iniquitie of your Prieſts office.

a If you treſpaſſe in any thing concerning the ceremonies of the Sanctuarie, or your office, you ſhalbe puniſhed.

2 And bring alſo with thee thy brethren of the tribe of Leui, of the familie of thy father, which ſhall be ioyned with thee, and miniſter vnto thee: but thou and thy ſonnes with thee ſhall miniſter before the Tabernacle of the teſtimonie.

3 And they ſhal b keepe thy charge, euen the charge of all the Tabernacle: but they ſhall not come neere the inſtruments of the Sanctuarie, nor to the Altar, leſt they die, both they and you.

b That is, the things which are committed to thee: or, which thou doeſt ioyne them.

4 And they ſhalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the ſeruice of the Tabernacle: and no c ſtranger ſhall come neere vnto you.

c Which was not of the tribe of Leui.

5 Therefore ſhall ye keepe the charge of the Sanctuarie, & the charge of the Altar: ſo there ſhall fall no more wrath vpon the children of Iſrael.

6 For lo, I haue * taken your brethren the Leuites from among the children of Iſrael, which as a gift of yours, are giuen vnto the Lord, to doe the ſeruice of the Tabernacle of the Congregation.

Chap.3.45.

7 But thou, and thy ſonnes with thee ſhall keepe your Prieſts office: for all things of the altar, and within the vaile: therefore ſhall ye ſerue: for I haue made your Prieſts office ‖an office of ſeruice: therfore the ſtranger that commeth neere, ſhalbe ſlaine.

‖Or, a gift.

8 ¶ Againe the Lord ſpake vnto Aaron, Beholde, I haue giuen thee the keeping of mine d offrings, of all the halowed things of the children of Iſrael: vnto thee I haue giuen them for the anointings ſake, and to thy ſonnes for a perpetuall ordinance.

d As the firſt fruite, firſt borne, and the tenths.

9 This ſhall be thine of the moſt holy things, reſerued from the e fire: all their offring of all their meat offring, and of all their ſinne offring, & of all their treſpaſſe offring, which they bring vnto me, that ſhalbe moſt holy vnto thee, and to thy ſonnes.

e That which was not burned, ſhould be the Prieſtes.

10 In the moſt f holy place ſhalt thou eate it: euery male ſhall eate of it: it is holy vnto thee.

f That is, in the Sanctuarie, betweene the court and the Holieſt of all.

11 This alſo ſhall be thine: the heaue offring of their gift, with all the ſhake offerings of the children of Iſrael: I haue giuen them vnto thee and to thy ſonnes and to thy g daughters with thee, to be a duetie for euer: all the cleane in thine houſe ſhall eate of it.

g Reade Leuit. 10.14.

12 All the h fat of the oyle, and all the fat of the wine, and of the wheate, which they ſhal offer vnto the Lord for their firſt fruits, I haue giuen them vnto thee.

h That is, the chiefeſt, or the beſt.

13 And the firſt ripe of all that is in their land, which they ſhall bring vnto the Lord, ſhall be thine: all the cleane in thine houſe ſhall eate of it.

Leuit.27.28.

14 *Euery thing ſeparate from the common vſe in Iſrael, ſhall be thine.

Exod.13.2.& 22. 29. Leuit.27.26. chap.3.13.

15 All that firſt openeth the * matrice of any fleſh, which they ſhall offer vnto the Lord, of man or beaſt, ſhall be thine: but the firſt borne of man ſhalt thou redeeme, & the firſt borne of the vncleane beaſt ſhalt thou redeeme.

16 And thoſe that are to bee redeemed, ſhalt thou redeeme from the age of a moneth, according to thy eſtimation, for the money of fiue ſhekels, after the ſhekel of the Sanctuarie, * which is twentie gerahs.

Exod.30.13. Leuit.27.25. chap.3.47. ezek.45.12.

17 But the firſt borne of a kowe, or the firſt borne of a ſheepe, or the firſt borne of a goate ſhalt thou not i redeeme: for they are holy: thou ſhalt ſprinkle their blood at the altar, and thou ſhalt burne their fat: it is a ſacrifice made by fire for a ſweete ſauour vnto the Lord.

i Becauſe they are appointed for ſacrifice.

18 And the fleſh of them ſhall be thine, * as the ſhake breaſt, & as the right ſhoulder ſhalbe thine.

Exod.29.26. Leuit.7.30.

19 All the heaue offerings of the holy things which the children of Iſrael ſhal offer vnto the Lord, haue I giuen thee, & thy ſonnes, and thy daughters with thee, to be a duetie for euer: it is a perpetuall couenant k of ſalt before the Lorde, to thee and to thy ſeede with thee.

k That is, ſure, ſtable, and incorruptible.

20 ¶ And the Lorde ſaide vnto Aaron, Thou ſhalt haue none inheritance in their l lande, neither ſhalt thou haue any part among them: * I am thy part and thine inheritance among the children of Iſrael.

l Of Canaan, *Deu.10.9.& 18. 2.Ioſh.13.14,33. Ezek.44.28.*

21 For behold, I haue giuen the children of Leui, all the tenth in Iſrael for an inheritance, for their ſeruice which they ſerue in the Tabernacle of the Congregation.

22 Neither ſhal the children of Iſrael any more m come neere the Tabernacle of the Congregation, leſt they ſuſteine ſinne, & die.

m To ſerue therein for the Leuites are put in their place.

23 But the Leuites ſhal do the ſeruice in the Tabernacle of the Congregation, & they ſhall beare their ſinne: it is a law for euer in your generations, that among the children of Iſrael they poſſeſſe none inheritance.

n If they faile in their office, they ſhalbe puniſhed.

24 For the tithes of the children of Iſrael, which they ſhal offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue ſaide vnto them, Among the children of Iſrael, ye ſhall poſſeſſe none inheritance.

25 ¶ And the Lorde ſpake vnto Moſes, ſaying,

26 Speake alſo vnto the Leuites, and ſay vnto them, When ye ſhall take of the children of Iſrael the tithes, which I haue giuen you of them for your inheritance, then ſhall ye take an heaue offering of that ſame for the Lord, euen the tenth part of the tithe.

27 And your heaue offring ſhalbe reckened vnto you, as the o corne of the barne, or as the abundance of the wine preſſe.

o As acceptable as the fruite of your owne ground or vineyard.

28 So ye ſhall alſo offer an heaue offring vnto the Lorde of all your tithes, which ye ſhall receiue of the children of Iſrael, and ye ſhall giue thereof the Lords heaue offering to Aaron the Prieſt.

29 Ye ſhal offer of all your p gifts all the Lords heaue offrings: of all the q fat of the ſame ſhall ye offer the holy things thereof.

p Which ye haue receiued of the children of Iſrael.

q Read, verſe 12.

30 Therefore thou ſhalt ſay vnto them, When ye haue offered the fat thereof, then it ſhall be counted vnto the Leuites, as the increaſe of the corne floore, or as the encreaſe of the wine preſſe.

r As in the 11. verſe.

31 And ye ſhall eate it in all r places, yee, and your houſholdes: for it is your wages for your ſeruice in the Tabernacle of the Congregation.

ſ Ye ſhall not be puniſhed therefore.

32 And ye ſhall ſ beare no ſinne by the reaſon of it when ye haue offered the fat of it: neither ſhall ye pollute the holy t things of the children of Iſrael, leſt ye die.

t The offerings which the Iſraelites haue offered to God.

CHAP. XIX.

2 The ſacrifice of the red kow. 9 The ſprinkling water. 11 Hee that toucheth the dead. 14 The man that dyeth in a tent.

AND the Lorde ſpake to Moſes and to Aaron, ſaying,

2 a This is the ordinance of the lawe, which the Lord hath commaunded, ſaying, Speake vnto the children of Iſrael that they bring thee a red kowe without blemiſh, wherein is no ſpot, vpon the which neuer came yoke.

a According to this law and ceremonie, ye ſhall ſacrifice the red kowe.

3 And ye ſhall giue her vnto Eleazar the Prieſt, that he may bring her * without the hoſt, and cauſe her to b be ſlaine before his face.

Hebr. 13. 11.

b By another Prieſt.

4 Then ſhall Eleazar the Prieſt take of her blood with his * finger, and ſprinkle it before the Tabernacle of the Congregation ſeuen times,

Hebr. 9. 13.

5 And cauſe the kowe to be burnt in his ſight: with her * ſkin, and her fleſh, and her blood, and her dounge, ſhall he burne her.

Exod. 29. 14. *Leuit.* 4. 11, 12.

6 Then ſhall d Prieſt take Cedar wood, and hyſſope, and ſkarlet lace, and caſt them in the middeſt of the fire where the kowe burneth.

c Meaning, Eleazar.

7 Then ſhal d c Prieſt waſh his clothes, and he ſhall waſh his fleſh in water, & then come into the hoſte, and the Prieſt ſhall be vncleane vnto the euen.

d The inferiour Prieſt who killed her and burned her.

8 And he that d burneth her, ſhall waſh his clothes in water, and waſh his fleſh in water, and be vncleane vntill the euen.

9 And a man that is cleane, ſhall take vp the aſhes of the kowe, and put them without the hoſte in a cleane place: and it ſhalbe kept for the Congregation of the children of Iſrael for a e ſprinkling water: it is a ſinne offering.

e Or, the water of ſeparation, becauſe that they that were ſeparate for their vncleannes, were ſprinkled therewith and made cleane, Chap. 8. 7. It is alſo called holy water, becauſe it was ordeined to an holy vſe, Cha. 5. 17.

10 Therefore he that gathereth the aſhes of the kowe, ſhall waſh his clothes, and remaine vncleane vntil euen: and it ſhall be vnto the children of Iſrael, and vnto the ſtranger that dwelleth among them, a ſtature for euer.

11 He that toucheth the dead body of any man, ſhalbe vncleane euen ſeuen dayes.

12 He ſhall purifie himſelfe f therewith the third day, and the ſeuenth day he ſhall be cleane: but if he purifie not himſelfe the third day, then the ſeuenth day he ſhall not be cleane.

f With the ſprinkling water.

13 Whoſoeuer toucheth the corps of any man that is dead, and purgeth not himſelfe, defileth the Tabernacle of the Lorde, and that perſon ſhall be g cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him: he ſhall be vncleane, and his vncleanneſſe ſhall remaine ſtill vpon him.

g So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

14 This is the lawe, when a man dieth in a tent, all that come into the tent, & all that is in the tent, ſhalbe vncleane ſeuen dayes.

15 And all the veſſels that be open, which haue no ‡ couering faſtened vpon them, ſhal be vncleane.

‡ *Ebr. a couering of cloth.*

16 Alſo whoſoeuer toucheth one that is ſlaine with a ſword in the fielde, or a dead perſon, or a bone of a dead man, or a graue, ſhalbe vncleane ſeuen dayes.

17 Therefore for an vncleane perſon they ſhall take of the burnt aſhes of the h ſinne offering, and i pure water ſhalbe put thereto in a veſſell.

h Of the red kow burnt for ſinne.

i Water of the fountaine or riuer.

18 And a k cleane perſon ſhall take hyſſop, and dip it in the water, and ſprinkle it vpon the tent, and vpon all the veſſels, and on the perſons that were therein, and vpon him that touched the bone, or the ſlaine, or the dead, or the graue.

k One of the Prieſtes, which is cleane.

19 And the cleane perſon ſhall ſprinkle vpon the vncleane the third day, and the ſeuenth day, and he ſhall purifie himſelfe the ſeuenth day, and l waſh his clothes, and waſh himſelfe in water, and ſhall be cleane at euen.

l Becauſe he had beene among them that were vncleane: or els had touched the water, as verſe 21.

20 But the man that is vncleane and purifieth not himſelfe, that perſon ſhall be cut off from among the Congregation, becauſe he hath defiled the Sanctuarie of the Lorde: and the ſprinkling water hath not bene ſprinkled vpon him: therefore ſhall he be vncleane.

21 And it ſhall be a perpetuall lawe vnto them, that he that ſprinkleth the ſprinkling water, ſhall waſh his clothes: alſo he that toucheth the ſprinkling water, ſhall be vncleane vntill euen.

22 And whatſoeuer the vncleane perſon toucheth, ſhall be vncleane: and the perſon that toucheth m him, ſhall be vncleane vntill the euen.

m That is, vncleane.

CHAP. XX.

1 Miriam dieth: 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Iſraelites paſſage. 25. 28 The death of Aaron, in whoſe roume Eleaſar ſucceedeth.

THen the children of Iſrael came with the whole Congregation to the deſert of Zin in the firſt a moneth, and the people abode at Kadeſh where b Miriam died, and was buried there.

a This was fourtie yeeres after their departure from Egypt.

b Moſes and Aarons ſiſter.

2 And there was no water for the Congregation, and they c aſſembled themſelues againſt Moſes and againſt Aaron.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadeſh. *Chap.* 11. 33. *Exod.* 17. 2.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed, * when our brethren died before the Lord.

4 * Why haue ye thus brought d Congregation of the Lord vnto this wildernes, that both we, & our cattell ſhould die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miſerable place, which is no place of ſeede, nor figs, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moſes and Aaron went from the

the aſſemblie vnto the doore of the Tabernacle of the Congregation, & fell vpon their faces: and the glorie of the Lorde appeared vnto them.

7 ¶ And the Lorde ſpake vnto Moſes, ſaying,

8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, and ſpeake yee vnto the rocke before their eyes, and it ſhall giue forth his water, and thou ſhalt bring them water out of the rocke: ſo thou ſhalt giue the Congregation, and their beaſts drinke.

9 Then Moſes tooke the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſayd vnto them, Heare now, yee rebels: [e] ſhall we bring you water out of this rocke?

11 Then Moſes lift vp his hand, & with his rodde he ſmote the rocke twiſe, and the water came out abundantly: ſo the Congregation, and their beaſts dranke.

12 ¶ Againe the Lord ſpake vnto Moſes, and to Aaron, Becauſe ye beleeued me not, to [f] ſanctifie me in the preſence of the children of Iſrael, therefore yee ſhall not bring this Congregation into the lande which I haue giuen them.

13 This is the water of [g] Meribah, becauſe the children of Iſrael ſtroue with the Lord, and he [h] was ſanctified in them.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the King of [i] Edom, ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauell that we haue had,

15 Howe our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, he heard our voice, & ſent an Angell, and hath brought vs out of Egypt, and beholde, we are in the citie Kadeſh, in thine vtmoſt border.

17 I pray thee that we may paſſe thorow thy countrey: wee will not goe thorow the fieldes nor the vineyardes, neither will we drinke of the water of the Welles: we will goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntil we be paſt thy borders.

18 And Edom anſwered him, ‖ Thou ſhalt not paſſe by mee, leſt I come out againſt thee with the ſword.

19 Then the children of Iſrael ſaid vnto him, We will go vp by the hie way: and if I and my cattel drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on my feet.

20 He anſwered againe, Thou ſhalt not goe thorow. Then ‖ Edom came out againſt him with much people, and with a mightie power.

21 Thus Edom denied to giue Iſrael paſſage thorow his countrey: wherefore Iſrael [k] turned away from him.

22 ¶ And when the children of Iſrael with all the Congregation departed from * Kadeſh, they came vnto the mount Hor.

23 And the Lorde ſpake vnto Moſes and to Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be [l] gathered vnto his people: for he ſhall not enter into the lande, which I haue giuen vnto the children of Iſrael, becauſe ye ‖ diſobeyed my commandement at the water of ‖ Meribah.

25 Take * Aaron and Eleazar his ſonne, and bring them vp into the mount Hor,

26 And cauſe Aaron to put off his garments, and put them vpon Eleazar his ſonne: for Aaron ſhall be gathered to his fathers, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went vp into the mount Hor, in the ſight of all the Congregation.

28 And Moſes put off Aarons clothes, and put them vpon Eleazar his ſonne: * ſo Aaron died there in the top of the mount: and Moſes and Eleazar came downe from off the mount.

29 When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael ‖ wept for Aaron thirtie dayes.

CHAP. XXI.

3 Iſrael vanquiſheth king Arad. 6 The fierie ſerpents are ſent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

WHen * King Arad the Canaanite, which dwelt toward the South, heard tell that Iſrael came by the [a] way of the ſpies, then fought he againſt Iſrael, and tooke of them priſoners.

2 So Iſrael vowed a vow vnto the Lord, and ſayd, If thou wilt deliuer and giue this people into mine hand, then I will vtterly deſtroy their cities.

3 And the Lord heard the voice of Iſrael, and deliuered them the Canaanites: and they vtterly deſtroyed them & their cities, and called the name of the place ‖ Hormah.

4 ¶ After, they departed from the mount Hor by the way of the redde Sea, to [b] compaſſe the lande of Edom: and the people were ſore grieued becauſe of the way.

5 And the people ſpake againſt God and againſt Moſes, ſaying, Wherefore haue yee brought vs out of Egypt, to die in the wildernes? for heere is neither bread nor water, and our ſoule * lotheth this light [c] bread.

6 * Wherefore the Lorde ſent [d] fierie ſerpents among the people, which ſtung the people: ſo that many of the people of Iſrael died.

7 Therefore the people came to Moſes, and ſayd, Wee haue ſinned: for we haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that he take away the ſerpents from vs: and Moſes prayed for the people.

8 And the Lord ſayd vnto Moſes, Make thee a fierie ſerpent, and ſet it vp ‖ for a ſigne, that as many as are bitten, may looke vpon it, and liue.

9 * So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne: and when a ſerpent had bitten a man, then he looked to the ſerpent of braſſe, and liued.

10 * And

---

d Wherewith thou diddeſt miracles in Egypt, and diddeſt diuide the Sea.

e The puniſhment which followed hereof, declared that Moſes and Aaron beleeued not the Lords promiſe, as appeareth verſ. 12.

f That the children of Iſrael ſhould beleeue and acknowledge my power, and ſo honour me.

g Or, ſtrife, and contention, chap. 27.14.

h By ſhewing himſelfe almightie, and mainteining his glory.

i Becauſe Iaakob or Iſrael was Eſaus brother, who was called Edom.

‖ Or, high way.

‖ Or, come not.

‖ Or, the Edomites.

k To paſſe by another away.

Chap. 33.37.

l Reade Gene. 25.8.

‖ Or, rebelled.

‖ Or, ſtrife. Chap. 33.38. deut. 32.50.

Deut. 10.6. and 32.50.

‖ Or, mourned.

Chap. 33.40.

a By that way which their ſpies, that ſearched the dangers, found to be moſt ſafe.

‖ Or, deſtruction. Iudg. 1.17.

b For they were forbidden to deſtroy it, Deut. 2.5.

Chap. 11.6.

c Meaning Manna, which they thought did not nouriſh. Wiſd. 16.1,5. 1. cor. 10.9.

d For they that were ſtung therewith, were ſo inflamed with the heat thereof, that they died.

‖ Or, vpon a pole.

2. King 18.4. iohn 3.14.

‖ Or, recouered.

Chap.33.43.

10 * And the children of Israel departed thence, and pitched in Oboth.

‖*Or, in the heaps of Abarim, or, hilles.*

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wildernesse, which is before Moab on the East side.

12 ¶ They remooued thence, and pitched vpon the riuer Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shall be spoken in the booke of e the battels of the Lorde, ‖ what thing he did in the red sea, and in the riuers of Arnon,

e Which seemeth to be the booke of the Iudges, or as some thinke a booke which is lost.

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

‖*Or, (how God destroyed) Vaheb (the citie) with a whirlewinde, and the valleyes of Arnon.*

16 ¶ And from thence they turned to Beer: the same is the Well where the Lorde sayd vnto Moses, Assemble the people, and I will giue them water.

‖*Or, Spring.*

17 ¶ Then Israel sang this song, ‖ Rise vp well, f sing ye vnto it.

f Ye that receiue the commoditie thereof, giue praise for it.

18 The Princes digged this Well, the captaines of the people digged it, euen the g Law giuer, with their staues. And from the wildernesse they came to Mattanah,

g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a Well that were deepe digged. *Deut.2.26. iudg. 11.19. Deut.29.7.*

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon king of the Amorites, saying,

22 * Let mee goe thorow thy land: wee will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the Welles: we will go by the kings way, vntill we be past thy country.

23 * But Sihon gaue Israel no licence to passe thorow his country, but Sihon assembled all his people, and went out against Israel into the wildernesse: and hee came to Iahaz, and fought against Israel.

Iosh.12.2. psalme 135.11. amos 2.9.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Iabok, euen vnto the children of Ammon: for the border of the children of Ammon was i strong.

h The riuer.

i For the people were tall and strong like Giants, Deu 2.20.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the ‡ villages thereof.

‡*Ebr. daughters.*

26 For k Heshbon was the city of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2.9.

27 Wherefore they that spake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built, and repaired:

28 For l a fire is gone out of Heshbon, and a flame from the citie of Sihon, & hath consumed Ar of the Moabites, & the lords of Bamoth in Arnon.

l Meaning, warre.

29 Woe be to thee, Moab: O people of m Chemosh thou art vndone: he hath suffered his sonnes to be pursued, & his daughters to be in captiuitie to Sihon the king of the Amorites.

m Chemosh was the idole of the Moabites, 1. Kin. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their ‡ empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

‡*Ebr. light,*

31 ¶ Thus Israel dwelt in the lande of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.

Deut.3.1. and 29.7.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand and all his people, and his land: * and thou shalt doe to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

Psal.135.12.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lorde forbiddeth him to goe. 22 The Angel of the Lorde meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the a other side of Iordeh from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were sore afrayd of the people, because they were many, & Moab ‖ fretted against the children of Israel.

‖*Or, was vexed.*

4 Therefore Moab sayde vnto the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an ore licketh vp the grasse of the field: & Balak the sonne of Zippor was king of the Moabites at that time.

b Which were the heads and gouernours,

5 * He sent messengers therfore vnto Balaam the sonne of Beor to Pethor (which is by the c riuer of the land of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer-against me.

Iosh.24.9.

c To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come nowe therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to drive them out of the land: for I know that he, whom thou blessest, is blessed, and he, whome thou cursest, shalbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed hauing d the reward of the soothsaying in their hande, and they came vnto Balaam, & tolde him the wordes of Balak.

d Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tarry here this night, and I will giue you an answere, as the Lord shall say vnto me. So e the Princes of Moab abode with Balaam.

e Whom before he called elders: meaning the gouernors, and after calleth them seruants: that is, subiects to their King.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And

10 And Balaam ſaid vnto God, Balak the ſonne of Zippor, king of Moab hath ſent vnto me, ſaying,

11 Behold, there is a people come out of Egypt and couereth the face of the earth: come nowe, curſe them for my ſake: ſo it may be that I ſhall be able to ouercome them in battell, and to driue them out.

12 And God ſaide vnto Balaam, Goe not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the LORD hath refuſed to giue me leaue to goe with you.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſaid, Balaam hath refuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes and more honourable then they.

16 Who came to Balaam, and ſaide to him, Thus ſaith Balak the ſonne of Zippor, Be not thou ſtaped, I pray thee, from comming vnto me.

17 For I will promote thee vnto great honour, and will do whatſoeuer thou ſayeſt vnto me: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſaid vnto the ſeruants of Balak, If Balak would giue me his houſe full of ſiluer and gold, I cannot goe beyond the word of the LORD my God, to doe leſſe or more.

19 But now, I pray you, tarie here this night, that I may wit, what the LORD will ſay vnto me more.

20 And God came vnto Balaam by night, and ſaid vnto him, If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp early, and ſadled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe hee went: and the Angel of the LORD ſtood in the way to be againſt him, as he rode vpon his aſſe, and his two ſeruants were with him.

23 And when the aſſe ſawe the Angel of the LORD ſtand in the way, and his ſword drawen in his hand, the aſſe turned out of the way and went into the fielde, but Balaam ſmote the aſſe, to turne her into the way.

24 Againe the Angel of the LORD ſtoode in a path of the vineyards, hauing a wall on the one ſide, and a wall on the other.

25 And when the aſſe ſawe the Angel of the LORD, ſhee thruſt her ſelfe vnto the wall, and daſht Balaams foote againſt the wall: wherefore he ſmote her againe.

26 Then the Angel of the LORD went further, and ſtoode in a narrowe place, where was no way to turne, either to the right hand, or to the left.

27 And when the aſſe ſawe the Angel of the LORD, ſhe ‖lay downe vnder Balaam: therefore Balaams was very wroth, and ſmote the aſſe with a ſtaffe.

28 Then the LORD opened the mouth of the aſſe, and ſhee ſaide vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten me now three times?

29 And Balaam ſaid vnto the aſſe, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaide vnto Balaam, Am not I thine aſſe, which thou haſt ridden vpon ſince thy firſt time vnto this day? haue I vſed at any time to doe thus vnto thee? Who ſaid, Nay.

31 And the LORD opened the eyes of Balaam, and he ſaw the Angel of the LORD ſtanding in the way with his ſword drawen in his hand: then he bowed himſelfe, and fell flat on his face.

32 And the Angel of the LORD ſaid vnto him, Wherefore haſt thou nowe ſmitten thine aſſe three times? Behold, I came out to withſtand thee, becauſe thy way is not ſtreight before me.

33 But the aſſe ſawe me, and turned from me now three times: for els, if ſhe had not turned from me, ſurely I had euen now ſlaine thee, and ſaued her alue.

34 Then Balaam ſaid vnto the Angel of the LORD, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ‖againſt mee: nowe therefore if it diſpleaſe thee, I will turne ‡ home againe.

35 But the Angel ſaide vnto Balaam, Goe with the men: but what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the border of Arnon, euen in the vtmoſt coaſt.

37 Then Balak ſaid vnto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able indeede to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay any thing at all? the word that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, and they came vnto the citie of ‖Huzoth.

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the hie places of Baal, that thence he might ſee the vtmoſt part of the people.

CHAP. XXIII.

1 *Balaam cauſeth ſeuen altars to be built.* 5 *God teacheth him what to anſwere.* 8 *In ſtead of curſing he bleſſeth Iſrael.* 19 *God is not like man.*

AND Balaam ſaid vnto Balak, Builde me here ſeuen altars, and prepare mee here ſeuen bullockes, and ſeuen rammes.

2 And Balak did as Balaam ſaid, and Balak and Balaam offered on euery altar a bullocke and a ramme.

3 Then Balaam ſaid vnto Balak, Stand by the burnt offring, and I will goe, if ſo be that the LORD will come and meete me: and whatſoeuer hee ſheweth mee, I will tell thee:

---

f He warned him by a dreame, that he ſhould not conſent to the kings wicked requeſt.

g Els he ſhewed himſelfe willing, couetouſneſſe had ſo blinded his heart.

h The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them. *Chap.* 24.13.

i Becauſe he tempted God to inquire him contrary to his commandement, his petition was graunted, but it turned to his owne condemnation.

k Mooued rather with couetouſneſſe then to obey God. *2. Peter* 2.16. *Iude* 11.

l The ſecond time.

m Or, fell.

n Gaue her power to ſpeake.

n Since thou haſt bene my maſter.

o For whoſe eyes the Lord doeth not open, they can neither ſee his anger, nor his loue.

p Both thy heart is corrupt, and thine enterpriſe wicked.

‖ *Or, before me, or, to meete me.*

‡ *Ebr. I will return to me.*

q Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance.

r Here the place where the Iſraelites camped.

ſ Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I vtter, ſeeme it good or bad.

‖ *Or, of ſtreetes, or, a populous citie.*

t Where the idole Baal was worſhipped.

a For among the Gentiles the kings oft times vſed to ſacrifice, as did the Prieſts.

thee: so he ‖ went foorth alone.

‖ *Or, went vp hier.*

4 And God [b] met Balaam, and Balaam saide vnto him, I haue prepared seuen altars, and haue offered vpon euery altar a bullocke and a ramme.

b Appeared vnto him,

5 And the Lord [c] put an answere in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

c Taught him what to say.

6 So when he returned vnto him, loe, he stood by his burnt offering, hee, and all the Princes of Moab.

7 Then he vttered his ‖parable, and said, Balak the king of Moab hath brought mee from ‖Aram out of the mountaines of the East, saying, Come, curse Iaakob for my sake: come, and [d] detest Israel.

‖ *Or, prophecie.*

‖ *Or, Syria.*

d Cause that all men may hate and detest them.

8 How shall I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested?

9 For from the top of the rockes I did see him, and from the hilles I did beholde him: loe, the people shall dwell by themselues, and shall not be reckoned among the [e] nations.

e But shall haue religion and lawes apart.

10 Who can tell the [f] dust of Iaakob, and the number of the fourth part of Israel? Let me [g] die the death of the righteous, and let my last end be like his.

f The infinite multitude, as the dust of the earth.

g The feare of Gods iudgements caused him to wish to be ioyned to the household of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.

11 Then Balak saide vnto Balaam, What hast thou done vnto mee? I tooke thee to curse mine enemies, & beholde, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heed to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with mee vnto another place, whence thou mayest see them, & thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And hee brought him into ‖ Sedesophim to the top of Pisgah, and built seuen altars, and offered a bullocke, and a ramme on euery altar.

‖ *Or, into the field of them that spied: to wit, least the enemies should approche.*

15 After, hee said vnto Balak, Stand here by thy burnt offering, and I will meet the Lord ponder.

Chap.22.35.

16 And the Lord met Balaam, and * put an answere in his mouth, and said, Goe againe vnto Balak, and say thus.

17 And when he came to him, beholde, he stood by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 [h] God is not as man, that he should lie, neither as the sonne of man that hee should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?

h Gods enemies are compelled to confesse that his gouernment is iust, constant, and without change or repentance.

20 Behold, I haue receiued commaundement to blesse: for he hath blessed, and I can not alter it.

21 He seeth none iniquitie in Iaakob, nor seeth no transgression in Israel: the Lorde his God is with him, and the [i] ioyfull shout of a king is among them.

i They triumph as victorious kings ouer their enemies.

22 God brought them out of Egypt: their strength is as an Vnicorne.

23 For there is no sorcerie in Iaakob, nor soothsaying in Israel: [k] according to this time it shalbe said of Iaakob and of Israel, What hath God wrought?

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

24 Beholde, the people shall rise vp as a Lion, and lift vp himselfe as a yong Lion: he shal not lie downe, til he eate of the pray, and till he drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Told not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if so be it will please God, that thou mayest thence curse them for my sake.

l Thus the wicked imagine of God, that that which he will not graunt in one place, he will doe it in another.

28 So Balak brought Balaam vnto the top of Peor, [m] looketh toward Ieshimon.

29 Then Balaam saide vnto Balak, Make mee here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great prosperitie that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

WHen Balaam sawe that it pleased the Lord to blesse Israel, then he went not, * as certaine times before, to set diuinations, but set his face toward the [a] wildernesse.

Chap.23 3,15.

a Where the Israelites campeth.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the spirit of God came vpon him.

3 * And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man, whose [b] eyes were shut vp, hath said,

Chap.23.7,18.

b His eyes were shut vp before, in respect of the cleare visions which he sawe after: some read, were open.

4 Hee hath saide, which heard the wordes of God, and sawe the vision of the Almightie, and [c] falling in a trance, had his eyes opened:

c Though he lay as in a sleepe, yet the eyes of his mind were open, ‖ *Or, tents.*

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations, O Israel!

6 As the valleyes, are they stretched foorth, as gardens by the riuers side, as the ‖ Aloe trees, which the Lord hath planted, as the Cedars beside the waters.

7 The [d] water droppeth out of his bucket, and his seede shall be in many waters: and his king shalbe higher then [e] Agag, and his kingdome shalbe exalted.

d His prosperitie and posteritie shall be very great.

e Which name was common to the Kings of Amalek.

8 God brought him out of Egypt: his strength shalbe as an Vnicorne: he shal eate the nations his enemies, and bruise their bones, and shoote them through with his arrowes.

9 * He coucheth & lieth downe as a yong Lyon, and as a Lion: who shall stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

Gene.49.9.

10 Then Balak was very angry with Balaam, and [f] smote his handes together: so Balak said vnto Balaam, I sent for thee

f In token of anger.

to

to curse mine enemies, and beholde, thou hast blessed them nowe three times.

11 Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but lo, the LORD hath kept thee backe from honour.

12 Then Balaam answered Balak, Talde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and golde, I cannot passe the commandement of the LORD, to doe either good or badde of mine owne minde: what the LORD shall command, that same will I speake.

14 And nowe beholde, I goe vnto my people: come, I will ‡h aduertise thee what this people shal doe to thy folke in the latter dayes.

15 And he vttered his parable, and saide, Balaam the sonne of Beor hath saide, and the man whose eyes were shut vp, hath saide.

16 He hath said that heard the words of God, and hath the knowledge of the most High, and sawe the vision of the Almightie, and falling in a trance had his eyes opened:

17 I shall see him, but not nowe: I shall behold him, but not neere: there shall come a i starre of Iaakob, and a scepter shall rise of Israel, and shall smite the k coastes of Moab, and destroy all the sonnes of l Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shall be of Iaakob, and shall destroy the remnant of the m cities.

20 ¶ And when he looked on Amalek, he vttered his parable, and saide, Amalek was the n first of the nations: but his latter ende shall come to destruction.

21 And he looked on the ‖ Kenites, and vttered his parable, and said, Strong is thy dwelling place, & o put thy nest in a rocke.

22 Neuertheless, the Kenite shalbe spoiled, vntill Asshur carry thee away captiue.

23 Againe he vttered his parable, & said, Alas, who shal liue when God doth this?

24 The ships also shall come from the coastes of q Chittim, and subdue Asshur, and shall subdue Eber, and r he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughter of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Israel abode in * Shittim, the people began to commit whoredome with the a daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel b coupled himselfe vnto Baal Peor: wherefore the wrath of the LORD was kindled against Israel.

4 And the LORD said vnto Moses, * Take all the heads of the people, and hang them vp ‖ before the LORD c against the sunne, that the indignation of the LORDS wrath may be turned from Israel.

5 Then Moses saide vnto the Iudges of Israel, Euery one slay his d men that were ioyned vnto Baal Peor.

6 ¶ And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp from the middes of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorowe: to wit, the man of Israel, & the woman, ‖ thorowe her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague, foure and twentie thousand.

10 Then the LORD spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he f was zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say to him, Beholde, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seede after him, euen the couenant of the Priestes office for euer, because he was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince ‡ of the familie of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the LORD spake vnto Moses, saying,

17 * Vexe the Midianites, & smite them:

18 For they trouble you with their h wiles wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague of Peor.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families: 64 None of them, that were numbred in Sinai, goe into Canaan, saue Caleb and Ioshua.

AND so after the a plagne, the LORD spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take ‖ number of all the congregation of the children of Israel * from twentie yere old & aboue throughout their fathers houses, all that goe forth to warre in Israel.

g Thus the wicked burden God, when they can not compasse their wicked enterprises.

‡ *Ebr. counsell.*

h He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Cha. 31. 16

i Meaning Christ.

k That is, the princes.

l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 24. 45.

‖ *Or, Midianites.*

o Make thy selfe as strong as thou canst.

‖ *Or, thou Kain shalt.*

p Some reade, Oh, who shal not perish when the enemie, *that is, Antichrist*, shall set himselfe vp as God?

q The Grecians, and Romanes.

r Meaning, Eber, or the Iewes, for rebelling against God,

Num. 33. 49.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor.

Deut. 4. 3. Iosh. 22. 17.

‖ *Or, to the Lord.*

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God.

Psal. 106. 30.

1. *Mac. 2. 54.*

‖ *Or, iauelin.*

‖ *Or, in her tent. Chalde & Greeke, in her secrets.*

1. *Cor. 10. 8.*

Psal. 106. 30.

f He was zealous to maintaine my glory.

Eccles. 45. 24.

1. *Mac. 2. 54.*

g He hath pacified Gods wrath.

‡ *Ebr. of the house of the father.*

Chap. 31. 2.

h Causing you to commit both corporal and spiritual fornication by Balaams counsell, Chap. 31. 16. Reuel. 2. 14.

a Which came for their whoredome and idolatrie. *Chap. 1. 3.*

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iordan [b] toward Iericho, saying,

b Where the riuer is neere to Iericho. *Chap.1.1.*

4 From twenty yere old & aboue, ye shal number the people, as the * Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

Gen.46.8. exod.6.14. 1.chron.5.1.

5 * Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whom came the familie of the Hanochites, and of Pallu the familie of the Pallurites:

† Reuben.

6 Of Hesron, the familie of the Hesronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seuen hundreth & thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sõnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in [c] the assemblie of Korah, when they stroue against the Lord.

Chap.16.1.

c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were [d] for a signe:

d That is, for an example that other should not murmure and rebell against Gods ministers.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Jamin, the familie of the Jamimites: of Jachin, the familie of the Jachinites:

† Simeon.

13 Of Zerah, ꝑ familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundreth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

† Gad.

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fiue hundreth.

19 ¶ The sonnes of † Judah, Er and Onan: but Er and Onan died in the lande of [e] Canaan.

† Judah.

e Before Iaakob went into Egypt, Gen.38.3,7,10, and 46.12.

20 So were the sonnes of Judah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharzites: of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez were: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

Gen.46.12.

22 These are the families of Judah, after their numbers, seuentie and fiue thousand and fiue hundreth.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Puaites.

† Issachar.

24 Of Jashub, the familie of the Jashubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, three score and foure thousand and three hundreth.

26 ¶ The sonnes of † Zebulun, after their families were: of Sered, ꝑ familie of ꝑ Sardites: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites.

† Zebulun.

27 These are the families of the Zebulunites after their numbers, three score thousand and fiue hundreth.

28 ¶ The sonnes of Joseph, after their families were † Manasseh and Ephraim.

† Manasseh.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

Ios.17.1.

30 These are the sonnes of Gilead: of Jezer, the familie of the Jezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of ꝑ Shechmites:

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

Chap.27.1.

34 These are the families of Manasseh, and the number of them, two & fiftie thousand and seuen hundreth.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the familie of the Shuthalhites: of Becher, the familie of the Bachites: of Tahan, the familie of the Tahanites.

† Ephraim.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundreth. these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the familie of the Belaites: Of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

† Beniamin.

39 Of Shupham, the familie of ꝑ Shuphamites: of Hupham, the familie of the Huphamites:

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites: of Naaman, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, fiue and fourtie thousand and fiue hundreth.

42 ¶ These are the sonnes of † Dan after their families; of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

† Dan.

43 All the families of the Shuhamites were after their numbers, three score & foure thousand, and foure hundreth.

44 ¶ The sonnes of † Asher after their families were of Jimnah, the familie of the Jimnites: of Ishi, the familie of ꝑ Ishuites:

† Asher.

of

of Beriah, the famille of the Beriites.

45 The ſonnes of Beriah were, of Heber the famille of the Hebrutes: of Malchiel, the famille of the Malchielites.

46 And the name of the daughter of Aſher was Sarah.

47 Theſe are the families of the ſonnes of Aſher after their numbers, three and fiftie thouſand and foure hundreth.

† Naphtali.

48 ¶ The ſonnes of † Naphtali, after their families were: of Jahzeel, the famille of the Jahzeelites: of Guni, the famille of the Gunites.

49 Of Jezer, the famille of the Jzrites: of Shillem, the famille of the Shillemites.

50 Theſe are the families of Naphtali according to their houſholds, & their number, fiue and fourtie thouſand and foure hundreth.

f This is the third time that they are numbred.

51 Theſe are the f numbers of the children of Iſrael: ſixe hundreth and one thouſand, ſeuen hundreth and thirtie.

52 ¶ And the Lorde ſpake vnto Moſes, ſaying,

53 Vnto theſe the lande ſhall bee diuided for an inheritance, according to the number of ‖ names.

‖ Or, perſons. Chap. 33. 54.

54 * To many thou ſhalt giue the more inheritance, and to few thou ſhalt giue leſſe inheritance: to euery one according to his number ſhalbe giuen his inheritance.

Ioſh. 11. 23. and 14. 2.

55 Notwithſtanding, the land ſhalbe * diuided by lot: according to the names of the tribes of their fathers they ſhal inherit:

56 According to the lot ſhall the poſſeſſion there of bee diuided betweene many and few.

Exod. 6, 16, 17, 18, 19.

57 ¶ * Theſe alſo are the numbers of the Leuites, after their families: of Gerſhon came the famille of the Gerſhonites: of Kohath, the famille of the Kohathites: of Merari, the famille of the Merarites.

58 Theſe are the families of Leui, the famille of the Libnites: the famille of the Hebronites: the famille of the Mahlites: the famille of the Muſhites: the famille of the Korhites: and Kohath begate Amram.

Exod. 2, 2. and 6, 20.

59 And Amrams wife was called * Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: And ſhee bare vnto Amram Aaron, and Moſes, and Miriam their ſiſter.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar, and Ithamar.

Leuit. 10. 2. chap. 3. 4. 1. chro. 24. 2.

61 * And Nadab & Abihu died, becauſe they offered ſtrange fire before the Lord.

62 And their numbers were three and twentie thouſand, all males from a moneth olde and aboue: for they were not numbred among the children of Iſrael, becauſe there was none inheritance giuen them among the children of Iſrael.

g Wherein appeareth the great power of God, that ſo wonderfully increaſed his people. Chap. 14. 38, 29. 1. cor. 10. 5, 6.

63 ¶ Theſe are the numbers of Moſes, and Eleazar the Prieſt, which numbred the children of Iſrael in the plaine of Moab, neere Jorden toward Jericho.

64 And among theſe there was not a man of them, g whom Moſes & Aaron the Prieſt numbred, when they tolde the children of Iſrael in the wildernes of Sinai.

65 For the Lorde ſayde of them, * They ſhall die in the wildernes: ſo there was not left a man of them, ſaue Caleb the ſonne of Jephunneh, and Jothua the ſonne of Nun.

CHAP. XXVII.

2 The law of the heritage of the daughters of Zelophehad. 12 The lande of promiſe is ſhewed vnto Moſes. 16 Moſes prayeth for a gouernour to the people. 18 Joſhua is appointed in his ſtead.

THen came the daughters of * Zelophehad, the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the famille of Manaſſeh, the ſonne of Joſeph, (and the names of his daughters were theſe, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

Chap. 26. 33. and 36. 11. Ioſh. 17. 3.

2 And ſtood before Moſes, & before Eleazar the Prieſt, and before the Princes, and all the aſſembly, at the doore of the Tabernacle of the Congregation, ſaying,

3 Our father * died in the wildernes, and hee was not among the aſſembly of them that were aſſembled againſt the Lord in the companie of Korah, but died in his a ſinne, and had no ſonnes.

Chap. 14. 35. and 26. 64, 65.

a According as all men die, forasmuch as they are ſinners.

4 Wherefore ſhould the name of our father be taken away from among his famille, becauſe he hath no ſonne? giue vs a poſſeſſion among the brethren of our father.

5 Then Moſes brought their b cauſe before the Lord.

b That is, their matter to be iudged, to know what he ſhould determine, as he did all hard matters.

6 And the Lorde ſpake vnto Moſes, ſaying,

7 The daughters of Zelophehad ſpeake right: thou ſhalt giue them a poſſeſſion to inherit among their fathers brethren, and ſhalt turne the inheritance of their father vnto them.

8 Alſo thou ſhalt ſpeake vnto the children of Iſrael, ſaying, If a man die & haue no ſonne, then ye ſhal turne his inheritance vnto his daughter.

9 And if hee haue no daughter, yee ſhall giue his inheritance vnto his brethren.

10 And if he haue no brethren, yee ſhall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye ſhal giue his inheritance vnto his next kinſman of his famille, and he ſhall poſſeſſe it: and this ſhall be vnto the children of Iſrael a law of c indgement, as the Lord hath commanded Moſes.

c Meaning, an ordinance, to iudge by. Deut. 32. 49.

12 ¶ Againe the Lorde ſayd vnto Moſes, * Goe vp into this mount of Abarim, and beholde the lande which I haue giuen vnto the children of Iſrael.

13 And when thou haſt ſeene it, thou ſhalt be gathered vnto thy people alſo, * as Aaron thy brother was gathered.

Chap. 20. 24.

14 For yee were * diſobedient vnto my word in the deſert of Zin, in the ſtrife of the aſſemblie, to ſanctifie me in the waters before their eies. * That is the water of ‖ Meribah, in Kadeſh in the wilderneſſe of Zin.

Chap. 20. 12. Exod. 17. 7. ‖ Or, ſtrife.

15 ¶ Then Moſes ſpake vnto the Lorde, ſaying,

16 Let the Lord God of the d ſpirits of all flesh appoint a man ouer the Congregation,

d Who as hee hath created, ſo he gouerneth the hearts of all men.

17 Who may e goe out & in before them,

e That is, gouerne them and do his duetie, as 2. Chron. 1. 10.

and leade them out and in, that the Congregation of the Lorde be not as sheepe, which haue not a shepheard.

18 And the Lorde said vnto Moses, Take thee Iosh̃a the sonne of Nun, in whom is the spirit, and [f] put thine handes vpon him,

19 And set him before Eleazar the priest, and before all the Congregation, and giue him a charge in their sight.

20 And [g] giue him of thy glorie, that all the Congregation of the children of Israel may obey.

21 And he shall stand before Eleazar the Priest, who shall aske counsell for him * by the [h] iudgement of Vrim before the Lorde: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him and all the Congregation.

22 So Moses did as the Lorde had commanded him, and hee tooke Iosh̃a, and set him before Eleazar the Priest, and before all the Congregation.

23 Then hee put his handes vpon him, and gaue him a [i] charge, as the Lorde had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruits.

AND the Lorde spake vnto Moses, saying,

2 Commaund the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and [a] mp bread, for mp sacrifices made by fire for a sweet sauour vnto me.

3 Also thou shalt say vnto them, * This is the offering made by fire which yee shall offer vnto the Lorde, two lambes of a yeere olde without spot, daily, for a continuall burnt offering.

4 One Lambe shalt thou prepare in the morning, and the other Lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a * meat offring mingled with the fourth part of an * hin of beaten oyle.

6 This shalbe a daply burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other Lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering therof shalt thou prepare this [b] for an offring made by fire of sweet sauour vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two Lambes of a yeere olde, without spot, and two [c] tenth deales of fine floure for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offring of euery Sabbath, beside the [d] continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offring vnto the Lord, two yong bullocks, and a ram, and seuen lambes of a yeere olde, without spot,

12 And three tenth deales of fine floure for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine floure for meate offering, mingled with oyle for one ramme.

13 And a tenth deale of fine floure mingled with oyle for a meate offring vnto one Lambe: for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their [e] drinke offerings shall be halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a Lambe: this is the burnt offring of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drink offring.

16 * Also the foureteenth day of the first moneth is the Passeouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shal vnleauened bread be eaten.

18 In the * first day shalbe an holy [f] conuocation, ye shal do no seruile worke therein,

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lorde, two yong bullocks, one ram, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meat offering shalbe of fine floure mingled with oyle: three tenth deales shalbe prepare for a bullock, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shal prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shal prepare throughout all the seuen dayes, for the ‡ maintening of the offering made by fire for a sweete sauour vnto the Lord: it shalbe done beside the continuall burnt offering and drinke offering thereof.

25 And in the seuenth day yee shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruits, when yee bring a newe meate offering vnto the Lord, according to [g] your weeks ye shal haue an holy conuocation, and ye shal do no seruile worke in it:

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lorde, two young bullockes, a ramme, and seuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oile, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lamb throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall do this besides the continual burnt offering, and his meate offering:) ‡ see be so you,

they

---

f And so appoint him gouernour,

g Commend him to the people as meet for the office, and appointed by God, *Exod.* 28. 30.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office.

a By bread, he meaneth all maner of sacrifice, *Exod.* 29. 38,

Exod. 16. 36. *Leuit.* 2. 1. *Exod.* 29. 40.

b The meate offring and drinke offering of the euening sacrifice.

c Of the measure Ephah,

d Which was offered euery day at morning and at euening.

e That is, the wine that shalbe powred vpon the sacrifice.

Exod. 12. 18. *and* 23. 15. *Leuit.* 23. 5.

Leuit. 23. 7.

f Or, solemne assemblie.

‡ *Ebr. broad.*

g In counting seuen weekes from the Passeouer to Whitsuntide, as Leuit. 23. 15.

‡ *Ebr. they shall*

they be without blemish, with their drinke offrings.

CHAP. XXIX.

1 Of the three principal feasts of the seuenth Moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which conteineth part of September, and part of October. *Leuit.23.24.*

MOreouer, in the first day of the [a] seuenth moneth, ye shall haue an holy conuocation: ye shall doe no seruile worke therein: it shall bee a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweete sauour vnto the LORDE: one yong bullocke, one ramme, and seuen lambes of a yeere olde, without blemish.

3 And their meate offering shalbe of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offring to make an atonement for you,

b Which must be offred in the beginning of euery moneth. c Which is for morning and euening. *Leuit.16.30, 31. and 23.27.* d Which is the feast of reconciliation. *Leuit.16.29.*

6 Beside the burnt offering of the [b] moneth, and his meate offering, and the continual [c] burnt offring, and his meate offring, and the drinke offerings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the LORD.

7 ¶ [d] And ye shall haue in the tenth day of the seuenth moneth, an holy [d] conuocation: and yee shall [*] humble your soules, and shall not doe any worke therein:

8 But ye shall offer a burnt offring vnto the LORD for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere olde: see they be without blemish.

9 And their meate offring shall be of fine floure mingled with oile, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering to make the atonement and the continual [e] burnt offring and the meate offring thereof) and their drinke offerings.

e That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth yee shall haue an holy [f] conuocation: ye shall doe no seruile worke therein: but ye shal keepe a feast vnto the LORD seuen dayes.

f Meaning, the feast of the Tabernacles.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the LORDE, thirteene yong bullockes, two rammes, and fourteene lambs of a yere old: they shall be without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continual burnt offring, his meat offring and his drinke offring.

† The second day of the feast of Tabernacles.

17 ¶ And the † second day yee shall offer twelue yong bullockes, two rammes, fourteene lambs of a yeere old without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offring, (beside the continuall burnt offring, and his meate offring) and their drinke offrings.

20 ¶ Also the † third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere olde without blemish, † The third day.

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the [g] maner,

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, beside the continuall burnt offring, and his meate offring and his drinke offring.

23 ¶ And the † fourth day ye shal offer ten bullocks, two rammes, & fourteene lambes of a yeere old without blemish, † The fourth day.

24 Their meat offrng and their drinke offrings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continual burnt offring, his meat offring and his drinke offring.

26 ¶ In the † fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemish, † The fift day.

27 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offring, and his meate offring and his drinke offring.

29 ¶ And in the † sixt day yee shall offer eight bullockes, two rammes, and fourteene lambes of a yeere olde without blemish, † The sixt day.

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offrings.

32 ¶ In the † seuenth day also ye shal offer seuen bullockes, two rammes and fourteene lambes of a yeere olde without blemish, † The seuenth day.

33 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

34 And an hee goate for a sinne offring, beside the continuall burnt offering, his meate offering, and his drinke offring.

35 ¶ In the † eight day, ye shall haue [*] a solemne assembly: yee shall doe no seruile worke therein, † The eight day. *Leuit.23.36.*

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweet sauour vnto the LORD, one bullocke, one ram, and seuen lambes of a yeere old without blemish,

37 Their meate offring and their drinke offrings for the bullock, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continual burnt offering, and his meate offring, and his drinke offring.

39 These things ye shal do vnto the Lord in your feastes, beside your [b] vowes & your free offerings, for your burnt offerings, and for your meate offrings, and for your drinke offrings, and for your peace offrings.

h Beside the sacrifices that you shal vow or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the mayde, 7 Of the wife, 10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel, according to all that the Lorde had commanded ‡ him,

‡ *Ebr. Moses.*

2 Moses also spake vnto the heads of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lorde hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an othe to binde ‡ himselfe by a bond, he shall not ‡ breake his promise, but shall doe according to al that proceedeth out of his mouth.

‡ *Ebr. violate his word.*

4 If a woman also vowe a vowe vnto the Lord, & binde herselfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father holde his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

b For in so doing, he doeth approue her.

6 But if her father [c] disallowe her the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shal not be of value, and the Lord wil forgiue her, because her father disalowed her.

c By not approuing or consenting to her vow.

7 And if she haue an husband when shee voweth or [d] pronounceth ought with her lips, wherewith she bindeth herselfe,

d Either by oth, or solemne promes.

8 If her husband heard it, and holdeth his peace concerning her, the same day hee heareth it, then her vowe shal stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallowe her the same day that hee heareth it, then shall hee make her vowe which shee hath made, and that that she hath pronounced with her lips, wherewith she bound her [e] selfe, of none effect: and the Lord wil forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith shee hath bound her self) shal stand in effect with her.

11 And if shee vowed in her husbandes [f] house, or bound her selfe straitly with an othe,

f For they are not vnder the authoritie of the man.

12 And her husband hath heard it, and held his peace concerning her, not disalowing her, then all her vowes shall stand, and euery bond, wherewith shee bound herselfe, shall stand in effect.

13 But if her husband disanulled them, the same day that hee heard them, nothing that proceeded out of her lips, concerning her vowes or concerning ‡ her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

‡ *Ebr. the bonds of her soule.*

14 So euery vow, and euery othe or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

g Her husband being aliue.

h To mortifie herselfe by abstinence or other bodily exercises.

15 But if her husband hold his peace concerning her from day to day, then hee stablisheth all her vowes & al her bonds which she hath made: he hath confirmed them, because hee held his peace concerning her the same day that he heard them.

16 But if he [k] breake them after that hee hath heard them, then shal he beare her iniquitie.

i And warne her not the same day that he heareth it, as verl. 9.

k Not the same day he heard them, but some day after, the sinne shalbe imputed to him, and not to her.

17 These are the ordinances which the Lord commaunded Moses, betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Fiue Kings of Madian and Balaam are slaine. 18 Only the maids are reserued alue. 27 The praye is equally diuided. 49 A present giuen of Israel.

AND the Lord spake vnto Moses, saying,

2 [a] Reuenge the children of Israel of the Midianites, and afterward shalt thou be [*] gathered vnto thy people.

Chap. 25. 17.

Chap. 27. 13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord [a] against Midian.

a As he had commanded, Chap. 25. 17. declaring also that the iniurie done against his people, is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel, shall yee sende to the warre.

5 So there were taken out of the thousandes of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with [b] Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

b For his great zeale that he bare to the Lord, Chap. 25. 13.

7 And they warred against Midian as the Lord had commanded Moses, and slew all the males.

8 They slewe also the Kings of Midian among them that were slaine: [*] Evi, and Rekem, and Zur, and Hur, and Reba, fiue Kings of Midian, and they slew [c] Balaam the sonne of Beor with the sworde.

Iosh. 13. 22.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled al their cattel, and all their flocks, and all their goods.

10 And they burnt al their cities, wherin they dwelt, and all their [‖] villages with fire.

‖ *Or, palaces and gorgeous buildings.*

11 And they tooke all the spoyle, and all the praye both of men and beastes,

12 And they brought the [d] captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Iordan toward Iericho.

d As the women and litle children.

13 ¶ Then Moses ‡ Eleazar the Priest, and al the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battel.

15 And Moses said vnto them, What? haue ye saued all the [e] women?

e As though he said, Ye ought to haue spared none.

16 Beholde, [f] these caused the children of Israel through the [*] counsell of Balaam to commit a trespasse against the Lorde, [g] concerning Peor, and there came a plague among

Chap. 25. 2.

2. Pet. 2. 15.

f For worshipping of Peor.

among the Congregation of the Lord.

17 Nowe therefore, * slay all the males among the e children, and kil all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shal remaine without the host seuen dayes, all that haue killed any person, *and all that haue touched any dead, & purifie both your selues and your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment, & all that is made of skinnes, and all worke of goates haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battel, This is the ordinance ‖of the law which the Lord * commanded Moses.

22 As for gold & siluer, brasse, iron, tinne, and leade:

23 Euen al that may abide the fire, ye shal make it goe through the fire, and it shall bee cleane: yet it shalbe h purified with *water of purification: and all that suffereth not the fire, ye shal cause to passe by the i water.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shal come into the hoste.

25 ¶ And the Lorde spake vnto Moses, saying,

26 Take the summe of the praie that was taken, both of persons & of cattell, thou and Eleazar the Priest, & the chiefe fathers of the Congregation.

27 And diuide the praie † betweene the souldiers that went to the warre, and al the Congregation.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, both of the persons, and of the beeues, and of the asses, and of the sheepe.

29 Ye shal take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fiftie, both of the persons, of the beeues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, to wit, the rest of ỳ praie which ỳ men of warre had spoiled, was sixe hundreth seuentie and fiue thousand sheepe,

33 And seuentie & two thousand beeues,

34 And threescore & one thousand asses,

35 And two & thirtie thousand persons in all, of women that had ‡ lien by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundreth seuen and thirtie thousand, and fiue hundreth.

37 And the m Lords tribute of the sheepe was sixe hundreth and seuentie and fiue:

38 And the beeues were sixe and thirtie thousand, whereof the Lordes tribute was seuentie and two.

39 And the asses were thirtie thousand and fiue hundreth, whereof the Lordes tribute was three score and one:

40 And n of persons sixteene thousand, wherof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the o halfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundreth thirtie and seuen thousand sheepe & fiue hundreth,

44 And sixe and thirtie thousand beeues,

45 And thirtie thousand asses, and fiue hundreth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the p children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the Captaines which were ouer thousands of the hoste, the Captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayd to Moses, Thy seruaunts haue taken the summe of the men of warre which are vnder ‡ our authoritie, and there lacketh not one man of vs.

50 q Wee haue therefore brought a present vnto the Lord, what euery man found of iewels of golde, bracelets and chaines, rings, earings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest tooke the gold of them, & all wrought iewels,

52 And all the golde of the offering that they offred vp to the Lord (of the captaines ouer thousands and hundreds) was sixteene thousand seuen hundreth and fiftie shekels,

53 (For the men of warre had spoiled, euery man for him r selfe)

54 And Moses and Eleazar the Priest tooke the golde of the Captaines ouer the thousands, & ouer the hundreds, & brought it into the Tabernacle of the Congregation, for a s memorial of the children of Israel before the Lord.

CHAP. XXXII.

2 The request of the Reubenites & Gadites, 16 And their promes vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquer & build cities on this side Iorden.

NOwe the children of a Reuben, and the children of Gad had an exceeding great multitude of cattell: and they sawe the land of Iazer, and the land of b Gilead, that it was an apt place for cattel.

2 Then the children of Gad, & the children of Reuben came, & spake vnto Moses

Iudges 21.11.
g That is, all the men children.
Chap. 19.11.
‖*Or, conteined in the lawe.*
Chap. 19.12.
h The third day, and before it be molten.
Chap. 19.9.
i It shall be washed.
† The praie is first diuided equally among all.
k Of the praie that falleth to the souldiers.
l The Israelites which had not bin at warre, of euery fiftieth paied one to the Lord: and the souldiers, one of euery fiue hundreth.
‡*Ebr. not knowen the bed of man.*
m That is, the portion that the souldiers gaue to the Lord.
n Meaning, of the maides, or virgins which had not companied with man.
o Of that part which was giuen vnto them, in diuiding the spoile.
p Which had not bin at warre.
‡*Ebr. vnder our hands.*
q The Captains by this free offering acknowledge the great benefite of God in preseruing his people.
r And gaue no portion to their captaines.
s That the Lord might remember the children of Israel.
a Reuben came of Leah, and Gad of Zilpah her handmaid.
b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gen. 31.47.

and to Eleazar the Prieſt, & vnto the princes of the Congregation, ſaying,

3 The land of Ataroth, & Dibon, & Jazer, and Nimrah, and Heſhbon, and Elealeh, and Sheban, and Nebo, and Beon,

4 Which countrey the Lorde ſmote before the Congregation of Iſrael, is a land meete for cattell, and thy ſeruants haue cattell:

5 Wherefore, ſaid they, if we haue found grace in thy ſight, let this land be giuen vnto thy ſeruants for a poſſeſſion, & bring vs not ouer Jorden.

6 And Moſes ſayd vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, & ye tarie here?

‡Ebr. breake.

7 Wherefore now I diſcourage yee the heart of the children of Iſrael, to go ouer into the land, which ỹ Lord hath giuen them?

8 Thus did your Fathers when I ſent them from Kadeſh-barnea to ſee the land.

Chap. 13.24. ‖Or, valley.

9 For * when they went vp euen vnto the ‖riuer of Eſhcol, and ſaw the land: they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lord had giuen them.

10 And the Lordes wrath was kindled the ſame day, and he did ſweare, ſaying,

‡Ebr. if any of the men. Chap. 14.28, 29.

11 ‡ None of the men that came out of Egypt * from twentie yeere old and aboue, ſhall ſee the land for the which I ſware vnto Abraham, to Iſhak, and to Iaakob, becauſe they haue not ‖ wholy followed me:

‖Or perſeuered and continued.

12 Except Caleb ỹ ſonne of Jephunneh the Kenezite, and Joſhua the ſonne of Nun: for they haue conſtantly followed the Lord.

13 And the Lorde was very angry with Iſrael, and made them wander in the wilderneſſe fortie yeeres, vntil all the generation that had done c euill in the ſight of the Lord were conſumed.

c Becauſe they murmured, neither would beleeue their report which told the trueth, as concerning the land.

14 And behold, ye are riſen vp in your fathers ſtead as an increaſe of ſinnefull men, ſtill to augment the fierce wrath of the Lord toward Iſrael.

15 For if ye turne away from following him, hee will yet againe leaue the people in the wildernes, and d ye ſhal deſtroy all this folke.

d By your occaſion.

16 And they went neere to him, & ſayd, Wee will builde sheepefoldes here for our sheepe, and for our cattell, and cities for our children.

17 But we our ſelues will be readie armed to goe before the children of Iſrael, vntill wee haue brought them vnto their e place: but our children ſhal dwel in the defenſed cities, becauſe of the inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houſes, vntill the children of Iſrael haue inherited, euery man his inheritance.

19 Neither will we inherite with them beyond Jorden & on that ſide, becauſe our inheritance is fallen to vs, on this ſide Jorden Eaſtward.

Joſh. 1.13.

20 ¶ * And Moſes ſaid vnto them, If ye will doe this thing, and goe armed f before the Lord to warre:

f Before the arke of the Lord.

21 And will goe euery one of you in harneis ouer Jorden before the Lord, vntill hee hath caſt out his g enemies from his ſight:

g That is, the inhabitants of the land.

22 And vntil the land be ſubdued before the Lord, then ye ſhall returne and be innocent toward the Lord, and toward Iſrael: and this land ſhall bee your poſſeſſion h before the Lord.

h The Lord will graunt you this land, which ye require, Ioſh. 1. 15.

23 But if ye will not doe ſo, beholde, yee haue ſinned againſt the Lorde, and bee ſure, that your ſinne i will find you out.

i Ye ſhall aſſuredly be puniſhed for your ſinne.

24 Builde you then cities for your children, and folds for your sheepe, and doe that ye haue ſpoken.

25 Then the children of Gad, & the children of Reuben ſpake vnto Moſes, ſaying, Thy ſeruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell ſhall remaine there in the cities of Gilead,

27 But * thy ſeruants will goe euery one armed to warre before the Lord for to fight, as my Lord ſaieth.

Ioſh. 4.12.

28 So concerning them, Moſes k commaunded Eleazar the Prieſt, and Joſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael:

k Moſes gaue charge that his promiſe made to the Reubenites and others ſhould be perfourmed after his death, ſo that they brake not theirs.

29 And Moſes ſayd vnto them, If the children of Gad, & the children of Reuben, will goe with you ouer Jorden, all armed to fight before the Lord, then when the land is ſubdued before you, yee ſhall giue them the land of Gilead for a poſſeſſion:

30 But if they will not goe ouer with you armed, then they ſhall haue their poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the l Lord hath ſaid vnto thy ſeruaunts, ſo will we doe.

l That is, attributed to the Lord which his meſſenger ſpeaketh.

32 Wee will goe armed before the Lord into the land of Canaan: that the poſſeſſion of our inheritance may bee to vs on this ſide Jorden.

33 * So Moſes gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manaſſeh the ſonne of Joſeph, the kingdom of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coaſts, euen the cities of the countrey round about.

Deut. 3.12. ioſh. 13.8, and 22.4.

m The Amorites dwelled on both ſides of Iorden: but here he maketh mention of them that dwelt on this ſide: and Ioſh. 10.12. he ſpeaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenſed cities: alſo sheepfolds.

37 And ỹ children of Reuben built Heſhbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the ſonne of Manaſſeh went to Gilead, & tooke it, and put out the Amorites that dwelt therein.

Gen. 50.23.

40 Then Moſes gaue Gilead vnto Machir the ſonne of Manaſſeh, and hee dwelt therein.

41 * And Iair the ſonne of Manaſſeh went & tooke the ſmall townes thereof, and called

Deut. 3.14.

called them n Hauoth Iair.

n That is, the villages of Iair.

40 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fourtie iourneys of Israel are numbred. 52 They are commaunded to kill the Canaanites.

a From whence they departed, and whither they came.

THese are the a iourneis of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneis according to the commandement of the Lord: so these are the iourneis of their going out.

Exod.12.37. 3 Nowe they * departed from Rameses the first moneth, euen the fifteenth day of the first moneth, on the morow after the Passeouer: and the children of Israel went out with an hie hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their b gods also the Lord did execution.)

b Either meaning their idoles, or their men of authoritie. *Exod.13.20.*

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is the edge of the wildernesse.

7 And they remoued from Etham, and turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod. 14.2.

8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernes of Etham, and pitched in Marah.

Exod.15.22.

9 And they remoued from Marah, and came vnto * Elim, & in Elim were twelue fountaines of water, and seuentie Palme trees, and they pitched there.

Exod.15.27.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red sea, and lay in the * wildernes of Sin.

Exod.16.1.

12 And they tooke their iourny out of the wildernes of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

Exod.17.1.

15 And they departed from Rephidim, and pitched in the * wildernes of Sinai.

Exod.19.1.

16 And they remooued from the desert of Sinai, & pitched in Kibroth Hattaauah.

Chap.11.34.

17 And they departed frō Kibroth Hattaauah, and lay at * Hazeroth.

Chap.11.35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

Chap.13.1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneied from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wildernesse of Zin, which is Kadesh. *Chap.20.12.*

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron the Priest went vp into mount Hor at the commandement of the Lorde, and died there in the fourtieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the d fifth moneth. *Chap.20.25. deut.32.50.*

d Which the Ebrewes call Ab, and answereth to part of July and part of August.

39 And Aaron was an hundreth & three and twentie yere old, whe he died in mount Hor.

40 And * king Arad ỹ Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel) *Chap.21.1.*

41 And they departed frō mount * Hor, and pitched in Zalmonah. *Chap.21.4,10.*

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab. *Chap.21.11.*

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plain of Moab, by Iordan toward Iericho. ‖ Or, field.

49 And they pitched by Iordan, from Beth-iesimoth vnto * Abel-shittim, in the plaine of Moab. *Chap.25.1.*

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

51 Speake

51 Speake vnto the children of Israel, and say vnto them, * When yee are come ouer Iordan to enter into the land of Canaan,

Deut.7.2. iosh.11,11,12,

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their e pictures, and breake a-under all their images of mettall, & plucke downe all their hie places.

e Which were set vp in their high places to worship.

53 And ye shal possesse the land and dwel therein: for I haue giuen you the land to possesse it.

54 And ye shall inherite the land by lot according to your families: *to the more ye shal giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall bee his: according to the tribes of your fathers shall ye inherite.

Chap.26,53,54.

55 But if ye will not driue out the inhabitants of the land before you, then those which yee let remaine of them, shall bee * ‖ pricks in your eies, and thornes in your sides, and shall vexe you in the land wherein ye dwel.

Iosh.23.13. iudges 2.3.
‖ Or, *snares.*

56 Moreouer, it shall come to passe, that I shal do vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coasts and borders of the land of Canaan. 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the f land that shall fall vnto your inheritance: that is, the land of Canaan with the coasts thereof.

f Meaning, the description of the land. *Iosh.15.1.*

3 *And your Southquarter shal be from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall bee from the salt Sea coast Eastward:

4 And the border shal compasse you from the South to ‖ Maaleh-akrabbim, & reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

‖ Or, *ascending vp of scorpions.*

5 And the border shal compasse from Azmon vnto the b riuer of Egypt, and shall go out to the Sea.

b Which was Nilus, or as some thinke, Rhinocorura.

6 And your West quarter shall bee the great c Sea: euen that border shall be your West coast.

c Which is called, Mediterraneum.

7 And this shalbe your Northquarter: yee shall marke out your border from the great Sea vnto mount d Hor.

d Which is a mountaine neere Tyre and Sidon, & not that Hor in the wildernes, where Aaron died.

8 From mount Hor, yee shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shal reach out to Ziphron, and go out at Hazar-enan: this shalbe your Northquarter.

10 And yee shall marke out your Eastquarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the Eastside of Ain: and the same border shall descend and goe out at the side of the Sea of e Chinnereth Eastward.

e Which in the Gospel is called the lake of Genezareth.

12 Also that border shall goe downe to Iordan, and leane at the salt Sea. this shall be your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the lande which ye shal inherit by lot, which the Lord commanded to giue vnto nine tribes & halfe the tribe.

14 *For the tribe of the children of Reuben, according to the houseboldes of their fathers, and the tribe of the children of Gad, according to their fathers houseboldes, and halfe the tribe of Manasseh, haue receiued their inheritance.

Chap.32.33. iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordan toward Jericho full East.

16 ¶ Againe the Lorde spake to Moses, saying,

17 These are the names of the men which shal diuide the land vnto you: *Eleazar the Priest, and Iohua the sonne of Nun.

Iosh.19.51.

18 And ye shal take also a f prince of euery tribe to deuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the Prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the Prince Ahihud, the sonne of Shelomi,

28 And of the tribe of the sonnes of Naphtali, the Prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to g diuide the inheritance vnto the children of Israel, in the land of Canaan.

g And he iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities & suburbes. 11 The cities of refuge. 16 The law of murther. 30 For one mans witnesse shall no man bee condemned.

AND the Lorde spake vnto Moses in the plaine of Moab by Iordan, toward Jericho, saying,

2 *Command the children of Israel that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: yee shall giue also vnto the Leuites the suburbes of the cities round about them.

Iosh.21.2.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattred through all the land, because the people might be preserued by them in the obedience of God and his lawe,

3 So they shall haue the cities to dwell in, and their suburbes, shall be for their cattell, and for their substance, and for all their beasts.

4 And the suburbes of the cities, which ye

ye shal giue vnto the Leuites, from the wall of the citie outward, shall be a thousand cubites round about.

5 And ye shall measure without the citie of the Eastside, c two thousand cubites: and of the Southside, two thousand cubits: and of the Weest side, two thousand cubites: and of the Northside, two thousand cubits: and the citie shall be in the midst, this shall be the measure of the suburbes of their cities.

6 And of the cities which yee shall giue vnto the Leuites, * there shalbe sixe cities for refuge, which ye shal appoint, that he which killeth, may flee thither: and to them ye shal adde two and fortie cities moe.

7 All the cities which ye shall giue to the Leuites, shall be eight and fortie cities: them shall ye giue with their suburbes.

8 And concerning the cities which ye shal giue, of the possession of the children of Israel: of many ye shall take moe, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan.

11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the d auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 Yee shall appoint three * on this side Iorden, and yee shall appoint three cities in the land of * Canaan which shalbe cities of refuge.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth tamong you, that euery one which killeth any person vnwares may flee thither.

16 * And if one f smite another with an instrument of yron that he die, hee is a murtherer, and the murtherer shal die the death.

17 Also if hee smite him by casting a g stone, where with he may be slaine, and hee die, he is a murtherer, & the murtherer shal die the death.

18 Or if he smite him with an hand weapon of wood, where with hee may be slaine, if he die, hee is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer: when hee meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him shal die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if hee pushed him ‖ vnadui sedly, and * not of hatred, or cast vpon him any ‡ thing, without laying of waite,

23 Or any stone (whereby hee might bee slaine) and sawe him not, or cauled it to fall vpon him, and he die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the h auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, & the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the i hie Priest, which is anoynted with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled.

27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuenger of blood slay the k murtherer, he shalbe guiltlesse,

28 Because hee should haue remained in the citie of his refuge, vntil the death of the hie Priest: & after the death of the hie priest, the slayer shall returne to the lande of his possession.

29 So these things shall bee a l lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth any person, the Iudge shall slay the murtherer, through witnesses: but * one witnesse shall not testifie against a person to cause him to die.

31 Moreouer ye shall take no recompense for the life of the murtherer, which is m worthy to die: but he shalbe put to death.

32 Also yee shall take no recompense for him that is fledde to the citie of his refuge, that he should come againe, and dwel in the land, before the death of the hie Priest.

33 So ye shal not pollute the land wherein ye shal dwel: for ‖ blood defileth the land: and the lande cannot bee n cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the lande which yee shall inhabite, for I dwell in the middes thereof, for I the Lorde dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen a the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph came, and spake before Moses, & before the princes, the chiefe fathers of the children of Israel,

2 And said, * The Lord commanded b my lord to giue the land to inherite by lot to the children of Israel: and my lorde was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be maried to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall bee put vnto the inheritance of the tribe whereof they shall be: so shall it be ta-

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sow. *Deut.4.41. iosh.20. & 21.3.*

Exod.21.13. deut.19.2. iosh.20.2.

d Meaning, from the next of the kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut.4.41. *Iosh.20.7.*

‡ *Among them. Exod.21.14.*

f Wittingly, and willingly.

g That is, with a bigge and dangerous stone: in Ebr. with a stone of his hand.

Deut.19.11.

‖ Or, *suddenly. Exod.21.13.*

‡ *Ebr. instrument.*

h That is, his next kinsman.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.

k By the sentence of the Iudge.

l A law to iudge murthers done, either of purpose or vnadui sedly. *Deut.17.6. and 19.15. Matth.18.16. 2.cor.13.1.*

m Which purposely hath committed murther.

‖ Or, *murther.*

n So God is mindefull of the blood wrongfully shedde, that he maketh his dum creatures to demand vengeance thereof.

a It seemeth that the tribes contended who might marry these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses. *Chap.27.1. iosh.17.3.*

b Meaning, Moses.

ken away from the lot of our inheritance.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

4 Also when the c Iubile of the children of Israel commeth, then shall their inheritance bee put vnto the inheritance of the tribe whereof they shalbe: so shall their inheritance bee taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue sayd well.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof should haue bene abalienated to others.

6 This is the thing that the Lorde hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whome they thinke best, onely to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remoove from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

e When there is no male to inherite.

8 And euery daughter that possesseth any e inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shal sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes, *Chap.27.1.*

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the f commandements and lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden towarde Iericho.

f Touching the ceremonial and iudiciall lawes.

¶ The fift booke of Moses, called * Deuteronomie.

*That is, a second law: so called, because the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THe wonderful loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fourtie yeres, Deut. 9.7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy Word, and Sacraments: yet hee did euer preserue his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their Countrey, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace & keepe his Law without adding thereunto, or diminishing therefrom. For by his word he would be knowen to be their God, and they his people: by his Word hee would gouerne his Church, and by the same they should learne to obey him: by his Word he would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse & detest, destroy and abolish whatsoeuer is not agreeable to his Holy wil, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of his Word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the cõtinual study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, & whatsoeuer offendeth the Maiestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spiritual seruice, and also for the maintenance of that societie which is betwene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessary for a common weale: appointing vnto euery estate and degree, their charge & duetie: as wel how to rule & liue in the feare of God, as to nourish friendship towarde their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commaundements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

2 A briefe rehearsal of things done before from Horeb, vnto Kadesh-barnea. 32 Moses reproueth the people of their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese bee the wordes which Moses spake vnto al Israel, on a this side Iorden in the wildernes, in the plaine, b ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazaroth, and Di-zahab.

a In the countrey of Moab.
b So that the wildernesse was betweene the Sea, and this plaine of Moab.

2 There are eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

c In Horeb, or Sinai, fourtie yeeres before this the lawe was giuen: but because all that were then of age and iudgement were now dead, Moses reciteth the same to the youth, which either then were not borne, or had not iudgement. b By these examples of Gods fauour, their mindes are prepared to receiue the Lawe. *Numb.21,24.*

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lorde had giuen him in commandement vnto them,

4 After that he had slaine d *Sihon the

king of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iordan in the land of Moab [e] began Moses to declare this law, saying,

6 The Lorde our God spake vnto vs in [f] Horeb, saying, Ye haue dwelt long enough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the lande of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

8 Beholde, I haue set the land before you: go in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seed after them.

9 ¶ And I spake [g] vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lorde your God hath [h] multiplied you: and beholde, ye are this day as the starres of heauen in number:

11 (The Lorde God of our fathers make you a thousand times so many moe as ye are, & blesse you, as hee hath promised you)

12 Howe can I alone [i] beare your cumbrance, and your charge, and your strife?

13 Bring you men of wisedome and of vnderstanding, and [k] knowen among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and saide, The thing is good that thou hast commaunded vs to doe.

15 So I tooke the chiefe of your tribes [l] wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, & captaines ouer fifties, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the cõtrouersies betweene your brethren, and * iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement * but shal heare the small aswell as the great: ye shall not feare the face of man: for the iudgement is [m] Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you [n] same time all the thinge which ye should doe.

19 ¶ Then we departed from Horeb, and went thorowe all that great & terrible wilderne (as ye haue seene) by the way of the mountaine of the Amorites, as the Lorde our God commaunded vs: and we came to Kadesh-barnea.

20 And [o] I saide vnto you, Ye are come vnto the mountains of the Amorites, which the Lord our God doth giue vnto vs.

21 Beholde, the Lorde thy God hath laid the land before thee: goe vp & possesse it, as the Lord the God of thy fathers hath saide vnto thee: feare not, neither be discouraged,

22 ¶ [o] Then ye came vnto me euery one, & said, We will send men before vs, to search vs out the lande, and to bring vs worde againe, what way we must go vp by, and vnto what cities we shall come.

23 So the saying pleased mee well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the land.

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs word againe, and [p] saide, It is a good land, which the Lord our God doth giue vs.

26 Notwithstanding, ye would not go vp, but were disobedient vnto the commandement of the Lord your God.

27 And murmured in your tents, & said, [q] Because the Lord hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hande of the Amorites, and to destroy vs.

28 Whither shall we goe vp? our [r] brethren haue discouraged our hearts, saying, The people is greater, and taller then wee, the cities are great & walled vp to heauen: and moreouer wee haue seene the sonnes of the * Anakims there.

29 But I saide vnto you, Dread not, nor be afraid of them.

30 The Lord your God, [s] who goeth before you, he shall fight for you, according to all that hee did vnto you in Egypt before your eyes,

31 And in the wildernesse, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloud by day.

34 Then the Lorde hearde the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this frowarde generation see that good land, which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the lande that hee hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lorde was angry with mee for your sakes, saying, * Thou also shalt not go in thither,

38 But Iosh̃a the sonne of Nun which standeth [t] before thee, he shall goe in thither: incourage him: for he shall cause Israel to inherite it.

39 Moreouer, your [u] children, which yee saide should bee a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and

[e] The second time.

[f] In the second yere, and second moneth, Num. 10.11.

‖ Or, Euphrates.

Gen. 15.18, and 17.7,8.

[g] By the counsel of Iethro my father in lawe, Exo. 18.19.

[h] Not so much by the course of nature, as miraculously.

[i] Signifying how great a burden it is, to gouerne the people.

[k] Whose godlinesse & vprightnesse is kapwen.

[l] Declaring what sort of mẽ ought to haue a publike charge, reade Exod. 18.21.

John 7.24.

Leuit. 19.5. *chap.* 16.19. 1. *sam.* 16.7. *prou.* 24.23. *eccl.* 42.1. *iames* 2.2.

[m] And you are his Lieutenants.

[n] So that the fault was in them selues that they did not sooner possesse the inheritance promised.

[o] Reade Num. 13.1,3.

Numb. 13.24. ‖ Or, *valley of the cluster of grapes.*

[p] To wit, Caleb and Iosh̃ua: Moses preferreth the better part to the greater, that is, two to ten.

[q] Such was the lewes vnthankefulnes, that they counted Gods especiall loue, hatred.

[r] The other ten, not Caleb and Iosh̃ua.

Num. 13.29.

[s] Declaring that to renounce our owne force, and constantly to followe our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

Exod. 13.21.

Numb. 14.23.

Iosh. 14.6.

Num. 20.12. *and* 27.14. *Deut.* 3.26. *and* 4.21. *and* 34.4.

[t] Which minister vnto thee.

[u] Which were vnder twentie yeere olde, as Num. 14.31.

and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wildernesse by the way of the red Sea.

41 Then ye answered and saide vnto me, We haue sinned against the Lord, x we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) lest ye fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, ye wept before the Lorde, but the Lorde would not z heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remayned before.

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites, 33 Sihon king of Hesbon is discomfited.

THen a we turned, and tooke our iourney into the wildernesse, by the way of the red Sea, as the Lorde spake vnto mee: and we compassed mount Seir, b long time.

2 And the Lord spake vnto me, saying,

3 Ye haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe through the c coast of your brethren the children of Esau, which dwell in Seir, and they shal be afraid of you: take ye good heede therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foot breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall buy meate of them for money to eate, and ye shall also procure water of them for money to drinke.

7 For the Lorde thy God hath d blessed thee in all the workes of thine hande, hee knoweth thy walking through this great wildernes, and the Lord thy God hath bene with thee this fourtie yeere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ‖plain, from Elath, and from Ezion-gaber, we turned, and went by the way of the wildernesse of Moab.

9 Then the Lorde saide vnto mee, Thou shalt not ‖vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The e Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims: whome the Moabites call Emims.

12 The * Horims also dwelt in Seir beforetime, whome the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuer * Zered: and wee went ouer the riuer Zered.

14 The g space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were walled out from among the hoste, as the Lord sware vnto them.

15 For indeede the h hande of the Lorde was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a lande of i Giants: for Giants dwelt therein afore time, whome the Ammonites called Zamzummims:

21 A people that was great, and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As hee did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim euen vnto ‖Azzah, the Caphtorims which came out of Caphtor, destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, saide the Lord: take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thy hande Sihon the * Amorite, king of Hesbon, and his lande: begin to possesse it, and prouoke him to battell.

25 This day will I k beginne to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon king of Hesbon, with words of peace, saying,

a They obeyed, after that God had chastised them.

b Eight and thirtie yeere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Numb. 20.21. *Gen.* 36.8.

d And giuen thee meanes wherewith thou maiest make recompence: also God will direct thee by his prouidence, as he hath done.

‖ *Or*, wildernesse.

‖ *Or*, besiege.

e Which were the Moabites, & Ammonites.

f Signifying, that as these Giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoide Gods plagues. *Gen.* 36, 20.

Numb. 21, 23.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twentie yeere old, and aboue.

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were indeede Zanzummims, that is, wicked and abominable.

‖ *Or*, Gaza.

k According to his promise made to Abraham, Gen. 15.21.

l This declareth that the hearts of men are in Gods hands, either to be made faint, or bolde.

Num. 21. 22.

27 ¶ * Let me passe thorowe thy land: I will goe vp the hie waye: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meate for money for to eate, and shalt giue me water for money for to drinke: onely I will goe thorowe on my feete,

m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

29 (As the m children of Esau which dwell in Seir, & the Moabites which dwell in Ar, did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

n God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

30 But Sihon the King of Heshbon would not let vs passe vp him: for the Lord thy God had n hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto me, Beholde, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

Num. 21. 23.

32 * Then came out Sihon to meete vs, him selfe with all his people to fight at Iahaz.

‡ Ebr. before vs.

33 But the Lord our God deliuered him ‡ into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and o women, and children: we let nothing remaine.

o God had cursed Canaan, and therefore he would not that any of that wicked race should be preserued.

35 Onely þ cattell we tooke to our selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lorde our God deliuered vp all ‖ before vs.

‖ Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the ‖ riuer Jabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

‖ Or, sword,

CHAP. III.

3 Og king of Bashan is slaine. 11 The bigenesse of his bed. 18 The Reubenites & Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iosh. is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

Num. 21. 33. chap. 29. 7.

THen we turned & went vp by the way of Bashan: * and Og King of Bashan a came out against vs, he, and all his people to fight at Edrei.

a Therefore beside ỹ commandement of the Lord, they had iust occasion of his part to fight against him.

2 And the Lorde saide vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto * Sihon King of the Amorites, which dwelt at Heshbon.

Num. 21, 24.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bashan, and all his people: and we smote him, vntill none was left him aliue,

Num, 21, 33.

4 And we tooke all his cities the same time, neither was there a citie which we tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie walles, gates and barres, beside b vnwalled townes a great many.

b As villages and small townes.

6 And we ouerthrewe them, as we did vnto Sihon King of Heshbon, destroying euery citie, with men, c women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruell.

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Jorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All þ cities of the plaine, & all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For only Og King of Bashan remained of the remnant of the giants, d whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

12 And this land, which we possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gadites.

Num. 32. 33.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, & of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto e this day.

Num. 32. 41.

e Meaning, when he wrote this historie.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer f Jabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Jorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea ‖ vnder the springes of Pisgah Eastward.

‖ Or, at Ashdothpisgah.

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall goe ouer armed before your brethren the children of Israel, all men of warre.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Numb. 32. 21.

19 Your wiues only and your children, and your cattell, (for I knowe that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Jorden: then shall ye * returne euery man vnto his possession, which I haue giuen you.

Iosh. 22. 4. Num. 27. 18, 19, 23.

21 ¶ * And I charged Joshua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

h So that the victories came not by your owne wisedome, strength, or multitude. Iosh. 1. 5. and 10. 8, 25.

22 Ye shall not feare them: for the Lord your

i He speaketh according to the common & corrupt speeche of them which attribute y power vnto idoles that onely appertaineth vnto God.
‖Or, wonders.
k He meaneth Zion, where the temple should be built, and God honoured.
l As before he sawe by the spirit of prophecie the good mountaine which was Zion: so here is eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

pour God, he shall fight for pou.
23 And I besought the Lord the same time, saying,
24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can i doe like thy workes, and like thy ‖ power?
25 I pray thee let me goe ouer, and see the good land that is beyond Iorden, that goodly k mountaine, and Lebanon.
26 But the Lorde was angrie with me for pour sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.
27 Get thee vp into the top of Pisgah, and l lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden:
28 But charge Iohua, and incourage him, & bolden him: for he shal go before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.
29 So wee abode in the valley ouer against Beth-peor.

CHAP. IIII.

1 An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 We must teach it to our children. 15 No image ought to bee made to worship. 26 Threatnings against them that forsake the lawe of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOwe therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach pou to a doe, that pe map liue and goe in, and possesse the land, which the Lord God of pour fathers giueth pou.
2 *Pe shall b put nothing vnto the word which I commaund pou, neither shall pe c take ought therefrom, that pe map keepe the commaundements of the Lorde pour God which I command pou.
3 Pour d eyes haue seene what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lorde thy God hath destroyed euery one from among pou.
4 But pe that did e cleaue vnto the Lord pour God, are aliue euery one of pou this day.
5 Beholde, I haue taught pou ordinances, and lawes, as the Lord my God commanded me, that pe should do euen so within the land whither pe goe to possesse it.
6 Keepe them therefore, and doe them: for that is pour f wisedome, and pour vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ‖ Onely this people is wise, and of vnderstanding, and a great nation.
7 For what nation is so great, vnto whō the gods come so neere vnto them, as the Lord our God is g neere vnto vs, in all that we call vnto him for?
8 And what nation is so great, that hath ordinances and lawes so righteous, as all this law, which I set before pou this day?
9 But take heede to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teache them thy sonnes, and thy sonnes sonnes:
10 Forget not the day that thou stoodest before the Lorde thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:
11 Then came pou neere & * stood vnder the mountaine, and the mountaine i burnt with fire vnto the middes of heauen, and there was darkenesse, cloudes and mist.
12 And the Lorde spake vnto pou out of the middes of the fire, & pe heard the voyce of the wordes, but sawe no similitude, saue a voyce.
13 Then he declared vnto pou his couenant which he commaunded pou to k doe, euen the ten ‖ commandements, and wrote them vpon two tables of stone.
14 ¶ And the Lord commaunded me that same time, that I should teach pou ordinances and lawes, which pe should obserue in the land whither pe goe, to possesse it.
15 Take therefore good heede vnto pour ‡ selues: for pe sawe no l image in the day that the Lord spake vnto pou in Horeb out of the middes of the fire:
16 That pe corrupt not pour selues, and make pou a grauen image or representation of any figure: whether it be the likenesse of male or female,
17 The likenesse of any beast that is on earth, or the likenesse of any feathered foule that flieth in the aire:
18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,
19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone & the starres with all the hoste of heauen, shouldest be driuē to worship them and serue them, which the Lorde thy God hath m distributed to all people vnder the whole heauen.
20 But the Lorde hath taken pou and brought pou out of the n yron fornace: out of Egypt to be vnto him a people and inheritance, as appeareth this day.
21 And the Lorde was angrie with me for pour wordes, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.
22 For I must die in this land, and shall not goe ouer Iorden: but o pe shal goe ouer, and possesse that good land.
23 Take heede vnto pour selues, lest pe forget the couenant of the Lord pour God which he made with pou, and lest pe make pou any grauen image, or likenesse of any thing, as the Lorde thy God hath charged thee.
24 For the Lorde thy God is a p consuming fire, and a ielous God.
25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long

a For this doctrine standeth not in bare knowledge, but in practise of life. *Chap. 12. 32.*
b Thinke not to be more wise then I am.
c God will not be serued by halues, but will haue full obedience.
d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Num. 25. 3, 4.
e And were not idolaters.
f Because all men naturally desire wisedome, he sheweth how to attaine vnto it.
Or, surely.
g Helping vs, & deliuering vs out of all dangers, as 2. Sam. 7. 23.
h He addeth all these words to shew that we can neuer be carefull ynough to keepe the lawe of God, and to teach it to our posterite.

Exod. 19. 18.
i The lawe was giuen with fearefull miracles, to declare both that God was the authour therof, and also that no flesh was able to abide the rigour of the same.
k God ioyneth this condition to his couenant.
Or, wordes.

‡ *Ebr. soules.*
l Signifying that destruction is prepared for all them that make any image to represent God,

m He hath appointed them for to serue man.
n He hath deliuered you out of most miserable slauerie, and freely chosen you for his children.
o Moses good affection appeareth in that, that he, being depriued of such an excellent treasure, doeth not enuie them that must enioy it.
p To those that come not vnto him with loue & reuerence, but rebell against him, Heb. 12. 29.

q Meaning hereby, all superstition and corruption of the true seruice of God.
r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience.
f So that his curse shall make his former blessings of none effect.

long in the land, if ye q corrupt your selues, and make any grauen image or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I r call heauen and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shal scatter you among the people, and ye shall be left few in number among the nations, whither the Lorde shall bring you:

28 And there ye shal serue gods, euen the worke of mans hand, wood, & stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine t heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, ‡ at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he u sware vnto them.

32 For inquire nowe of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and x aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the midst of a fire, as thou hast heard, and liued?

34 Or hath God assayed to goe and take him a nation frō among nations, by y tentations, by signes, and by wonders, and by warre, & by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest x knowe, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because a he loued thy fathers, therefore he chose their seed after them, and hath brought thee out of Egypt in his sight, by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandements which I command thee this day, that it may b goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

y By so manifest proofes that none could doubt thereof.
x He sheweth the cause why God wrought these miracles.
a Freely, and not of their desarts,
b God promiseth reward not for our merites, but to incourage vs, and to assure vs that our labour shall not be lost.

41 ¶ Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, & hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, * Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Bashan among them of Manasseh. *Iosh.20.8.*

44 ¶ So this is the lawe which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt, c The Articles and points of the couenant.

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come out of Egypt: *Num.21.24. chap.1.4.*

47 And they possessed his land, and the land of * Og King of Bashan, two kings of the Amorites, which were on this side Iorden toward the sunne rising: *Num.21.33. chap.3.3.*

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto d the Sea of the plaine, vnder the * springs of Pisgah. d That is, the salt sea. *Chap.3.17.*

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

‡ *Ebr. I speake in your eares.*

THen Moses called all Israel, and saide vnto them, Heare, O Israel, the ordinances and the lawes which ‡ I propose to you this day, that ye may learne them, and take heede to obserue them.

2 * The Lord our God made a couenant with vs in Horeb. *Exod.19.5,6.*

3 The Lord a made not this couenant with our fathers onely, but with vs, euen with vs all here alme this day.

a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.

4 The Lord talked with you b face to face in the mount, out of the midst of the fire.

b So plainely that you needed not to doubt thereof. *Exod.20.2. Iuit.26.1. psal 97 7,9.*

5 (At that time I stoode betweene the Lord and you, to declare vnto you the word of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he sayd,

6 ¶ * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of || bondage. *For. seruants.*

c God bindeth vs to serue him onely without superstition and idolatrie.

7 Thou shalt haue none c other gods before my face.

8 Thou shalt make thee no grauen image, or any likenes of that that is in heauē aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for * I the Lorde thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me: *Exod.34.7. Ierem.32.18.*

d That is, of his honour, not permitting it to be giuen to other.

10 And shewing mercie vnto thousands of them that c loue me, and keepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lorde will not hold him giltles that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes f thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine ore, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commaunded thee to obserue the Sabbath day.

16 ¶ g Honour thy father and thy mother, as the Lord thy God hath commaunded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnes against thy neighbour.

21 * Neither shalt thou h couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his maid, his ore, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the mids of the fire, the cloude and the darkenesse, with a great voyce, and i added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the mids of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lorde our God hath shewed vs his glorie and his greatnesse, and * we haue heard his voyce out of the mids of the fire: we haue seene this day that God doeth talke with man, and he liueth.

25 Now therefore, why should we die? for this great fire will consume vs: if wee heare the voyce of the Lord our God any more, we shall die.

26 For what ‖ flesh was there euer, that heard the voyce of the liuing God, speaking out of the mids of the fire as we haue, and liued?

27 Goe thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lorde our God saith vnto thee. * and we will heare it, and doe it.

28 Then the Lorde heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto mee, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Oh k that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.

32 Take heede therefore, that ye doe as the Lord your God hath commanded you: l turne not aside to the right hand nor to the left,

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may m liue, and that it may go well with you: and that ye may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is conteined in the lawe.

THese now are the commandements, ordinances, and ‖ lawes, which the Lorde your God commaunded me to teach you: that ye might doe them in the land whither ye goe to possesse it:

2 That thou mightest a feare the Lorde thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that yee may encrease mightily b in the land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord onely.

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these words which I command thee this day, shalbe in thine heart.

7 And thou shalt c rehearse them continually vnto thy children, and shalt talke of them when thou sittest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shall bee ‖ as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the d postes of thine house, and vpon thy gates.

10 And when the Lorde thy God hath brought thee into the land, which he sware vnto thy fathers, Abraham, Izhak, and Iaakob to giue thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods, which thou filledst not, and welles digged, which

---

e The first degree to keepe the commandements is to loue God.

f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

g Not for a shew, but with a true obedience, and due reuerence.

Matth.5.21.
Luke 18.20.
Rom.13.9.

h He speaketh not onely of that resolute will, but that there be no motion or affection.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

Exod. 19.19.

Chap.4.33.

‖ *Or, man.*

Exod.20 19.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

l Ye shall neither adde nor diminish, Chap.4.2.

m As by obedience, God giueth vs all felicitie: so of disobeying God, proceede all our miseries.

‖ *Or, iudgements.*

a A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

b Which hath abundance of all things appertaining to mans life.

Matth.22.37.
marke 12. 29,30.
luke 10.27.
Chap.11.18.

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

‖ *Or, signes of remembrance.*

d That when thou entrest in, thou mayest remember them.

which thou diggedst not, vineyardes and olive trees which thou plantedst not, and when thou hast eaten and art full,

e Let not wealth & ease cause thee forget Gods mercies, whereby thou wast deliuered out of miserie.

12 *Beware lest thou forget the Lorde, which brought thee out of the lande of Egypt, from the house of bondage.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

13 Thou shalt feare the Lord thy God, & serue him, and shalt fsweare by his Name.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God be kindled against thee, & destroy thee from the face of the earth.

16 ¶ Ye shall not stempt the Lorde your God, as ye did tempt him in Massah:

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

17 But yee shall keepe diligently the commandements of the Lorde your God, and his testimonies, and his ordinances which he hath commanded thee,

h Here he condemneth al mans good intentions.

18 And thou shalt do that which is right and good in the hsight of the Lorde: that thou mayest prosper, and that thou mayest goe in, & possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

i God requireth not onely that we serue him all our life, but also that wee take paine that our posteritie may set foorth his glory.

20 When ithy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand,

22 And the Lord shewed signes & woonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his houshold, before our eyes,

k Nothing ought to moue vs more to true obedience then the great benefits which we haue receiued of God.

23 And kbrought vs out from thence, to bring vs in, and to giue vs the lande which he sware vnto our fathers.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may go euer well with vs, and that he may preserue vs alive as at this present.

25 ¶ Moreouer, this shall be our lrighteousnes before the Lord our God, if we take heed to keepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoid all occasion of idolatrie.

WHen the Lorde thy God shall bring thee into the land whither thou goest to possesse it, * and shall root out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

Chap. 31.8.

2 And the Lord thy God shall giue them abefore thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue

a Into thy power. *Exod. 23.32. and 34.12.*

compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For they will cause thy sonne to turne lOr, any of them. away from mee, and to serue other gods: then will the wrath of the Lorde ware hote against you and destroy thee suddenly.

5 But thus ye shall deale with them, bye shall ouerthrowe their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire.

b God would haue his seruice pure without all idolatrous ceremonies, & superstitions, Chap. 12.3. *Chap. 14.2. and 26.18, 19. Exod. 19.5. 1. pet. 2.9.*

6 *For thou art an holy people vnto the Lorde thy God, *the Lorde thy God hath chosen thee, to bee a peculiar people vnto himselfe, aboue all people that are vpon the earth.

7 The Lorde did not set his loue vpon you, nor chuse you, because ye were more in number then any people: for yee were the fewest of all people:

c Freely finding no cause in you more then in others so to do.

8 But because the Lorde cloued you, and because he would keepe the othe which he had sworne vnto your fathers, the Lorde hath brought you out by a mightie hande, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That thou mayest knowe, dthat the Lord thy God, he is God, the faithfull God which keepeth couenant and mercie vnto them that loue him & keepe his commaundements, euen to a thousand generations,

d And so put difference betweene him and idoles.

10 And rewardeth them eto their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

e Meaning, manifestly, or in this life.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I commande thee this day to do them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lorde thy God shal keepe with thee the couenant, and the fmercy which hee sware vnto thy fathers.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercy & not to their merits.

13 And he will loue thee, and blesse thee, & multiply thee: he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oile, and the encrease of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: *there shalbe in thee male nor female barren among you, nor among your cattell.

Exod. 23.26.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

Exod. 9.14. and 15.26.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: gthine eye shal not spare them, neither shalt thou serue their gods, for that shall bee thy *destruction.

g We ought not to bee mercifull where God commandeth seueritie. *Exod. 23.33.*

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but rea-

remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes saw, & the signes & wonders, and the mightie hand & stretched out arme, wherewith the Lorde thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou feareſt.

20 * Moreouer, the Lorde thy God will send [b] hornets among them vntill they that are left, and hide themselues from thee, bee destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the [i] beasts of the field increase vpon thee.

23 But the Lorde thy God shall giue them before thee, & shall destroy them with a mighty destruction, vntill they be brought to nought.

24 And hee shall deliuer their kings into thine hande, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, and * couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou [k] be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is * accursed.

‖ *Or, plagues, or, triais, as chap. 29. 3. exod. 15. 25. and 16. 4.*

Exod. 23. 28. Ioſh. 24. 12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is your commoditie that God accomplish not his promise so soone as you would wish.

Chap. 12. 3. exod. 23. 24. Ioſh. 7. 1, 21. 2. mac. 12. 40.

k And be entised to idolatrie.

Chap. 13. 17.

CHAP. VIII.

1 God humbleth the Israelites, to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

YE shall keepe all the commandements which I command thee this day, for a to do them: that ye may liue, and be multiplied, and go in, & possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fortie yeere in the wilderneſſe, for to humble thee, and to [b] prooue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungrie, & fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by [c] bread onely, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy rayment waxed not olde vpon thee, neither did thy foot [d] swell these fortie yeeres.

5 Know therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God nourtereth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that spring out of valleyes and mountaines:

8 A land of wheat & barley, and of vineyards, and figtrees, and pomegranates: a land of oyle olive and honye:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones are yron, and out of whose mountaines thou shalt dig braſſe.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lorde thy God for the good land, which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes, and his ordinances which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and golde is multiplied, and all that thou hast is increased,

14 Then thine heart [h] be lifted vp, and thou forget the Lorde thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderneſſe (wherein were fierie serpents, and scorpions, and drought, where was no water, * who brought foorth water for thee out of the rocke of flint:

16 Who fed thee in the wilderneſſe with * MAN, which thy fathers knew not) to humble thee, & to proue thee, that he might do thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, & the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which [i] giueth thee power to get substance to establish his couenant which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them and worship them, I [k] testifie vnto you this day, that ye shall surely perish.

20 As the nations which the Lorde destroyeth before you, so yee shall perish, because yee would not be obedient vnto the voice of the Lord your God.

‖ *Or, mines.*

f Where there are mines of metall.

g For to receiue Gods benefites, and not to bee thankfull, is to contemne God in them.

h By attributing Gods benefits to thine owne wisedome and labor, or to good fortune.

Numb. 20. 11.

Exod. 16. 15.

i If things concerning this life proceed onely of Gods mercie: much more spirituall gifts and life euerlasting.

k Or, take to witnesse the heauen & the earth, as Chap. 4. 26.

CHAP. IX.

4 God doeth them not good for their owne righteousnes, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare, O Israel, Thou shalt passe ouer Iorden [a] this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whome thou hast [b] heard say, Who can stand before the children of Anak?

a Meaning, shortly.

b By the report of the spies, Num. 13. 29.

3 Vnder-

c To guide thee and gouerne thee.

3 Underſtand therefore that this day the Lord thy God is he which c goeth ouer before thee as a conſuming fire: he ſhall deſtroy them, and he ſhall bring them downe before thy face: ſo thou ſhalt caſt them out and deſtroy them ſuddenly, as the Lord hath ſaide vnto thee.

d Man of himſelfe can deſerue nothing but Gods anger, and if God ſpare any, it commeth of his great mercy,

4 Speake not thou in thine heart (after that the Lorde thy God hath caſt them out before thee) ſaying, For my d righteouſneſſe the Lorde hath brought me in, to poſſeſſe this lande: but for the wickedneſſe of theſe nations the Lord hath caſt them out before thee.

5 For thou entreſt not to inherite their land for thy righteouſneſſe, or for thy vpright heart: but for the wickedneſſe of thoſe nations, thy God doeth caſt them out before thee, and that he might performe the word which the Lorde thy God ſware vnto thy fathers, Abraham, Iſhak and Iaakob.

e Like ſtubburne oxen which will not endure their maſters yoke.

6 Vnderſtand therefore, that the Lord thy God giueth thee not this good lande to poſſeſſe it for thy righteouſneſſe: for thou art a e ſtiffenecked people.

f He prooueth by the length of time, that their rebellion was moſt great and intollerable.

7 ¶Remember, and forget not, how thou prouokedſt the Lorde thy God to anger in the wilderneſſe: f ſince the day that thou didſt depart out of the land of Egypt, vntill ye came vnto this place ye haue rebelled againſt the Lord.

8 Alſo in Horeb yee prouoked the Lord to anger, ſo that the Lord was wroth with you, euen to deſtroy you.

9 When I was gone vp into the mount, to receiue the tables of ſtone, the tables, I ſay, of the couenant, which the Lorde made with you: and * I abode in the mount fourtie dayes and fourtie nights, and I neither ate bread nor dranke water:

*Exod.24.18. and 34.28.

10 * Then the Lord deliuered me two tables of ſtone, written with the g finger of God, and in them was contained according to all the words which the Lord had ſaid vnto you in the mount out of the middes of the fire, in the day of the aſſemblie.

g That is, miraculouſly, and not by the hand of men.

11 And when the fourtie dayes and fourtie nights were ended, the Lord gaue me the two tables of ſtone, the tables, I ſay, of the couenant.

*Exod.32.7.

12 And the Lord ſaid vnto me, * Ariſe, get thee downe quickly from hence: for thy people which thou haſt brought out of Egypt, haue h corrupt their wayes: they are ſoone turned out of the way, which I commanded them: they haue made them a molten image.

h So ſoone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord ſpake vnto me, ſaying, I haue ſeene this people, & beholde, it is a ſtiffenecked people.

i Signifying that the prayers of the faithfull are a barre to ſtay Gods anger, that he conſume not all.

14 i Let me alone, that I may deſtroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two tables of the couenant were in my two hands)

16 Then I looked, and beholde, ye had ſinned againſt the Lorde your God: for ye had made you a molten calfe, and had turned quickly out of the k way which the Lord had commanded you.

k That is, from the Law wherein hee declareth what is the cauſe of our perdition.

17 Therefore I tooke the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourtie nights, as before: I neither ate bread nor dranke water, becauſe of all your ſinnes, which ye had committed, in doing wickedly in the ſight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraide of the wrath and indignation, wherewith the Lord was moued againſt you, euen to deſtroy you) yet the Lord heard me at that time alſo.

20 Likewiſe the Lorde was very angrie with Aaron, euen to l deſtroy him: but at that time I prayed alſo for Aaron.

l Whereby he ſheweth what danger they are in, that haue authoritie, and reſiſt not wickedneſſe.

21 And I tooke your ſinne, I meane the calfe which ye had made, and burnt him with fire, and ſtamped him & ground him ſmall, euen vnto very duſt: and I caſt the duſt thereof into the riuer, that deſcended out of the m Mount.

m Horeb, or Sinai.

22 Alſo * in Taberah, and in * Maſſah * and in Kibroth-hattaauah ye prouoked the Lord to anger.

*Num.11.1.3. Exod.17.7. Numb.11.34.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Goe vp, and poſſeſſe the land which I haue giuen you, then yee n rebelled againſt the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

n At the returne of the ſpies.

24 Yee haue beene rebellious vnto the Lord, ſince the day that I knew you.

25 Then I fell downe before the Lorde o fourtie dayes and fourtie nights, as I fell downe before, becauſe the Lorde had ſaide, that he would deſtroy you.

o Whereby is ſignified that God requireth earneſt continuance in praier.

26 And I prayed vnto the Lord, & ſaide, O Lord God, deſtroy not thy people, & thine inheritance, which thou haſt redeemed through thy greatneſſe, whom thou haſt brought out of Egypt by a mightie hand.

27 p Remember thy ſeruants Abraham, Iſhak, and Iaakob: looke not to the ſtubburneſſe of this people, nor to their wickedneſſe, nor to their ſinne,

p The godly in their prayers ground on Gods promes, and confeſſe their ſinnes. Num.14.16.

28 Leaſt the countrey, whence thou broughteſt them, ſay, * Becauſe the Lorde was not able to bring them into the lande which he promiſed them, or becauſe he hated them, hee caried them out, to ſlay them in the wilderneſſe.

29 Yet they are thy people, and thine inheritance, which thou broughteſt out by thy mightie power, and by thy ſtretched out arme.

CHAP. X.

5 The ſecond tables put in the Arke. 8 The tribe of Leui is dedicate to the ſeruice of the Tabernacle. 12 What the Lord requireth of vs. 16 The circumciſion of the heart. 17 God regardeth not the perſon. 21 The Lord is the praiſe of Iſrael.

1 In the ſame time the Lorde ſaide vnto me, * Hewe thee two tables of ſtone, like vnto the firſt, and come vp vnto me vnto the Mount, and make thee an Arke of wood,

*Exod.34.1.

2 And I will write vpon the Tables the

wordes that were vpon the first Tables, which thou brakest, & thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two tables of stone like vnto the first, and went vp into the mount taine, and the two tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten cõmandements, which the Lord spake vnto you in the mount out of the middes of the fire, in the day of the b assemblie) and the Lord gaue them vnto me.

b When you were assembled to receiue the lawe.

5 And I departed, & came downe from the mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to c Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

c This mountaine was also called Hor, Num. 20, 28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to d minister vnto him, and to blesse in his name vnto this day.

d That is, to offer sacrifices and to declare the Lawe to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his e inheritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

10 And I taried in the mount, as at the first time, fourty dayes and fourty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may go in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And nowe, Israel, what doeth the Lord thy God f require of thee, but to feare the Lord thy God, to walke in al his waies, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule:

f For all our sinnes and transgressions God requireth nothing but to turne to him and obey him,

13 That thou keepe the cõmandements of the Lord, and his ordinances, which I command thee this day, for thy wealth.

14 Beholde, heauen, and the heauen of heauens is the Lord thy Gods, & the * earth with all that therein is.

Psal. 24. 1.

15 g Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, euen you aboue all people, as appeareth this day.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

16 h Circumcise therefore the foreskin of your heart, & harden your necks no more.

h Cut off all your euill affections, Iere. 4. 4. 2. *Chro.* 19. 7. *Iob* 34. 19. *Rom.* 2. 11.

17 For the Lorde your God is God of gods, and lord of lords, a great God, mightie, and terrible, which accepteth no * persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him foode and raiment.

19 Loue ye therefore the stranger: for ye were straungers in the land of Egypt.

Chap. 6. 13. matth. 4. 10.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and i shalt sweare by his name.

i Read Chap. 6, 13.

21 He is thy prayse, and he is thy God, that hath done for thee these great and terrible thinges, which thine eyes haue seene.

22 Thy fathers went downe into Egypt with * seuentie persons, and nowe the Lord thy God hath made thee, as k starres of the heauen in multitude.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The praise of Canaan. 18 To meditate continually in the word of God. 19 To teach it vnto the children. 26 Blessing, and cursing.

THerefore thou shalt loue the Lorde thy God, and shalt keepe that, which hee commaundeth to be kept: that is, his ordinances, and his lawes, and his commaundements alway.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

a Ye which haue seene Gods graces with your eyes, ought rather to be mooued, then your children which haue onely heard of them,

3 And his signes, & his actes, which he did in the midst of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when he caused the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lorde destroyed them vnto this day:

5 And b what he did vnto you in the wildernesse, vntill ye came vnto this place:

b Aswell concerning his benefites, as his corrections.

6 And what he did vnto Dathan and Abiram the sonnes of Eliab k sonne of Reuben, when the earth opened her mouth, and swalowed them with their houholds and their tents, & all their substance that ‡ they had in the midst of all Israel,

‡ *Ebr. was at their feete.*

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe c all the commaundements, which I commaund you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

c Because ye haue felt both his chastisements and his benefites,

9 Also that yee may prolong your dayes in the land, which l Lord sware vnto your fathers, to giue vnto them & to their seede, euen a lande that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as m land of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy ‖ d feete, as a garden of herbes:

‖ *Or, labour.*

d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye go to possesse it, is a land of mountaines and valleis, and drinketh water of the raine of heauen.

12 This lande doeth the Lorde thy God care for: the eyes of the Lorde thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If ye shall hearken therefore vnto my commandements, which I commaund you this day, that ye loue the Lorde your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in

e In the seede time, & toward harueſt.

in due time, e the firſt raine and the latter, that thou mayeſt gather in thy wheate, and thy wine, and thine oyle.

15 Alſo I will ſend graſſe in thy fields for thy cattell, that thou mayeſt eate, and haue enough.

f By deuiſing to your ſelues fooliſh deuotions according to your owne fantaſies,

16 But beware leaſt your heart f deceiue you, and leaſt ye turne aſide, and ſerue other gods, and worſhip them,

17 And ſo the anger of the Lord be kindled againſt you, and hee ſhut vp the heauen, that there be no raine, and that your lande yeelde not her fruite, and ye periſh quickly from the good land, which the Lorde giueth you.

18 ¶ Therefore ſhall ye lay vp theſe my wordes in your heart and in your ſoule, and *binde them for a ſigne vpon your hande, that they may bee as a frontlet betweene your eyes.

Chap.6.6,8.

Chap.4.10. and 6,6,7.

19 And ye ſhall * teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.

20 And thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the lande which the Lord ſware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

g As long as the heauens endure,

22 ¶ For if ye keepe diligently all theſe commandements, which I command you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lorde caſt out all theſe nations before you, & ye ſhall poſſeſſe great nations, and mightier then you.

24 * All the places whereon the ſoles of h your feete ſhall treade, ſhalbe yours: your coaſt ſhalbe from the wildernes and from Lebanon, and from the riuer, euen the riuer Perath, vnto vtteruoſt i Sea.

Ioſ.1.3.

h This was accompliſhed in Dauids and Salomons time.

i Called Mediterraneum.

25 No man ſhall ſtande againſt you: for the Lorde your God ſhall caſt the feare and dread of you vpon all the land that ye ſhall tread vpon, as he hath ſaid vnto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe:

27 *The bleſſing, if ye obey the commandements of the Lorde your God which I command you this day:

Chap,28.2, and 30.1.

Chap,28.15.

28 And the * curſe, if ye will not obey the commaundements of the Lorde your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not k knowen.

k He reproueth the malice of them which leaue that which is certaine, to follow that which is vncertaine.

29 ¶ When the Lorde thy God therefore hath brought thee into the lande, whither thou goeſt, to poſſeſſe it, then thou ſhalt put the * bleſſing vpon mount Gerizim, and the curſe vpon mount Ebal.

Chap.27.12,13. Ioſh.8.33.

l Meaning, in Samaria.

30 Are they not beyond Iorden on that part, l where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer againſt Gilgal, beſide ‖ the grone of Moreh?

‖ *Or, plaine.*

31 For ye ſhall paſſe ouer Iorden, to goe in to poſſeſſe the land, which the Lord your God giueth you, and ye ſhall poſſeſſe it, and dwell therein.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I ſet before you this day.

Chap.5.32.

CHAP. XII.

2 To deſtroy the idolatrous places. 5.8 To ſerue God where he commaundeth, and as he commaundeth, and not as men fantaſie. 19 The Leuites muſt be nouriſhed. 32 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

THeſe are the ordinances and the lawes, which yee ſhall obſerue and doe in the land (which the Lorde God a of thy fathers giueth thee to poſſeſſe it) as long as ye liue vpon the earth.

a Whereby they are admoniſhed to ſeeke none other God.

2 * Ye ſhall vtterly deſtroy all the places wherein the nations which ye ſhal poſſeſſe, ſerued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

Chap.7.5.

3 * Alſo ye ſhall ouerthrow their altars, and breake downe their pillars, and burne their b groues with fire: and ye ſhall hewe downe the grauen images of their gods, and aboliſh their names out that place.

Iudg.2.2.

b Wherein they ſacrificed to their idoles.

4 Ye ſhall not ſo do vnto the Lord your God.

c Ye ſhall not ſerue the Lord with ſuperſtitions.

5 But yee ſhall ſeeke the place which the Lorde your God ſhall * chuſe out of all your tribes, to put his Name there, and there to dwell, and thither thou ſhalt come.

1.King.8.29. 2.chron.6 5. and 7.12,16.

6 And yee ſhal bring thither your burnt offrings, & your ſacrifices, and your tithes, and the d offrings of your hands, and your vowes, and your free offrings, and the firſt borne of your kine, and of your ſheepe.

d Meaning, the firſt fruites.

7 And there ye ſhall eate e before the Lord your God, and ye ſhall reioyce in all that ye put your hand vnto, both ye, and your houſholds, becauſe the Lord thy God hath bleſſed thee.

e Where his Arke ſhalbe.

8 Ye ſhall not doe after all theſe things that we do f here this day: that is, euery man whatſoeuer ſeemeth him good in his owne eyes.

f Not that they ſacrificed after their fantaſies, but that God would be ſerued more purely in the land of Canaan.

9 For ye are not yet come to reſt, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and when he hath giuen you reſt frō all your enemies round about, and ye dwell in ſafetie,

g It had not bin enough to conquere, except God had maintained them in reſt vnder his protection.

11 Then there ſhall be a place which the Lord your God ſhal chuſe to cauſe his name to dwell there, thither ſhall ye bring all that I commaund you: your burnt offerings, and your ſacrifices, your tithes, and the offring of your hands, and all your ‖ ſpeciall vowes which ye vowe vnto the Lord:

‖ *Or, that which ye chuſe out for your vowes.*

Chap.10.9.

12 And yee ſhall reioyce before the Lorde your God, yee, and your ſonnes and your daughters, and your ſeruaunts, and your maydens, & the Leuite that is within your gates: * for he hath no part nor inheritance with you.

h As was declared euer by the placing of the Arke, as in Shiloh 213. yeeres, or as ſome write more. then 300. yeeres, and in other places till the Temple was built.

13 Take heed þ thou offer not thy burnt offrings in euery place that thou ſeeſt:

14 But in the place which the Lord ſhall h chuſe in one of thy tribes, there thou

shalt offer thy burnt offrings, & there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kil and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lorde thy God which hee hath giuen thee: both the vncleane and the cleane may eate thereof, k as of the Roe bucke, and of the Hart.

16 Onely yee shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates, the l tythe of thy corne, nor of thy wine, or of thine ople, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offering, nor the offering of thine hands.

18 But thou shalt eate it before the Lord thy God in the place which the Lorde thy God shal chuse, thou and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lorde thy God shall enlarge thy border, * as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his name there, bee farre from thee, then thou shalt kill of thy bullocks, & of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 Euen as the Roe bucke and the Hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

23 Onely bee † sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord:

26 But thine n holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lorde shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lorde thy God, and the blood of thine offerings shal be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare al these words which I command thee, that it may goe o wel with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lorde thy God.

29 ¶ When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, least thou bee taken in p a snare after them, after that they be destroyed before thee, and least thou aske after their gods, saying, How did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lorde hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I commaund you, take heede you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

IF there arise among you a Prophet or a r dreamer of s dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee hath told thee, come to passe) saying, t Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the words of the Prophet, or vnto that dreamer of dreames: for the Lord your God u proueth you, to knowe whether yee loue the Lorde your God with all your heart, and with all your soule.

4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that Prophet, or the dreamer of dreames, hee shall x bee slaine, because he hath spoken to turne you away from the Lorde your God (which brought you out of the lande of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lorde thy GOD commaunded thee to walke: so shalt thou take the euill away from the middes of thee.

6 ¶ If y thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or thy wife, that lieth in thy bosome, or thy friend, which is as thine owne z soule, intise thee secretly, saying, Let vs goe and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee, or farre off from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercy, nor keepe him secret:

9 But thou shalt euen kill him: a thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that hee die (because hee hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage)

11 That all * Israel may heare and feare, and do no more any such wickednes as this among you,

12 ¶ If

i As God hath giuen thee power and abilitie.

k Euery one might eate at home, as well the beast appointed for sacrifice as the other.

l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.

Eccles.7.32.

Gen.28.14. chap.19.8.

† *Ebr. be strong, or constant.*

m Because the life of beasts is in their blood.

n That which thou wilt offer in sacrifice,

o God by promes bindeth him selfe to doe good to them that obey his word.

p By following their superstitions and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles. *Chap.4.2. Iosh.1.7. prou.30.6. reuel.22.18.*

r Which saith that he hath things reueiled vnto him by dreames.

s He sheweth whereunto the false prophets tend.

t God ordeyneth all these things that his may be knowen.

u Being conuict by testimonies and condemned by the Iudge.

x All natural affections must giue place to Gods honour.

y Whom thou louest as thy life,

z As the witnes is charged. Chap.17.7.

Chap.17.13.

12 ¶ If thou shalt heare say (concerning any of the cities which the Lorde thy God hath giuen thee to dwell in)

‡ *Ebr. children of Belial.*

13 ‡ Wicked men are gone out frō among you, & haue drawen away the inhabitants of their citie, saying, Let us goe and serue other gods which ye haue not knowen,

h Which are appointed to see faults punished,

14 Then h thou shalt seeke, & make search and enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sworde: destroy it vtterly, and all that is therein, & the cattell thereof with the edge of the sword.

i Signifying, that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

16 And i thou shalt gather all the spoyle of it into the middes of the streete thereof, and burne with fire the citie & all the spoyle thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer: it shal not be built againe.

k Of the spoile of that idolatrous and cursed citie, reade Chap.7.26 and Iosh.7.11.

17 And there shall cleaue nothing of the k damned thing to thine hand, that the Lord may turne from the fiercenes of his wrath, and shew thee mercie, and haue compassion on thee, & multiply thee, as hee hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lorde thy God, and keepe all his commandements which I command thee this day, that thou do that which is right in the eies of the Lord thy God.

CHAP. XIIII.

1 The manets of the Gentiles in marking themselues for the dead, may not bee followed. 4 What meates are cleane to be eaten, & what not. 29 The tithes for the Leuite, stranger, fatherlesse, & widow.

Leuit.19.28.

YEe are the children of the Lorde your God.* Yee shall not cut your selues, nor make you any baldnes betweene your eyes for the dead.

Chap.7.6. and 26.18.19.

2 * For thou art an holy people vnto the Lorde thy God, and the Lorde hath chosen thee to be a a peculiar people vnto himselfe, aboue all the people that are vpon the earth.

a Therefore thou oughtest not to follow the superstitions of the Gentiles.

3 ¶ Thou shalt eate no maner of abomination.

b This ceremoniall Law instructed the Iewes to seeke a spirituall pureneſſe, euen in their meate and drinke.

4 b These are the beasts, which yee shall eate: the beefe, the sheepe, and the goate,

5 The Hart, and the Roe bucke, and the Bugle, and the wilde goate, & the Vnicorn, and the wilde Ore, and the chamois.

6 And euery beast that parteth the hoof, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shal not eate, of them that chewe the cud, and of them that diuide and cleane the hoofe onely, the Camell, nor the Hare, nor the Conp: for they chew the cud, but diuide not the hoofe: therefore they shal be vncleane vnto you:

8 Also the swine, because he diuideth the hoofe, and cheweth not the cud shall be vncleane vnto you: yee shall not eate of their flesh, nor touch their dead carkeises.

Leuit.11.9.

9 ¶ * These ye shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoeuer hath no finnes nor scales, yee shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds ye shall eate:

12 But these are they, whereof yee shall not eate: the Eagle, nor the Goshawke, nor the Osprey,

13 Nor the Gleade, nor the Kite, nor the Vulture, after their kinde,

14 Nor all kinde of Rauens,

15 Nor the Ostrich, nor the night crowe, nor the ‖ Seameaw, nor the Hawk after her kinde,

‖ *Or, cuckowe.*

16 Neither the little Owle, nor the great Owle, nor the redshanke,

17 Nor the Pelican, nor the Swan, nor the Cormorant:

18 The Storke also, and the Heron in his kind, nor the Lapwing, nor * the Backe.

Leuit.11.19.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not bee eaten.

20 But of all cleane foules ye may eate.

21 Ye shal eate of nothing that c dieth alone, but thou shalt giue it vnto the d stranger that is within thy gates, that hee may eat it: or thou maiest sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not * seethe a Kid in his mothers milke.

c Because their blood was not shed, but remaineth in them.

d Which is not of thy religion, *Exod.23.19. and 34.26.*

22 Thou shalt e giue the tithe of all the increase of thy seed, that commeth forth of the field yeere by yeere.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

23 And thou shalt eate before the Lorde thy God (in the place which hee shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy Kine and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lord thy God shal chuse to set his Name, f when the Lord thy God shall blesse thee,

f When he shall giue thee abilitie.

25 Then shalt thou make it in money, & ‖ take the money in thine hand, & go vnto the place which the Lord thy God shall chuse.

‖ *Or, binde vp.*

26 And thou shalt bestow the money for whatsoeuer thine heart desireth: whether it be ore or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: & shalt eate it there before the Lorde thy God, and reioyce, both thou, and thine household.

g After the Priest hath receiued the Lords part.

27 And the Leuite that is within thy gates shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 ¶ At the ende of three yeere thou shalt h bring forth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

h Besides the yeerely tythes that were giuen to the Leuites, these were laide vp in store for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widowe, which are within thy gates, and shal eate, and be filled, that the Lorde thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debt. 5 God blesseth them that keepe his commandements. 7 To help the poore. 12 The freedome of seruants. 19 The first borne of the eattell must be offered to the Lord.

At

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedom: euery [a] creditour shall quite the lone of his hand which hee hath lent to his neighbour: he shall not axke it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Saue when there shall bee no poore with thee: for the Lord shal blesse thee in the land, which the Lorde thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God to obserue and do al these commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as hee hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee bee poore ‖ within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 * But thou shalt open thine hand vnto him, and shalt lende him sufficient for his neede which hee hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hande: therefore ‡ it grieueth thee to looke on thy poore brother, and thou giuest him nought, and he cry vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and ‡ let it not grieue thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy woorkes, and in all that thou puttest thine hand to.

11 [c] Because there shalbe euer some poore in the land, therefore I command thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew sel himselfe to thee, or an Ebrewesse, and serue thee sixe yere, euen in the seuenth yeere thou shalt let him go free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 But shalt [e] giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I wil not goe away from thee, because he loueth thee and thine house, and because he is wel with thee,

17 * Then shalt thou take a naule, & pierce his eare through against the doore, and hee shall be thy seruant [f] for euer: and vnto thy maide seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee sixe yeeres, which is the double wooorth of an [g] hired seruant: and the Lorde thy God shal blesse thee in all [h] thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lorde thy God. [b] Thou shalt doe no woorke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 * But if there be any blemish therein, as it bee lame, or blinde, or haue any euil fault, thou shalt not offer it vnto the Lorde thy God,

22 But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, as the Roe bucke, and as the Hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Whitsontide, 13 And the feast of Tabernacles. 18 What officers ought to be ordeined. 21 Idolatrie forbidden.

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lorde thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lorde thy God, of sheepe and bullocks * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou * shalt eat no leauened bread ‖ with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen the bread of [c] tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen seene with thee in all thy coast seuen dayes long: neyther shal there remaine the night any of the flesh which thou offredst the first day at euen.

5 Thou mayest [d] not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lorde thy God shall chuse, and shalt returne on the morow, and go vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day shalbe a [f] solemne assembly to the Lord thy God: thou shalt do no woorke therein.

9 ¶ Seuen weekes shalt thou [g] number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne:

10 And thou shalt keep ‖ the feast of weeks, vnto

---

a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

Chap. 28.12.

‖ *Or, any of thy cities.*

Mat. 5.42. Luke 6.34.

‡ *Ebr. thine eye is euill.*

‡ *Ebr. let not thine heart be euill.*

c To ‹rie your charitie, Matth. 26.11.

d Thou shalt bee liberall. *Exod. 21.2. Iere. 34.14.*

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

Exod. 21.6.

f To the yeere of Iubile, Leuit. 25.40.

g For the hired seruant serued but three yeres, and he sixe. *Exod. 34.19.*

h For they are the Lords.

Leuit. 22.20,22. chap. 17.1. eccl. 35.12.

i Thou shalt as well eate them, as the Roe bucke and other wilde beasts,

a Reade Exod. 13.4.

b Thou shalt eate the Easter Lambe. *Chap. 12.5. exod. 12.14,15.*

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whome this lambe was a figure,

f Beginning at the next morning after the Passeouer, Leuit. 23.15. exod. 23. 4.

‖Or, as thou, art able, willingly.

vnto the Lord thy God, ¶ euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou & thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, & the widowe, that are among you, in the place which the Lord thy God shall chuse to place his name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shal chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

Exod. 23. 15, and 34. 23.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emptie.

Eccles. 35. 4.

17 Euery man shall giue according to the gift of his h hand and according to the blessing of the Lord thy God, which he hath giuen thee.

h According to the abilitie that God hath giuen him.

18 ¶ i Iudges & officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

i He gaue authoritie to that people for a time to chuse themselues magistrates.

19 Wrest not thou the lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the wordes of the iust.

k The magistrate must constantly follow the tenor of the Law, and nothing decline from iustice.

20 That which k is iust and right shalt thou follow, that thou maiest liue, and possesse the land which the Lorde thy God giueth thee.

21 ¶ Thou shalt plant thee no grone of any trees neere vnto the altar of the Lorde thy God, which thou shalt make thee.

‖Or, mage.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the priest and the iudge. 12 The contemner must die. 15 The election of the King. 16, 17 What things he ought to auoide, 18 And what he ought to embrace.

THou shalt offer vnto the Lorde thy God no bullocke nor sheepe wherein is * blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

Chap. 15. 21.

a Thou shalt not serue God for fashions sake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities, which the Lorde thy God giueth thee, man or b woman þ hath wrought wickednesse in þ sight of the Lord thy God, in transgressing his couenant,

b Shewing that the crime cannot be excused by the the frailtie of the person.

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not c commanded,

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 * At the mouth ‡ of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witnesse, he shal not die.

Num. 35. 30. chap. 19. 15. matt. 18. 16. 2. cor. 13. 1.

‡ *Ebr. of two witnesses, or three witnesses.*

7 The hands of the d witnesses, shall be first vpon him, to kill him: and afterward the handes of all the e people: so thou shalt take the wicked away from among you.

d Whereby they declared that they testified the trueth.

e To signifie a common consent to maintaine Gods honour and true religion.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood & blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lorde thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the iudge that shal be in those dayes, and aske, and they shall shew thee the sentence of iudgement,

f Who shall giue sentence, as the Priests counsell him by the Law of God.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Law which they shal teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to þ right hand, nor to the left.

g Thou shalt obey their sentence, that the controuersie may haue an ende.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lorde thy God, to h minister there) or vnto the iudge, that man shall die, & thou shalt take away euill from Israel.

h So long as hee is the true minister of God, and pronounceth according to his word,

13 So all the people shal heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lorde thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

‖Or, mayest not.

15 Then thou shalt make him King ouer thee, whom the Lorde thy GOD shall chuse: from among thy brethren shalt thou make a King ouer thee: thou ‖ shalt not set a i stranger ouer thee, which is not thy brother.

i Who is not of thy nation, least he change true religion into idolatrie, & bring thee to slauerie.

16 Ieu any wise he shall not prepare him many horses, nor bring the people againe to k Egypt, for to increase the number of horses, seeing the Lorde hath saide vnto you, Ye shall henceforth goe no more againe

k To reuenge their iniuries, and to take them of their best horses, 1. *Sam.* 8. 10. 18.

that

that way.

17 Neither shall hee take him many wiues, least his heart l turne away, neither shall he gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdome, then shall hee write him this m Lawe repeated in a booke, by the n Priestes of the Leuites.

19 And it shall be with him, and he shall reade therein all dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the wordes of this Lawe, and these ordinances for to doe them:

20 That his heart be not lifted vp aboue his o brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoide the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priestes of the Leuites, and all the tribe of Leui * shall haue no part nor inheritance with Israel, *but shall eate the offerings of the Lord made by fire, and his a inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as hee hath saide vnto them.

3 ¶ And this shall be the Priests duetie of the people, that they, which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the b shoulder, and the two cheekes, and the maw.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lorde thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for euer.

6 Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with c all the desire of his heart vnto the place, which the Lord shall chuse,

7 He shall then minister in the name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate d beside that which commeth of his sale of his patrimonie.

9 ¶ When thou shalt come into the land which the Lorde thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to e * goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer.

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lorde, & because of these abominations the Lord thy God doeth cast them out before thee.

13 Thou shalt be f vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: ‡ as for thee, the Lord thy God hath not ‡ suffered thee so.

15 ¶ * The Lord thy God will raise vp vnto thee a g Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in þ day of the assemblie, when thou saydest, *Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And þ Lord said vnto me, They haue well spoken.

18 *I will raise them vp a Prophet from among their brethren like vnto thee, & will put my words in his h mouth, and he shall speake vnto them all that I shall command him.

19 And whosoeuer will not hearken vnto my words, which he shall speake in my Name, I will i require it of him.

20 But the Prophet that shall presume to speake a worde in my Name, which I haue not commanded him to speake, or that speaketh in the Name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, Howe shall we knowe the word which the Lord hath not spoken?

22 When a prophet speaketh in þ Name of the Lorde, if the thing k follow not nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraide of him.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

WHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities for thee in the midst of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt a prepare thee þ way, and deuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three partes, þ euery b manslaier may flee thither.

4 ¶ This also is the cause wherefore the manslaier shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dieth, the same c shall flee vnto one of the cities, and liue,

6 Least the * auenger of the blood follow after the manslayer, while his heart is chafed,

l From the law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or, he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

Num. 18.20. *Chap.* 10.9. *1.cor.* 9.13.

a That is, the Lords part of his inheritance.

b The right shoulder, Num. 18.18.

e Meaning, to serue God vnfainedly, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying they were purged by this ceremonie of passing betweene two fires. *Leuit.* 18.21. *Leuit.* 20.27. *1.Sam.* 28.7.

f Without hypocrisie, or mixture of false religion.

‡ *Ebr. but thou not so.*

‡ *Ebr. giuen or appointed.* *Actes* 7.37.

g Meaning, a continuall succession of Prophets, till Christ the end of all prophets come. *Exod.* 20.19.

Ioſh. 1.45. *actes* 3.21.

h Which promes is not onely made to Christ, but to all that teach in his name. Isa. 59.21.

i By executing punishment vpon him.

k Vnder this sure note, hee compriseth all the other tokens.

Chap. 12.29.

Exod. 21.13. *num.* 35.9, 11. *ioſh.* 20.2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murther be not committed vpon murther. *Num.* 35.12.

chased, and ouertake him, because the way is long, and slay him, although hee bee not worthy of death, because he hated him not in time past.

‖Or, can not bee iudged to death.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lorde thy God d enlargeth thy coasts (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

d When thou goest ouer Iorden to possesse the whole land of Canaan.

9 (If thou keepe all these commandements to do them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities moe for thee besides those three,

*Iosh.20.7.

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit, e lest blood be vpon thee.

e Lest thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay wait for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the f Elders of his city shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

f The Magistrates.

13 Thine g eie shal not spare him, but thou shalt put away the crie of innocent blood from Israel, that it may go well with thee.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giueth thee to possesse it.

15 ¶ * One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any fault that he offendeth in, *but at the mouth of two witnesses or at the mouth of three witnesses shall the matter bee stablished.

*Chap.17.6. matt. 18.16. iob. 8.17. 2. Cor. 13.1. hebr. 10.28.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shall stand before the h Lord, euen before the Priests and the Iudges, which shal be in those dayes.

h Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent inquisition: & if the witnesse be found false, and hath giuen false witnesse against his brother,

19 * Then shall ye do vnto him as he had thought to doe vnto his brother: so thou shalt take euill away from the middes of thee.

*Prou.19.5. dan. 14.62.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you.

21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

*Exo.21.23. leuit. 24.20. matt.5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclamed. 19 The trees that beare fruit, must not be destroyed.

WHen a thou shalt goe forth to warre against thine enemies, and shalt see horses and charets, and people more then thou, be not afrayed of them: for the Lorde thy God is with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iust occasions for God permitteth not his people to fight when it seemeth good to them.

2 And when ye are come nere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor bee amased, nor afrayd of them.

*Chap.28.7.

4 For the Lorde your God b goeth with you, to fight for you against your enemies, and to saue you.

b Is present to defend you with his grace and power.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not c dedicated it? let him goe & returne to his house, lest hee die in the battell, and another man dedicate it.

c For when they entred first to dwell in an house they gaue thanks to God, acknowledging that they had that benefit by his grace.

6 And what man is there that hath planted a vineyard, and hath not d eaten of the fruit? let him goe and returne againe vnto his house, lest hee die in the battell, and an other eate the fruit.

d The Ebrewe word signifieth to make cõmon or prophane, Leuit. 19.25.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afrayd and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

*Iudg.7.3.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou commest nere vnto a city to fight against it, * thou shalt offer it peace.

*Numb.21.22. chap.2.26.

11 And if it answere thee againe e peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

e If it accepe peace.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, & thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, euen all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lorde thy God hath giuen thee.

*Iosh.8.2.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these f nations here.

f For God had appointed that the Canaanites should be destroyed, & made the Israelites executers of his wil, Chap.7.1.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lorde thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done

done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a city long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the ᵍ tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroy and cut downe, and make forts against the citie that maketh warre with thee, vntill thou subdue it.

ᵍ Some reade For man *shalbe in stead* of the tree of the field, to come out in the siege against thee.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

IF one be found ᵃ slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knowen who hath slaine him,

2 Then thine Elders & thy iudges shall come forth, & measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie ᵇ valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Leui, (whome the Lorde thy God hath chosen to minister, and to bleſſe in the name of the Lord) shall come forth, and by their word shall all strife and plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their handes ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 ᶜ O Lord, be mercifull vnto thy people Israel whome thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiuen them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, & the Lord thy God shall deliuer them into thine hands, & thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, ᵈ and she shall shaue her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and shee shall remaine in thine house, ᵉ and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and she shalbe thy ᶠ wife.

14 And if thou haue no fauour vnto her, then thou mayest let her go whither she wil, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another ᵍ hated, & they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

17 But hee shall acknowledge the sonne of the hated for the first borne, and giue him ʰ double portion of all that he hath: for hee is the first of his strength, and to ⁱ him belongeth the right of the first borne.

18 If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his ᵏ mother, and they haue chastened him, and hee would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then al the men of his city shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shal not remaine ᵐ all night vpon the tree, but thou shalt burye him the same day: for the * curse of God is on him that is hanged. Defile not therefore the land, which the Lorde thy God giueth thee to inherit.

ᵃ This lawe declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedie be found.

‖ *Or, rough.*

ᵇ That ʸ bloodshed of the innocent beast in a solitary place, might make them abhorre the fact.

ᶜ This was the prayer, which the Priests made in the audience of the people.

ᵈ Signifying that her former life must be changed, before they could be ioyned to the people of God.

ᵉ As shewing renounced parents and countrey.

ᶠ This onely was permitted in the warres: otherwise ʃ Israelites could not marry strangers.

ᵍ This declareth that the pluralitie of wiues came of a corrupt affection.

‖ *Or, while the sonne of the hated liueth.*

ʰ As much as to two of the others.

ⁱ Except he be vnworthy, as was Reuben Iaakobs sonne.

ᵏ For it is the mothers duetie also to instruct her children.

ˡ Which death was also appointed for blaſphemers and idolaters: so that to disobey the parents is most horible.

ᵐ For Gods Law by his death is satisfied, and nature abhorreth crueltie. *Gala. 3. 13.*

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yoong birds. 8 Why they ſhould haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being founda virgin. 22 The punishment of adulterie.

THou * shalt not see thy brothers ore or his sheepe goe astray, & withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not ᵇ neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe

3 In like maner shalt thou doe with his ᶜ asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse

Exod. 23. 4.

a As though thou saweſt it not.

b Shewing that brotherly affection must be shewed not onely to them that dwell neere vnto vs, but also to them which are farre off.

c Much more art thou bound to do for thy neighbours person.

nor his ore fall downe by the way, and withdrawe thy selfe from them, but shalt lift them up with him.

d For that were to alter the order of nature, and to despite God.

5 ¶ The [d] woman shall not weare that which pertaineth vnto the man, neither shal a man put on womans rayment: for all that doe so, are abomination vnto the Lorde thy God.

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, [e] thou shalt not take the damme with the yong,

e If God dereste crueltie done to litle birds, howe much more to man, made according to his image?

7 But shalt in any wise let the damme go, and take the yong to thee, that thou maiest prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on thy roofe, that thou lay not blood vpon thy house, if any man fall thence.

9 ¶ Thou shalt not [f] sowe thy vineyarde with diuers kinders of seedes, least thou defile the increase of the seede which thou hast sowen, and the fruite of the vineyard.

f The tenour of this Law is, to walke in simplicitie, and not to be curious of newe inuentions.

10 ¶ Thou shalt not plowe with an oxe and an asse together.

*Numb.*15.38.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou coueredst thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

g That is, be an occasion that she is slandered.

14 And lay [g] slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maide,

15 Then shall the father of the maid and her mother take and bring the signes of the maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife and he hateth her.

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginitie: & they shal spread the [h] vesture before the Elders of the citie.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundreth shekels of siluer, and giue them vnto the father [i] of the maide, because hee hath brought vp an euill name vpon a maide of Israel: and she shalbe his wife, and he may not put her away all his life.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then they shal bring foorth the maide to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

*Leuit.*20.10.

22 ¶ * If a man be found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maide bee betrothed vnto an husband, and a man finde her in the towne and lie with her,

24 Then shall yee bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maide because she cryed not, being in the citie, and the man, because hee hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

‖ *Or, defiled.*

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lie with her, then the man that lay with her shall die alone:

26 And vnto the maid thou shalt do nothing, because there is in the maid no ‖ cause of death: for as when a man riseth against his neighbour and woundeth him to death, so [k] is this matter.

‖ *Or, no sinne worthie death.*

k Meaning, that the innocent can not be punished.

27 For he found her in the fieldes: the betrothed maide cryed, and there was no man to succour her.

*Exod.*22.16.

28 ¶ * If a man finde a maid that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shal giue vnto the maides father fiftie shekels of siluer: and she shall be his wife, because hee hath humbled her: he cannot put her away all his life.

l He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit.18.

30 ¶ No man shall [l] take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitive seruant. 17 To flie all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by bursting, or that hath his priuie member cut off, [a] shall enter into the Congregation of the Lord.

a Either to beare office, or to marie a wife.

2 [b] A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected. *Nehem.*13.1.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

4 Because they [c] mette you not with bread and water in the way, when yee came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation. *Numb.*22.5,6.

5 Neuertheless, the Lorde thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lorde thy God loued thee.

6 Thou [d] shalt not seeke their peace nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

8 The children that are begotten [e] of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against

against thine enemies, keepe ther then from all wickednesse.

10 ¶ If there be among pou anp that is vncleane bp that which commeth to him bp night, he ſhall goe out of the poſte, and ſhall not enter into the poſte.

11 But at euen he ſhall waſh himſelfe with water, and when the ſunne is downe, hee ſhall enter into the poſte.

12 ¶ Thou ſhalt haue a place alſo without the poſte whither thou ſhalt f relaie,

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt digge therewith, and returning thou ſhalt couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine poſte ſhall be holy, that he ſee no filthie thing in thee, and turne away from thee.

15 ¶ Thou ſhalt not h deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

16 He ſhall dwell with thee, euen among pou, in what place he ſhall chooſe, in one of the ‡ cities where it liketh him beſt: thou ſhalt not vexe him.

17 ¶ There ſhall bee no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 Thou ſhalt neither bring the i hire of a whore, nor the price of a dogge into the houſe of the Lorde thy God for anp vowe: for euen both theſe are abomination vnto the Lord thy God.

19 ¶ * Thou ſhalt not giue to vſurie to thy brother: as vſurie of monep, vſurie of meate, vſurie of anp thing that is put to vſurie.

20 Vnto a k ſtranger thou maieſt lende vpon vſurie, but thou ſhalt not lende vpon vſurie vnto thy brother, that the Lorde thy God may l bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pap it: for the Lord thy God will ſurelp require it of thee, and ſo it ſhould bee ſinne vnto thee.

22 But when thou abſteineſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thp lips, thou ſhalt m keepe, and performe, as thou haſt vowed it willingly vnto the Lorde thy God: for thou haſt ſpoken it w thp mouth.

24 ¶ When thou commeſt vnto n thp neighbours vineparde, then thou maieſt eat grapes at thp pleaſure, as much as thou wilt: but thou ſhalt put none in thp o veſſel.

25 When thou commeſt into thp neighbours corne, thou maieſt plucke the eares with thine hand, but thou ſhalt not moue a ſickle to thp neighbours corne.

CHAP. XXIII.

1 *Diuorcement is permitted.* 5 *He that is newly married is exempted from warre.* 6 *Of the pledge.* 14 *Wages muſt not be reteined.* 16 *The goodmuſt not bee puniſhed for the bad.* 17 *The care of the ſtranger, fatherleſſe and widow.*

WHen a man taketh a wife, & marieth her, if ſo be ſhe finde no fauour in his eyes, becauſe he hath eſpied ſome filthineſſe in her, a then let him write her a bill of diuorcement, and put it in her hand, and ſend her out of his houſe.

2 And when ſhee is departed out of his houſe and gone her wap, and marry with another man,

3 And if the latter huſband hate her, and write her a letter of diuorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 Then her firſt huſband, which ſent her awap, may not take her againe to be his wife, after that ſhee is b defiled: for that is abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lorde thy God doeth giue thee to inherite.

5 ¶ When a man taketh a newe wife, he ſhall not goe a warfare, c neither ſhall he charged with anp buſineſſe, but ſhalbe free at home one yeere, and reiopce with his wife which he hath taken.

6 ¶ No man ſhal take the nether nor the vpper d milſtone to pledge: for this gage is his liuing.

7 ¶ If anp man be found ſtealing anp of his brethren of the children of Iſrael, and maketh marchandiſe of him, or ſelleth him, that thiefe ſhall die: ſo ſhalt thou put euill awap from among pou.

8 ¶ Take heede of the * plague of leproſie, that thou obſerue diligently, and do according to all that the Prieſtes of the Leuites ſhall teach pou: take heed pe do as I commanded them.

9 Remember what the Lorde thy God did vnto * Miriam bp the wap after that pe were come out of Egypt.

10 ¶ When thou ſhalt aſke againe of thp neighbour anp thing lent, thou ſhalt not go e into his houſe to fet his pledge.

11 But thou ſhalt ſtand without, and the man that boiowed it of thee, ſhall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore bodp, thou ſhalt not ſleepe with his pledge,

13 But ſhalt reſtore him the pledge when the ſunne goeth downe, that he map ſleepe in his rapment, and bleſſe thee: and it ſhall be righteouſneſſe vnto thee f before the Lord thy God.

14 ¶ Thou ſhalt not oppreſſe an hired ſeruant that is needie and poore, neither of thp brethren, nor of the ſtranger that is in thp land within thp gates.

15 * Thou ſhalt giue him his hire for his wap, neither ſhal the ſunne goe downe vpon it: for he is poore, and therewith ſuſteineth his life: leaſt hee crie againſt thee vnto the Lord, and it be ſinne vnto thee.

16 ¶ * The father ſhal not be put to death for the children, nor p children put to death for the fathers, but euerp man ſhall be put to death for his owne ſinne.

17 ¶ Thou ſhalt not peruert the right of g the ſtranger, nor of the fatherleſſe, nor take

a

f For the neceſſitie of nature.

g Meaning hereby, that his people ſhould be pure both in ſoule and body.

h This is meant of the heathen who fled for their maſters crueltie, and imbraced the true religion. ‡ *Ebr. gates.*

i Forbidding hereby that any gaine gotten of euill things ſhould be applied to the ſeruice of God, micah. 1.7. *Exod.* 22.25. *leuit.* 25.36.

k This was permitted for a time for the hardneſſe of their heart.

l If thou ſhew thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull and godly.

n Being hired for to labour,

o To bring home to thine houſe. *Matth.* 12.1.

a Hereby God approoueth not that light diuorcement, but permitteth it to auoide further inconuenience, Matth. 19.7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to knowe one anothers conditions, and ſo afterward liue in godly peace.

d Nor any thing whereby a man getteth his liuing.

Leuit. 13.2.

Numb. 12.10.

e As though thou wouldeſt appoint what to haue, but ſhalt receiue what he may ſpare.

f Though he would be vnthankefull, yet God will not forget it. *Leuit.* 19.13. *tob.* 4.14. 2. *King.* 14.6. 2. *chron.* 25.4. *iere.* 31.29,30. *exek.* 18.20.

g Becauſe the world did leaſt eſteeme theſe ſorts of people, therefore God hath moſt care ouer them.

a widowes raiment to pledge.

18 But remember that thou wast a ser-
vant in Egypt, and how the Lord thy God
deliuered thee thence. Therefore I com-
mand thee to doe this thing.

Leuit.19.9. and 23.22.

19 ¶ * When thou cuttest downe thine
harnest in thy fielde, and hast forgotten a
sheafe in thy field, thou shalt not goe againe
to fet it, but it shalbe for the stranger, for the
fatherlesse, and for the widow: that the Lord
thy God may bielle thee in all the works of
thine hands.

20 When thou ‖beatest thine olive tree,
thou shalt not goe ouer the boughes againe,
but it shall be for the stranger, for the fathers-
lesse, and for the widow.

‖*Or, gatherest thine olives.*

21 When thou gatherest thy ‖vineyard,
thou shalt not gather the grapes cleane af-
ter thee, but they shall be for the stranger, for
the fatherlesse, and for the widow.

‖*Or, the grapes of the vineyard.*

22 And remember that thou wast [b] a ser-
uant in the lande of Egypt: therefore I
commaund thee to doe this thing.

b This ought to moue them not mindfull of his benefite, except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offendours. 5 To raise vp seede to the kinseman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

WHen there shall be strife betweene
men, & they shall come vnto iudge-
ment, [a] and sentence shall be giuen vpon
them, and the righteous shall be iustified,
and the wicked condemned,

2 Then if so be the wicked be worthy to
be beaten, the Iudge shall cause him to lie
downe, [b] and to be beaten before his face,
according to his trespasse, vnto a certaine
number.

3 [c] Fourtie stripes shall he cause him to
haue and not past, least if he should exceede
& beate him aboue that with many stripes,
thy brother should appeare despised in thy
sight.

a Whether there be a plaintife or none, the magistrates ought to erie out faults and punish according to the crime.

b When the crime deserueth not death.

c The Iewes of superstition afterward tooke one away, 2. Cor. 11.24.

4 ¶ * Thou shalt not muzzell the ore
that treadeth out the corne.

1. Cor. 9. 9. 1. tim. 5. 18.

5 ¶ * If brethren dwel together, and one
of them die and haue no sonne, the wife of
the dead shall not marrie without, that is,
vnto a stranger, but his [d] kinsman shall goe
in vnto her and take her to wife, and do the
kinsemans office to her.

Ruth. 4. 3. matth. 22. 24. marke 12. 19. luke 20. 28.

d Because the Ebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinseman: it seemeth that it is not meant that the naturall brother should marry his brothers wife, but some other of ỹ kinred, that was in that degree which might marry,

6 And the first borne which she beareth,
shall succeede in the name of his brother
which is dead, that his name be not put out
of Israel.

7 And if the man wil not take his kins-
woman, then let his kinswoman goe vp to
the gate vnto the Elders, and say, My kins-
man refuseth to raise vp vnto his brother a
name in Israel: he will not doe the office of
a kinsman vnto me.

8 Then the Elders of his citie shall call
him, and commune with him: if he stand
and say, I will not take her,

9 Then shall his kinswoman come vnto
him in the presence of the Elders, and loose
his shoe from his foote, & spit in his face,
and answere, & say, So shall it be done vnto
that man, that will not builde vp his bro-
thers house.

10 And his name shalbe called in Israel,
The house of him whose shoo is put off.

11 ¶ [e] When men strive together, one
with another, if the wife of the one come
nere, for to rid her husband out of the hands
of him that smiteth him, and put forth her
hand, and take him by his priuities,

12 Then thou shalt cut off her hand, thine
eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two
maner of ‡ weights, a great and a small:

14 Neither shalt thou haue in thine house
diuers ‡ measures, a great and a small:

15 But thou shalt haue a right and iust
weight: a perfite and a iust measure shalt
thou haue, that thy dayes may be lengthe-
ned in the land which the Lord thy God gi-
ueth thee.

16 For all that doe such things, & al that
doe vnrighteously, are abomination vnto
the Lord thy God.

e This lawe importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.

‡*Ebr. stone and stone.*

‡*Ebr. Ephah and Ephah: read Exo. 16.36.*

17 ¶ * Remember what Amalek did vn-
to thee by the way, when ye were come out
of Egypt:

Exod. 17. 18.

18 Howe he met thee by the way, and
smote the hindmost of you, all that were fee-
ble behind thee, when thou wast fainted and
wearie, and he feared not God.

19 Therefore, when the Lord thy God
hath giuen thee rest from all thine enemies
round about, in the land which the Lord
thy God giueth thee for an inheritance to
possesse it, then thou shalt put out the [f] re-
membrance of Amalek from vnder heauen:
forget not.

f This was partly accomplished by Saul, about 450. yeeres afterward.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the land
which the Lord thy God giueth thee for
an inheritance, and shalt possesse it and dwel
therein,

2 [a] Then shalt thou take of the first of all
the fruit of the earth, and bring it out of the
land that the Lord thy God giueth thee, and
put it in a basket, & go vnto the place, which
the Lord thy God shall chuse to [b] place his
Name there.

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

b To be called vpon, serued, and worshipped spiritually, Chap. 12.5.

3 And thou shalt come vnto the Priest,
that shall be in those dayes, and say vnto
him, I acknowledge this day vnto the
Lord thy God, ỹ I am come vnto the coun-
trey which the Lord sware vnto our fathers
for to giue vs.

4 Then the Priest shall take the basket
out of thine hand, and set it downe before
the altar of the Lord thy God.

5 And thou shalt answere and say before
the Lord thy God, [c] A Syrian was my fa-
ther, who being ready to perish for hunger,
went downe into Egypt, and sojourned
there with a small company, & grew there
vnto a nation great, mightie, [d] and full of
people.

c Meaning, Iaakob who serued 20. yeres in Syria.

d Only by Gods mercy, & not by their fathers deseruings.

6 And the Egyptians vexed vs, and
troubled vs, and laded vs with cruell bon-
dage.

7 But when we [e] cried vnto the Lord

e Alleadging the promises made to our fathers, Abraham, Izhak and Iaakob.

God of our fathers, the Lord heard our voyce, and looked on our adversitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out arme, with great terriblenesse, both in signs and wonders.

9 And he hath brought vs into this place, and hath given vs this land, euen a land that floweth with milke and hony.

f In token of a thankfull heart, and mindfull of this benefite.

10 And now, lo, I haue f brought the first fruits of the land, which thou, O Lord, hast given me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath given vnto thee and to thine g houshold, thou and the Leuite, and the stranger that is among you.

g Signifying, that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third yeere, which is the yeere of tithing, and hast given it vnto the Leuite, to the stranger, to the fatherlesse, and to the widowe, that they may eate within thy gates, and be satisfied,

13 Then thou shalt h say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue given it vnto the Leuites and to the strangers, to the fatherlesse, and to the widow, according to all thy * commaundements which thou hast commanded me: I haue i transgressed none of thy commaundements, nor forgotten them.

h Without hypocrisie.

Chap.24.27.

i Of malice and contempt.

14 I haue not eaten thereof in my k mourning, nor suffered ought to perish l through vncleannesse, nor given ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done m after all that thou hast commaunded me.

k Or, for any necessitie.

l By putting them to any prophane vse.

m As farre as my sinfull nature would suffer: for else, as Dauid and Paul say, there is not one iust, *Psal.14.3. Rom.3.10.*

15 Looke downe from thine holy habitation, euen from heauen, and bless thy people Israel, and the land which thou hast given vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to doe these ordinances, and lawes: keepe them therefore, and doe them with n all thine heart, and with all thy soule.

n With a good and simple conscience.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ° And the Lord hath set thee vp this day, to be * a precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements,

o Signifying, that there is a mutuall bond betweene God and his people. *Cha.7.6.& 14.2 Cha.4.7.& 28.1. Cha.7.6.& 14.2.*

19 And to make thee * high aboue al nations (which he hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

2 *They are commaunded to write the Lawe vpon stones for a remembrance,* 5 *Also to build an altar.* 13 *The cursings are given on mount Ebal.*

THen Moses with the Elders of Israel a commanded the people, saying, Keepe all the commaundements, which I commaund you this day.

a As Gods minister and charged with the lame.

2 And when ye shal * passe ouer Iorden vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister.

Ioſh.4.1.

3 b And shalt write vpon them all the wordes of this Law, when thou shalt come ouer, that thou mayest goe into the land which the Lord thy God giueth thee: a land that floweth with milke & hony, as the Lord God of thy fathers hath promised thee.

b God would that his Lawe should be set vp in the borders of the land of Canaan, that al that looked thereon, might know that the land was delicate to his seruice.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I commaund you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lorde thy God an altar, euen an altar of stones: thou shalt lift none c iron instrument vpon them.

Exod.20.25. Ioſh.8.31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

d That euery one may well reade it, and vnderstand it.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe, d well and plainely.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou e shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements & his ordinances, which I commaund thee this day.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

11 ¶ And Moses charged the people, the same day, saying,

12 These shall stand vpon mount Gerizzim, to bless the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and f Ioseph, and Beniamin.

f Meaning, Ephraim and Manasseh.

13 And these shall stand vpon mount Ebal to g curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed be the man that shall make any carued or molten h image, which is an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And al the people shal answere, and say: So be it.

h Vnder this he conteineth al the corruption of Gods seruice, and the transgression of the first table.

16 Cursed be he that i curseth his father and his mother: And all the people shall say: So be it.

i Or, contemneth: and this appertaineth to the second Table.

17 Cursed be hee that remooueth his neighbours k marke: And al the people shal say: So be it.

k He condemneth all iniuries and extortions.

18 Cursed be he that maketh the l blinde goe out of the way: And all the people shall say: So be it.

l Meaning, that helpeth not and counselleth not his neighbour.

19 Cursed be he that hindreth the right of the strauger, the fatherlesse, and the widow: and all the people shall say: So be it.

20 Cursed be he that lieth with his fa-

thers

thers wife: for hee hath vncouered his fathers [m] skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his [n] mother in lawe: And all the people shall say: So be it.

24 Cursed be he that smiteth his neighbour [o] secretly: And all the people shall say: So be it.

25 * Cursed bee hee that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 * Cursed be he that confirmeth not all the wordes of this lawe to doe them: And all the people shall say: So be it.

CHAP. XXVIII.

1 *The promises to them that obey the commandements.* 15 *The threatnings to the contrary.*

IF * thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commandements, which I commaund thee this day, then the Lorde thy God will [a] set thee on high aboue al the nations of the earth.

2 And all these blessings shall come on thee, and [b] ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou be in the [c] citie, and blessed also in the field.

4 Blessed shalbe the fruit [d] of thy bodie, and the fruite of thy ground, & the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shalbe thy basket & thy dough.

6 Blessed shalt thou be whē thou [e] commest in, & blessed also when thou goest out.

7 The Lord shal cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, and shal flee before thee [f] seuen wayes.

8 The Lord shall commaund the blessing to be with thee in thy store houses, and in al that thou settest thine [g] hande to, and will blesse thee in the lande which the Lorde thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as hee hath swoorne vnto thee, if thou shalt keepe the commaundements of the Lorde thy God, and walke in his wayes.

10 Then all people of the earth shall see that the Name of the Lord is [h] called vpon ouer thee, and they shalbe afraid of thee.

11 And the Lorde shall make thee plenteous in goods, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy grounde, in the land which the Lorde sware vnto thy fathers, to giue thee.

12 The Lord shal open vnto thee his good treasure, euen the [i] heauen to giue raine vnto thy land in due season, and to blesse al the worke of thine hande: and * thou shalt lend vnto many nations, but shalt not borrowe thy selfe.

13 And the Lord shal make thee the head, and not the [‖] taile, and thou shalt bee aboue onely, & shalt not bee beneath, if thou obey the commandements of the Lord thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the wordes, which I commaund you this day, either to the *right hand or to the left, to goe after other gods to serue them.

15 ¶ * But if thou wilt not obey the voice of the Lord thy God, to keepe and to doe all his commandements and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the fielde.

17 Cursed shall thy basket bee, and thy [‖] dough.

18 Cursed shall be the fruite of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheepe.

19 Cursed shalt thou be when thou commest in, & cursed also when thou goest out.

20 The Lorde shal sende vpon thee cursing, trouble, and [‖] shame, in all that which thou settest thine hand to doe, vntil thou be destroyed, and perish quickly, because of the wickednesse of thy workes whereby thou hast forsaken me.

21 The Lord shal make [p] pestilence cleaue vnto thee, vntil he hath consumed thee from the land, whither thou goest to possesse it.

22 * The Lorde shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sword, and with [‖] blasting, & with the mildewe, and they shall pursue thee vntill thou perish.

23 And thine heauen, that is ouer thine head, shall bee [k] braße, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy land, dust and ashes: euen from [‖] heauen shall it come downe vpon thee, vntill thou be destroyed.

25 And the Lorde shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seuen wayes before them, and shalt bee [l] scattered through all the kingdomes of the earth.

26 And thy [m] carkeis shalbe meate vnto all foules of the ayre, and vnto the beasts of the earth, and none shal fray them away.

27 The Lorde will smite thee with the botch of Egypt, & with the emeroids, and with the scabbe, and with the itch, that thou canst not be healed.

28 And the Lorde shall smite thee with madnesse, and with blindnes, and with astonying of heart.

29 Thou shalt also grope at noone daies, as the [n] blinde groopeth in darknesse, & shalt not prosper in thy wayes: thou shalt neuer but bee oppressed with wrong, and bee powled euermore, and no man shall succour thee.

30 Thou shalt betroth a wife, & another man shall lie with her: thou shalt builde an house, and shalt not dwel therein: thou shalt plant a vineyard, & shalt not reape the fruit.

m In committing villanie against him, Leuit. 20. 11. chap. 22. 30. ezek. 22. 10.

n Meaning, his wiues mother.

o For God that seeth in secret, wil reuenge it. *Ezek.* 22. 12.

Galat. 3. 10.

Leuit. 26. 3.

a He will make thee the most excellent of all people.

b When thou thinkest thy selfe forsaken.

c Thou shalt liue wealthily.

d Thy children and succession.

e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God will blesse vs, if we doe our duetie, and not be idle.

h In that he is thy God, & thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen. *Chap.* 15. 6.

Or, the lowest.

Iosh. 23. 6.

Leuit. 26. 14. *lament.* 2. 17. *malac.* 2. 2. *baruch.* 1. 20.

Or, flore.

Or, rebuke.

Leuit. 26. 16.

Or, drought.

k It shall giue thee no more moisture, then if it were of braße.

Or, out of the ayre, as dust raised with winde.

l Some reade, thou shalt be a terrour and feare when they shall heare how God hath plagued thee.

m Thou shalt be cursed both in thy life and in thy death: for the burial is a testimonie of the resurrection, which signe for thy wickednes thou shalt lacke.

n In things most euident and cleare thou shalt lacke discretion and iudgement.

‡ *Ebr. make it common.*

31 Thine ore shall bee slaine before thine eyes, & thou shalt not eate thereof: thine asse shall bee violently taken away before thy face, and shall not bee restored to thee: thy sheepe shall bee giuen vnto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shall bee giuen vnto another people, & thine eyes o shall still looke for them, euen till they fall out, & there shalbe no power in thine hand.

o When they shall returne from their captiuitie.

33 The fruite of thy lande and all thy labours shall a people, which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway.

34 So that thou shalt be mad for þ sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, and in the thighs, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

p As he did Manasseh, Ioachim, Zedechias and others. *Iere.24.9. and 25.9. 2.king.9.7. Mich.6.15. bagg.1,6.*

36 The Lord shall bring thee & thy p king (which thou shalt set ouer thee vnto a nation, which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods: euen wood, and stone,

37 And thou shalt * bee a wonder, a prouerbe & a common talke among all people, whither the Lord shall carie thee.

38 * Thou shalt carry out much seed into the field, and shalt gather but litle in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyard, & dresse it, but thalt neither drinke of the wine, nor gather the grapes: for the wormes shal eat it.

40 Thou shalt haue olive trees in al thy coasts, but shalt not anoynt thy selfe with the oyle: for thine olives shall ‖ fall.

‖ *Or, be shaken before they be ripe.*

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shal goe into captiuitie.

42 All thy trees and fruite of thy lande shall the q grashopper consume.

q Vnder one kinde he conteineth all the vermine, which destroy the fruits of the land: and this is an euident token of Gods curse.

43 The stranger that is among you, shal clime aboue thee vp on hie, and thou shalt come downe beneath alowe.

44 He shall lend thee, and thou shalt not lend him: he shalbe the head, and thou shalt be the taile.

45 Moreouer, all these curses shall come vpon thee, & shall pursue thee and ouertake thee, till thou bee destroyed, because thou obeydst not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

r Gods plagues shalbe euident signes that he is offended with thee.

46 And they shalbe vpon r thee for signes and wonders, and vpon thy seede for euer,

47 Because thou seruedst not the Lorde thy God with ioyfulnesse, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lorde shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of all things: and hee shall put a yoke of yron vpon thy necke vntil he haue destroyed thee.

49 The Lorde shall bring a nation vpon thee frō farre, euen from þ end of the world, flying swift as an Eagle: a nation whose tongue thou shalt not vnderstand:

‖ *Or, barbarous, cruel, or impudent*

50 A nation of a ‖ fierce countenance, which will not regard the person of the old, nor haue compassion of the yong.

51 The same shall eate the fruite of thy cattell, & the fruit of thy land vntill thou bee destroyed, and hee shall leaue thee neither wheate, wine, nor oyle, neither the ‖ increase of thy kine, nor the flocks of thy sheepe vntill he haue brought thee to nought.

‖ *Or, first borne of thy bullocks.*

52 And he shall besiege thee in all thy cities, vntill thine hie and strong walles fall downe, wherein thou trustedst in al þ land: and hee shall besiege thee in all thy ‖ cities throughout all thy land, which the Lord thy God hath giuen thee.

‖ *Or, gates.*

53 * And thou shalt eate the fruite of thy bodie: euen the flesh of thy sonnes and thy daughters, which the Lorde thy God hath giuen thee, during the siege and straitenesse wherein thine enemies shall inclose thee:

Leuit.26.29. 2.king 6.29. lament.4.10. baruch.2.3.

54 So that the man (that is tender and exceeding deintie among you) * shall bee grieued at his brother, and at his wife, that lieth in his bosome, and at the remnant of his children, which he hath yet left.

Chap.15.9.

55 For feare of giuing vnto any of them of the flesh of his children, whome hee shall eate, because hee hath nothing left him in that siege, and straitnesse wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and deintie ſ woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shalbe grieued at her husband, that lyeth in her bosome, and at her sonne, and at her daughter,

ſ As came to passe in the dayes of Ioram king of Israel, 2. king. 6.29. and when the Romans besieged Ierusalem, t Hunger shall so bite her, that she shall be readie to eate her childe before it be deliuered.

57 And at her t afterbirth (that shal come out from betweene her feet) and at her children, which shee shall beare: for when all things lacke, the shal eate them secretly, during the siege & straitnesse, wherewith thine enemie shal besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe u all the wordes of this Law (that are written in this booke) and feare this glorious & fearefull name, THE LORD THY GOD,

u For hee that offendeth in one, is guiltie of all, Iames 2.10.

59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraide, and they shall cleaue vnto thee.

61 And euery sicknes, and euery plague, which is not x written in the booke of this Lawe, will the Lorde heape vpon thee, vntil thou bee destroyed.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written. *Chap.10,22.*

62 And yee shall bee left few in number, where ye were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lorde hath reioyced ouer you, to doe you good, and to multiply you, so hee will reioyce ouer you, to destroy you, and bring you to nought, and ye shall bee rooted out of the land, whither thou goest to possesse it.

y Signifying, that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith and religion.

64 And the Lorde shall y scatter thee among all people, from the one ende of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

65 Also among these nations thou shalt finde

finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, & looking to returne till thine eyes fail out, and a sorowful mind.

66 And thy life shall ‖ hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

‖ Or, thou shalt be in doubt of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with z ships by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shalbe no buyer.

z Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe thorow.

CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the hieest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the a words of the couenant, which the Lord commaunded Moses to make with the children of Israel in the land of Moab, beside the couenant which he had made with them in b Horeb.

a That is, the articles, or conditions.

b At the first giuing of the Law, which was fourty yeeres before.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh, and vnto all his seruants, and vnto all his land,

3 The c great tentations which thine eyes haue seene, those great miracles and wonders:

c The proofes of my power.

4 Yet the Lord hath not d giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourty yeere in the wildernes: your clothes are not waxed old vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no e bread, neither drunke wine, nor strong drinke, that ye might know, how that I am the Lord your God.

e Made by mans arte, but Manna, which is called the bread of Angels.

7 After, ye came vnto this place, and Sihon King of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

Chap.4.6. 1.King.2.3.

9 * Keepe therefore the wordes of this couenant, and doe them, that ye may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your f God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

11 Your children, your wiues, and thy stranger that is in thy campe, fro the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest g passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, Gene.15.19.

13 For to establish thee this day a people vnto himselfe, and that he may bee vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But aswell with him that standeth here with vs this day before the Lord our God, as with him h that is not here with vs this day.

h Meaning, their posteritie.

16 For ye knowe how we haue dwelt in the land of Egypt, and how we passed thorow the mids of the nations which ye passed by.

17 And yee haue seene their abominations, and their idoles (wood, and stone, siluer and gold) which were among them.

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to go and serue the gods of these nations, and that there should not bee among you i any roote that bringeth foorth * gall and wormewood.

i Such sinne, as the bitter fruite thereof might choke and destroy you.

19 So that when he heareth the wordes of this curse, he ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornes of mine owne heart, thus adding k drunkennesse to thirst.

Acts.8.23.

‖ Or, flatter.

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his iealousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the l generation to come, euen your children, that shall rise vp after you, and the stranger, that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shalbe astonied.

23 (For all that land shal burne with brimstone and salt: it shal not be sowen, nor bring foorth, nor any grasse shall grow therein, like as in the ouerthrowing of * Sodome, and Gomorah, Admah, & Zeboim, which the Lord ouerthrew in his wrath and in his anger)

Gen.19.24,25.

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? howe fierce is his great wrath?

1.King.9.8. Ieremie.22.8.

25 And they shall answere, Because they haue forsaken the couenant of the Lord God of their fathers, which hee had made with them, when hee brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knew not, and ‖ which had giuen them nothing.

‖ Or, which had not giuen them a land to possesse.

27 Therefore the wrath of the Lord was hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great

great indignation, and hath caſt them into another land, as appeareth this day.

29 The [m] ſecret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that wee may doe all the wordes of this law.

CHAP. XXX.

* 1 *Mercy ſhewed when they repent.* 6 *The Lord doth circumciſe the heart.* 11 *All excuſe of ignorance is taken away.* 15. 19 *Life and death is ſet before them.* 20 *The Lord is their life which obey him.*

NOwe when all theſe things ſhall come vpon thee, either the bleſſing or the curſe which I haue ſet before thee, and thou ſhalt [a] turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And ſhalt returne vnto the Lord thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine [b] heart and with all thy ſoule,

3 Then the Lord thy God will cauſe thy captiues to returne, and haue compaſſion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God hath ſcattered thee.

4 Though thou were caſt vnto the vtmoſt part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will he [d] take thee,

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it, and hee will ſhew thee fauour, and will multiplie thee aboue thy fathers.

6 And the Lord thy God will [e] circumciſe thine heart, and the heart of thy ſeede, that thou mayeſt loue the Lord thy God with all thine heart, and with all thy ſoule, that thou mayeſt line.

7 And the Lord thy God will lay all theſe curſes vpon thine enemies, and on them, that hate thee, and that perſecute thee.

8 [f] Returne thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I commaund thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe and [g] reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

10 Becauſe thou ſhalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou ſhalt returne vnto the Lord thy God with all thine heart, and with all thy ſoule.

11 ¶ For this commandement which I commaund thee this day, is [h] not hid from thee, neither is it farre off.

12 It is not in heauen, that thou ſhouldeſt ſay, * Who ſhall goe vp for vs to heauen, and bring it vs, & cauſe vs to heare it, that we may doe it?

13 Neither is it beyond the [i] Sea, that thou ſhouldeſt ſay, Who ſhall goe ouer the ſea for vs, and bring it vs, and cauſe vs to heare it, that we may doe it?

14 But the [k] worde is very neere vnto thee: euen in thy mouth and in thine heart, for to [l] doe it.

15 Beholde, I haue ſet before thee this day life and good, death and euill,

16 In that I commaund thee this day, [m] to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes, that thou mayeſt [n] liue and be multiplied, and that the Lorde thy God may bleſſe thee in the land, whither thou goeſt to poſſeſſe it.

17 But if thine heart turne away, ſo that thou wilt not obey, but ſhalt be ſeduced and worſhip other gods, and ſerue them,

18 I pronounce vnto you this day, that ye ſhall ſurely periſh, yee ſhall not prolong your dayes in the land, whither thou paſſeſt ouer Iorden to poſſeſſe it.

19 * I call heauen and earth to record this day againſt you, that I haue ſet before you life and death, bleſſing and curſing, therefore [o] chuſe life, that both thou and thy ſeede may liue,

20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayeſt dwell in the land which the Lorde ſware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

2. 7 *Moſes preparing himſelfe to die, appointeth Ioſhua to rule the people.* 9 *He giueth the Law to the Leuites, that they ſhould read it to the people.* 19 *God giueth them a ſong as a witneſſe betweene him and them.* 23 *God confirmeth Ioſhua.* 29 *Moſes ſheweth them that they will rebell after his death.*

THen Moſes went and ſpake theſe words vnto all Iſrael,

2 And ſaid vnto them, I am an hundred and twentie yeere olde this day: I [a] can no more goe out and in: alſo the Lord hath ſaid vnto me, * Thou ſhalt not go ouer this Iorden.

3 The Lord thy God he will go ouer before thee: he will deſtroy theſe nations before thee, and thou ſhalt poſſeſſe them. * Ioſhua, hee ſhall goe before thee, as the Lord hath ſaid.

4 And the Lorde ſhall doe vnto them, as he did to * Sihon and to Og the kings of the Amorites, and vnto their land whome he deſtroyed.

5 And the Lord ſhall giue them [b] before you, that yee may doe vnto them according vnto euery * commandement, which I haue commanded you.

6 ‖ Plucke vp your hearts therefore, and be ſtrong: dread not nor be afraid of them: for the Lorde thy God himſelfe doeth goe with thee: he will not faile thee, nor forſake thee.

7 ¶ And Moſes called Ioſhua, and ſaid vnto him in the ſight of all Iſrael, Bee [c] of a good courage and ſtrong: for thou ſhalt goe with this people vnto the land which the Lorde hath ſwoorne vnto their fathers, to giue them, and thou ſhalt giue it them to inherite.

8 And

---

m Moſes hereby reproueth their curioſitie, which ſeeke thoſe things that are onely knowen to God: and their negligence that regard not that which God hath reueiled vnto them, as the Law.

a By calling to remembrance, both his mercies, and his plagues.

b In true repentance is no hypocriſie.

c Euen to the worldes end.
d And bring thee into thy countrey.

e God will purge all thy wicked affections: which thing is not in thine owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we muſt turne againe to him by repentance.

g He meaneth not that God is ſubiect to theſe paſſions, to reioyce, or to be ſad: but he vſeth this maner of ſpeech to declare the loue that he beareth vnto vs.

h The law is ſo euident that none can pretend ignorance. *Rom.10.6.*

i By heauen and the ſea he meaneth places moſt farre diſtant.

k Euen the lawe and the Goſpel.
l By faith in Chriſt.

m So that to loue and obey God, is onely life and felicitie.

n He addeth theſe promiſes to ſignifie that it is for our profit that we loue him, and not for his.

Chap.4.26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

a I can no longer execute mine office. *Num.20.12. chap.3.26.*

Num.27.18.

Num.21.24.

b Into your hands. *Chap.7.2.*

‖ *Or, be of good courage.*

c For he that muſt gouerne the people hath need to be valiant to repreſſe vice, and conſtant to maintaine vertue.

8 And the Lorde himselfe doeth [d] goe before thee: hee will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

2 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui, (which bare the arke of the Couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, * Euery seuenth yere * when the yeere of freedome shall bee in the feast of the Tabernacles:

Nehem. 8. 2. Chap. 15. 1.

11 When all Israel shall come to appeare [e] before the Lorde thy God, in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

e Before the Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the words of this Law,

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye goe ouer Iorden to possesse it.

f Which were not borne when the Law was giuen.

14 ¶ Then the Lorde sayde vnto Moses, Behold, thy dayes are come, that thou must die: Call Ioshua, and stand yee in the Tabernacle of the Congregation that I may giue him a ‖ charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

‖ Or, commandements.

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloud: and the pillar of the cloude stood ouer the doore of the Tabernacle.

g In a clond that was fashioned like a pillar.

16 ¶ And the Lorde sayde vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and go a whoring after the gods of a strange lande (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will ware hote against them at that day, and I will forsake them, and will [h] hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon mee, because God is not with me?

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

11 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Nowe therefore write yee this [i] song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

i To preserue you and your children from idolatrie, by remembring Gods benefits.

20 For I will bring them vnto the land (which I sware vnto their fathers) that floweth with milke and hony, and they shal eate, and fill themselues, and ware fatte: [k] then shall they turne vnto other gods, and serue them, and contemne mee, and breake my couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and tribulations shall come vpon them, this song shall [l] answere them to their face, as a witnesse: for it shall not be forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the land which I sware.

l That these euils are come vpon them, because they forsooke me.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and sayd, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

Iosh. 1. 6.

24 ¶ And when Moses had made an end of writing the wordes of this lawe in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may be there for a [m] witnesse against thee.

m Of thine infidelity, when thou shalt turne away from the doctrine conteined therein.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, yee are rebellious against the Lord: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and your [n] officers, that I may speake these wordes in their audience, and call heauen & earth to record against them.

n As gouernors, iudges, and magistrates.

29 For I am sure that after my death ye will vtterly be corrupt, and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because ye will cõmit euill in the sight of the Lord, by prouoking him to anger through the [o] worke of your hands.

o By idolatrie, and worshipping images, which are the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses conteining Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

HEarken ye heauens, and I will speake: and let the earth heare the wordes of my mouth.

2 My [b] doctrine shall drop as the raine, and my speech shall still as the dewe, as the showre vpon the herbes, as the great raine vpon the grasse.

b Hee desireth y he may speake to Gods glory, and that the people, as the greene grasse, may receiue the dewe of his doctrine.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the [c] mightie God: for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous is he.

c The Ebrewe word is rocke: noting that God onely is mightie, faithfull, and constant in his promise.

5 They haue corrupted themselues toward him by their vice, not being his children, but a frowarde and crooked generation.

6 Doe ye so reward the Lord, O foolish

people and vnwiſe? is not hee thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: conſider the yeres of ſo many generations: aſke thy father, and he will ſhew thee: thine Elders, and they will tell thee.

8 When the moſt hie God diuided to the nations their inheritance, when he ſeparated the ſonnes of Adam, hee appointed the borders of the [e] people, according to the number of the children of Iſrael.

9 For the Lords portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wilderneſs, in a waſte, and roaring wilderneſſe: he led him about, hee taught him, and kept him as the apple of his eye.

11 As an Eagle ſtereth vp her neſt, [f] flootereth ouer her birdes, ſtretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no ‖ ſtrange god with him.

13 He carried him vp to the hie places of the [g] earth, that he might eate the fruites of the fields, and he cauſed him to ſucke [h] honp out of the ſtone, and oyle out of the hard rocke:

14 Butter of kine, and milke of ſheepe with fat of the lambes, and rammes fed in Baſhan, and goates, with the fatte of the graines of wheate, and the red ‡licour of the grape haſt thou drunke.

15 ¶ But he that ſhould haue bin [i] vpright, when he waxed fat, ſpurned with his heele: thou art fat, thou art groſſe, thou art laden with fatneſſe: therefore hee forſooke God that made him, and regarded not the ſtrong God of his ſaluation.

16 They [k] prouoked him with ſtrange gods: they prouoked him to anger with abominations.

17 They offred vnto deuils, not to God, but to gods whome they knew not: [l] newe gods that came newly vp, whome their fathers feared not.

18 Thou haſt forgotten the mighty God, that begat thee, and haſt forgotten God that formed thee.

19 The Lord then ſaw it, and was angry for the prouocation of his [m] ſonnes and of his daughters.

20 And hee ſaid, I will hide my face from them: I will ſee what their end ſhall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielouſie with that which is not God: they haue prouoked mee to anger with their vanities: * and I will moue them to ielouſie with thoſe which are no [n] people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and ſhall burne vnto the bottome of hell, & ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines.

23 I will ſpend plagues vpon them: I will beſtow mine arrowes vpon them.

24 They ſhall be burnt with hunger, and conſumed with heate, and with bitter deſtruction: I will alſo ſend the teeth of beaſts vpon them, with the venime of ſerpents creeping in the duſt.

25 The ſword ſhall * kill them without, and in the chambers feare: both the yoong man and the yoong woman, the ſucking with the man of grey haire.

26 I haue ſaid, I would ſcatter them abroad: I would make their remembrance to ceaſe from among men,

27 Saue that I feared the furie of the enemie, leaſt their aduerſaries ſhould [p] waxe proud, and leaſt they ſhould ſay, Our hie hand, and not the Lord hath done all this.

28 For they are a nation voyde of counſell, neither is there any vnderſtanding in them.

29 Oh that they were wiſe, then they would vnderſtand this: they would [q] conſider their latter end.

30 How ſhould * one chaſe a thouſand, and two put ten thouſand to flight, except their ſtrong God had ſolde them, and the Lord had ‖ ſhut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of [r] vine of Sodome, and of the vines of Gomorah: their grapes are grapes of gall, their cluſters be bitter.

33 Their [s] wine is the poiſon of dragons, and the cruell gall of aſpes.

34 Is not this laid in ſtore with mee, and ſealed vp among my treaſures?

35 * Vengeance & recompenſe are mine: their foot ſhall ſlide in due time: for the day of their deſtruction is at hande, and the things that ſhall come vpon them, make haſte.

36 For the Lord ſhall iudge his people, and ‖ repent towardes his ſeruants, when he ſeeth that their power is gone, and none ſhut vp in holde nor left abroad.

37 When men ſhall ſay, Where are their gods, their mightie God in whome they truſted

38 Which did eate the fat of their ſacrifices, and did drinke the wine of their drinke offering? let them riſe vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, & there is no gods with me: * I kill, and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I [t] lift vp mine hand to heauen, and ſay, I liue for euer.

41 If I whet my glittering ſword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſword ſhall eate fleſh) for the blood of the ſlaine, and of the captiues, when I beginne to take vengeance of the enemie.

43 * Yee nations, praiſe his people: for hee will auenge the [u] blood of his ſeruants, and will execute vengeance vpon his aduerſaries, and will bee mercifull vnto his land, and to his people.

44 ¶ Then

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

e When God by his prouidence diuided the world, he ſent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael.

f To teach them to flie.

‖ *Or, god of a ſtrange nation.*

g Meaning, of the land of Canaan, which was hie in reſpect of Egypt.

h That is, abundance of all things euen in the very rocks.

‡ *Ebr. blood.*

i Hee ſheweth what is the principall end of our vocation.

k By changing his ſeruice for their ſuperſtitions.

l Scripture calleth new, whatſoeuer man inuenteth, be the error neuer ſo olde.

m Hee calleth them Gods children, not to honour them, but to ſhewe them from what dignitie they are fallen. *Rom.10.19.*

n Which I haue not fauored, nor giuen my lawes vnto them.

o They ſhall be ſlaine both in the field and at home.

p Reioycing to ſee the godly afflicted, and attributing that to themſelues, which is wrought by Gods hand.

q They would conſider the felicitie that was prepared for them, if they had obeyed God. *Ioſh.23.10.*

‖ *Or, deliuered them to their enemie.*

r The fruits of the wicked are as poyſon, deteſtable to God, and dangerous for man. *Eccluſ.28.1. rom.12.19. heb.10.30.*

‖ *Or, change his minde.*

ſ When neither ſtrong nor weake in a maner remaine.

t That is, I ſweare, reade Gen.14.22.

u Whether the blood of Gods people be ſhed for their ſinnes, or triall of their faith, he promiſeth to reuenge it.

44 ¶ Then Moſes came and ſpake all the wordes of this ſong in the audience of the people, he and ‖ Hoſhea the ſonne of Nun.

‖Or, Ieſhua.

45 When Moſes had made an ende of ſpeaking all theſe wordes to Iſrael,

46 Then he ſayd vnto them, * Set your heartes vnto all the wordes which I teſtifie againſt you this day, that ye may commaunde them vnto your children, that they may obſerue and doe all the wordes of this Law.

Chap.6.6. and 11.18.

47 For it is no * vaine word concerning you, but it is your life, and by this word ye ſhall prolong your dayes in the lande, whither ye go ouer Iorden to poſſeſſe it.

x For I will performe my promiſe vnto you, Iſa.55.10.

48 * And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

Numb.27.12.

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the lande of Moab, that is ouer-againſt Ierycho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

Gene.25.8. Num 20.25,26. and 33.38.

51 Becauſe yee * treſpaſſed againſt me among the children of Iſrael, at the waters ‖ of Meribah, at Kadeſh in the wilderneſſe of Zin: for ye ſanctified me not among the children of Iſrael.

Num.20.12,13. and 27.14. ‖Or, of ſtrife.

52 Thou ſhalt therefore ſee the lande before thee, but thalt not goe thither, I meane, into the lande which I giue the children of Iſrael.

y Ye were not earneſt and conſtant to maintaine mine honour.

CHAP. XXXIII.

1 *Moſes before his death bleſſeth all the tribes of Iſrael.* 26 *There is no God like to the God of Iſrael:* 29 *Nor any people like vnto hu.*

a This bleſſing conteineth not onely a ſimple prayer, but an aſſurance of the effect thereof.

NOwe this is the a bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

2 The Lord came from Sinai, and roſe vp from Seir vnto them, & appeared clearly from mount Paran, and hee came with teune b thouſandes of Saintes, and at his right hand a fiery Law for them.

b Meaning, infinite Angels.

3 Though hee loue the people, yet c all thy Saintes are in thine handes: and they are humbled at d thy feete, to receiue thy wordes.

c Ebr. his ſaints, that is, the children of Iſrael. d As thy diſciples.

4 Moſes commanded vs a Lawe for an e inheritance of the Congregation of Iaakob.

e To vs and our ſucceſſours.

5 Then ‖ hee was among the f righteous people, as King, when the heades of the people, and the tribes of Iſrael were aſſembled.

‖Or, Moſes. ‖Or, Iſrael. f Reuben ſhalbe one of the tribes of Gods people, though for his ſinne his honor be diminiſhed and his family but ſmall.

6 ¶ Let g Reuben liue, and not die, though his men be a ſmall number.

g Signifying, that he ſhould hardly obteine Iaakobs promes, Ge.49.8.

7 ¶ And thus he bleſſed Iudah, and ſaid, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands ſhall be ſufficient for him, if thou helpe him againſt his enemies.

8 ¶ And of Leui he ſaid, Let thy * Thummim and thine Vrim bee with thine holy one whom thou diddeſt proue in Maſſah, and didſt cauſe him to ſtrine at the waters of Meribah.

Exod.28.30.

9 Who ſayd vnto his father and to his mother, h I haue not ſeene him, neither knewe hee his brethren, nor knew his owne children: for they obſerued thy word, and kept thy couenant.

h He preferred Gods glory to all natural affection, Exod.32.29.

10 They ſhall teach Iaakob thy iudgements, and Iſrael thy Law: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his handes: ſmite thorow the loines of them that riſe againſt him, and of them that hate him, that they riſe not againe.

i Hee declareth that the miniſters of God haue many enemies, and therefore haue need to be prayed for.

12 ¶ Of Beniamin he ſaid, The beloued of the Lord ſhall k dwell in ſafetie by him: the Lord ſhal couer him all the day long, and dwell betweene his ſhoulders.

k Becauſe the Temple ſhould be built in Zion, which was in the tribe of Beniamin, he ſheweth that God ſhould dwell with him there.

13 ¶ And of Ioſeph hee ſayd, Bleſſed of the Lord is his lande, for the ſweetneſſe of heauen, for the dewe, and for the ‖ depth lying beneath.

‖Or, fountaines.

14 And for the ſweet increaſe of the ſun, and for the ſweet increaſe of the moone,

15 And for the ſweetneſſe of the top of the ancient mountaines, and for the ſweetneſſe of the olde hilles,

16 And for the ſweetnes of the earth, and abundance thereof: and the good wil of him that dwelt in the l buſh, ſhall come vpon the head of Ioſeph, and vpon the toppe of the head of him that was * ſeparated from his brethren.

l Which was God appearing vnto Moſes, Exod.3.2.

17 His beautie ſhall be like his firſt borne bullocke, and his ‖ hornes as the hornes of an Vnicorne: with them he ſhall ſmite the people together, euen the ends of the world: theſe are alſo the ten thouſandes of Ephraim, and theſe are the thouſands of Manaſſeh.

Gen.49.26. ‖Or, ſtrength.

18 ¶ And of Zebulun hee ſayd, Reioyce, Zebulun, m in thy n going out, and thou, Iſſachar, in thy tents.

m In the proſperous voyages vpon the ſea, Gene. 49.11.

19 They ſhall call the people vnto the ‖ mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for o they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

‖Or, mount Zion.

n The tribe of Zebulun.

20 ¶ Alſo of Gad he ſaid, Bleſſed be hee that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head

o So that the portion of the Gadites and others on this ſide Iorden, was Gods, though it was not ſo knowen.

21 And hee looked to himſelfe at the beginning, becauſe there was a portion of the p Lawgiuer hidde: yet hee ſhall come with the heades of the people, to execute the iuſtice of the Lorde, and his iudgements with Iſrael.

p Meaning, here the ſea.

22 ¶ And of Dan he ſaid, Dan is a lyons whelpe: he ſhall leape from Bathan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, ſatisfied with fauour, and filled with the bleſſing of the Lord, poſſeſſe q the Weſt and the South.

q Thou ſhalt be ſtrong, or thy countrey full of metall. It ſeemeth that Simeon is left out, becauſe he was vnder Iudah, & his portion of his inheritance, Ioſh. 19.9.

24 ¶ And of Aſher he ſayd, Aſher ſhall be bleſſed with children: he ſhall be acceptable vnto his brethren, and ſhall dip his foot in oyle.

25 Thy ſhoes ſhall be r yron and braſſe, and

and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemie before thee, and will say, Destroy them.

28 Then Israel r the fountaine of Iaakob shall dwell alone in safetie in a lande of wheate, and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shielde of thine helpe, and which is the sword of thy glorie? therefore t thine enemies shall be in subiection to thee, and thou shalt tread vpon their hie places.

r Who was plentifull in issue as a fountaine.

t Thine enemies for feare shall lie and faine to be in subiection.

CHAP. XXXIIII.

1 *Moses seeth all the land of Canaan.* 5 *He dieth.* 8 *Israel weepeth.* 9 *Ioshua succeedeth in Moses roome.* 10 *The praise of Moses.*

THen Moses went from the plaine of Moab vp into mount a Nebo vnto the top of Pisgah that is ouer-against Jericho: and the Lorde shewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost b Sea:

3 And the South, and the plaine of the valley of Jericho, the citie of palme trees, vnto Zoar.

a Which was a part of mount Abarim, Num. 27.12. *Chap.* 3.27. 2. *mac.* 2.4.

b Called Mediterraneum.

4 And the Lord sayde vnto him; * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seed: I haue causes thee to see it with thine eyes, but thou shalt not goe ouer thither.

Gene. 12 7. *and* 13,15.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And c hee buried him in a valley in the land of Moab ouer-against Beth-peor, but no man knoweth of his sepulchre vnto d this day.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit idolatrie.

7 Moses was now an hundreth & twentie yere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

e Hereby appeareth the fauor of God, that leaueth not his Church destitute of a gouernour.

9 And e Ioshua the sonne of Nun was full of the spirit of wisdome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whome the Lord knew f face to face)

f Vnto whom the Lord did reueile himselfe so plainly, as Exod. 33.11.

11 In all the miracles & wonders which the Lorde sent him to doe in the lande of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie g hand and all that great feare, which Moses wrought in the sight of all Israel.

g Meaning, the power of God working by Moses in the wilderneſſe.

The Booke of Ioshua.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15: so hee sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, hee rayseth vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iothua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though hee were not approoued of God: hee is adorned with most excellent giftes and graces of God, both to gouerne the people with counsel, and to defend them with strength, that hee lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance hee diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, & putteth them in remembrance of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrarywise of his plagues and vengeance if they disobey him. This history doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the ende of this booke are contained 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576. yeeres.

CHAP. I.

2 *The Lorde encourageth Ioshua to inuade the land.* 4 *The borders and limits of the land of the Israelites.* 5 *The Lord promiseth to assist Ioshua, if he obey his word.* 11 *Ioshua commandeth the people to prepare themselues to passe ouer Iorden,* 12 *and exhorteth the Reubenites to execute their charge.*

a The beginning of this booke dependeth on y last Chapter of Deu. which was written by Ioshua as apparation to his historie.

NOw after the a death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, go ouer this Iorden, thou, and all this people, vnto the lande which I giue them, that is, to the children of Israel.

Chap. 14.9. *Deut.* 11.24.

b Of Zin, called Kadesh & Paran.

3 * Euery place that the sole of your foot shall tread vpon, haue I giuen you, as I said vnto Moses.

Or, Euphrates.

4 * From the b wildernesse, and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the lande of the c Hittites, euen vnto the great d Sea toward the

c Meaning, the whole land of Canaan.

d Called Mediterraneum.

the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: I will not leaue thee nor forsake thee.

Heb.13.5.

6 * Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

Deut.31.23.

7 Onely be thou strong, ‖ & of a most valiant courage, that thou maiest obserue and doe according to all the lawe which Moses my seruant hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou maiest c prosper whithersoeuer thou goest.

‖ *Or, grow stronger and stronger.*

Deut.5.32. and 28.14.

c He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

8 Let not this booke of the Lawe depart out of thy mouth, but meditate therein day and f night, that thou maiest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

f Shewing that it was not possible to gouerne well without continuall studie of Gods word.

9 Haue I not commanded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged: for I the Lord thy God will be with thee, whithersoeuer thou goest.

‖ *Or, gouerne wisely.*

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe thorowe the hoste, and commaund the people, saying, Prepare you victailes: for g after three dayes ye shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

g Meaning, from the day that this was proclaimed, Chap.3.2.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

13 * Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this h land.

Num.32.20.

14 Your wiues, your children, and your cattell shall remaine in the lande which Moses gaue you on ‖ this side Iorden: but ye shall goe ouer before your brethren armed, all that be men of warre, and shal helpe them,

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan.

‖ *Or, beyond Iorden, from Iericho.*

15 Vntill the Lord haue giuen your brethren rest, as well as to you, and vntill they also shall possesse the land, which the Lorde your God giueth them: then shall yee returne vnto the land of your possession and shall possesse it, which land Moses the Lords seruant i gaue you on this side Iorden, toward the sunne rising.

i By your request, but yet by Gods secret appointment, Deut. 33.21.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, k so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.

k They do not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

18 Whosoeuer shall rebell against thy commaundement, and will not obey thy wordes in all that thou commandest him, let him be put to death: onely be strong, and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whome Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

THen Ioshua the sonne of Nun sent out of a Shittim two men to spie secretly, saying, Go view the land, and also Iericho: and they went, and * came into an ‖ harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iorden.

Heb.11.31. Iam.2.25.

‖ *Or, tauerners house, or hostesse.*

2 Then report was made to the king of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, b Bring forth the men that are come to thee, & which are entred into thine house: for they are come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power & policie resist his working.

4 (But the woman had taken the two men, and hid them) therefore said she thus, There came men vnto mee, but I will not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wot not: followe yee after them quickly, for ye shall ouertake them.

6 (But she had brought them vp to the c roofe of the house, and hid them with the stalkes of flaxe which shee had spred abroad vpon the roofe)

c Meaning, vpon the house: for then their houses were flat aboue, so that they might do their businesse thereupon,

7 And certaine men pursued after them, the way to Iorden, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And sayd vnto the men, I know that the Lord hath giuen you the land, and that the d feare of you is fallen vpon vs, & that all the inhabitants of the land faint because of you.

d For so God promised, Deut. 28.7. chap.5.1.

10 For wee haue heard, howe the Lorde * dried vp the water of the red Sea * before you, when ye came out of Egypt, & what you did vnto the two Kings of the Amorites, that were on the other side Iorden, vnto * Sihon and to Og, whome ye vtterly destroyed:

Exod.14.21,22. Chap.4.23.

Num.21.24.

11 And when we heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for e the Lorde your God, he is the God in heauen aboue, and in earth beneath.

‖ *Or, melted,*

‖ *Or, spirit.*

e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

12 Nowe therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that ye will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that ye will deliuer our ‖ soules from death.

‖ *Or, liues.*

14 And f men answered her, f Our life for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, we will deale mercifully & truly with thee.

f We warrant you on paine of our liues.

15 Then shee let them downe by a corde thorow the window: for her house was vpon the towne wall, and shee dwelt vpon the wall.

16 And she said vnto them, Go you into the g mountaine, least the pursuers meete with you, and hide your selues there three dayes,

g Which was neere vnto the citie.

dayes, vntil the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, h We will be blamelesse of this thine othe, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this corde of red threed in the window, whereby thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers houshold home to thee.

19 And whosoeuer shall goe out at the doores of thine house into the street, his blood shalbe vpon his head, and we will be guiltlesse: but whosoeuer shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vtter this our k matter, we will be quit of thine othe, which thou hast made vs sweare.

21 And shee answered, According vnto your wordes so be it: then she sent them away, and they departed, and she bound the ‖ red corde in the window.

22 ¶ And they departed, and came into the mountaine, & there abode three dayes, vntil the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, & told him all things that came vnto them,

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

h We shall be discharged of our othe, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shall be giltie of his owne death.

k So that others should thinke to escape by the same meanes.

‖ *Or, skarlet coloured.*

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Ioshua rose very early: and they remooued from Shittim, and came to l Iorden, hee, and all the children of Israel, and lodged there, before they went ouer.

2 And after b three dayes the officers went thorowout the hoste,

3 And commaunded the people, saying, When yee see the Arke of the couenant of the Lord your God, and the Priestes of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet there shalbe a space betweene you and it, about ‖ two thousand cubites by measure: yee shall not come neere vnto it, that ye may know the way, by the which ye shall goe: for ye haue not gone this way in times past.

5 (Now Ioshua had said vnto the people, *Sanctifie your selues: for to morrowe the Lord will doe wonders among you)

6 Also Ioshua spake vnto the Priestes, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that *as I was with Moses, so will I be with thee.

8 Thou shalt therefore commaund the Priestes that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, yee shall stand still c in Iorden.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Ioshua said, d Hereby yee shall knowe that the liuing God is among you, and that hee will certainely cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

12 Nowe therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priestes (that beare the Arke of the Lord God the Lord of all the world) shal stap in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come from aboue, *shall stand stil vpon an heape.

14 ¶ Then when the people were departed from their tents to go ouer Iorden, the Priestes bearing the * Arke of the Couenant went before the people.

15 And as they that bare the Arke came vnto Iorden, & the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his f bankes all the time of haruest)

16 Then the waters that came downe from aboue, staped and rose vp vpon an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernesse, euen the salt Sea failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood dry within Iorden ‖ ready prepared, and all the Israelites went ouer drie, vntil all the people were gone cleane ouer thorowe Iorden.

c Euen in the chanell, where the streame had run, as verse. 17.

d By this miracle in diuiding the water,

e Which should set vp twelue stones in remembrance of the benefite,

Psal. 114 3.

Act. 7 45.

1. Chron. 12. 15. *eccles.* 24. 30.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

g Either tarying till the people were past, or as some reade, sure, as though they had bene vpon the dry land.

CHAP. IIII.

2 God commanded Ioshua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This Miracle must be declared to the posteritie.

AND when all the people were wholy gone * ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place, where the Priests stood in a readinesse, twelue stones, which ye shal take away with you, and leane them in the b lodging, where you shall lodge this night)

4 Then Ioshua called the twelue men, whome hee had prepared of the children of

Deut. 27. 2.

a As Chap. 3. 17.

b Meaning, the place where they should campe.

of Israel, out of euery tribe a man.

5 And Iosh̃a said vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

c God commandeth, that not onely we our selues profite by his wonderfull workes, but that our posteritie may know the cause thereof, and glorifie his name,

6 That this may be a signe among you, that when your c children shall aske their fathers in time to come, saying, What meane you vp these stones,

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so, as Iosh̃a had commanded, and tooke vp twelue stones out of the middes of Iorden, as the Lorde had saide vnto Iosh̃a, according to the number of the tribes of the children of Israel, and caried them awap with them vnto the lodging, & laide them downe there.

d Besides the twelue stones which were carried by the tribes and set vp in Gilgal.

9 And Iosh̃a set vp d twelue stones in the mids of Iorden, in the place where the feete of the Priests which bare the Arke of the Couenant stoode, and there haue they continued vnto this day.

10 ¶ So the Priestes, which bare the Arke, stoode in the middes of Iorden, vntill euery thing was finished that the Lorde had commaunded Iosh̃a to say vnto the people, according to all that ‖Moses charged Iosh̃a: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests e before the people.

e Meaning, in the presence or sight of the people. *Num.* 32.27,29.

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of ‖Manasseh, went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the f Lorde vnto battell, into the plaine of Iericho.

f That is, before the Arke.

14 That day the Lorde magnified Iosh̃a in the sight of all Israel, and they ‖ feared him, as they feared Moses all dayes of his life.

‖ *Or, reuerenced him.*

15 And the Lord spake vnto Iosh̃a, saying,

16 Command the Priests that beare the g Arke of the Testimonie, to come vp out of Iorden.

g Because the Arke testified Gods presence, and the tables of the law conteined therein, signified Gods will toward his people.

17 Iosh̃a therefore commaunded the Priestes, saying, Come ye vp out of Iorden.

18 And when the Priestes that bare the Arke of the couenant of the Lord were come vp out of the mids of Iorden, and assoon as the soles of the Priests feete were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

h Called Abib or Nisan, conteining part of March and part of Aprill.

19 ¶ So the people came vp out of Iorden the tenth day of the h first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also, the twelue stones, which they tooke out of Iorden, did Iosh̃a pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shal shew your children, and say, Israel came ouer this Iorden on drie land:

Exod 14. 21,22.

23 For the Lorde your God dried vp the waters of Iorden before you, vntill ye were gone ouer, as þ Lord your God did the red sea, * which hee dried vp before vs, till we were gone ouer,

i Gods benefites serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

24 That all the people of the i world may know that the hand of the Lord is mightie, that ye might feare the Lorde your God continually.

CHAP. V.

1 The Canaanites are afraide of the Israelites, 2 Circumcision is commanded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Iosh̃a.

NOwe when all the Kings of the a Amorites, which were beyond Iorden Westward, and all the kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more because of the children of Israel.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

2 ¶ That same time the Lorde said vnto Iosh̃a, * Make thee sharpe knives, b and returne, and circumcise the sonnes of Israel the second time.

Exod. 4.25.

b For now they had left it off, about 40. yeeres.

3 Then Iosh̃a made him sharpe knives and circumcised the sonnes of Israel m c the hill of the foreskinnes,

c Gilgal was so called, because they were there circumcised.

4 And this is the cause why Iosh̃a circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were d not circumcised.

d For they looked dayly to remoue at the Lords commandement: which thing they that were new circumcised, could not doe without great danger. *Num.* 14.23.

6 For the children of Israel walked fourtie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lorde: vnto whom the Lorde sware, that hee would not shewe them the land, * which the Lord had sworne vnto their fathers, that hee would giue vs, euen a lande that floweth with milke and honie.

7 So their sonnes whome hee raysed vp in their stead, Iosh̃a circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they e were whole.

e For their sore was so grieuous that they were not able to remoue.

9 After, the Lord said vnto Iosh̃a, This day

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

dap I haue taken away the f shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this dap.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth dap of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the lande, on the morowe after the Passeouer, vnleauened bread, and parched corne in the same dap.

12 And the MAN ceased on the morowe after they had eaten of the corne of the land, neither had the children of Israel of MAN any more, but did eat of the fruit of the land of Canaan that peere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stoode a * man against him, hauing a sworde drawen in his hande: and Ioshua went vnto him, & saide vnto him, Art thou on our side, or on our aduersaries?

Exod.23.25.

g In that that Ioshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ, *Exod.3.5. ruth 4.7. actes 7.33.*

14 And he saide, Nay, but as a captaine of the hoste of the Lorde am I nowe come: then Ioshua fel on his face to the earth, and did worship, and saide vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lordes hoste saide vnto Ioshua, * Loose thy shooe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

CHAP. VI.

3 The Lorde instructeth Ioshua what hee should doe, as touching Iericho. 6 Ioshua commandeth the Priests and warriours what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and mettall. 26 The curse of him that buildeth the citie.

a That none could goe out, b That none could come in.

NOw Iericho was a shut vp, and b closed, c because of the children of Israel: none might goe out nor enter in.

c For feare of the Israelites.

2 And the Lord saide vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the king thereof, and the strong men of warre.

3 All yee therefore that bee men of warre, shall compasse the citie, in going rounde about the citie d once: thus shall you doe sixe dapes:

d Euery day once.

4 And seuen Priests shall beare seuen trumpets of e rammes hornes before the Arke: and the seuenth dap ye shall compasse the citie seuen times, and the Priests shall blowe with the trumpets.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.

5 And when they make a long blast with the rammes horne, and ye heare the sounde of the trumpet, all the people shall showte with a great showte: then shall the wall of the citie fall downe flatte, and the people shall ascend vp, euery man streight before him.

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manasseh.

6 ¶ Then Ioshua the sonne of Nun called the Priests and saide vnto them, Take vp the Arke of the Couenant, and let seuen Priests beare seuen trumpets of rammes hornes before the Arke of the Lorde.

7 But he said vnto the people, f Goe and compasse the citie: & let him that is armed, goe foorth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rammes hornes, & went forth before the Arke of the Lord, and blewe with the trumpets, and the Arke of the conenant of the Lord followed them.

9 ¶ And p men of armes went before the Priests that blew the trumpets: then the g gathering hoste came after the Arke, as they went and blew the trumpets.

g Meaning, the rerward, wherein was the standerd of the tribe of Dan, Num. 10.25.

10 (Nowe Ioshua had commanded the people, saying, Yee shall not shoute, neither make any noyse with your voyce, neither shall a worde proceede out of your mouth, vntil the dap that I say vnto you, Showte, then shall ye shoute)

11 So the Arke of p Lorde compassed the citie, & went about it h once: then they returned into the hoste, and lodged in the campe.

h For that day.

12 And Ioshua rose earlp in p morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rammes hornes, & went before the Arke of the Lorde, and going, blew with the trumpets: and the men of armes went before them, but the i gathering hoste came after the Arke of the Lorde, as they went and blew the trumpets.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

14 And the second dap they compassed the citie once, and returned into the hoste: thus they did sixe dapes.

15 And when the seuenth dap came, they rose earelp, euen with the dawning of the dap, and compassed the citie after the same maner k seuen times: onelp that dap they compassed the citie seuen times.

k Besides euery day once for the space of sixe dayes,

16 And when the Priests had blowen the trumpets the seuenth time, Ioshua said vnto the people, Showte: for the Lorde hath giuen you the citie.

17 And the citp shalbe l an execrable thing, both it, and al that are therin, vnto the Lord: onelp Rahab the harlot shall liue, she, and all that are with her in the house: for * shee hid the messengers that we sent.

l That is, appointed wholy to be destroyed. *Chap.2.4.*

18 Notwithstanding, be yee ware of the execrable thing, lest ye make your selues execrable, & in taking of the execrable thing, make also the hoste of Israel * execrable, and trouble it.

Leuit.27.21. numb.21.2. deut.13.15,17.

19 But all siluer, and golde, and vessels of brasse, and pron, shalbe m consecrate vnto the Lord, and shal come into the Lords treasurie.

m And therfore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle. *Hebr.11.30. 2.Mac.12.15,16*

20 So the people showted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they showted with a great shoute: and * the wall fell downe flat: so the people went vp into the citie, euery man streight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man & woman, pong, and old, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had sayde vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, * as ye sware to her.

Chap.2.14. heb.11.31.

23 So the pong men p were spies, went in, and brought out Rahab, and her father,

ther, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them [n] without the tent of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the gold, and the vessels of hasse, and iron, they put vnto þ treasure of the [o] house of the Lord.

25 So Iosh. saued Rahab the harlot, and her fathers household, and all that she had, & she [p] dwelt in Israel euen vnto this day, because she had hid the messengers, which Iosh. sent to spie out Iericho.

26 ¶ And Iosh. sware at that time, saying, Cursed be the man before the Lord, that riseth vp and buildeth this citie Iericho: [q] he shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 So the Lord was with Iosh. and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Iosh. prayeth to the Lord. 16 Iosh. inquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel committed a [a] trespasse in the excommunicate thing: for [*] Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Iosh. sent men from Iericho to [b] Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp, and viewed Ai,

3 And returned to Iosh. and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie and six men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted awaie like water.

6 ¶ Then Iosh. rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Iosh. said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had beene content to dwell on the [d] other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie [e] Name?

10 ¶ And the Lord saide vnto Iosh. Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my couenant, which I commaunded them: for they haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backes before their enemies, because they be execrable: neither will I be with you any more, except ye [f] destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, vntill ye haue put the [g] execrable thing from among you.

14 In þ morning therefore ye shall come according to your tribes, & the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the couenant of the Lord, & because he hath wrought folly in Israel.

16 ¶ So Iosh. rose vp early in þ morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Iosh. said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and make [i] confession vnto him, & shew me nowe what thou hast done: hide it not from me.

20 And Achan answered Iosh. and saide, In deede, I haue sinned against the Lord God of Israel, & thus and thus haue I done.

21 I sawe among the spoile a goodly [k] Babylonish garment, and two hundreth shekels of siluer, and a wedge of gold of fiftie shekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth in the midst of my tent, and the siluer vnder it.

22 ¶ Then Iosh. sent messegers which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Iosh. & vnto all the children of Israel, and laide them before the Lord.

24 Then Iosh. tooke Achan the ‖sonne of Zerah, and the siluer, and the garment, and the [l] wedge of gold, & his [m] sonnes, and his

[n] For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

[o] Meaning, the Tabernacle.

[p] For she was maried to Salmon, prince of the tribe of Iudah, Matth. 1, 5.

[q] He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16, 34.

[a] In taking that which was commanded to be destroyed. *Chap. 22, 20. 1. chro. 2, 7.*

[b] This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49, 3. The first Ai is called Aiath, Isa. 10, 28.

[c] God would by this ouerthrowe make them more earnest to search out and punish the sinne committed.

[d] This infirmitie of his faith sheweth how we are inclined of nature to distrust.

[e] When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them,

[f] Then to suffer wickednesse vnpunished, is to refuse God willingly,

[g] Meaning, the man that tooke of the thing forbidden.

[h] That is, found guiltie, either by lots, or by the iudgement of Vrim, Num. 27, 21.

[i] By declaring the trueth: for God is glorified when the trueth is confessed.

[k] Such a rich garment as the states of Babylon did weare,

‖ *Or, nephewe.*

[l] Some reade, a plate: others, a rod, and some a tongue.

[m] This iudgement onely appertaineth to God, & to whom he will reueile it: to man he hath commanded not to punish ỹ child for the fathers fault, Deu. 24, 16

his daughters, and his oxen, and his aſſes, and his sheepe, and his tent, and all that he had: and all Iſrael with him brought them vnto the valley of Achor.

n He declareth that this is Gods iudgement, because he had offended, and cauſed others to be ſlaine.

25 And Ioſhua ſaide, n In as much as thou haſt troubled vs, the Lord ſhal trouble thee this day: and all Iſrael threwe ſtones at him, and burned them with fire, and ſtoned them with ſtones.

26 And they caſt vpon him a great heape of ſtones vnto this day: and ſo the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The ſiege 19 and winning of Ai. 29 The King thereof is hanged. 30 Ioſhua ſetteth vp an Altar. 32 He writeth the Law vpon ſtones, 35 And readeth it to all the people.

AFter, the Lorde ſaide vnto Ioſhua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and ariſe, goe vp to Ai: beholde, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

Deut. 1. 21, 29. and 7. 18.

2 And thou ſhalt doe to Ai & to the king thereof, as thou didſt vnto * Iericho and to the king thereof: neuertheleſſe the ſpoile thereof and * the cattell thereof ſhall ye take vnto you for a praye: thou ſhalt lie in waite againſt the citie on the a backeſide thereof.

Chap. 6, 21.

Deut. 20. 14.

a Meaning, on the Weſtſide, as verſe 9.

3 ¶ Then Ioſhua aroſe, and all the men of warre to goe vp againſt Ai: and Ioſhua choſe out thirtie thouſand ſtrong men, and valiant, and ſent them away by night.

4 And he commaunded them, ſaying, Beholde, ye b ſhall lie in waite againſt the citie on the backeſide of the citie: goe not very farre from the citie, but be ye all in a readineſſe.

b God would not deſtroy Ai by myracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with me, will approch vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs, til we haue brought them out of the citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in waite and ‖ deſtroy the citie: for the Lord your God will deliuer it into your hand.

‖ Or, driue out (the inhabitars) of the citie.

8 And when ye haue taken the citie, ye ſhall ſet it on fire: according to the commandement of the Lord ſhall ye doe: beholde, I haue charged you.

9 ¶ Ioſhua then ſent them forth, and they went to lie in waite, & abode betweene Beth-el and Ai, on the Weſt ſide of Ai: but Ioſhua lodged that night c among the people.

c With the reſt of the armie.

10 And Ioſhua roſe vp early in the morning, and d numbred the people: and he and the Elders of Iſrael went vp before the people againſt Ai.

d That is, viewed or muſtred them, and ſet them in aray.

11 Alſo all the men of warre that were with him went vp & drewe neere, and came againſt the citie, and pitched on the Northſide of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thouſand men, e and ſet them to lie in waite betweene Beth-el and Ai, on the Weſt ſide of the citie.

e He ſent theſe fewe, that the other which lay in ambuſh might not be diſcouered.

13 And the people ſet all the hoſte that was on the Northſide againſt the citie, and the liers in waite on the Weſt, againſt the citie: and Ioſhua went the ſame night into the f midſt of the valley.

f To the intent that they in the citie might the better diſcouer his armie.

14 ¶ And when the king of Ai ſawe it, then the men of the citie haſted and roſe vp early, and went out againſt Iſrael to battell, he & all his people at the time appointed, before the plaine: for he knewe not that any lay in waite againſt him on the backeſide of the citie.

15 Then Ioſhua and all Iſrael g as beaten before them, fled by the way of the wilderneſſe.

g As they which fained to flee for feare.

16 And all the people of the citie were called together, to purſue after them: and they purſued after Ioſhua, & were drawen awap out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the citie open, and purſued after Iſrael.

18 Then the Lorde ſaide vnto Ioſhua, h Stretch out the ſpeare that is in thine hand toward Ai: for I will giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the citie.

h Or, lift vp the banner to ſignifie when they ſhall inuade the citie.

19 And they that lay in waite, aroſe quickly out of their place, and ran as ſoone as he had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behinde them, & ſawe it: for loe, the ſmoke of the citie aſcended vp ‖ to heauen: and they had no ‖ power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

‖ Or, toward the heauen.

‖ Or, place.

21 When Ioſhua and al Iſrael ſaw that they that lay in waite, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe and ſlewe the men of Ai.

22 Alſo the i other iſſued out of the citie againſt them: ſo were they in the middes of Iſrael, theſe being on the one ſide, and the reſt on the other ſide: and they ſlewe them, ſo that they let none of them * remaine nor eſcape.

i Which came out of the ambuſh.

Deut. 7. 2.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitants of Ai in the fielde, that is, in the wilderneſſe, where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and k ſmote it with the edge of the ſword.

k For the fire which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drew not his hand backe againe which he had ſtretched out with the ſpeare, vntil he had vtterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattell & the ſpoile of this citie, Iſrael tooke for a praye vnto themſelues,

Num. 31, 22, 26. verſe 2.

selues, according vnto the word of the Lord, which he commanded Iosh. 28 And Iosh. burnt Ai, and made it an heape for euer, and a wildernesse vnto this day.

l That it could neuer be built againe.

29 And the King of Ai he hanged on a tree, vnto the euening. And as soone as the sunne was downe, Iosh. commaunded m that they should take his karkeis downe from the tree, and cast it at the entring of the gate of the citie, and *lay thereon a great heape of stones, that remaineth vnto this day.

m According as it was commanded, Deut. 21.23. *Chap. 7.25,26.*

30 ¶ Then Iosh. built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the * booke of the law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offrings vnto the Lord, and sacrificed peace offerings.

Exod. 20.25. deut. 27.5.

32 Also he wrote there vpon the stones, a n rehearsall of the law of Moses, which hee wrote in the presence of the children of Israel.

n Meaning, the ten commandements, which are the summe of the whole lawe.

33 And all Israel (and their Elders, and officers, and their iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the Couenant of the Lord) as well the stranger, as he that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lorde had commaunded before, that they should blesse the people of Israel.

Deut. 11.29. and 27.12,13.

34 Then afterward he read al the words of the lawe, the blessings and cursings, according to all that is written in the booke of the lawe.

Deut. 31.12,13.

35 There was not a word of al that Moses had commaunded, which Iosh. reade not before all the Congregation of Israel, * as well before the o women and the children, as the stranger that was conuersant among them.

o So neither yong nor olde, man nor woman were exempted from hearing the word of the Lord.

CHAP. IX.

1 Diuers Kings assemble themselues against Iosh. 3 The craft of the Gibeonites. 15 Iosh. maketh a league with them. 23 For their craft they are condemned to perpetuall seruerie.

AND when all the kings that were beyond Iozden, in the mountaines and in the valleyes, and by all the coastes of the b great Sea ouer against Lebanon (as the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

a In respect of the plaine of Moab.
b The maine sea called Mediterraneum.

2 They gathered themselues together, to fight against Iosh. and against Israel with one ‡ accord.

‡ *Ebr. one mouth. 2.Sam. 21.1.*

3 ¶ * But the inhabitants of Gibeon heard what Iosh. had done vnto Ierich. and to Ai.

4 And therefore they wrought craftily: for they went and fained themselues embassadours, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and c bound vp.

c Because they were all worne.

5 And olde shoes and clouted, vpon their feete: also the raiment vpon them was olde, and all their prouision of bread was dried, and mouled.

6 So they came vnto Iosh. vnto the host to Gilgal, & said vnto him, & vnto the men of Israel, We be come fro a farre countrey: now therefore make a league with vs.

7 Then the men of Israel said vnto the d Hiuites, It may be that thou dwellest among vs, howe then can I make a league with thee?

d For the Gibeonites and the Hiuites were all one people.

8 And they said vnto Iosh. Wee are thy seruants. Then Iosh. said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for e the Name of the Lord thy God: for wee haue heard his fame and all that hee hath done in Egypt,

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

10 And all that he hath done to the two Kings of the Amorites that were beyond Iozden, to Sihon King of Heshbon, and to Og King of Bashan, which were at Ashtaroth:

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailes ‡ with you for the iourney, and goe to meete them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

‡ *Ebr. in your hand.*

12 This our f bread we tooke it hote with vs for vitailes out of our houses, the day we departed to come vnto you: but nowe behold, it is dried, and it is mouled.

f The wicked lacke no arte nor spare no lyes to set foorth their policie, when they will deceiue the seruants of God.

13 Also these bottles of wine which wee filled, were new, and loe, they be rent, & these our garments and our shoes are olde, by reason of the exceeding great iourney.

14 ¶ And the g men accepted their tale concerning their vitailes, and counselled not with the mouth of the Lord.

g Some thinke that the Israelites ate of their vitailes, and so made a league with them.

15 So Iosh. made peace with them, and made a league with them, that hee would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their h iourney, & came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

h From Gilgal.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lorde God of Israel: wherefore al the Congregation i murmured against the Princes.

i Fearing least for their fault, the plague of God should haue light vpon them all.

19 Then all the Princes said vnto all the Congregation, Wee haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them liue, lest the wrath be vpon vs because of the k othe which we sware vnto them.

k This doeth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

21 And the Princes said vnto them againe, Let them liue, but they shall hewe wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Iosh. then called them, and talked with them, and said, Wherefore haue yee

beguiled vs, ſaying, We are very farre from you, when ye dwell among vs?

23 Nowe therefore yee are curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood, and drawers of water for [1] the houſe of my God.

24 And they anſwered Ioſhua, and ſaid, Becauſe it was told thy ſeruants, that the Lord thy God had * commaunded his ſeruant Moſes to giue you all the land, and to deſtroy all the inhabitants of the land out of your ſight, therefore we were exceeding ſore afraide for our liues at the preſence of you, and haue done this thing:

25 And behold nowe, wee are in thine hand: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

26 Euen ſo did he vnto them, and deliuered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

27 And Ioſhua appointed them that ſame day to be hewers of wood, and drawers of water for the congregation, and for the [n] Altar of the Lord vnto this day, in the place which he ſhould chuſe.

CHAP. X.

1 Fiue Kings make warre againſt Gibeon whom Ioſhua diſcomfiteth. 11 The Lord rained haileſtones and ſlew many. 12 The ſunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are deſtroyed.

NOwe when Adoni-zedek king of Ieruſalem had heard howe Ioſhua had taken Ai and had deſtroyed it, (* for as hee had done to Iericho, and to the King thereof, ſo he had done to * Ai and to the King thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore [a] Adoni zedek king of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachiſh, and vnto Debir king of Eglon, ſaying,

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhua, and with the children of Iſrael.

5 Therefore the fiue kings of the Amorites, the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, and the king of Eglon gathered themſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, and made [b] warre againſt it.

6 And the men of Gibeon ſent vnto Ioſhua, euen to the hoſte to Gilgal, ſaying, Withdraw not thine hand from thy ſeruants: come vp to vs quickly, and ſaue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

7 So Ioſhua aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord ſaide vnto Ioſhua, [c] Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt ther.

9 Ioſhua therefore came vnto them ſuddenly: for he went vp from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth horon, & ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, and were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they died: they were moe that died with the [d] haile ſtones, then they whom the children of Iſrael ſlewe with the ſword.

12 ¶ Then ſpake Ioſhua to the Lord, in the day when the Lord gaue the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone ſtood ſtill, vntill the people auenged themſelues vpon their enemies: (Is not this written in the booke of [e] Jaſher?) ſo the ſunne abode in the mids of the heauen, and haſted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord [f] fought for Iſrael.

15 ¶ After, Ioſhua returned and all Iſrael with him vnto the campe to Gilgal:

16 But the fiue kings fled, and were hid in a caue at Makkedah.

17 And it was told Ioſhua, ſaying, The fiue kings are found hid in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtand ye not ſtill: followe after your enemies, and ‡ ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lorde your God hath giuen them into your hand.

20 And when Ioſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter, till they were conſumed, and the reſt that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in [g] peace: no man moued his tongue againſt the children of Iſrael.

22 After, Ioſhua ſaid, Open the mouth of the caue, and bring out theſe fiue Kings vnto me forth of the caue.

23 And they did ſo, and brought out thoſe fiue Kings vnto him forth of the caue, euen the King of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, and the King of Eglon.

24 And when they had brought out thoſe kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come neere, ſet your feete vpon the [h] neckes of theſe kings: and they came neere and ſet their feete vpon their neckes.

25 And

For the vſes of the Tabernacle and of the Temple when it ſhall be built. *Deut.7.1.*

[1] Who were ordeined to put them to death for feare of Gods wrath. That is, for the ſacrifices of the Temple, as verſe 23.

Exod.6.21.

Iudg.8.3,28,29.

That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when in deede they be very enemies againſt God and all iuſtice.

So enuious the wicked are, when they depart from their band.

Leſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

d So we ſee that all things ſerue to execute Gods vengeance againſt the wicked. *Iſa.28.21. eccluſ.46.4,5.*

e Some reade, in the booke of the righteous: meaning Moſes: the Calde Text readeth, in the booke of the Lawe: but it is like that it was a booke thus named, which is now loſt.

f By taking away the enemies hearts, and deſtroying them with haileſtones.

‡ *Ebr. cut off all their traine, or taile.*

g Or, in ſafetie, ſo that none gaue them as much as an euill word.

h Signifying what ſhould become of the reſt of Gods enemies, ſeeing that Kings themſelues were not ſpared.

25 And Iosh̃ua ſayd vnto them, Feare not, nor be faint hearted, but be ſtrong, & of a good courage: for thus wil the Lord do to all your enemies, againſt whom ye fight.

26 So then Iosh̃ua ſmote them, and ſlew them, and hanged them on fiue trees, and they hanged ſtill vpon the trees vntill the euening.

27 And at the going downe of the ſunne, Iosh̃ua gaue commaundement, that they ſhould take * them downe off the trees, and caſt them into the caue (wherein they had bene hid) and they layed great ſtones vpon the caues mouth, which remaine vntill this day.

Deut.21.23. chap.8.29.

28 ¶ And that ſame day Iosh̃ua tooke † Makkedah and ſmote it with the edge of the ſword, and the king thereof deſtroyed he with them, and ‖ all the ſoules that were therein, he let none remaine: for he did to the king of Makkedah * as hee had done vnto the king of Iericho.

†Iosh̃ua taketh Makkedah.

‖*Or, euery perſon.*

Chap.6.21.

29 Then Iosh̃ua went from Makkedah, and all Iſrael with him vnto Libnah, and fought againſt Libnah.

30 And the Lorde gaue † it alſo and the king thereof into the hand of Iſrael: and he ſmote it with the edge of the ſworde, and all the ‖ ſoules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

†Libnah is taken.

‖*Or, perſons.*

31 ¶ And Iosh̃ua departed from Libnah, and all Iſrael with him vnto Lachiſh, and beſieged it, and aſſaulted it.

32 And the Lorde gaue † Lachiſh into the hand of Iſrael, which tooke it the ſecond day, & ſmote it with the edge of the ſword, and all the ſoules that were therein, according to all as he had done to Libnah.

†Lachiſh is taken

33 ¶ Then Horam king of † Gezer came vp to helpe Lachiſh: but Iosh̃ua ſmote him and his people, vntill none of his remained.

† The king of Gezer is ſlaine.

34 ¶ And from Lachiſh Iosh̃ua departed vnto † Eglon, and all Iſrael with him, and they beſieged it, and aſſaulted it,

†Eglon is taken.

35 And they tooke it the ſame day, and ſmote it with the edge of the ſword, and all the ſoules that were therein hee vtterly deſtroyed the ſame day, according to all that he had done to Lachiſh.

36 Then Iosh̃ua went vp from Eglon, and all Iſrael with him vnto Hebron, and they fought againſt it.

37 And when they had taken † it, they ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſoules that were therein: he left none remaining, according to all as he had done to Eglon: for he deſtroyed it vtterly, and all the ſoules that were therein.

†Hebron is taken

38 ¶ So Iosh̃ua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And when he had taken † it, and the king thereof, and all the cities thereof, they ſmote them with the edge of the ſword, and vtterly deſtroyed all the ſoules that were therein, he let none remaine: as hee did to Hebron, ſo did he to Debir, and to the king thereof, as he had alſo done to Libnah, and to the king therof.

†Debir is taken.

40 ¶ So Iosh̃ua ſmote all the hill countrepes, and the South countrepes, and the valleyes, and the i hill ſides, and all their kings, and let none remaine, but vtterly deſtroyed euery ſoule, as the Lord God of Iſrael had commanded.

i Some reade Aſhedoth, which ſignifieth the deſcents of the hils.

41 And Iosh̃ua ſmote them from Kadeſh-barnea euen vnto Azzah, and all the countrey of Goſhen, euen vnto Gibeon.

42 And all theſe kings, and their land did Iosh̃ua take at k one time, becauſe the Lord God of Iſrael fought for Iſrael.

k In one battell

43 Afterward, Iosh̃ua & all Iſrael with him returned vnto the campe in l Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

2 Diuers kings and cities, and countries ouercome by Iosh̃ua. 15 Iosh̃ua did all that Moſes had commanded him, 20 God hardeneth the enemies hearts that they might be deſtroyed.

AND when Iabin King of Hazor had heard this, then he a ſent to Iobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

a The more the Gods power appeareth, the more the wicked rage againſt it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South ſide of b Cinneroth, and in the valleyes, & in the borders of Dor Weſtward,

b Which the Euangeliſts call the lake of Genezereth, or Tiberias.

3 And vnto the Canaanites, both by Eaſt, and by Weſt, and vnto the Amorites, and Hittites, and Perizzites, and Iebuſites in the mountaines, and vnto the Hiuites vnder c Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut.4.48.

4 And they came out and all their hoſts with them, many people as the ſand that is on the ſea ſhore for multitude, with horſes and charets exceeding many.

5 So all theſe kings met together, and came and pitched together at the waters of Merom, for to fight againſt Iſrael.

6 ¶ Then the Lorde ſayde vnto Iosh̃ua, Be not afraied for them: for to morrow about this time will I deliuer them all ſlaine before Iſrael: thou ſhalt d hough their horſes, and burne their charets with fire.

d That neither they ſhould ſerue to the vſe of warre, nor the Iſraelites ſhould put their truſt in them.

7 Then came Iosh̃ua and all the men of warre with him againſt them by the waters of Merom ſuddenly, & fell vpon them.

8 And the Lord gaue them into the hand of Iſrael: and they ſmote them, and chaſed them vnto great Zidon, and vnto e Miſrephothmaim, and vnto the valley of Miſpeh Eaſtward, and ſmote them vntill they had none remaining of them.

e Which ſignifieth hot waters, or, according to ſome, brine pits.

9 And Iosh̃ua did vnto thē as the Lord bade him: he houghed their horſes, & burnt their charets with fire.

10 ¶ At that time alſo Iosh̃ua turned backe, and tooke Hazor, and ſmote the king thereof with the ſword: for Hazor before time was the head of all thoſe kingdomes.

11 Moreouer, they ſmote all the f perſons that were therein with the edge of ꝑ ſword, vtterly deſtroying all, leauing none aliue, and he burne Hazor with fire.

f Both men, women and children.

12 So all the cities of thoſe kings, and all the kings of them did Iosh̃ua take, and ſmote them with the edge of the ſword, and vtterly deſtroyed them, * as Moſes the ſeruant of the Lord had commanded.

Num.33.52. deut.7.2.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor only, that Ioshua burnt.

14 And all the spoyle of these cities, and the cattell, the children of Israel tooke for their prey, but they smote euery man with the edge of the sword, vntil they had destroyed them, not leauing one aliue.

15 ¶ As the Lord had commanded Moses his seruant, so did Moses * commaund Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this lande of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the [a] mountaine of Israel, and the lowe countrey of the same,

17 From the mount [b] Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings hee tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lorde, to [c] harden their hearts that they should come against Israel in battell, to the intent [d] they should destroy them vtterly, & shew them no mercy, but [e] they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, & destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, [m] in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lorde had sayde vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions throughout their tribes: then the land was at rest without warre.

CHAP. XII.

1.7 What Kings Ioshua and the children of Israel killed on both sides of Iorden, 24 which were in number thirtie and one.

AND these are the Kings of the lande, which the children of Israel smote and possessed their land, on the [a] other side Iorden toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, [b] dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, & from the middle of the riuer, and from halfe Gilead, vnto the riuer Jabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the ‖ plaine, euen the salt sea, Eastward, the way to Beth-iesimoth, & from the South vnder the ‖ springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the Giants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, & in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lorde gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount [b] Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hil sides, and in the wildernesse, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ * The king of Jericho was one: * the king of Ai, which is beside Beth-el, one:

10 The * King of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

13 The * king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam ‖ of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the * king of the nations of Gilgal, one:

24 The king of Tirzah, one, all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

NOW when Ioshua was olde, and [a] stricken in yeeres, the Lord said vnto him, Thou art olde, and ‡ growen in age, and

---

Which were strong by situation and not hurt by warre.

All mankinde.

Exod.34.11. Deut.7.2.

That is, Samaria.

So called, because it was bare & without trees.

Or, the valley of Gad.

Chap.9.3.

That is, to giue them ouer to themselues: and therefore they could not but rebell against God, and seeke their owne destruction.

Out of the which came Goliath, 1.Sam. 17.4. *Num.26, 53,55.*

From Gilgal where Ioshua camped.

Num.21.24. Deut.3.6.

‖ Or, wildernesse.

‖ Or, hill sides. Deut.3.17. and 4.49.

Deut.3.11. chap.13.12.

Num.32.29. deut.3.12. chap.13.8.

b Reade chap. 11.verse 17.

‖ Or, in Ashdoth.

Chap.6.2. Chap.8.29.

Chap.10.23.

Chap.10.33.

Chap.10.39.

Chap.10.29,30.

Chap.10.28.

Chap.11.10.

‖ Or, neere vnto Carmel.

Gene.14.1.

a Being almost an hundreth and ten yeere olde.

‡ *Ebr. common into yeres.*

and there remaineth exceeding much land to be [b] possessed:

2 This is the land that remaineth, all the ‖ regions of the Philistims, and all Geshuri,

3 From ‡ Nilus which is ‡ in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzathites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from ‖ Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto [c] Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of ‖ Manasseh.

8 For with halfe thereof, the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iordan Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon.

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel [d] expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are [e] his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth, and Mephaath:

19 Kiriathaim also, and Sibmah, and Zerethshahar in the mount of ‖ Emek:

20 And Beth-peor, and * Ashdoth-pisgah, and Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And [f] Balaam the sonne of Beor the soothsayer, did the children of Israel slay with the sword, among them that were slaine.

23 And the border of [g] children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coastes were Jazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden ‡ the borders euen vnto the Sea coast of Cinnereth, ‡ beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threescore cities.

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the [h] children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, toward Jericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he said vnto them.

b After that the enemies are ouercome.

‖ Or, borders.

‡ Ebr. Shehor.

‡ Ebr. vpon the face of Egypt.

‡ Ebr. Mearah.

‖ Or, the plaine of Gad.

c Reade Chap. 11.8.

Num. 32.33. deut. 3.13. chap. 22.4.

‖ Or, valley.

Deut. 3.11. chap. 12.4.

d Because they destroyed not all as God had commaunded, they that remained, were snares and prickes to hurt them, Num. 33.53. chap. 23.13. iudg. 2.3.

e Leui shal liue by the sacrifices, Num. 18.21.

‖ Or, hie places of Baal.

‖ Or, the valley.

Deut. 3.17.

Num. 31.8.

f So that both they which obeyed wicked counsel, and the wicked counseller perished by the iust iudgement of God.

g That is, in the land of Moab.

Num. 32.39.

h Meaning, his nephewes and posteritie.

Chap. 18.7.

Num. 18.20.

CHAP. XIIII.

2 *The land of Canaan was diuided among the nine tribes and the halfe.* 6 *Caleb requireth the heritage that was promised him.* 13 *Hebron was giuen him.*

THese also are the places which the children of Israel inherited in the lande of Canaan, * which Eleazar the Priest, and Joshua the sonne of Nun and the chiefe fathers of the tribes of the chil-

Num. 34.17.

dren of Israel, distributed to them,

2 * By the lot of their inheritance, as the Lord had commaunded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto a two tribes and an halfe tribe beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beasts and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Iosh ua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite saide vnto him, Thou knowest what the Lorde saide vnto Moses the man of God, concerning c me and thee in Kadesh barnea.

7 Fourtie yeere old was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word again, as I thought in mine heart.

8 But mp d brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware p same day, saying, Certainely the land whereon thy feete haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliue, as he promised: this is the fourtie and fifth yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wildernesse: and nowe loe, I am this day fourescore and fiue yeere old:

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I nowe, either for warre, or ‡ for gouernment.

12 Nowe therefore giue me this mountaine whereof the Lorde spake in that day (for thou heardest in that day, how the ‖ Anakims were there, and the cities great and walled) e if so be the Lorde will be with me, that I may driue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was before time, Kiriath-arba: which Arba was a f great man among the Anakims: thus the land ceased from warre.

CHAP. XV.

1 *The lot of the children of Iudah, and the names of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families: euen * to the border of Edom and the wildernesse of Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from a the point that looketh Southward.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, & ascended vp on the South side vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, & fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the West side: this shall be your South coast.

5 Also the East border shall be the salt Sea, vnto the b end of Iorden: and the border on the Northquarter from the point of the Sea, and from the end of Iorden.

6 And this border goeth vp to Bethhogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the c stone of Bohan the sonne of Reuben.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of ‖ En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the South side of the Iebusites: the same is Ierusalem, also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westward, which is vp the end of the valley of the ‡Giants Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, & goeth out to the cities of mount Ephron: & this border draweth to Baalah, which is ‖ Kiriath-iearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the North side: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Jabneel: and the endes of this coast are to the d Sea.

12 And the West border is to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as p Lord commanded him, euen * Kiriath arba of the father of Anak, which is Hebron.

14 And Caleb e drone thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak,

15 And

Num.26.55.& 33.54.

a As Reuben and Gad and halfe the tribe of Manasseh, Num. 33.15.

b So though Leui lacked, yet were there still twelue tribes by this meanes.

Num.35.2. chap.21.2,3.

c Which was, that they two onely should enter into the land, Num.14.24.

d Which were the ten other spies.

Eccles.46.9.

‡*Ebr. to goe out and come in.*

‖*Or, giants.*

e This he spake of modestie, and not of doubting.

Chap.21.12. 1.mac.2.56.

Chap.15.13.

f Either for his power or person.

Num.34.3. Num.33.36.

a The Ebrew word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea,

b Meaning, the mouth of the riuer where it runneth into the salt Sea.

c Which was a marke to part their countries,

‖*Or, the fountaine of the sunne.*

1.King.1.9.

‡*Ebr. Rephaim.*

‖*Or, the citie of woods.*

d Meaning, toward Syria.

Chap.14.15.

e This was done after the death of Ioshua, Iudg. 1.10,20.

15 And

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖ brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

‖ Or, cousin.

18 And as shee went in to him, shee moued him, to aske of her father a fielde: f and she lighted off her asse, and Caleb saide vnto her, What wilt thou?

f Because her husband taried too long.

19 Then she answered, ‖ Giue me a blessing: for thou hast giuen mee the South countrey: g giue me also springs of water. And he gaue her the springs aboue and the springs beneath.

‖ Or, graunt me this petition.

g Because her countrey was barren, she desired of her father a fielde that had springs, Iudg. 1, 14, 15.

20 This shall bee the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, towarde the coasts of Edom Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, & Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hezron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, & Chesil, h & Hormah,

h Which before was called Zephath, Iudg. 1, 17

31 And Ziklag, and Madmanna, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the lowe countrey were Eshtaol, and Zorah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, & Gederah, and Gederothaim: fourteene cities with their villages,

37 Zenan, & Hadashah, & Migdal-gad,

38 And Dilean, & Mizpeh, & Iokthеel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, & Lahmam, & Kithlish,

41 And Gederoth, Beth-dagon, & Naamah, and Makkedah: sixteene cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, & Nezib,

44 And Keilah, & Aczib, and Mareshah: nine cities with their villages.

‡ Heb. daughters.

45 Ekron with her ‡ townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the i riuer of Egypt, & the great Sea was their coast.

i Meaning, Nilus, as chap. 13, 3.

48 ¶ And in the mountains were Shamir, and Iattir, and Socoh,

49 And Dannah, and k Kiriath-sannah, (which is Debir.)

k Which is also called Kiriath-sepher, verse 15.

50 And Anab, and Eshtemoh, & Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, & Beth-tappuah, and Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

* Chap. 14, 15.

55 Maon, Carmel, and Ziph, & Iuttah,

56 And Izreel, and Iokdeam, & Zanoah,

57 Kain, Gibeah, & Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernesse were Beth-arabah, Middin, and Secacah,

62 And Nibshan, & the l citie of salt, and En-gedi: sixe cities with their villages.

l Of this citie the salt sea hath his name.

63 Neuertheles, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast m out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

m That is, vtterly though they slewe the most part, and burnt their citie, Iudg. 1, 8.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

AND the lot fell to the a children of Ioseph from Iordan by Iericho vnto the water of Iericho Eastward, and to the wildernesse that goeth vp from Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manasshs portion followeth. Iudg. 1, 26.

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiataroth,

3 And goeth downe Westwarde to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: and the ends b thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh, and Ephraim c tooke their inheritance.

c Seuerally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East-side, were Ataroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the North-side, and this border returneth Eastward vnto Taanath-shiloh, and passeth it on the East-side vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, d and goeth out at Iorden.

d For so farre the coasts reach.

8 And this border goeth from Tappuah Westwarde vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the e separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had moe cities.

10 And they cast not out the Canaanite

that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

THis was also the lot of the tribe of Manasseh: for hee was the [a] first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: nowe because he was a man of warre, he had Gilead and Bashan.

2 And also * of the [a] rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Shechem, and of the sonnes of Hepher, & of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar [b] the Priest, and before Iohua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our [b] brethren: therefore according to the commaundement of the Lorde, he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to [c] Manasseh, beside the lande of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherite among his sonnes: & Manasseths other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but [d] Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the [e] riuer Kanah Southward to [f] riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the ends of it are at the [g] Sea,

10 The South pertaineth to Ephraim, & the North to Manasseh, and the Sea is his border: and they mette together in [f] Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitaunts of Megiddo with the townes of the same, euen three countreyes.

12 Yet the children of Manasseh [g] could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholy.

14 Then the children of Ioseph spake vnto Iohua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath [h] blessed me hitherto?

15 Iohua then answered them, If thou be much people, get thee vp to the wood, & cut trees for thy selfe there in the lande of the Perizites, and of the Giants, [i] if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe countrey haue charets of yron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Iohua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, & thou shalt cut it downe: and the endes of it shalbe thine, [k] and thou shalt cast out the Canaanites, though they haue yron charets, and though they bee strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the lande to the other seuen tribes. 11 The lot of the children of Beniamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the [a] Tabernacle of the Congregation there, after the lande was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes to whome [b] they had not diuided their inheritance.

3 Therefore Iohua saide vnto the children of Israel, Howe long are ye so slacke to enter and possesse the lande which the Lorde God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to [c] their inheritance, and returne to me.

5 And that they may diuide it vnto them into seuen parties, (Iudah shall abide in his coast at the South, and the house of Ioseph shall [d] stand in their coasts at the North)

6 Ye shal describe the land therefore into seuen partes, and shall bring them hither to mee, and I will cast lots for you here before the [e] Lord our God.

7 But the Leuites shall haue no part among you: for the [f] Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Iohua charged them that went to describe the lande, saying, Depart, and goe

---

Gen. 41.51. and 46.20. and 50.23 numb. 32.39.

Numb. 26.29.

a For the other halfe tribe had their portion beyond Iorden.

Numb. 26.33. and 27.1. and 36. 2, 11.

b Among them of our tribe.

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad,

d Meaning, the citie it selfe.

e Or, the brooke of reedes.

f That is, toward the maine Sea.

g In the tribe of Asher, and tribe of Issachar.

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

h According to my father Iaakobs prophecie, Gen. 48.19.

i If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now remoued it from Gilgal and set it vp in Shiloh.

b As Eleazar, Iohua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

c That is, into seuen portions, to euery tribe one.

d For these had their inheritance alreadie appointed.

e Before the arke of the Lorde.

f That is, the sacrifices and offerings, Chap. 13. 14.

g By writing the names of euery countrey and citie.

go through the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, & described it by cities into seuen partes in a booke, and returned to Iosh. into the campe at Shiloh.

h That euery one should be content with Gods appointment,

10 ¶ Then Iosh. h cast lots for them in Shiloh before the Lorde, and there Iosh. diuided the land vnto the children of Israel, according to their portions:

i Their inheritance bordered vpon Iudah and Ioseph.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay i betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the Northpart, and went vp through the mountaines Westwarde, and the endes thereof are in the wildernesse of Beth-auen:

13 And this border goeth along from thence to Luz, euen to the Southside of Luz (the same is k Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, and compasseth the corner of the sea Southwarde, from the mount that lyeth before Beth-horon Southwarde: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter is from the ende of Kiriath-iearim, and this border goeth out ‖ Westwarde, and commeth to the fountaine of the waters of Nephtoah.

‖ Or, to the Sea.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ‖ Giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southwarde, and goeth downe to En-rogel.

‖ Or, Rephaim.

‖ Or, Ierusalem.

17 And compasseth from the North, and goeth forth to l En-shemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

l Which is in the tribe of Ephraim. *Chap. 15. 6.*

18 So it goeth along to the side ouer against the plaine Northwarde, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northwarde: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the m end of Iorden Southwarde: this is the South coast.

m To the very strait, where the riuer runneth into the salt Sea.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar-ammonai, and Ophni, & Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, & Irpeel, & Taralah,

28 And Zela, Eleph, and Iebusi, (which is n Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.

AND the second lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the a middes of the inheritance of the children of Iudah.

a According to Iaakobs prophesie, that hee should be scattered among the other tribes, Gen. 49. 7.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Molodah,

3 And Hazar-shual, & Balah, & Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 And, Remmon, and Ether, and Ashan: foure cities with their villages,

8 And all the villages that were rounde about these cities, vnto Baalathbeer, and ‖ Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

‖ Or, Ramath-negeb.

9 Out of the portion of þ children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too b much for them: therefore the children of Simeon had their inheritance within their inheritance.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp c Westward, euen to Maralah, & reacheth to Dabbaleth, and meeteth with the riuer that lieth before Iokneam,

c Meaning, toward the great Sea.

12 And turneth from Sarid Eastward towarde the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah:

14 And this border compasseth it on the Northside to Hannathon, and the endes thereof are in the valley of Iiphta-el,

15 And Kattah, and Nahallal, & Shimron, and Idalah, and d Beth-lehem: twelue cities with their villages.

d There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Izreelah, & Chesulloth,

sulloth, and Shunem,
19 And Hapharaim, and Shion, and Anaharath,
20 And Rabbith, and Kishion, & Abez,
21 And Remeth, and e En-gannim, and En-haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and Shahazimah, and Beth-themeth, and the ends of their coasts reach to Iorden: sixteen cities with their villages.
23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities, & their villages.
24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Mishéal, and came to Carmel Westward, and to Shihor Libnath,
27 And turneth toward the sunne rising to Beth-dagon, and commeth to f Zebulun, and to the valley of Iiphthah-el, toward the Northside of Beth-emek, & Neiel, and goeth out on the left side of Cabul,
28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.
29 Then the coast turneth to Ramah & to the strong citie of g Tzr, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,
30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.
31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.
32 ¶ The first lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.
33 And their coast was from h Heleph, and from Allon in Zaanannim, and Adaminekeb, and Jabneel, euen to Lakum, and the ends thereof are at Iorden.
34 So this coast turneth Westwarde to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the West side, and to Iudah ‖ by Iorden toward the Sunne rising.
35 And the strong cities at Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,
36 And Adamah, and Ramah, & Hazor,
37 And Kedesh, and Edrei, & En-hazor,
38 And Iron, & Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aialon, and Ithlah,
43 And Elon, and Timnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalah,
45 And Iehud, and Bene-berak, and Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lieth before k Iappho.
47 But the coasts of the children of Dan fell out too little for them: therefore the children of Dan went vp to l fight against Leshem, and tooke it, & smote it with the edge of the sword, and possessed it, & dwelt therein, and called Leshem, *Dan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities, and their villages.
49 ¶ When they had made an end of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.
50 According to the word of the Lord they gaue him the citie which hee asked, euen *Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.
51 *These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lorde at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.

e There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distincted by the tribe onely.

f Toucheth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus, a strong citie in the sea.

h These cities were in the countrey of Zaanannim.

‖ Or, euen vnto Iorden.

i Of the which the lake of Genezareth had his name.

k Called Ioppe.

l According as Iaakob had prophecied, Gen. 49. 17. Iudg. 18. 29.

Chap. 24. 30.

Numb. 34. 17.

CHAP. XX.

2 *The Lord commandeth Ioshua to appoint cities of refuge.* 3 *The vse thereof,* 7 *And their names.*

THe Lord also spake vnto Ioshua, saying,
2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hande of Moses,
3 That the slayer that killeth any person a by ignorance, and vnwittingly, may flee thither, and they shall bee your refuge from the auenger of blood.
4 And he that doth flee vnto one of those cities, shall stande at the entring of the gate of the citie, and shall shew his cause ‡ to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that he may dwell with them.
5 And if the b auenger of blood pursue after him, they shal not deliuer the slaier into his hande, because hee smote his neighbour ignorantly, neither hated hee him before time:
6 But he shall dwell in that citie vntil he stande before the Congregation in c iudgement, * or vntill the death of the hie Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.
7 ¶ Then they appointed Kedesh in ‖ Gali in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.
8 And on the other side Iorden toward Iericho Eastwarde, they appointed * Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth

Exod. 21. 13. Numb. 35. 6, 11, 14. Deut. 19. 2.

a At vnwares, and bearing him no grudge.

‡ Ebr. in the eares of the Elders.

b That is, the neerest kinsman of him that is slaine.

c Till his cause were proued. Numb. 35. 25.

‖ Or, Galile.

Deut. 4. 43. 1. chro. 6. 78.

Ramoth in Gilead, out of the tribe of Gad, and Golan in Bathan, out of the d tribe of Manasseh.

d Out of the halfe tribe of Manasseh beyond Iorden.

9 These were the cities appointed for al the children of Israel, and for the stranger that sojourned among them, that who so euer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the e congregation.

e Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the ‖principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosh̃ua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

‖*Or, the chiefe of the fathers.*

2 And speake vnto them at Shiloh in the land of Canaan, saying, * The Lorde commanded a by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattell.

Num. 35.2.

a By Moses, by whose ministerie God shewed his power.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commaundement of the Lorde these cities with their suburbes.

4 And the lot came out for the families of the b Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe Beniamin c thirteene cities.

b He meaned them that were Priests: for some were but Leuites.

c Euery tribe gaue moe or fewer cities, according as their inheritance was great or little, Num. 35.8.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of ꝑ tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of d Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

d For Aaron came of Kohath, and therefore the Priests office remained in that familie.

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the land of the citie, and the villages thereof gaue they to * Caleb the sonne of Iephunneh to be his possession)

Chap. 14.14. 1. chron. 6.56.

13 ¶ Thus they gaue to the e children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbes, and Libnah with her suburbes,

e That is, the Priest of the familie of the Kohathites, of whō Aaron was chiefe.

14 And Iattir with her suburbes, and Eshtemoa and her suburbes,

15 And Holon with her suburbes, and Debir with her suburbes,

16 And Ain with her suburbes, and Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her f suburbes, Geba with her suburbes,

f The suburbes were a thousand cubites from the wall of the citie round about, Num. 35.4.

18 Anathoth with her suburbes, and Almon with her suburbes: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbes.

20 ¶ But to the families of the children of Kohath of the Leuites, s which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

g That were not Priests.

21 They gaue them the citie of refuge for the slayer, h Shechem with her suburbes in mount Ephraim, & Gezer with her suburbes,

22 And Kibzaim with her suburbes, and Beth-horon with her suburbs: foure cities.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

23 And out of the tribe of Dan, Elteke with her suburbs, Gibbethon with her suburbes,

24 Aialon with her suburbs, Gath-rimmon with her suburbes: foure cities.

25 And out of ꝑ i half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbes: two cities.

i Which are in Cana.

26 All the cities for the other families of the children of Kohath were ten with their suburbes.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, k Golan in Bashan with her suburbs, and Beeshterah with her suburbes: two cities.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

28 And out of ꝑ tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbes, Abdon with her suburbes,

31 Helkah with her suburbes, and Rehob with her suburbes: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ‖ Galil with her suburbes, and Hammoth-dor with her suburbes, and Kartan with her suburbes: three cities.

‖*Or, Galile.*

33 All the cities of the Gershonites, according to their families, were thirteene cities with their suburbes.

l They are here called the rest, because they are last numbred, & Merari was the yongest brother, Gen. 46.11.

34 ¶ Also vnto ꝑ families of the children of Merari the l rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, & Kartah with her suburbes,

35 Dimnah with her suburbes, Nahalal with her suburbes: foure cities.

36 And out of the tribe of Reuben, m Bezer with her suburbes, & Iahazah with her suburbes,

m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20.8.

37 Kedemoth with her suburbs, and Mephaath with her suburbes: foure cities.

38 And out of the tribe of Gad they gaue for

for a citie of refuge for the slaier, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes.

39 Heshbon with her suburbes, & Iazer with her suburbes: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites *within the possession of the children of Israel, were eight and fourtie with their suburbes.

42 These cities lay euery one seuerally with their suburbes round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, & dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there stoode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things which the Lord had saide vnto the house of Israel, but all came to passe.

n Thus according to Iaakobs prophesie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

Chap. 23. 14, 15.

CHAP. XXII.

1 *Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions.* 10 *They builde an altar for a memoriall.* 15 *The Israelites reproue them.* 21 *Their answere for defence of the same.*

THen a Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

a After that the Israelites enioyed the land of Canaan.

2 And said vnto them, Ye haue kept all that Moses the seruant of the Lord b commanded you, and haue obeyed my voice in all that I commanded you:

b Which was to goe armed before their brethren, Num. 32. 29.

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commaundement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as hee promised them: therefore nowe returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iordan.

Num. 32. 33. & chap. 13. 8.

5 But take diligent heede, to do c commaundement and Lawe, which Moses the seruant of the Lord commanded you: that is, * that ye c loue the Lord your God, and walke in all his wayes, and keepe his commaundements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

Deut. 10. 12.

c He sheweth wherein consisteth the fulfilling of the law.

6 So Ioshua d blessed them & sent them away, and they went vnto their tents.

d He commended them to God, and prayed for them.

7 ¶ Nowe vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with siluer and with golde, with brasse and with iron, and with great abundance of raiment: deuide the spoile of your enemies with your e brethren.

e Which remained at home and went not to the warre, Num. 31. 27, 1. sam. 30. 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obteined, according to the worde of the Lorde by the hand of Moses.

10 ¶ And when they came vnto ‡ the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built f there an altar by Iorden, a great altar to see to.

‡ *Ebr. Geliloth, which countrey also was called Canaan, because the Amorites dwelling there, were called Canaanites.*

f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the lande of Canaan vpon the borders of Iorden at the passage of the children of Israel,

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vp to warre against them.

g Such zeale was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among ‖ the thousands of Israel.

‖ *Or, multitude.*

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake vnto them, saying,

16 Thus saith h the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

h Not onely of the princes, but also of the common people. *Num.* 25. 4.

17 Haue we too litle for the wickednesse * of Peor, whereof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

i Meaning, God is not fully pacified, for as much as no punishment can be sufficient for such wickednesse and idolatrie.

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to morowe he will be wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but l rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebel against God, 1. Sam. 15. 23. *Chap.* 7. 1, 5.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone m perished not in his wickednesse.

m Signifying, that if many suffred for one mans fault, for the fault of many all should suffer.

21 ¶ Then the children of Reuben & the children

children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, hee knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lorde wee haue done it, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lorde, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord [n] himselfe require it:

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lorde hath made Iorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shall your children make our children [o] cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lorde before him in our burnt offerings, and in our sacrifices, and in our peace offerings, & that your children should not say to our children in time to come, Ye haue no part in the Lord.

28 Therefore said we, If so be that they should so say to vs or to our [p] generations in time to come, then will we answere, Behold the fashion of the altar of the Lorde, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid, that wee should rebell against the Lorde, and turne this day away from the Lorde to build an altar for burnt offering, or for meat offering, or for sacrifice, saue the altar of the Lorde our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousands of Israel which were with him, heard the wordes, that the children of Reuben, & children of Gad, and the children of Manasseh spake, ‡ they were well content.

31 And Phinehas the sonne of Eleazar the Priest, said vnto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day wee perceiue that the Lord is among vs, because ye haue not done this trespasse against the Lorde: now yee [r] haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and ‡ minded not to goe against them in battell, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar [s] Ed: for it shall be a witnesse betweene vs, that the Lord is God.

n Let him punish vs.

o Or, to turne backe from the true God.

*Gene.31.48. chap.24.27. verse 34.

p They signifie a woonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

‡Ebr.it was good in their eyes.

r By preseruing vs and gouerning vs.

s Whom if yee had offended, he would haue punished with you.

‖Or, praised. ‡Ebr.said.

CHAP. XXIII.

2 *Iosua exhorteth the people, that they ioyne not themselues to the Gentiles,* 7 *that they name not their idoles.* 14 *The promise of they feare God,* 15 *and threatnings, if they forsake him.*

AND a long season after that the Lorde had giuen rest vnto Israel from all their enemies rounde about, and Iosua was olde, and ‡ striken in age,

‡Ebr.commen into yeeres.

2 Then Iosua called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am olde, and striken in age.

3 Also ye haue seene all that the Lord your God hath done vnto all these nations [a] before you, howe the Lord your God himselfe hath fought for you.

a Your eies beare witnesse.

4 Behold, I haue ‖ diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ‡ Westward.

‖Or, ouerthrowen these nations. ‡Ebr.at the sunne set.

5 And the Lorde your God shall expell [b] them before you, and cast them out of your sight, and ye shall possesse their land, as the Lorde your God hath sayde vnto you.

b Which yet remaine and are not ouercome, as chap.13.2.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, * that ye turne not therefrom to the right hand nor to the left,

*Deut.5.32.and 28,14.

7 Neither company with these nations: that is, with them, which are [c] left with you, neither * make mention of the name of their gods, [d] nor cause to sweare by them, neither serue them nor bowe vnto them:

c And not yet subdued.

*Psal.16.4.

d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But sticke fast vnto the Lorde your God, as ye haue done vntill this day.

9 For the Lorde hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

*Leuit.26 8.deu. 32.30. ‡Ebr.soules.

11 Take good heede therefore vnto your ‡ selues, that ye loue the Lord your God.

‖Or, be of their affinitie.

12 Els, if ye goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall ‖ make marriages with them, and ‖ goe vnto them, and they to you.

‖Or, haue conuersation with them. *Exod.23.33. numb.33.35. deut.7.16.

13 Know yee for certeine, that the Lord your God will cast out no more of these nations from before you: * but they shall be a snare and destruction vnto you, and a whippe on your sides, and thornes in your [e] eyes, until ye perish out of this good land, which the Lord your God hath giuen you.

e Meaning, they shalbe a continuall griefe vnto you, and so, the cause of your destruction.

14 And behold, this day [f] I enter into the way of all the world, and yee know in all

f I die, according to the course of nature.

g Most certeinly.

all your hearts and in all your soules, that * nothing hath failed of all the good things which the Lorde your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

‖Or, promises,

Chap.21.45.

15 Therfore as all good things are come vpon you, which the Lorde your God promised you, so shall the Lord bring vpon you euery ‖ euill thing, vntill he haue destroyed you out of this good land, which the Lorde your God hath giuen you.

‖Or, threatnings, as *Chap.24.20.*

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

16 When ye shall h transgresse the couenant of the Lord your God, which he commanded you, and shall goe and serue other gods, and bowe your selues to them, then shall the wrath of the Lorde ware hote against you, and ye shall perish quickly out of the good land which he hath giuen you.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

a That is, the nine tribes and the halfe.

AND Ioshua assembled againe all the a tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, and they presented themselues before b God.

b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones. *Gene.11.31. iudeth 5.6.7.*

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, * Your Fathers dwelt beyond the c flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

c Euphrates in Mesopotamia, Gen.11.26. *Gene.21.2. Gene.25.26. Gene.36 8. Gene.46.6. Exod.3.10.*

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seed, and * gaue him Isaak.

4 And I gaue vnto Isaak * Iaakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

Exod.12.37.

6 So I * brought your Fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your Fathers with charets and horsemen vnto * the red Sea.

Ex d.14.9.

7 Then they cried vnto the Lord, and he put ‖ a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernesse d a long season.

‖Or, a cloud.

d Euen fortie yeres.

8 After, I brought you into the lande of the Amorites, which dwelt beyond Iorden, * And they fought with you: but I gaue them into your hand, and ye possessed their country, and I destroyed them out of your sight.

Num.21.29.

9 * Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor, for to curse you,

Num.22.5. deut.23.4.

10 But I would not heare Balaam: therfore he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iorden, and came vnto Iericho, & the men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

e Because it was the chiefe citie, vnder it he conteineth all the countrey: els they of the city fought not. *Exod.23.28. deut.7.20.. chap.11.20.*

12 And I sent * Hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bowe.

13 And I haue giuen you a land, wherein ye did not labour, and cities, which ye built not, and ye dwell in them, and eate of the vineyardes and Oliue trees, which yee planted not.

14 Nowe therefore f feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your Fathers serued beyond the flood and in Egypt, and serue ye the Lord.

f This is the true vse of Gods benefits, to learne thereby to feare and to serue him with an vpright conscience.

15 And if it seeme euil vnto you to serue the Lord, chuse you this day whom ye will serue, whether the gods which your Fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: ‖ but I and mine house will serue the Lord.

‡*Ebr. it is be euil in your sight.*

g This teacheth vs, that if all the world would go from God, yet euery one of vs particularly is bound to cleaue vnto him.

16 Then the people answered and sayde, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our Fathers out of the land of Egypt, from the house of bondage, and hee did those great miracles in our sight, and preserued vs in all the way that we went, and among all the people thorow whome wee came.

18 And the Lord did cast out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee also serue the Lord, h for he is our God.

h How much more are wee bound to serue God in Christ, by whom wee haue receiued the redemption of our soules. *Chap.23.15.*

19 And Ioshua sayd vnto the people, Ye can not serue the Lorde: for hee is an holy God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord & serue strange gods, * then he will returne and bring euil vpon you, and consume you, after that he hath done you good.

21 And the people sayd vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua sayd vnto the people, Ye are witnesses i against your selues, that yee haue chosen you the Lord to serue him: and they sayd, We are witnesses.

i If you doe the contrary, your owne mouthes shall condemne you.

23 Then put away nowe, sayd hee, the strange k gods which are among you, and bowe your hearts vnto the Lorde God of Israel.

k Out of your hearts and otherwise.

24 And the people sayd vnto Ioshua, The Lord our God will wee serue, and his voice will we obey.

25 So Ioshua l made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

l By ioyning God and the people together: also he repeated the promises and threatnings out of the Law.

26 And Ioshua wrote these words in the booke of the law of God, and tooke a great stone, and pitched it there vnder an ‖ Oke that was in the Sanctuarie of the Lord.

‖Or, elme,

27 And Ioshua said vnto all the people, Beholde,

Beholde, this stone shall be a witnesse vnto vs: for it hath heard all the wordes of the Lord which hee spake vnto vs: it shall bee therefore a witnesse against you, least ye denie your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the seruant of the Lord, died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnah-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel [a] serued the Lorde all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of * the sonnes of Hamor the father of Shechem, for an hundred pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whome they buryed in the ‡ hill of Phinehas his sonne, which was giuen him in mount Ephraim.

[a] Be punished, the vnmme creatures shall crie for vengeance.

Iudg. 2.9. Such are the people common as their rulers are.

By the iudgement of Vrim: read Exo. 28.30, and Numb. 28.6.

Who shalbe your captaine?

For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19.1.

Or, the lord of Bezek.

This was Gods iudgement, the tyrant himselfe confessing, that as he had done, so did he receiue, Leuit. 24.19,20.

Rather then mans dissimulation should not be punished, the vnmme creatures shall crie for vengeance.

Iudg. 2.9. Such are the people common as their rulers are.

Gene. 50.25. exod. 13.19.

Gene. 33.19.

‡ Ebr. Gibeath Phinehas.

The booke of Iudges.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing so displeasant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promise performed, in stead of acknowledging his great benefites, and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stoode) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for hee suffered them to be most cruelly vexed and tormented by tyrants: hee pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries, and so call vnto him and be deliuered,) So to shewe that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen by the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first king of Israel. Ioshua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a magistrate to reteine his people in the puretie of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constituted captaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

AFter that Ioshua was dead, the children of Israel [a] asked the Lord, saying, [b] Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lorde said, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his [c] brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites and the Perizzites into their hands, and they slue of them in Bezek ten thousand men.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slewe the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off the thumbes of his handes and of his feete.

7 And Adoni-bezek said, Seuentie kings hauing the thumbes of their handes and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me, so they brought him to Ierusalem, and there he died.

8 (Now the children of Israel had fought against Ierusalem, and had taken it, and smitten it with the edge of the sworde, and had set the [e] citie on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slew [f] Sheshai, and Ahiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs ponger brother tooke it, to whome hee gaue Achsah his daughter to wife.

14 And when she came to him, shee mooued him to aske of her father a fielde, [g] and she lighted off her asse, and Caleb said vnto her, What wilt thou?

15 And

[a] Iudg. 20.18.

[b] Numb. 27.21.

[c] Deut. 33.7.

[d] Iudg. 1.6.

e Which was afterward builte againe, and possessed by the Iebusites, 2. Sam. 5.6.

Iosh. 15.14.

f These three were gyants, and the children of Anak.

g Reade Iosh. 15.18.

15 And the answered him, Giue mee a
blessing: for thou hast giuen me a South
countrey, giue me also springs of water:
and Caleb gaue her the springs aboue, and
the springs beneath.

b This was one of the names of Moses father in lawe, read Num. 10.29.

16 ¶ And the children of b Reni Moses
father in law went vp out of the citie of the
palme trees with the children of Iudah, in-
to the wildernesse of Iudah, that lyeth in
the South of Arad, and went and dwelt a-
mong the people.

17 Also Iudah went with Simeon his
brother, and they slew the Canaanites that
inhabited Zephath, and vtterly destroyed
it, and called the name of the citie * Hormah.

Numb. 21.3.

i These cities and other were afterward possessed of the Philistims, 1.Sam.6.17.

18 Also Iudah tooke i Azzah with the
coastes thereof, and Askelon with the
coastes thereof, and Ekron with the coasts
thereof.

19 And the Lord was with Iudah, and
he possessed the mountaines: for he could
not driue out the inhabitants of the valleis,
because they had charets of yron.

20 And they gaue Hebron vnto Caleb,
as * Moses had said, and he expelled thence
the three sonnes of Anak.

Num.14.24. Iosh.14.13. and 15.14.

21 Also the children of Beniamin did
not cast out the Iebusites, that k inhabited
Ierusalem: therefore the Iebusites dwell
with the children of Beniamin in Ieruza-
lem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of
Ioseph, went vp to Beth-el, and the Lorde
was with them.

23 And the house of Ioseph caused to
viewe Beth el, (and the name of the citie
before time was * Luz)

Gene.28.19.

24 And the spies sawe a man come out
of the citie, and they said vnto him, Shewe
vs, we pray thee, the way into the citie, * and
we will shew thee mercie.

Iosh.2.14.

25 And when hee had shewed them the
way into the citie, they smote the citie with
the edge of the swoorde, but they let the man
and all his household depart.

26 Then the man went into the land of
the Hittites, and built a citie, and called the
name thereof Luz, which is the name there-
of vnto this day.

Iosh.17.11.

27 ¶ * Neither did Manasseh destroy
Beth-shean with her townes, nor Taanach
with her townes, nor the inhabitants of
Dor with her townes, nor the inhabitants
of Ibleam, with her townes, neither the in-
habitants of Megiddo, with her townes:
l but the Canaanites dwelled still in that
land.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap.3.4. *Iosh.16.10.*

28 Neuertheless, when Israel was
strong, they put the Canaanites to tribute,
and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not
the Canaanites that dwelt in Gezer, but the
Canaanites dwelt in Gezer among them.

30 ¶ Neither did m Zebulun expell the
inhabitants of Kitron, nor the inhabitants
of Nahalol, but the Canaanites dwelt a-
mong them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the in-
habitants of Accho, nor the inhabitants of
Zidon, nor of Ahlab, nor of Achzib, nor of
Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the
Canaanites the inhabitants of the land: for
they did not driue them n out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the
inhabitants of Beth-shemesh, nor the in-
habitants of Beth-anath, but dwelt a-
mong the Canaanites the inhabitants of
the land: neuertheless the inhabitants of
Beth-shemesh, and of Beth-anath became
tributaries vnto them.

34 And the Amorites ‖ droue the children
of Dan into the mountaine: so that they
suffered them not to come downe to the
valley.

‖ *Or, afflicted them.*

35 And the Amorites ‖ dwelt still in mount
Heres in Aijalon, and in Shaalbim, and
when the o hand of Iosephs familie preuai-
led, they became tributaries:

‖ *Or, would dwell.*

o Meaning, when he was stronger then they.

36 And the coast of the Amorites was
from Maaleh-akrabbim, euen from p Selah
and vpward.

p Which was a citie in Arabia, or as some reade, from the rocke.

CHAP. II.

1 *The Angel rebuketh the people, because they had made peace with the Canaanites.* 11 *The Israelites fell to idolatrie after Iosuas death.* 14 *They are deliuered into the enemies hands.* 26 *God deliuereth them by Iudges.* 22 *Why God suffered idolaters to remaine among them.*

AND an a Angel of the Lorde came vp
from Gilgal to Bochim, and said, I
made you to go vp out of Egypt, and haue
brought you vnto the land which I had
sworne vnto your fathers, and said, I will
neuer breake my couenant with you.

a That is, messenger or Prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with
the inhabitants of this land, * but shal breake
downe their altars: but ye haue not obeyed
my voyce. Why haue ye done this?

Deut.7.2.
Deut.12.3.

3 Wherefore, I said also, I will not cast
them out before you, but they shall be * as
thornes vnto your sides, and their gods shall
be your ‖ destruction.

Iosh.23.13.
‖ *Or, snare,*

4 And when the Angel of the Lord spake
these words vnto all the children of Israel,
the people lift vp their voyce, and wept.

5 Therefore they called the name of that
place, ‖ Bochim, and offered sacrifices there
vnto the Lord.

‖ *Or, weeping.*

6 ¶ Now when Iosshua had q sent ȝ peo-
ple away, the children of Israel went euery
man into his inheritance to possesse ȝ land.

q After that he had diuided to euery man his portion by lot, Iosh.24.28.

7 And the people had serued the Lord all
the dayes of Iosshua, and all the dayes of
the Elders that outliued Iosshua, which
had seene all the great r woorkes of the Lord
that he did for Israel.

r Meaning, the wonders and miracles.

8 But Iosshua the sonne of Nun the ser-
uant of the Lord dyed, when hee was an
hundreth and ten yeeres old:

9 And they buried him in the coastes of
his inheritance, in s Timnath-heres in
mount Ephraim, on the Northside of
mount Gaash.

s Heres by turning the letters backeward, is Sereh, as Iosh. 24.30.

10 And so all that generation was ga-
thered vnto their fathers, and another ge-
neration arose after them, which neither
knew the Lord, nor yet the woorks, which he
had done for Israel.

11 ¶ Then the children of Israel did wic-
kedly in the sight of the Lorde, and serued
t Baalim.

t That is, all manner of idoles.

12 And

12 And forsooke the Lorde God of their fathers, which brought them out of the land of Egypt, and followed other gods, euen the gods of the people that were rounde about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued *Baal, and f Ashtaroth.

Chap.10.6.

f These were idoles, which had the forme of an ewe or sheepe among the Sidonians.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoilers, that spoiled them, and he * solde them into the handes of their enemies round about them, so that they coulde no longer stand before their enemies.

Psal.44.12. Isai.50.1.

15 g Whithersoeuer they went out, the h hand of the Lorde was sore against them, as the Lord had saide, and as the Lorde had sworne vnto them: so he punished them sore.

g In all their enterprises.

h The vengeance.

16 ¶ Notwithstanding, the Lord raised vp ‖ Iudges, which ‡ deliuered them out of the hands of their oppressours.

‖*Or, Magistrates.* ‡*Ebr. saued,*

17 But yet they woulde not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the i way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

i Meaning, from the true Religion.

18 And when the Lord had raysed them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge, (for the Lorde ‡ had compassion of their groninges, k because of them that oppressed them and tormented them)

‡*Ebr. repented.* k Seeing their crueltie.

19 Yet * when the Iudge was dead, they returned, and ‡ did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

Chap.3.12. ‡*Ebr. corrupt themselues,*

20 Wherefore the wrath of the Lorde was kindled against Israel, and hee sayde, Because this people hath transgressed my couenant, which I commaunded their fathers, and hath not obeyed my voyce,

21 Therefore wil I no more cast out before them any of the l nations, which Iosua left when he died,

l As the Hiuites, Iebusites, Amorites, &c.

22 That through them I may m proue Israel, whether they wil keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

m So that both outward enemies and false prophets are but a trial to proue our faith, Deut.13.3. and Chap.3.1.

23 So the Lorde left those nations, and drawe them not out immediatly, neither deliuered them into the hand of Iosua.

CHAP. III.

1 The Canaanites were left to try Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philistims.

THese nowe are the nations which the Lord left, that he might proue Israel by them (euen as many of Israel as had not knowen all the a warres of Canaan,

a Which were archieued by the hand of God, and not by the power of man.

2 Onely to make the generations of the children of Israel to knowe, and to teache them warre, which doubtlesse their predecessours knew b not)

b For they trusted in God, and he fought for them.

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commaunded their fathers by the hande of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

c Contrary to Gods commandement, Deut. 7.3.

7 ¶ So the children of Israel did wickedly in the sight of the Lorde, and forgate the Lorde their God, and serued Baalim, and d Asheroth.

d Trees or woods erected for idolatrie.

8 Therefore the wrath of the Lord was kindled against Israel, and hee solde them into the hand of Chushan rishathaim King of ‖ Aram-naharaim, and the children of Israel serued Chushan rishathaim eight yeeres.

‖*Or, Mesopotamia.*

9 ¶ And when the children of Israel cried vnto the Lorde, the Lord stirred vp a sauiour to the children of Israel, and hee saued them, euen Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the e spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan rishathaim King of ‖ Aram into his hande, and his hande preuailed against Chushan rishathaim.

e He was stirred vp by the Spirit of the Lord.

‖*Or, Syria.*

11 So the land had rest f fourtie yeeres, and Othniel the sonne of Kenaz died.

f That is, 32. vnder Iosua, and eight vnder Othniel.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lorde: and the Lord g strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lorde.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

13 And hee gathered vnto him the children of Ammon, and Amalek, ‡ went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon King of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lorde, the Lorde stirred them vp a sauiour, Ehud the sonne of Gera, the sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon King of Moab.

‖*Or, Beniamin.* ‖*Or, left handed.*

16 And Ehud ‖ made him a dagger with two edges of a cubite length, ‡ he did girde it vnder his rayment vpon his right thigh,

‖*Or, caused a dagger to be made.*

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a very fatte man)

18 And when he had nowe presented the present, hee sent away the people that bare the present,

19 But he turned againe frō the h quarries, that were by Gilgal, and saide, I haue a secret errand vnto thee, O King. Who said, Keepe i silence: and all that stood about him, went out from him.

h Or, as some reade, from the places of idoles. i Till all be departed.

20 Then Ehud came vnto him, (and he sate alone in a Summer parler, which hee had) and Ehud sayde, I haue a message

vnto thee from God. Then hee arose out of his throne,

21 And Ehud put foorth his left hande, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that hee coulde not drawe the dagger out of his belly, but the dirt came out.

‖Or, hall. 23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parlour vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlour were locked, they saide, Surely ‡ hee doeth his easement in his Summer chamber.

‡ Ebr. he couereth his feete.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parler, they tooke the key, and opened them, and beholde, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped vnto Seirath.

‖Or, caused the trumpet to be blowen, Num. 10.2,3. 27 And when he came home, he ‖ blewe a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow me: for the Lorde hath deliuered your enemies, euen Moab into your hande. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

‖Or, strong, and lustie bodied. ‡ Ebr. humbled. k Meaning, the Israelites. 29 And they slewe of the Moabites the same time about ten thousand men, all ‖ fat men, and all were warriers, and there escaped not a man.

30 So Moab was ‡ subdued that day vnder the hand of Israel: and the k land had rest fourescore yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims sixe hundred men with an oxe l goad, and he also deliuered Israel.

CHAP. IIII.

1 *Israel sinne, and are giuen into the hands of Iabin.* 4 *Deborah iudgeth Israel, and exhorteth Barak to deliuer the people.* 15 *Sisera fleeth,* 17 *and is killed by Iael.*

‡ Ebr. added, or continued to doe euill. AND the children of Israel ‡ began againe to do wickedly in the sight of the Lorde when Ehud was dead.

a There was an other Iabin, whom Ioshua killed, and burnt his citie Hazor, Ioth. 11.13. b That is, in a wood or strong place. 2 And the Lord sold them into the hand of a Iabin King of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in b Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lorde: (for he had nine hundred charets of yron, and twentie yeres he had vexed the children of Israel very sore.)

c By the spirit of prophesie, reuoluing of controuersies, and declaring the will of God. 4 ¶ And at that time Deborah a prophetisse, the wife of Lapidoth c iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent & called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lorde God of Israel 4 commanded, saying, Goe and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

d And reuealed vnto me by the spirit of prophesie. 7 And I will draw vnto thee to the * ‖ riuer Kishon, Sisera, the captaine of Iabins army, with his charets, and his multitude, and will deliuer him into thine hand.

e Fearing his owne weakenesse and his enemies power, he desireth the Prophetisse to goe with him to assure him of Gods will from time to time. 8 And Barak sayde vnto her, e If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this iourney that thou takest, shall not bee for thine honour: for the Lorde shall sell Sisera into the hande of a woman. And Deborah arose and went with Barak to Kedesh.

*Psal. 83.9,10.

‖Or, valley.

‖Or, he led after him 10000. men. 10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ hee went vp on his feete with ten thousand men, and Deborah went vp with him.

‖Or, posteritie. Num. 10.29. ‡ Ebr. from Kain. † Meaning, that he possessed a great part of that countrey. 11 (Now Heber the Kenite, which was of the ‖ children of † Hobab the father in law of Moses, was departed from the Kenites, and pitched his tent ‡ vntill the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundred charets of yron, and all the people that were with him from Harosheth of ỹ Gentiles, vnto the riuer Kishon.

g She still encourageth him to this enterprise by assuring him of Gods fauour and aide. 14 Then Deborah sayde vnto Barak, ¶ Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lorde gone out before thee? so Barak went downe from mount Tabor, and tenne thousand men after him.

15 And the Lorde destroyed Sisera and all his charets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

*Psal. 83.10. 16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel. 17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of h Heber the Kenite: (for peace was betweene Iabin the King of Hazor, and betweene the house of Heber the Kenite)

‖Or, blanket. 18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, shee couered him with a ‖ mantle.

Chap. 5.25. 19 And hee sayd vnto her, Giue mee, I pray thee, a little water to drinke: for I am thirstie. And she opened * a bottle of milke, and gaue him drinke, and couered him.

i To wit, Sisera. k That is, the pinne or stake, whereby it was fastened to the ground. 20 Againe he said vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is i any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a k nasle of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the

the naile into his temples, and fastened it in the ground, (for he was fast asleepe, & wearie) and so he died.

22 And behold, as Barak pursued after Sisera, Jael came out to meete him, and said vnto him, Come, and I will shew thee the man, whom thou seekest: and when hee came into her tent, behold, Sisera lay dead, and the naile in his temples.

23 So God brought downe Jabin the king of Canaã that day before the children of Israel.

24 And the hand of the children of Israel ‡ prospered, and preuailed against Jabin the king of Canaan, vntill they had destroied Jabin king of Canaan.

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victorie.*

THen sang Deborah, & Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the * people that offred themselues willingly.

3 Heare, ye kings, hearken yee princes: I, euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, *when thou wentest out of Seir, when thou departedst out of the fielde of *Edom, the earth trembled, & the heauens rained, the clouds also dropped water.

5 * The mountaines melted before the Lorde, * as did that Sinai before the Lorde God of Israel.

6 In the dayes of *Shamgar the sonne of Anath, in the dayes of * Jael the high wayes were b vnoccupied, and the trauelers walked thorow byewayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntil I Deborah came vp, which rose vp a * mother in Israel.

8 They chose new gods: then was warre in the gates. Alas there a d shield or speare seene among fortie thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on * white asses, ye that dwell e by Midian, and that walke by the way.

11 For the noise of the archers appeased among the s drawers of water: there shall they rehearse the righteousnes of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, & sing a song: arise Barak, and lead h thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lorde hath giuen mee dominion ouer the strong.

14 Of Ephraim i their root arose against Amalek: & after thee, Ben-iamin shall fight against thy people, O Amalek: of Machir came rulers, & of Zebulun they that handle the pen of the k writer.

15 And the Princes of Issachar were with Deborah, and l Issachar, and also Barak: hee was set on his feete in the valley: for the diuisions of Reuben were great m thoughts of heart.

16 Why abodest thou among the sheepefolds, to heare the bleatings of the flockes? for y diuisions of Reuben were great thoghts of heart.

17 n Gilead abode beyond Jorden: and why doeth Dan remaine in ships? Aser sate on the sea shore, and taried in his o decaied places.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of p money.

21 They fought fro heauen, euen y starres in their courses fought against Sisera.

21 The riuer Kishon q swept them away, that auncient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were the horse hoofes broken with the oft beating together of their mightie men.

23 Curse ye r Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lorde, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shal be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth ſ butter in a lordly dish.

26 She put her hand to the naile, & her right hand to the workmans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pierced his temples.

27 He bowed him downe at her feete, he fell downe, & lay still: at her feete he bowed him downe, and fell: and when he had sunke downe, he lay there ‡ dead.

28 The mother of Sisera looked out at a window, & cried thorow the latteſſe, Why is his charet so long a comming? why tary the ‖ wheeles of his charets?

29 Her wise Ladies answered her: Yea, t Shee answered her selfe with her owne wordes,

30 Haue they not gotten, & they diuide the spoile? euery man hath a mayd or two, Sisera hath a praie of diuers coloured garments: a praie of sundry colours made of needle worke: of diuers colours of needle worke on both sides, u for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the x sunne when he riseth in his might. And the land had rest fortie yeeres.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.* 14 *Gideon is sent to be their deliuerer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed

l So he saw that a woman had the honour, as Deborah prophesied.

‡ *Ebr. went and was strong.*

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.

Deut. 2. 1.

Psal. 97. 5.
Exod. 19. 18.

Chap. 3. 31.
Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them and deliuer them.

d They had no heart to resist their enemies.

e Ye gouerners,

f As in danger of your enemies.

g For now you may draw water, without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Iosh. 17. 18. Iosh. first fought against Amalek, & Saul destroied him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They marueiled that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to helpe their brethren in their necessitie.

o Either by beating of the sea, or by mining.

p They wan nothing, but lost all.

q As a besome doeth the filth of the house.

r It was a citie neere Tabor where they fought.

ſ Some read, churned milke in a great cup.

‡ *Ebr. dissroyed.*

‖ *Or, feete.*

t That is, she comforted her selfe.

u Because he was chiefe of the armie.

x Shall growe daily more and more in Gods fauour.

against Iſrael, a and becauſe of the Midianites the children of Iſrael made them dens in the mountaines, and caues, and ſtrong holds.

a For feare of the Midianites, they fled into the dennes of the mountaines.

3 When Iſrael had ſowen, then came vp the Midianites, the Amalekites, & they of the ‖ Eaſt, and came vpon them,

‖Or, of Kedem.

4 And camped by them, and deſtroyed the fruite of the earth, euen till thou come vnto b Azzah, and left no food for Iſrael, neither ſheepe, nor oxe, nor aſſe.

b Euen almoſt the whole country.

5 For they went vp, & their cattell, and came with their tentes as graſſhoppers in multitude: ſo that they and their camels were without number: and they came into the land to deſtroyt.

6 So was Iſrael exceedingly impouerished by the Midianites: therefore the c children of Iſrael cried vnto the Lord.

c This is the end of Gods puniſhments, to call his to repentance, that they may ſeeke for helpe of him.

7 ¶ And when the children of Iſrael cried vnto the Lord becauſe of the Midianites,

8 The Lord ſent vnto the children of Iſrael a Prophet, who ſaid vnto them, Thus ſaith y Lord God of Iſrael, I haue brought you vp from Egypt, and haue brought you out of the houſe of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and haue caſt them out before you, and giuen you their land.

10 And I ſaid vnto you, I am the Lord your God: d feare not the gods of the Amorites in whoſe land you dwell: but you haue not obeied my voyce.

2. King. 17.35, 38. Ierem. 10.2.

11 ¶ And the Angell of the Lorde came, & ſate vnder the oke which was in Ophrah, that perteined vnto Ioaſh the father of the Ezrites, and his ſonne Gideon threſhed wheate by the winepreſſe, ‖ to hide it from the Midianites.

‖Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and ſayde vnto him, The e Lord is with thee, thou valiant man.

13 To whom Gideon anſwered, f Ah my Lorde, if the Lord be with vs, why then is all this come vpon vs? and where bee all his miracles which our fathers told vs of, and ſayd, Did not the Lord bring vs out of Egypt? but now the Lorde hath forſaken vs, and deliuered vs into the hand of the Midianites.

d This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iuſtified.

14 And the g Lord looked vpon him, and ſaid, Goe in this thy ſtrength, and thou ſhalt ſaue Iſrael out of the handes of the Midianites: haue not I ſent thee?

e That is, Chriſt appearing in viſible forme.

15 And he anſwered him, Ah my Lorde, wherby ſhall I ſaue Iſrael? beholde, my ‖ father is poore in h Manaſſeh, and I am the leaſt in my fathers houſe.

f Which I haue giuen thee.

‖Or, familie.

16 Then the Lord ſayd vnto him, I will therefore bee with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he anſwered him, I pray thee, if I haue found fauour in thy ſight, then ſhew me a ſigne, that thou talkeſt with me.

g So that we ſee how the fleſh is enemie vnto Gods vocation, which cannot be perſwaded without ſignes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he ſaid, I will tarie vntil thou come againe.

19 ¶ Then Gideon went in, and made readie a kid, and vnleauened bread of an i Ephah of floure, and put the fleſhe in a baſket, and put the broth in a pot, & brought it out vnto him vnder the oke, and preſented it.

h Of Ephah, reade Exod. 16. 36.

20 And the Angel of God ſaid vnto him, Take the fleſh & the vnleauened bread, and lay them vpon this ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angel of the Lorde put forth the ende of the ſtaffe that hee held in his hand, and touched the fleſh and the vnleauened bread: and there aroſe vp fire k out of the ſtone, & conſumed the fleſh and the vnleauened bread: ſo the Angel of the Lord departed out of his ſight.

i By the power of God onely, as in the ſacrifice of Helias, 1. king. 18.38.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon the ſaid, Alas, my Lorde God: * for becauſe I haue ſeene an Angel of the Lorde face to face, l ſhall die.

*Exod. 33.20, chap. 13.22.

23 And the Lord ſayd vnto him, Peace be vnto thee: feare not, thou ſhalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehouah ſhalom: vnto this day it is in Ophrah, of the father of the Ezrites.

‖Or, the Lord of peace.

25 ¶ And the ſame night the Lorde ſayd vnto him, Take thy fathers yong bullocke, and another bullocke m of ſeuen yeeres olde, & deſtroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

k That is, as the Chalde text writeth, fedde ſeuen yeeres.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the ſecond bullocke, and offer a burnt offering with the wood of the n groue, which thou ſhalt cut downe.

l Which growed about Baals altar.

27 Then Gideon tooke ten men of his ſeruaunts, and did as the Lorde bade him: but becauſe he feared to doe it by day for his fathers houſhold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie aroſe earely in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the o ſecond bullocke offred vpon the altar that was made.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

29 Therefore they ſayd one to another, Who hath done this thing? and when they inquired and aſked, they ſayd, Gideon the ſonne of Ioaſh hath done this thing.

30 Then the men of the citie ſayd vnto Ioaſh, Bring out thy ſonne, that hee may die: for he hath deſtroied the altar of Baal, and hath alſo cut downe the groue that was by it.

31 And Ioaſh ſaid vnto all that ſtood by him, Will yee pleade Baals cauſe? or will ye ſaue him? * he that wil contend for him, let him die yer the morning. If he bee God let him plead for himſelfe againſt him that hath caſt downe his altar.

n Thus we ought to iuſtifie them, that are zealous of Gods cauſe, though all the multitude be againſt vs.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himſelfe, becauſe he hath broken downe his altar.

33 Then all the Midianites and the Amalekites and they of the Eaſt, were gathered together, and went and pitched in the valley of Iezreel.

34 But the ſpirit of the Lord ‡came vpon Gideon

‡Ebr. clad Gideon.

Gideon,* and he blew a trumpet, and ° Abiezer was iopned with him.

Numb.10.3. chap.3.7.

° The familie of Abiezer, whereof he was.

35 And he sent messengers throwout all Manasseh, which also was iopned with him, and hee sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meete them.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

36 Then Gideon said vnto God, p If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the threshing place: if the dew come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morowe, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowle of water.

Gene.18.32.

39 Againe Gideon said vnto God, Bee not angry with me, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie only vpon the fleece, and let dew be vpon all the ground.

q Whereby he was assured that it was a miracle of God.

40 And God did so that same night: for it was q drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

Chap.8.35.

THen * Jerubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside ‡ the well of Harod, so that the host of the Midianites was on the Northside of them in the valley by the hill of ‡ Moreh.

‡ *Ebr. En-harod.*

‡ *Ebr. Hammoreh.*

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, least Israel make their a vaunt against me, and say, Mine hand hath saued me.

a God will not that any creature depriue him of his glorie. *Deut.10.8. 1.mac.3.56.*

3 Now therefore proclaime in the audience of the people, and say, * Who so is timerous or feareful, let him returne, and depart early from mount Gilead. And there returned of the people which were at most Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them down vnto the water, and I will b trie them for thee there: and of whome I say vnto thee, This man shall go with thee, the same shall go with thee, and of whomsoeuer I say vnto thee, This man shall not go with thee, the same shall not goe.

b I will giue thee a proofe to know them, that shall goe with thee.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lappe the water with their tongues, as a dogge lappeth, them put by themselues, and euery one that shall bowe downe his knees to c drinke, put apart.

c Let them depart, as vnmeete for this enterprise.

6 And the number of them that lapped by putting their handes to their mouthes, were three hundreth men: but all the remnant of the people kneeled down vpon their knees to drinke water.

7 ¶ Then the Lord said vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.

d That is, the one and thirtie thousand, and 700. looke verses 3. and 6.

8 ¶ So the people tooke victuailes ‡ with them, and their trumpets: and hee sent all the rest of Israel, euery man vnto his tent, ‖ and reteined the three hundred men: and the host of Midian was beneath him in a valley.

‡ *Ebr. in their hands.*

‖ *Or, encouraged.*

9 And the same night the Lord said vnto him, Arise, e get thee downe vnto the host: for I haue deliuered it into thine hand.

e Thus the Lord by diuers meanes doeth strengthen him that he faint not in so great an enterprise.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant, downe to the host,

11 And thou shalt hearken what they say, and so shall thine handes be strong to goe downe vnto the host. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the host.

12 ¶ And the Midianites, and the Amalekites, and all * they of the East, lay in the valley like grashoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

Chap.6.33.

13 And when Gideon was come, behold, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a f cake of barley bread tumbled from about into the host of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

f Some reade, a trembling noise of barley bread: meaning that one of no reputation should make their great armie to tremble.

14 And his fellowe answered, and saide, This is nothing els saue the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the host.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he g worshipped, and returned vnto the host of Israel, and said, Vp: for the Lorde hath deliuered into your hand the host of Midian.

g Or, gaue God thankes, as it is i the Chalde text.

16 And hee diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with empty pitchers, and ‖ lampes h within the pitchers.

‖ *Or, fire brands.*

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the host, euen as I do, so do you.

h These weake meanes God vsed, to signifie that the whole victorie came of him.

18 When I blow with a trumpet and al that are with me, blowe ye with trumpets also on euery side of the host, and say, i For the Lord, and for Gideon.

i That is, the victorie shal be the Lordes, and Gideons his seruants.

19 ¶ So Gideon and the hundred men that were with him came vnto the outside of the host, in the beginning of the middle watch, & they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their right handes, and the trumpets in their right handes to blowe withall: and they cryed, The k sword of the Lord, and of Gideon.

k Shall destroy the enemies.

21 And they stoode, euery man in his place round about the host: and all the host ‖ ran, and cried, and fled.

‖ *Or, broke their array.*

Isa.9 4.
l The Lord caused the Midianites to kill one another.

22 And the three hundred blewe with trumpets, and the * Lord set euery mans sword vpon his l neighbour, and vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, and to the border of Abelmeholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh pursued after the Midianites.

24 And Gideon sent messengers vnto al mount Ephraim, saying, Come downe against the Midianites, and take before them the m waters vnto Beth-barah, & Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah and Iorden.

m Meaning the passages or the foordes, that they should not escape.
Psal.83.11, Isa.10.26.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at n the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

n These places had their names of the actes that were done there.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod, which was the cause of Idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim sayde vnto him, a Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

a They began to cauill, because he had the glory of the victorie.

2 To whom she said, What haue I now done in comparison of b you? is not c the gleaning of grapes of Ephraim better, then the vintage of Abiezer?

b Which haue slaine two princes, Oreb and Zeeb.
c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one famil e.

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundred men that were with him, wearie, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, d morsels of bread vnto the people ‡ that follow me (for they be wearie) that I may followe after Zebah, and Zalmunna kings of Midian.

d Or, some small portion.
‡ *Ebr. that are at my feete.*

6 And the princes of Succoth said, Are the e hands of Zebah and Zalmunna now in thine hands, that wee should giue bread vnto thine armie?

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?
‡ *Ebr. beate in pieces.*

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will ‡ teare your flesh with thornes of the wildernesse and with briers.

8 ¶ And he went vp thence to Penuel, & spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, When I come againe f in peace, I will breake downe this tower.

f Hauing gotten the victorie.

10 ¶ Nowe Zebah and Zalmunna were g in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousand men that drew swordes.

g A citie Eastward beyond Iorden.

11 ¶ And Gideon went vp by the h tabernacles on the Eastside of Nobah and Iogbehah, and smote the hoste: for the hoste was careless.

h He went by the wildernesse where the Arabians dwelt in tents.

12 And when Zebah & Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battel, i the same being yet hie,

i Some reade, before the sunne rose vp.

14 And tooke a seruaunt of the men of Succoth, and inquired of him: & he ‖ wrote to him the princes of Succoth, and the Elders thereof, euen seuentie and seuen men.

‖ *Or, described.*

15 And hee came vnto the men of Succoth, & said, Behold, Zebah and Zalmunna, by whom ye vpbraided me, saying, Are the hands of Zebah and Zalmunna already in thine handes, that wee should giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse, and briers, and ‡ did teare the men of Succoth with them.

‡ *Ebr. brake in pieces, as one threspeth corne.*
1. King. 12.25.

17 Also hee brake downe the tower of * Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? and they answered, ‖ As thou art, so were they: euery one was like the children of a King.

‖ *Or, they were like vnto thee.*

19 And he said, They were my brethren, euen my k mothers children: as the Lorde liueth, if ye had saued their liues, I would not slay you.

k We came all out of one bellie: therefore I will be reuenged.

20 Then he said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna sayde, Rise thou, and fal vpon vs: for l as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels neckes.

l Meaning, that they would be rid out of their paine at once, or else to haue a valiant man to put them to death.
‖ *Or, collers.*

22 ¶ Then the men of Israel saide vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne and thy m sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

m That is, thy posteritie.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, n I would desire a request of you, that you would giue mee euery man the earings of his praie (for they had golden earings, because they were Ishmaelites)

n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

25 And they answered, Wee will giue them. And they spred a garment, and did cast therein euery man the earings of his praie.

26 And the weight of the golden earings that he required, was a thousand and seuen hundred shekels of gold, beside collers, ‖ and iewels, and purpleraiment that was on the Kings of Midian, and beside the chaines that were about their camels neckes.

‖ *Or, sweet balles.*

27 And

BRISTOL MUSEUM and REFERENCE LIBRARY

o That is, such things as pertei-ned to the vse of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6. & 1. Sam. 2. 18, and 2. Sam. 6. 14. & chap. 17. 5.

27 And Gideon made an o Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon & his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heades no more: and the countrey was in quietnesse foure yeeres in the dayes of Gideon.

29 ¶ Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

‡ *Ebr. which came out of his thigh.*

30 And Gideon had seuentie sonnes ‡ begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

p Which citie belonged to the family of the Ezrites.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ophrah, of the p father of the Ezrites.

q That is, Baal, to whome they had bound themselues by couenant.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made q Baalberith their god.

r They were vnmindfull of God, and vnkinde toward him, by whom they had receiued so great a benefit.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the handes of all their enemies on euery side.

35 Neither r shewed they mercie on the house of Jerubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

a To practise with his kinsfolkes for the attaining of the kingdome.

THen Abimelech the sonne of Jerubbaal went to Shechem vnto his a mothers brethren, and communed with them, and with all the family, & house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Jerubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your b bone, and your flesh.

b Of your kinred by my mothers side.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their hearts were moued to follow Abimelech: for said they, He is our brother.

‖ *Or, idle fellowes and vagabonds.*

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes which followed him.

c Thus tyrants, to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. Chro. 21. 4.

5 And he went vnto his fathers house at Ophrah, and c slew his brethren, the sonnes of Jerubbaal, about seuentie persons vpon one stone: yet Jotham the yongest sonne of Jerubbaal was left: for he hid himselfe.

d Which was as the towne house or common hall which hee called the tower of Shechem, verse 49.

6 ¶ And all the men of Shechem gathered together with all the house of d Millo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they told it to Jotham, he went and stood in the toppe of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honor both to their owne destruction and others.

8 e The trees went foorth to anoynt a King ouer them, and said vnto the Olive tree, Reigne thou ouer vs.

9 But the Olive tree sayde vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and goe to aduance me aboue the trees?

10 Then the trees sayd to the figge tree, Come thou, and be king ouer vs.

11 But the Figge tree answered them, Shoulde I forsake my sweetnesse, and my good fruit, and goe to aduance me aboue the trees?

12 Then sayd the trees vnto the Vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheare God and man, and goe to aduance me aboue the trees?

‖ *Or, thistle, or brier.*

14 Then said al the trees vnto the ‖ bramble, Come thou, and reigne ouer vs.

f Abimelech shall destroy the nobles of Shechem.

15 And the bramble sayd vnto the trees, If ye will indeed anoynt me king ouer you, come, and put your trust vnder my shadowe: and if not, the f fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Nowe therefore, if ye doe truely and vncorruptly to make Abimelech king, and if yee haue dealt well with Jerubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

‡ *Ebr. he cast his life farre from him.*

17 (For my father fought for you, and ‡ aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seuentie persons vpon one stone, and haue made Abimelech the sonne of his maid seruant, king ouer the men of Shechem, because he is your brother)

g That hee is your king, and you his subiects.

19 If ye then haue dealt truely and purely with Jerubbaal, and with his house this day, then g reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Jotham ran away, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

h Because the people consented with the king in shedding innocent blood: therefore God destroyeth both the one and the other.

23 But God h sent an euill spirite betweene Abimelech, & the men of Shechem: and the men of Shechem brake their promise to Abimelech.

24 That the crueltie toward the seuentie sonnes of Jerubbaal and their blood might come and bee layed vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in waite for him in the toppes of the mountaines: who robbed al that passed that way by them: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afrayd of Abimelechs power, & durst not goe out of the citie.

27 Therefore they i went out into the field, and gathered in their grapes, & troade them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Nowe would God this people were vnder mine hand: then would I put away Abimelech. And he said to k Abimelech, Increase thine armie, and come out.

k Braggingly, as though he had bene present, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled,

31 Therefore he sent messengers vnto Abimelech ‡ priuily, saying, Beholde, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie against thee.

‡ Ebr. craftily.

32 Nowe therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, doe to him ‡ what thou canst.

‡ Ebr. what thine hand can finde.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stoode in the entring of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in wait.

36 And when Gaal saw the people, hee sayd to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The l shadow of the mountaines seeme men vnto thee.

l Thou art afrayd of a shadow.

37 And Gaal spake againe, & sayd, See, there come folke downe ‡ by the middle of the lande, and another bande commeth by the way of the plaine of ‖ Meonenim.

‡ Ebr. by the naual.

‖ Or, charmers.

38 Then sayd Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that wee should serue him? Is not this the people that thou hast despised? Go out nowe, I pray thee, and fight with them.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

m As their captaine.

40 But Abimelech pursued him, and he fled before him, & many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal & his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow, the people went out into the fielde: which was tolde Abimelech.

43 And he toke the n people, and diuided them into three bandes, and layed waite in the fields, and looked, and beholde, the people were come out of the citie, and hee rose vp against them, and smote them.

n Which were of his company.

44 And Abimelech, and the bandes that were with him, rushed forward, and stoode in the entring of the gate of the citie: and the two other bandes ran vpon all the people that were in the field and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slewe the people that was therein, and destroyed the citie and sowed o salt in it.

o That it should be vnfruitful and neuer serue to any vse.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an holde of the house of the god p Berith.

p That is, of Baal-berith, as chap. 8. 33.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and said vnto the folke that were with him, What ye haue seene me do, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the towre of Shechem q died also, about a thousand men and women.

q Meaning that all were destroyed, aswell they in the towre, as the other.

50 ¶ Then went Abimelech to Thebez, and besieged Thebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the toppe of the tower.

52 And Abimelech came vnto the tower and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certeine woman * cast a piece of a milstone vpon Abimelechs head, and brake his braine panne.

* 2. Sam. 11. 21.

54 Then Abimelech called hastily his page that bare his harneis, and sayde vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page r thrust him thorow, and he died.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the s curse of Iotham the sonne of Ierubbaal.

s For making a tyrant their king.

CHAP. X.

2 *Tola dieth.* 5 *Iair also dieth.* 7 *The Israelites are punished for their sinnes.* 10 *They cry vnto God,* 16 *and he hath pitie on them.*

After

AFter Abimelech there aroſe to defende Iſrael, Tola, the ſonne of Puah, the ſonne of Dodo, a man of Iſſachar which dwelt in Shamir in mount Ephraim.

2 And he ‖iudged Iſrael three and twentie yere, and died, & was buried in Shamir.

3 ¶ And after him aroſe Iair a Gileadite, and iudged Iſrael two and twentie yeere.

4 And hee had thirtie ſonnes that a rode on thirtie aſſe coalts, and they had thirtie cities, which are called ‖ Hauoth-Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Kamon.

6 ¶ *And the children of Iſrael wrought wickednelle againe in the ſight of the Lord, and ſerued Baalim & * Aſhtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtims, and forſooke the Lorde, and ſerued not him.

7 Therefore the wrath of the Lorde was kindled againſt Iſrael, and he ſolde them into the hands of the Philiſtims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppreſſed the children of Iſrael eighteene yeres, b euen all the children of Iſrael that were beyond Iorden, in the land of the Amorites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight againſt Iudah, and againſt Beniamin, and againſt the houſe of Ephraim: ſo that Iſrael was ſore tormented.

10 Then the children of Iſrael c cried vnto the Lord, ſaying, We haue ſinned againſt thee, euen becauſe wee haue forſaken our owne God, and haue ſerued Baalim.

11 And the Lord d ſayd vnto the children of Iſrael, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philiſtims?

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſſe you, and yee cried to me, and I ſaued you out of their hands.

13 Yet ye * haue forſaken me, and ſerued other gods: wherefore I will deliuer you no more.

14 Goe, and cry vnto the gods which ye haue choſen: let them ſaue you in the time of your tribulation.

15 And the children of Iſrael ſayde vnto the Lorde, We haue ſinned: doe thou vnto vs whatſoeuer pleaſe thee: onely wee pray thee to deliuer vs e this day.

16 Then they put away the ſtrange gods from among them, and f ſerued the Lorde: and ‖ his ſoule was grieued for the miſerie of Iſrael.

17 Then the children of Ammon gathered themſelues together, & pitched in Gilead: and the children of Iſrael aſſembled themſelues, and pitched in Mizpeh.

18 And the people and princes of Gilead ſayd one to another, Whoſoeuer will begin the battell againſt the children of Ammon, the ſame ſhall be * head ouer all the inhabitants of Gilead.

CHAP. XI.

2 *Iphtah being chaſed away by his brethren, was after made captaine ouer Iſrael.* 30 *He maketh a raſh vow.* 32 *He vanquiſheth the Ammonites,* 13 *and ſacrificeth his daughter according to his vow.*

THen Gilead begate Iphtah, and Iphtah the Gileadite was ‡ a valiant man, but the ſonne of an ‖ harlot.

2 And Gileads wife bare him ſonnes, & when the womans children were come to age, they thruſt out Iphtah, and ſaide vnto him, Thou ſhalt not inherite in our fathers houſe: for thou art the ſonne of a a ſtrange woman.

3 Then Iphtah fled from his brethren, and dwelt in the lande of b Tob: and there gathered idle felowes to Iphtah, and c went out with him.

4 ¶ And in proceſſe of time the children of Ammon made warre with Iſrael.

5 And when the children of Ammon fought with Iſrael, d the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they ſayde vnto Iphtah, e Come and bee our Captaine, that wee may fight with the children of Ammon.

7 Iphtah then anſwered the Elders of Gilead, Did not ye hate mee, and f expel me out of my fathers houſe? howe then come you vnto mee nowe in time of your tribulation?

8 Then the Elders of Gilead ſaide vnto Iphtah, Therefore wee turne againe to thee nowe, that thou mayeſt goe with vs, and fight againſt the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah ſaide vnto the Elders of Gilead, If ye bring me home againe to fight againſt the children of Ammon, if the Lorde giue them before me, ſhall I be your head?

10 And the Elders of Gilead ſayde to Iphtah, The Lord ‡ be witnes betweene vs, if we doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearſed all his wordes before the Lorde in Mizpeh.

12 ¶ Then Iphtah ſent meſſengers vnto the king of the children of Ammon, ſaying, What haſt thou to doe with mee, that thou art come againſt me, to fight in my land?

13 And the king of the children of Ammon anſwered vnto h meſſengers of Iphtah, * Becauſe Iſrael tooke my lande, when they came vp from Egypt, from Arnon vnto Jabbok, and vnto Iorden: now therefore reſtore thoſe lands ‡ quietly.

14 Yet Iphtah ſent meſſengers againe vnto the king of the children of Ammon,

15 And ſaid vnto him, Thus ſaith Iphtah, * Iſrael tooke not the lande of Moab, nor the land of the children of Ammon.

16 But when Iſrael came vp from Egypt, and walked through the wildernes vnto the red Sea, then they came to Kadeſh.

17 * And Iſrael ſent meſſengers vnto the King

‖ Or, his vncle.

‖ Or, gouerned.

a Signifying they were men of authoritie.

‖ Or, the nownes of Iair, as Deu. 3.14.

Chap. 2.11. and 3.7. and 4.1. and 6.1. and 13.1.

Chap. 2.13

‖ Or, Syria.

‖ Or, deliuered.

b As the Rubenites, Gadites, & halfe the tribe of Manaſſeh.

c They prayed to the Lord and confeſſed their ſinnes.

d By ſtirring them vp ſome Prophet, as Chap. 6.8.

Deut. 32.15. iere. 2.13.

e That is, from this preſent danger.

f This is true repentance, to put away the euill, & to ſerue God aright.

‖ Or, he pitied.

Chap. 11.6.

‡ Ebr. a man of mighty force.

‖ Or, vitailer.

a That is, of an harlot, as ver. 1.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as ſome thinke, againſt his brethren.

d Or, embaſſadours, ſent for that purpoſe.

e Men oft times are conſtreined to deſire helpe of them, whom before they haue refuſed.

f Oft times thoſe things, which men reiect, God chuſeth to doe great enterpriſes by.

‡ Ebr. be the hearer.

Numb. 21.13.

‡ Ebr. in peace.

Deut. 2.9.

Numb. 20.14. 20.

King of Edom, saying, Let me, I pray thee, goe thorow thy lande: but the King of Edom would not consent: and also they sent vnto the King of Moab, but hee would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wildernesse, and compassed the land of Edom, and the lande of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel* sent messengers vnto Sihon, King of the Amorites, the King of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our ‖place.

20 But Sihon g consented not to Israel, that hee should goe thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the handes of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed* all the coast of the Amorites, from Arnon vnto Jabbok, and from the wildernesse euen vnto Jordan.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, & shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemoth thy god giueth thee to possesse? So whomsoeuer the h Lord our God driueth out before vs, them will wee possesse.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel, and fight against them.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did ye not then recouer i them in that space?

27 Wherefore, I haue not offended thee: but thou doest mee wrong to warre against mee. The Lord the Judge k bee iudge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit the King of the children of Ammon harkened not vnto the wordes of Iphtah, which he had sent him

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

30 And Iphtah m vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meet me, when I come home in peace from the children of Ammon, shalbe the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer, euen till thou come to Minneth, twentie cities, and so forth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with n timbrels and dances, which was his onely childe: he had none other, sonne, nor daughter.

35 And when hee saw her, hee o rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lorde hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do thus much for me: suffer me two moneths, that I may go to the mountaines, and ᵖbewaile my virginitie, I and my fellowes.

38 And he said, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which hee had vowed, and shee had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and forty thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and didst not call b vs to go with thee? wee will therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their handes.

3 So when I sawe that ye deliuered me not, c I put my life in mine handes, & went vpon the children of Ammon: so the Lorde deliuered them into mine handes. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim d among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Jorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead sayde vnto him, Art thou an Ephraimite?

Numb.21.13. and 22.24.

Deut.2.26.

‖*Or, countrey.*

g Hee trusted them not to go thorow his countrey.

Deut.2.36.

h For we ought more to beleeue and obey God, then thou thine idoles.

Num.22.2. deut. 23.4. iosh.24.9.

i Meaning their townes,

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his woorthy enterprise in deliuering the people, Heb.11.32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the sinnes of the godly do not vterly extinguish their faith.

‖*Or, the plaine,*

a According to the maner after the victory.

o Being ouercome with blinde zeale, & not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die with out children, and therefore they reioyced to be maried.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap.8.1.

c That is, I ventured my life, & when mans helpe failed, I put my trust onely in God.

d Ye ranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

phraimite? if he said, Nay,

6 Then said they vnto him, Say nowe e Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slewe him at the passages of Jordan: and there fell at that time of the Ephraimites two and fortie thousand.

e Which signifieth the fall of waters, or an eare of corne.

7 And Iphtah iudged Israel sire peres: then died Iphtah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him f Ibzan of Beth-lehem iudged Israel,

f Some thinke that this was Boaz the husband of Ruth.

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen peeres.

10 Then Ibzan died, and was buryed at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, & he iudged Israel ten peres.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie ‡ nephewes that rode on seuentie ‖ asse colts: and he iudged Israel eight peeres.

‡ Eb. sonnes sonnes ‖ Or, horsecolts.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 *Israel for their wickednesse is oppressed of the Philistims.* 3 *The Angel appeareth to Manoahs wife.* 16 *The Angel commandeth him to sacrifice vnto the Lord.* 24 *The birth of Samson.*

Chap. 2. 11. *and* 3. 7. *and* 4. 1. *and* 6. 1. *and* 10, 6

BVt the children of Israel continued to commit * wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was a barren, and bare not.

a Signifying, that their deliuerance came onely of God and not by mans power. *Numb.* 6. 2, 3.

3 And the Angell of the Lorde appeared vnto the woman, and saide vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no raisour shall * come on his head: for the child shalbe a b Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistims.

1. *Sam.* 1. 11.

b Meaning, he should be separated from the world and dedicated to God.

6 ¶ Then the wife came, and tolde her husband saying, A man of God came vnto me, and the fashion of him was like the fashion of the angel of God exceeding c fearefull, but I asked him not whence he was, neither told he me his name,

c If flesh be not able to abide the sight of an angel, how much lesse the presence of God?

7 But hee said vnto mee, Behold, thou shalt conceiue and beare a sonne, and nowe thou shalt drinke no wine nor strong drink, neither eat any vncleane thing: for the child shalbe a Nazarite to God from his birth to the day of his death.

d He sheweth himselfe readie to obey Gods will, and therefore desireth to know farther.

8 Then Manoah d prayed to the Lorde, and said, I pray thee, my Lorde, let the man of God, whome thou sentest, come againe nowe vnto vs, and teach vs what we shall doe vnto the child when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came again vnto the wife, as shee sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ran, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me e to day.

e It seemeth that the Angel appeared vnto her twise in one day.

11 And Manoah arose and went after his wife, and came to the f man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

12 Then Manoah said, Now let thy saying come to passe: but how shall wee order the child, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

14 Shee may eate of nothing that commeth of the vinetree: shee shall not drinke wine nor strong drinke, nor eate any g vncleane thing: let her obserue all that I haue commanded her.

g Any thing forbidden by the Lawe.

15 Manoah then saide vnto the Angell of the Lorde, I pray thee, let vs reteine thee, vntill wee haue made readie a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make mee abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the h Lord: for Manoah knewe that it was an angell of the Lord.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

17 Againe Manoah said vnto the angell of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

‖ Or, marueilous.

18 And the Angell of the Lord saide vnto him, Why askest thou thus after my name, which is ‖ secret?

19 Then Manoah tooke a kid with a meat offring, and offered it vpon a stone vnto the Lord: and the Angel did i wonderously, whiles Manoah and his wife looked on.

i God sent fire from heauen to consume their sacrifice to confirme their faith in his promise.

20 For when the flame came vp toward heauen from the altar, the angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angell of the Lorde did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an angell of the Lord.

22 And Manoah saide vnto his wife, * We shall surely die, because we haue seene God.

Exod. 33. 20. *chap.* 6. 22.

23 But his wife saide vnto him, If the Lord would kill vs, he would not haue receiued a k burnt offring, and a meate offring of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to ‖ strengthen him in the hoste of Dan, betweene Zorah, and Eshtaol.

‖ Or to come vpon him at diuers times.

CHAP.

CHAP. XIIII.

2 Samſon deſireth to haue a wife of the Philiſtims. 6 He killeth a lion. 13 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forſaketh him and taketh another.

NOwe Samſon went downe to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtims,

2 And hee came vp and tolde his father and his mother, and ſayd, I haue ſeene a woman in Timnath of the daughters of the Philiſtims: now therefore ‡giue me her to wife.

3 Then his father and his mother ſayde vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou muſt goe to take a wife of the vncircumciſed Philiſtims? And Samſon ſaid vnto his father, Giue me her, for ſhe pleaſeth me well.

4 But his father and his mother knewe not that it came of the Lord, that hee ſhould ſeeke an occaſion againſt the [b] Philiſtims: for at that time the Philiſtims reigned ouer Iſrael.

5 ¶ Then went Samſon and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and behold, a young lion roared vpon him.

6 And the ſpirit of the Lorde [c]came vpon him, and hee tare him, as one ſhoulde haue rent a kidde, and had nothing in his hand, neither tolde hee his father nor his mother what he had done.

7 And hee went downe, and talked with the woman which was beautifull in the eyes of Samſon.

8 ¶ And within a few dayes, when he returned ‖ to receiue her, hee went aſide to ſee the carkeis of the lion: and beholde, there was a ſwarme of bees, and honye in the body of the lion.

9 And he tooke therof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but hee tolde not them, that hee had taken the honie out of the bodie of the lion.

10 So his father went downe vnto the woman, and Samſon made there a [d] feaſt: for ſo vſed the yong men to doe.

11 And when [e]they ſaw him, they brought thirtie companions to be with him.

12 Then Samſon ſaid vnto them, I will nowe put forth a riddle vnto you: and if you can declare it mee within ſeuen dayes of the feaſt, and finde it out, I will giue you thirtie ſheetes, and thirtie [f] change of garments.

13 But if you cannot declare it mee, then ſhall yee giue mee thirtie ſheetes and thirtie change of garments. And they anſwered him, Put forth thy riddle that wee may heare it.

14 And he ſaid vnto them, Out of the eater came meate, and out of the ſtrong came ſweetneſſe: and they could not in three daies expound the riddle.

15 And when the ſeuenth day was come, they ſaid vnto Samſons wife, Entiſe thine husband, that he may declare vs the riddle, leaſt wee burne thee and thy fathers houſe with fire. Haue ye called vs, ‖ to poſſeſſe vs? is it not ſo?

16 And Samſons wife wept before him, and ſaid, Surely thou hateſt mee and loueſt me not: for thou haſt put forth a riddle vnto the [h] children of my people, and haſt not tolde it me. And he ſaid vnto her, Beholde, I haue not tolde it my father, nor my mother, and ſhall I tell it thee?

17 Then Samſons wife wept before him [i] ſeuen dayes, while their feaſt laſted: and when the ſeuenth day came, hee tolde her, becauſe ſhee was importunate vpon him: ſo ſhee tolde the riddle to the children of her people.

18 And the men of the city ſaid vnto him the ſeuenth day before the Sunne went downe, What is ſweeter then honie? and what is ſtronger then a lion? Then ſaid hee vnto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and hee went downe [l] to Aſhkelon, and ſlewe thirtie men of them, and ſpoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers houſe.

20 Then Samſons wife was giuen to his companion, whome he had vſed as his friend.

CHAP. XV.

4 Samſon tieth firebrands to the foxes tailes. 6 The Philiſtims burne his father in law and his wife. 15 With the iawbone of an aſſe hee killeth a thouſand men. 19 Out of a great tooth in the iawe, God gaue him water.

BVt within a while after, in the time of wheat harueſt, Samſon viſited his wife with a kid, ſaying, I will [a] go in to my wife into the chamber: but her father would not ſuffer him to goe in.

2 And her father ſaide, I thought that thou hadſt hated her: therefore gaue I her to thy companion. Is not her yonger ſiſter fairer then ſhee? take her, I pray thee, in ſtead of the other.

3 Then Samſon ſaid vnto them, Nowe am I more [b] blameleſſe then the Philiſtims: therefore will I doe them diſpleaſure.

4 ¶ And Samſon went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, & put a fire brand in the mids betweene two tailes.

5 And when hee had ſet the brandes on fire, he ſent them out into the ſtanding corne of the Philiſtims, and burnt vp both the [c] rickes & the ſtanding corne with the vineyards and olives.

6 Then the Philiſtims ſaide, Who hath done this? And they anſwered, Samſon the ſonne in lawe of the [d] Timnite, becauſe hee had taken his wife, and giuen her to his companion. Then the Philiſtims came vp and [e] burnt her, and her father with fire.

7 And Samſon ſaid vnto them, Though ye haue done this, yet will I be auenged of you, and then I will ceaſe.

8 So he ſmote them ‖ hip and thigh with a mightie

‡ *Ebr. take her for me to wife.*

a Though his parents did iuſtly reproue him, yet it appeareth that this was the ſecret worke of the Lord, verſ. 4.

b To fight againſt them for the deliuerance of Iſrael.

c Whereby he had ſtrength and boldneſſe.

‖ *Or, to take her to his wife.*

d Meaning, when he was married.

e That is, her parents or friends.

f To weare at feaſtes, or ſolemne dayes.

g Or, drew neere: for it was the fourth day.

‖ *Or, to impouriſh vs.*

h Vnto them which are of my nation.

i Or, to the ſeuenth day, beginning at the fourth.

k If ye had not vſed the helpe of my wife.

l Which was one of the fiue chiefe cities of the Philiſtims.

a That is, I will vſe her as my wife.

b For through his father in lawes occaſion, he was mooued againe to take vengeance of the Philiſtims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked puniſh not vice for loue of Iuſtice, but for feare of danger, which els might come to them.

‖ *Or, horſemen and footemen.*

a mightie plague: then he went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spread abroad in Lehi.

‖ Or, camped.

10 And the men of Iudah said, Why are yee come vp vnto vs? and they answered, To f binde Samson are we come vp, and to doe to him, as he hath done to vs.

f And so being our prisoner, to punish him.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? g Wherefore thē hast thou done thus vnto vs? And he answered them, As they did vnto mee, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged Gods great benefit to be a plague vnto them,

12 Againe they sayd vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson sayd vnto them, Sweare vnto me, that yee will not fall vpon me your selues.

13 And they answered him, saying, No, but we will binde thee, & h deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

14 ¶ Whē he came to Lehi, the Philistims shouted against him, and the Spirite of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

15 And hee found a i new iawbone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

i That is, of an asse lately slaine.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with ỹ iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

‖ Or, the lifting vp of the iawe.

18 And he was sore athirst, and k called on the Lord, and sayde, Thou hast giuen this great deliuerance into the hand of thy seruaunt: and nowe shall I die for thirst, and fall into the handes of the vncircumcised?

k Whereby appeareth that he did these things in faith, and to with a true zeale to glorifie God and deliuer his countrey.

19 Then God brake the cheeke tooth, that was in the iawe, and water came thereout: and when he had dronke, his Spirite came againe, and he was reuiued: wherefore the name thereof is called ‖ En-hakkore, which is in Lehi vnto this day.

‖ Or, the fountaine of him that prayed.

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, & dieth with them.

THen went Samson to a Azzah, and saw there ‖ an harlot, and b went in vnto her.

a One of the fiue chiefe cities of the Philistims.

‖ Or, virailer.

b That is, he lodged with her.

2 And it was told to ỹ Azzahites, Samson is come hither. And they went about, and layd waite for him all night in the gate of the city, and were quiet all the night, saying, Abide ‖ till the morning earely, and wee shall kill him.

‖ Or, to the light of the morning.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, & put them vpon his shoulders, and carried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

‖ Or, plaine.

5 Vnto whom came the Princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shal giue thee eleuen hundreth c shekels of siluer.

c Of the value of a shekel, reade Gen. 23. 15.

6 ¶ And Delilah sayd to Samson, Tell me, I pray thee, wherein thy great strength lieth, & wherewith thou mightest bee bound to do thee hurt.

7 Samson then answered vnto her, If they binde me with seuen ‖ greene cords, that were neuer dried, then shal I be weake, and be as another man.

‖ Or, new withs.

8 And the Princes of the Philistims brought her seuen greene cordes that were not dry, and she bound him therewith.

9 (And she had d men lying in wait with her in the chamber) Thē she said vnto him, The Philistims bee vpon thee, Samson. And he brake the cordes, as a threed of tow is broken, whē e it feeleth fire: so his strēgth was not knowen.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

10 ¶ After, Delilah said vnto Samson, See, thou hast mocked me, & told me lies. I pray thee nowe, f tell mee wherewith thou mightest be bound.

f Though her falshood tended to make him loose his life, yet his affection so blinded him, that he could not beware.

11 Then he answered her, If they binde mee with new ropes that neuer were occupied, then shal I be weake, & be as an other man.

12 Delilah therefore tooke newe ropes, and bound him therewith, and sayde vnto him, The Philistims bee vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threed.

13 ¶ Afterward Delilah sayd to Samson, Hitherto thou hast beguiled mee, & told me lies: tel me, how thou mightest be bound. g And he said vnto her, If thou plattedst seuen locks of mine head with the threeds of the woofe.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.

14 And she fastened it with a pinne, and said vnto him, The Philistims be vpō thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pinne of the web and the woofe.

‖ Or, beame.

15 Againe she said vnto him, How canst thou say, h I loue thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told mee wherein thy great strength lieth.

h For this Samson vsed to say, I loue thee.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them, whom he should haue ruled.

17 Therefore hee told her all his i heart, and sayd vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore

therefore if I be ſhauen, my ſtrength will go from me, and I ſhall be weake, & bee like all other men.

18 And when Delilah ſawe that hee had told her all his heart, ſhe ſent, and called for the princes of the Philiſtims, ſaying, Come vp once againe: for hee hath ſhewed mee all his heart. Then the Princes of the Philiſtims came vp vnto her, and brought the money in their hands.

19 And ſhee made him ſleepe vpon her knees, and ſhee called a man, and made him to ſhaue off the ſeuen locks of his head, and ſhe began to vexe him, & his ſtrength was k gone from him.

20 Then ſhe ſaid, The Philiſtims be vpon thee, Samſon. And he awoke out of his ſleepe, and thought, I will goe out now as at other times, and ſhake my ſelfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philiſtims tooke him, and put out his eies, & brought him downe to Azzah, & bound him with fetters: and he did grind in the priſon houſe.

22 And the haire of his head began to l grow againe after that it was ſhauen.

23 Then the Princes of the Philiſtims gathered them together for to offer a great ſacrifice vnto Dagon their god, and to reioyce: for they ſaid, Our god hath deliuered Samſon our enemie into our hands.

24 Alſo when the people ſawe him, they praiſed their god: for they ſayde, Our god hath deliuered into our handes our enemie and deſtroyer of our countrey, which hath ſlaine many of vs.

25 And when their hearts were merie, they ſayd, Call Samſon, that he may make vs paſtime. So they called Samſon out of the priſon houſe, and hee m was a laughing ſtocke vnto them, & they ſet him betweene the pillars.

26 Then Samſon ſaid vnto the ſeruant that led him by the hand, Leade me, that I may touch the pillars that the houſe ſtandeth vpon, and that I may leane to them.

27 (Now the houſe was full of men and women, & there were all the Princes of the Philiſtims: alſo vpon the roofe were about three thouſand men and women that beheld while Samſon ‖ plaied)

28 Then Samſon called vnto the Lord, and ſayd, O Lord God, I pray thee, thinke vpon me: O God, I beſeech thee, ſtrengthen me at this time onely, that I may bee ‡ at once n auenged of the Philiſtims for my two eies.

29 And Samſon laied holde on the two middle pillars whereupon the houſe ſtood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then ſayd Samſon, o Let me loſe my life with the Philiſtims: and he bowed him with all his might, and the houſe fell vpon the Princes, and vpon all the people that were therein. So the dead which he ſlew at his death were moe then they which hee had ſlaine in his life.

31 Then his brethren, and all the houſe of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had iudged Iſrael twentie yeeres.

k Not for the loſſe of his haire, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

l Yet had he not his ſtrength againe, til he had called vpon god, and reconciled himſelfe.

m Thus by Gods iuſt iudgements they are made ſlaues to infidels which neglect their vocation in defending the faithfull.

‖ Or, was mocked.

‡ Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He ſpeaketh not this of deſpaire, but humbling himſelfe for neglecting his office and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vowe made her ſonne two idoles. 5 He made his ſonne a Prieſt for his idoles. 10 And after he hired a Leuite.

THere a was a man of mount Ephraim, whoſe name was Michah,

2 And he ſaid vnto his mother, The eleuen hundreth ſhekels of ſiluer that were taken from thee, for the which thou curſedſt, and ſpakeſt it, euen in mine hearing, behold, the ſiluer is with mee, I tooke it. Then his mother ſayde, Bleſſed bee my ſonne of the Lord.

3 And when hee had reſtored the eleuen hundreth ſhekels of ſiluer to his mother, his mother ſaid, I had dedicate the ſiluer to the Lorde of mine hand for my ſonne, to make b a grauen & molten image. Now therefore I will giue it thee againe.

4 And when he had reſtored the money vnto his mother, his mother tooke two hundreth ſhekels of ſiluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the houſe of Michah.

5 And this man Michah had an houſe of gods, and made an c Ephod, and d Teraphim, and ‡ conſecrated one of his ſonnes, who was his Prieſt.

6 * In thoſe dayes there was no e king in Iſrael, but euery man did that, which was good in his owne eyes.

7 ¶ There was alſo a yong man out of Beth-lehem Iudah, f of the familie of Iudah, who was a Leuite, and ſoiourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwell where he could find a place: and as he iourneyed, hee came to mount Ephraim to the houſe of Michah.

9 And Michah ſayd vnto him, Whence commeſt thou? And the Leuite anſwered him, g I come from Beth-lehem Iudah, and go to dwel where I may find a place.

10 Then Michah ſaid vnto him, Dwel with mee, and bee vnto me a father and a Prieſt, and I will giue thee ten ſhekels of ſiluer by yeere, and a ſute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was h content to dwel with the man, and the yong man was vnto him as one of his owne ſonnes.

12 And Michah conſecrated the Leuite, and the yong man was his Prieſt, and was in the houſe of Michah.

13 Then ſaid Michah, Now I know that the Lord will be i good vnto mee, ſeeing I haue a Leuite to my Prieſt.

a Some thinke this hiſtorie was in the the time of Othniel, or as Ioſephus writeth, immediatly after Ioſhua.

b Contrary to the commandement of God, & true religion praciſed vnder Ioſhua, they forſooke the Lorde and fell to idolatrie, *Chap. 8. 27.*

c He would ſerue both God and idoles. *Gen. 31. 19. Hoſe 3. 4.*

d By Teraphim ſome vnderſtand certeine idoles, hauing the likeneſſe of a man, but others vnderſtand thereby, all maner of things and inſtruments belonging vnto thoſe, who ſought for any anſwere at Gods hands, as Chap. 18. 5, 6.

‡ Ebr. filled the hand of one. *Chap. 21. 25.*

e For where there is no magiſtrate fearing God, there can be no true religion, nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites went not looked vnto.

h Not conſidering that he forſooke the true worſhipping of God for to maintaine his owne bellie.

i Thus the idolaters perſwade themſelues of Gods fauour, when indeed he doth deteſt them.

CHAP. XVIII.

1 The children of Dan send men to search the land, 11 Then came the sixe hundreth and take the gods and the Priest of Michah away. 27 They destroy Laish. 28 They build it againe, 30 And set vp idolatrie.

IN those dayes there was no a King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their families, fiue men out of their coastes, euen men expert in warre, out of Zorah and Eshtaol, to viewe the lande, and search it out, and sayde vnto them, b Goe, and search out the land. Then they came to mount Ephraim, to the house of Michah and lodged there.

3 When they were in the house of Michah, they knew the c voyce of the yong man the Leuite: and being turned in thither, they sayd vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And hee answered them, Thus & thus dealeth Michah with mee, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that wee may knowe whether the way which wee goe, shalbe prosperous.

6 And the Priest sayd vnto them, d Goe in peace: for the Lorde guideth your way which ye goe.

7 Then the fiue men departed and came to Laish, & sawe the people that were therein, which dwelt carelesse, after the maner of the Zidonians, quiet and sure, because no man ‡ made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 ¶ So they came againe vnto their brethren, to Zorah and Eshtaol: and their brethren sayde vnto them, What haue yee done?

9 And they answered, Arise that wee may goe vp against them: for we haue seene the land, and surely it is very good, & e doe ye sit still? be not slouthfull to goe and enter to possesse the land:

10 (If yee will goe, ye shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. It is a place which doth lacke nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah & from Eshtaol, sixe hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, f Mahaneh Dan vnto this day: and it is behinde Kiriath-iearim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and sayde vnto their brethren, f Knowe ye not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Nowe therefore consider what yee haue to doe.

15 And they turned thitherward & came to the house of the young man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the lande, went in thither, and tooke the g grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the sixe hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then sayde the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hande vpon thy mouth, and come with vs to bee our father and Priest. Whether is it better that thou shouldest bee a Priest vnto the house of one man, or that thou shouldest bee a Priest vnto a tribe and to a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod & the Teraphim, and the grauen image, and went among the h people.

21 And they turned and departed, and put the children, and the cattel, and the substance i before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses nere to Michahs house, gathered together, & pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and saide vnto Michah, What ayleth thee, that thou makest an outcry?

24 And he said, Ye haue taken away my k gods, which I made, and the Priest, & goe your wayes: and what haue I more? how then say ye vnto me, What ayleth thee?

25 And the children of Dan sayde vnto him, Let not thy voice bee heard among vs, lest ‡ angry fellowes runne vpon thee, and thou lose thy life with the liues of thine houshold.

26 So the children of Dan went their wayes: and when Michah sawe that they were too strong for him, hee turned & went backe vnto his house.

27 And they tooke the l things which Michah had made, and the Priest which he had, & came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sworde, and burnt the citie with fire:

28 And there was none to helpe, because m Laish was farre from Zidon, & they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

29 *And called the name of the citie Dan, after the name of Dan their father, which was

a Meaning, no ordinarie magistrate to punish vice according to Gods word.

b For the portion which Iosh. gaue them, was not sufficient for all their tribe.

c They knew him by his speach that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errours.

‡ *Ebr. made them ashamed.*

e Lose ye this good occasion through your slouthfulnesse?

Or, the tents of Dan.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

g So superstition blinded them, that they thoght Gods power was in these idoles, & that they should haue good successe by them, though by violence and robberie they did take them away.

h With the sixe hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the Idolaters haue of their idoles.

‡ *Ebr. Who haue their heart bitter.*

l Meaning, the idoles, as ver. 18.

Or, deliuer them.

m Which after was called Cesarea Philippi.

Iosh. 19. 47.

was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the [n] grauen image: and Ionathan the sonne of Gershom, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites vntill the day of the [o] captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah she was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

ALso in those dayes, [*] when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

2 And his concubine played the whore ‡there, and went away from him vnto her fathers house to Beth-lehem Iudah, & there continued the space of foure moneths.

3 And her husband arose and went after her, to speake ‡friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and she brought him vnto her fathers house: and when the yong womans father sawe him, he reioyced ‖of his comming.

4 And his father in lawe, the yong womans father receiued him: and hee abode with him three dayes: so they did eate and drinke and lodged there.

5 ¶ And when the fourth day came, they arose earely in the morning, and ‡hee prepared to depart: then the yong womans father said vnto his sonne in lawe, ‖Comfort thine heart with a morsel of bread, and then goe your way.

6 So they sate downe, and did eate and drinke both of them together. And the [a] yong womans father saide vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merie.

7 And when the man rose vp to depart, his father in lawe ‖was earnest: therefore he returned, and lodged there.

8 And hee arose vp earely the fift day to depart, and the yong womans father said, [b] Comfort thine heart, I pray thee: and they taried vntill afternoone, and they both did eate.

9 After warde when the man arose to depart with his concubine and his seruaunt, his father in lawe, the yong womans father said vnto him, Beholde nowe, the day ‡drawe h to ward euen: I pray you, tarie all night: behold ‖the sunne goeth to rest: lodge here, that thine heart may be merie, and to morow get you earely vpon your way, and goe to thy [c] tent.

10 But the man would not tary, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, & his concubine were with him.

11 When they were neere to Iebus, the day ‖was gone, and the seruant sayde vnto his master, Come I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, [d] Wee wil not turne into the citie of strangers that are not of the children of Israel, but we will goe foorth to Gibeah.

13 And he said vnto his seruant, Come, & let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forwarde vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in, and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that ‖tooke them into his house to lodging.

16 And beholde, there came an olde man from his worke out of the fielde at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Iemini.

17 And when he had lift vp his eyes, hee sawe a ‖wayfaring man in the streetes of the citie: then this old man said, [‖]Whither goest thou, and whence camest thou?

18 And he answered him, [‖]We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe nowe to the [f] house of the Lorde: and no man receiueth me to house,

19 Although wee haue strawe and prouender for our asses, and also bread & wine for mee and thine handmayde, and for the boy that is with thy seruant: wee lacke nothing.

20 And the olde man sayde, ‖Peace bee with thee: as for all that thou lackest, shalt thou finde with mee: onely abide not in the streete all night.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merie, beholde, the men of the citie, ‡wicked men, beset the house round about, and [g] smote at the doore, and spake to this olde man, the master of the house, saying, Bring foorth the man that came into thine house, that we may know him.

23 And [*] this man the master of the house went out vnto them, and sayde vnto them, Nay, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villanie.

24 Behold, here is my daughter, a virgin, and his concubine: them will I bring out now, [h] and humble them, & doe with them what seemeth you good: but to this man do not this villanie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her, and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her Lorde was, till the

n Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.

o That is, til the Arke was taken, 1. Sam. 5. 1.

Chap. 17. 6. and 18. 1.

Gene. 25. 6.

‡Ebr. besides him: so wit, with others.

‡Ebr. to her heart.

‖Or, at his meeting.

‡Ebr. rose vp.

‖Or, strengthen.

a That is, his concubines father.

‖Or, compelled him.

b Meaning, that he should refresh himselfe with meate, as verse 5.

‡ Ebr is weake. ‖Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

‖Or, went downe.

d Though in these dayes there were most horrible corruptions, yet very necessitie could not compel them to haue to do with them that professed not the true God.

‖Or. gathered them.

e That is, of the tribe of Beniamin.

‖Or, a man walking.

f To Shiloh or Mizpeh, where the Arke was.

‖Or, be of good comfort.

‡Ebr. men of Belial: that is, giuen to all wickednesse.

g To the intent they might breake it.

Gene. 19. 6.

h That is, abuse them, as Gen. 19. 8.

i She fel downe dead, as verse 27.

the light day.

27 And her ‖ lord arose in the morning, and opened the doores of the house, & went out to goe his way, and beholde, the woman his concubine was ‖ dead at the doore of the house, and her handes lay vpon the threshold.

28 And he saide vnto her, Vp and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his k place.

29 And when he was come to his house, he tooke a knife, and laied hand on his concubine, and diuided her in peices with her bones into twelue partes, and sent her thorow all quarters of Israel.

30 And all that sawe it, saide, There was no l such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

¶ 1 *The Israelites assemble to Mizpeh, to whom the Leuite declareth his wrong.* 13 *They send for them that did the villanie.* 25 *The Israelites are twise ouercome,* 46 *And at length get the victorie.*

THen * all the children of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beersheba, with the land of Gilead, vnto the b Lord in Mizpeh.

2 And the ‡chiefe of all the people, & all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that c drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel d said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered, & saide, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in peices, and sent e her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villanie in Israel.

7 Beholde, ye are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his f house.

9 But nowe this is that thing which we will doe to Gibeah: we will goe vp by lot against it.

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of tenne thousand to bring g victaile for the people, that they may do (when they come to Gibeah of Beniamin) according to all the villanie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men throughe all the h tribe of Beniamin, saying, What wickednesse is this that is committed among you?

13 Nowe therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Beniamin i would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities sixe and twentie thousand men that drewe sword, beside the inhabitants of Gibeah, which were numbred seuen hundreth chosen men.

16 Of all this people were seuen hundreth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundreth thousand men that drewe sword, euen all men of warre.

18 And the children of Israel arose, and went vp k to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah shalbe first.

19 Then the children of Israel arose vp earely, and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in arap to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, & slew downe to the ground of the Israelites that day l two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in arap in the place where they put them in arap the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lorde, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe vp against them.

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slue downe to the ground of the children of Israel againe eighteene thousand men: ‡ all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and sate there before the Lord, and fasted that day vnto the euening, & offred burnt offrings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for m there was the Arke of the couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar,

‖ *Or, husband.*

‖ *Or, fallen.*

k Meaning, home vnto mount Ephraim.

l For this was like the sinne of Sodome, for the which God rained downe fire and brimstone from heauen.

Hose.10.9.

a That is, all with one consent.
b To aske counsell.
‡ *Ebr. corners.*

c Meaning men able to handle their weapon.
d To the Leuite.

‖ *Or, chiefe, or, lordes.*

e That is, her pieces, to euery tribe a piece, *Chap.19,29.*

f Before we haue reuenged this wickednesse.

g These onely should haue the charge to prouide for vitaile for the rest,

h That is, euery familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

Chap.3,15.

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly trusted too much in their strenth, and partly God would by this meanes punish their sinnes.

‡ *Ebr. all they drawing the sword.*

m To wit, in Shiloh,

the some of Aaron [n] stoode before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord saide, Goe vp: for to morowe I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in arap against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the citie: and they began to smite of the people and kill as at other times, euen vp the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Beniamin saide, They are fallen before vs, as at the first. But the children of Israel saide, Let vs flee and plucke them away from the citie vnto the hie [p] wayes.)

33 And all the men of Israel rose vp out of their place, and put themselues in arap at Baal-tamar: and the men that lay in waite of the Israelites came forth of their place, euen out of the medowes of Gibeah.

34 And there came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the [q] euill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand and an hundreth men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken downe: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that laie in waite, which they had laid beside Gibeah.

37 And they that lay in waite hasted, and brake forth toward Gibeah, and the ambushment [s] drew themselues along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame, and smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [t] smite and kill of the men of Israel about thirtie persons: for they saide, Surely they are striken downe before vs, as in the first battell.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Beniamin were astonied: for they sawe that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wildernesse, but the battell ouertooke them: also they which came out of the cities, slewe them [u] among them.

43 Thus they compassed the Beniamites about, and chased them at ease, and ouerran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Israelites [x] glaned of them by the way fiue thousand men, and pursued after them vnto Gidom, and slewe two thousand men of them.

46 So that all that were slaine that day of Beniamin, were [y] fiue and twenty thousand men that drew sword, which were all men of warre:

47 *But sixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, & smote them with the edge of the sword from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all the [z] cities that they could come by.

CHAP. XXI.

1 *The Israelites sweare that they will not marry their daughters to the Beniamites.* 10 *They slay them of Iabesh Gilead, and giue their virgins to the Beniamites.* 21 *The Beniamites take the daughters of Shiloh.*

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morowe the people rose vp and made there an [b] altar, and offered burnt offerings and peace offerings.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not vp with the congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel [c] were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 Howe shall we doe for wiues to them that remaine, seeing we haue sworne by the Lorde, that wee will not giue them of our daughters to wiues?

8 Also they saide, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lorde? and beholde, there came none of Iabesh Gilead vnto the hoste and to the congregation.

9 For when the people were viewed, beholde, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the congregation sent thither twelue thousand men of the ‡ most valiant, and commanded them, saying, Goe, smite the inhabitants of Iabesh Gilead with the edge of the sword, both women, and children.

11 *And

---

n Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

o By the policie of the children of Israel.

p Meaning, crosse wayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

r Retired to drawe them after.

‖Or, *made a long sound with a trumpet.*

s For they were waxen hardy by the two former victories.

t And withstood their enemies.

u For they were compassed in on euery side. ‖Or, *droue them from their rest.*

x They slewe them by one and one, as they were scattered abroad.

y Besides eleuen hundreth that had bene slaine in the former battels. *Chap.* 21. 13.

z If they belonged to the Beniamites.

a This oth came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth, verse 15.

d Condemning them to be fautours of vice, which would not put their hand to punish it.

‡ *Ebr. children of strength.*

Numb.31.17.

11 * And this is it that ye shal doe: ye shal vtterly destroy al the males and all the women that haue lien by men.

12 And they founde among the inhabitaunts of Jabesh Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

e To wit, about foure moneths after the discomfiture, Chap. 20. 47.

13 ¶ Then the whole Congregation sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

‖ *Or, friendly.*

14 And Beniamin came againe at that time, & they gaue them wiues which they had saued aliue of the women of Jabesh Gilead: but they had not f so vnow for them.

f For there lacked two hundreth.

15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

g Beniamin must be reserued to haue the twelfth portion in the inheritance of Iaakob.

17 And they said, There must be an g inheritance for them þ be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue thē wiues of our daughters for the children of Israel had sworne, saying, Cursed bee hee, that giueth a wife to Beniamin.

19 Therefore they said, Beholde, there is a feast of the Lord euery yeere in Shiloh in a place, which is on the h Northside of Bethel, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

h He describeth the place where the maydes vsed yeerely to dance, as the maner then was, and to sing Psalmes and songs of Gods works among them.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to daunce in daunces, thē come ye out of the vineyards, & catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And i when their fathers or their bretheren come vnto vs to complaine, we will say vnto them, Haue pitie on them for our sakes, because we reserued not to eche man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

i Though they thought hereby to persuade men that they kept their othe, yet before God it was broken.

23 And the children of Beniamin did so, & tooke wiues of them that daunced according to their k number: which they tooke & went awaie, & returned to their inheritance, and repaired the cities and dwelt in them.

k Meaning, two hundreth.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, & went out from thence euery man to his inheritance.

25 * In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

Chap. 17. 6. and 18. 1. and 19. 1.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principal person spoken of in this treatise. Wherein also figuratiuely is set foorth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whome the Lorde Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP I.

Elimelech goeth with his wife and children into the land of Moab. 3 He & his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

‡ *Ebr. iudged.*

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God Ruth became one of Gods houshold, of whom Christ came.

IN the time þ the iudges ‡ ruled, there was a dearth in the a land, & a man of Beth-lehē b Judah went for to soiourne in the countrey of Moab, he, & his wife, & his two sonnes,

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the lande of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, & she remained þ her two sonnes,

4 Which tooke them wiues of the c Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon & Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lorde had d visited his people, and giuen them bread.

d By sending them plentie againe.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Judah.

8 Then Naomi said vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers house: the Lorde shewe e fauour vnto you, as ye haue done with the dead, and with me.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

9 The Lorde graunt you that you may finde f rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyce and wept.

f Though they thought hereby to persuade men that they kept their othe, yet before God it was broken.

10 And they saide vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi saide, Turne againe, my daughters: for what cause will yee goe with mee? are there any moe sonnes in

my wombe, that they may bee your husbands?

12 Turne againe, my daughters: goe your way: for I am too old to haue an husband. If I ſhould ſay, I haue hope, and if I had an husband this night: yea, if I had borne ſonnes,

13 Would ye tarry for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖ much for your ſakes that the hande of the Lorde is gone out againſt me.

‖ *Or, more then you.*

14 Then they lift vp their voyce & wept againe, and Orpah f kiſſed her mother in lawe, but Ruth abode ſtill with her.

f When ſhee tooke leaue and departed.

15 And Naomi ſaide, Beholde, thy ſiſter in lawe is gone backe vnto her people and vnto her gods, g returne thou after thy ſiſter in lawe.

g No perſwaſions can prevaile to turne them backe from God, whom he hath choſen to be his,

16 And Ruth anſwered, Intreate me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I dieand there will I be buried, the Lorde doe ſo to me and more alſo, if ought but death depart thee and me.

18 ¶ When ſhe ſawe that ſhee was ſtedfaſtly minded to goe with her, ſhee left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was h noyſed of them thorough all the citie, and they ſaide, Is not this Naomi?

h Whereby appeareth that ſhe was of a great familie and of good reputation.

20 And ſhe anſwered them, Call me not ‖ Naomi, but call mee ‖ Mara: for the Almighty hath ginen me much bitternes.

‖ *Or, beautifull.* ‖ *Or, bitter.*

21 I went out full, and the Lorde hath cauſed mee to returne emptie: why call ye me Naomi, ſeeing the Lorde hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned, and Ruth the Moabiteſſe her daughter in lawe with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of i barley haruеſt.

i Which was in the moneth Niſan, that conteineth part of March and part of Aprill.

CHAP. II.

1 *Ruth gathereth corne in the fieldes of Boaz.* 8 *The gentilenes of Boaz toward her.*

THen Naomis huſband had a kinſeman one of great a power of the family of Elimelech, and his name was Boaz.

a Both for vertue, authoritie and riches.

2 And Ruth the Moabiteſſe ſayde vnto Naomi, I pray thee, let me go to the field, and b gather eares of corne after him, in whoſe ſight I finde fauour. And ſhe ſaid vnto her, Goe my daughter.

b This her humilitie declareth her great affection toward her mother in lawe, forasmuch as ſhe ſpareth no painful diligence to get both their liuings.

3 ¶ And ſhee went, and came & gleaned in the fielde after the reapers, & it came to paſſe, that ſhee met with the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lorde be with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maide is this?

6 And the ſeruaunt that was appointed ouer the reapers, anſwered and ſaide, It is the Moabitiſh maide, that came with Naomi out of the countrey of Moab:

7 And ſhe ſaid vnto vs, I pray you, let me gleane and gather after the reapers ‖ among the ſheaues: ſo ſhe came, and hath continued frō that time in the morning vnto nowe, ſaue that ſhe taried a litle in the houſe.

‖ *Or, certaine handfuls.*

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other fielde to gather, neither goe from hence: but abide here by my maidens.

9 c Let thine eies be on the field that they doe reape, and goe thou after the maidens. Haue I not charged the ſeruants, that they touch thee not? Moreouer, when thou art athirſt, goe vnto the veſſels, and drinke of that which the ſeruants haue drawen.

c That is, take heede in what field they doe reape.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſaide vnto him, Howe haue I found fauour in thine eyes, that thou ſhouldeſt knowe me, ſeeing I am d a ſtranger?

d Euen of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered, & ſaid vnto her, All is tolde and ſhewed mee that thou haſt done vnto thy mother in lawe, ſince ỹ death of thine huſband, & howe thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou knewеſt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe e wings thou art come to truſt.

e Signifying, that ſhe ſhall neuer want any thing if ſhe put her truſt in God, and liue vnder his protection.

13 Then ſhe ſaide, Let me finde fauour in thy ſight, O Lord: for thou haſt comforted me & ſpoken comfortably vnto thy mayde, though I be not like to one of thy maids.

14 And Boaz ſaid vnto her, At the meale time come thou hither, & eate of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, and he reached her parched corne: and ſhe did eate, and was ſufficed, and f left thereof.

f Which ſhe brought home to her mother in lawe.

15 ¶ And when ſhe arose to gleane, Boaz commaunded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fal ſome of the ſheaues for her, and let it lie, that ſhe may gather it vp, and rebuke her not,

17 So ſhe gleaned in the field vntill euening, and ſhe threſhed that ſhee had gathered, and it was about an *Ephah of barley.

Exod. 13. 36.

18 ¶ And ſhee tooke it vp, and went into the citie, and her mother in lawe ſawe what ſhe had gathered: Alſo ſhee g tooke foorth, and gaue to her that which ſhee had reſerued, when ſhe was ſufficed.

g To wit, of her bagge, as is in the Chalde text.

19 Then her mother in lawe ſayde vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knewe thee. And ſhe ſhewed her mother in lawe, with whome ſhe had wrought, & ſaid, The mans name with whome I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in lawe,

lawe, Blessed be hee of the Lord: for he ceaseth not to doe good to the liuing and to the h dead. Againe Naomi sayd vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse saide, Yee sayd also certainely vnto me, Thou shalt be with my seruants, vntil they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou go out with his maids, that they ‖ meete thee not in another field.

23 Then shee kept her by the maydes of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and ‖ dweit with her mother in lawe.

h To my husband and children when they were aliue, and now to vs.

‖ *Or, fall vpon thee.*

‖ *Or, returned to her mother in lawe.*

CHAP. III.

1 Naomi giueth Ruth counsell, 8 Shee sleepeth at Boaz feete. 12 Hee acknowledgeth himselfe to be her kinseman.

AFterwarde Naomi her mother in lawe saide vnto her, My daughter shall not I seeke a rest for thee, that thou mayst prosper?

2 Nowe also is not Boaz our kinsman, with whose maydes thou wast? beholde, he winoweth barley to night in the ‖ flooze.

3 Wash thy selfe therefore, and anoynt thee, and put thy rayment vpon thee, and get thee down to the flooze: let not the b man know of thee, vntill he haue left eating and drinking.

4 And when hee shall sleepe, marke the place where hee layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I wil doe.

6 ¶ So she went downe vnto the flooze, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten & dunken, and c cheered his heart, he went to lie down at the ende of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraide ‖ and caught holde: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmayde: spread therefore the wing of thy garment ouer thine handmayde: for thou art the kinseman.

10 Then sayd hee, Blessed be thou of the Lord, my daughter: thou hast d shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, were they poore or rich.

11 And nowe, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And nowe, it is true, that I am thy kinseman, howbeit there is a kinseman neerer then I.

13 Tarie to night, and when morning is come, if hee e will doe the duetie of a kinseman vnto thee, well, let him doe the kinsemans duetie: but if he will not do the kinsemans part, then will I doe the duetie of a kinseman, as the Lorde liueth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: & she arose before one could know another: for he said, Let no man know, that a woman came into the flooze.

15 Also hee sayde, Bring the ‖ sheete that thou hast vpon thee, and hold it. And when she held it, he measured sixe measures of barley, and layd them on her, and she went into the citie.

16 And when shee came to her mother in lawe, she sayde, f Who art thou, my daughter? And she tolde her all that the man had done to her,

17 And he said, These six measures of barley gaue he mee: for he sayde to mee, Thou shalt not come emptie vnto thy mother in lawe.

18 Then sayd she, My daughter, sit still, vntil thou know how the thing will fall: for the man wil not be in rest, until hee hath finished the matter this same day.

b Boaz, nor yet any other.

c That is, had refreshed himselfe among his seruants.

‖ *Or, turned himselfe from one side to another.*

d Thou shewest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25. 5.

‖ *Or, measure.*

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinseman touching her marriage. 7 The ancient customs in Israel. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the a gate, and sate there, and beholde, the kinseman of whome Boaz had spoken, came by: and hee sayde, b Ho, such one, come, sit downe here. And he turned, and sate downe.

2 Then he tooke ten men of the Elders of the city, and said, Sit ye down here. And they sate downe.

3 And hee said vnto the kinseman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of lande, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Byeit before the ‖ assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none c besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5 Then said Boaz, What day thou buiest the fielde of the hande of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead vpon his d inheritance.

6 And the kinseman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel concerning redeeming and changing for to stablish all things: a man did pluck off his shooe, & gaue it his neighbour, and this was a sure e witnesse in Israel.

8 Therefore the kinseman sayd to Boaz, Byeit for thee: and he drew off his shooe.

9 And Boaz sayd vnto the Elders, and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person: as we say, Ho, syrra, or, ho, such one.

‖ *Or, inhabitants.*

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25. 9.

the wife of Mahlon, haue I bought to bee my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his [f] place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the LORD make the wife that commeth into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthily in [g] Ephratah, and be famous in Beth-lehem,

12 And that thine house be like the house of Pharez (whom Thamar bare vnto Iudah) of the seede which the LORDE shall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, & she was his wife: & when he went in vnto her, the LORD gaue, that she conceiued, and bare a sonne.

14 And the women saide vnto Naomi, Blessed be the LORDE, which hath not left thee this day without a kinseman, and [h] his name shalbe continued in Israel.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and thee is better to thee then [i] seuen sonnes.

16 And Naomi tooke the child, and laid it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Iishai, the father of Dauid.

18 ¶ These nowe are the generations of [k] Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmon begat Boaz, and Boaz begate Obed,

22 And Obed begate Iishai, and Iishai begate Dauid.

f Or, of the citie where he remained.

g Ephrathah and Beth-lehem are both one. *Gene.* 38, 29.

h He shall leaue a continuall posteritie.

i Meaning, many sonnes.

1. Chron. 2. 4. *matt.* 1. 3.

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

¶ The first booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God for a time appointed for the gouernment of his Church, demaunded a King, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the Word of God, and was not zealous of his glory, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

THere was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the LORD of hostes in [b] Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priestes of the LORD.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions.

5 But vnto Hannah hee gaue a worthie [c] portion: for hee loued Hannah, and the LORD had made her barren.

6 ¶ And her aduersarie vexed her sore, for asmuch as the vpbraided her, because the LORD had made her barren.

7 (And so did he yeere by yeere) and as oft as shee went vp to the house of the LORDE, thus shee vexed her, that shee wept and did not eate.

8 Then sayde Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten [d] sonnes?

9 So Hannah rose vp after that they had eaten and dunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the [e] Temple of the LORD.)

10 And shee was troubled in her minde, and prayed vnto the LORD, and wept sore:

11 Also shee vowed a vow, and saide, O LORDE of hostes, if thou wilt looke on the trouble of thine handmayde, and remember mee, and not forget thine handmayde, but giue vnto thine handmaid a manchild, then I will giue him vnto the LORD all the dayes of his life, and there shal no rasor come vpon his head.

12 And

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

Deut. 16. 16.

b For the Arke was there at that time.

c Some reade a portion with an heauie cheere.

d Let this suffice thee, that I loue thee no lesse, then if thou haddest many children.

e That is, of the house, where the Arke was.

Num. 6. 5. *iudg.* 13. 5.

12 And as thee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voice was not heard: therefore Eli thought she had bene dronken.

14 And Eli said vnto her, How long wilt thou be dronken? Put away ‡ thy drunkennesse from thee.

‡ Ebr. thy wine.

15 Then Hannah answered & said, Nay, my lord, but I am a woman ‡ troubled in spirite: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

‡ Ebr. of an hard spirit. Psal. 42. 5.

16 Count not thine handmayd ‡ for a wicked woman: for of the aboundance of my complaint and my griefe haue I spoken hitherto.

‡ Eb. for a daughter of Belial.

17 Then Eli answered, and said, Goe in peace, and the God of Israel graunt thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde f grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

f That is, pray vnto the Lord for me.

19 ¶ Then they rose vp earely, and worshipped before the Lorde, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lorde remembred her.

20 For in processe of time Hannah conceiued and bare a sonne, and she called his name Samuel, Because, said she, I haue asked him of the Lord.

‡ According to her petition.

21 ¶ So the man h Elkanah and all his house went vp to offer vnto the Lorde the yeerely sacrifice, and his vowe:

h This Elkanah was a Leuite, 1. Chro. 6. 27. and as some write, once a yeare they accustomed to appeare before the Lord with their families.

22 But Hannah went not vp: for shee sayd vnto her husband, I will tarie vntill the child be weaned, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarie vntil thou hast weaned him: onely the Lorde accomplish his i word. So the woman abode, and gaue her sonne sucke vntill shee weaned him.

i Because her prayer tooke effect, therefore it was called the Lords promes. Exod. 16. 36.

24 ¶ And when she had weaned him, shee tooke him with her with three bullockes and an * Ephah of floure, & a bottel of wine, and brought him vnto the house of the Lord in Shiloh, and the child was ‡ young.

‡ Ebr. A childe.

25 And they slewe a bullocke, & brought the child to Eli.

26 And shee said, Oh my Lorde, as thy k soule liueth, my Lord, I am p woman that stood with thee here praying vnto the Lord.

k That is, most certainely.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue ‡ giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lorde: and he l worshipped the Lord there.

‡ Ebr. lent.

l Meaning, Eli gaue thankes to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The new customs of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah a prayed, and sayd, Mine heart reioyceth in the Lord, mine b horne is exalted in the Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluation.

a After that she had obtained a sonne by prayer, she gaue thanks. b I haue recouered strength and glory by the benefite of the Lord. c I can answere them, that reproue my barrennesse.

2 There is none holy as the Lorde: yea, there is none beside thee, and there is no god like our God.

3 Speake d no more presumptiously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

d In that ye condemne my barrennes, ye shew your pride against God.

4 The bowe & the mightie men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired forth for e bread, and the hungry are no more hired, so that the barren hath borne seuen: and she that hath many children, is feeble.

e They sel their labours for necessarie foode.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue & raiseth vp.

‖ Or, many. Deut. 32. 39. wisd. 16. 13. tob. 13. 2. Psal. 113. 7.

7 The Lorde maketh poore and maketh rich: bringeth lowe, and exalteth.

f He preferreth to honour and putteth downe according to his owne wil, though mans iudgement be contrary.

8 * Hee raiseth vp the poore out of the dust, & lifteth vp the begger from the dunghill, to set them among g Princes, & to make them inherite the seate of glory: for the pillars of the earth are the h Lordes, and hee hath set the world vpon them.

g Therefore he may dispose all things according to his wil. Chap. 7. 10.

9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenes: for in his owne might shall no man bee strong.

10 The Lordes aduersaries shall be destroyed, and out of heauen shall he * thunder vpon them: the Lorde shall iudge the endes of the world, and shall giue power vnto his h King, and exalte the horne of his Anoynted.

h She grounded her prayer on Iesus Christ which was to come.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord i before Eli the Priest.

i In all that Eli cõmanded him.

12 ¶ Nowe the sonnes of Eli were wicked men and k knew not the Lord.

k That is they neglected his ordinance.

13 For the Priestes customs toward the people was this: when any man offered sacrifice, the Priestes ‖ boy came, while the flesh was seething, and a flesh hooke with three teeth in his hand,

‖ Or, seruant.

14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: l all that the flesh hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

l Transgressing the order appointed in the Lawe, Leuit. 7. 31. for their bellies sake.

15 Yea, before they burnt the m fatte, the Priestes boy came and said to the man that offered. Giue me flesh to rost for the Priest: for he will not haue sodden flesh of thee, but rawe.

m Which was commanded first to haue bene offered to God.

16 And if any man sayd vnto him, Let them burne the fatte according to the ‖ custome, then take as much as thyne heart * desireth: then he would answere, Nay, but thou shalt giue it me now: and if thou wilt not, I will take it by force.

‖ Or Lawe,

17 Therefore the sinne of the yong men was very great before the Lord: for men * abhorred the offring of the Lord.

n Not passing for their owne profite, so that God might be serued aright.

18 ¶ Now Samuel being a yong childe ministred before the Lorde, girded with a linnen * Ephod.

o Seeing the horrible abuse thereof. Exod. 28. 4.

19 And his mother made him a litle coat,

D.iiij. and

and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and sayd, The Lord giue thee seed of this woman, for ‖ the petition that she asked of the Lorde: and they departed vnto their place.

21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, & two daughters. And the child Samuel grewe before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that p assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why doe yee such things? for of all this people I heare euil reports of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that yee make the Lordes people to q trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lorde, who will plead for him? Notwithstanding they obeied not the voice of their father, because the Lord r would slay them.

26 ¶ (Nowe the child Samuel profited and grewe, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, & said vnto him, Thus saieth the Lord, Did not I plainely appeare vnto the house of thy s father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpō mine altar, and to burne incense, and to weare an Ephod before me, and *I gaue vnto ỹ house of thy father all the offrings made by fire of the children of Israel.

29 Wherefore haue you t kicked against my sacrifice & mine offering, which I commaunded in my Tabernacle, and honourest thy children aboue me, to make your selues fat of the first fruites of all the offerings of Israel my people?

30 Wherefore the Lorde God of Israel saieth, I sayd, that thine house and the house of thy father should walke before mee for euer: but nowe the Lord saieth, u It shall not be so: for them that honour mee, I will honour, and they that despise me, shall bee despised.

31 Behold, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house; that there shall not be an olde man in thine house.

32 And thou y shalt see thine enemie in the habitation of the Lorde in all things wherewith God shall blesse Israel, and there shall not be an old man in thine house for euer.

33 Neuertheles, I will not destroy euery one of thine from mine altar, to make thine eies to faile, & to make thine heart sorowful: and all the multitude of thine house shal die ‖ when they be men.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both,

35 And I will stirre mee vp a z faithfull Priest, that shal do according to mine heart, and according to my mind: and I will build him a sure house, and hee shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and a bowe downe to him for a piece of siluer, and a morsell of bread, and shall say, Appoint mee, I pray thee, to one of the Priestes offices, that I may eate a morsell of bread.

CHAP. III.

1 *There was no manifest vision in the time of Eli.* 4 *The Lorde calleth Samuel three times,* 11 *And sheweth what shall come vpon Eli and his house.* 18 *The same declareth Samuel to Eli.*

NOwe the child Samuel ministred vnto the Lord a before Eli: and the worde of the Lord was b precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his c place, his eies began to waxe dimme that he could not see.

3 And yer the d light of God went out, Samuel slept in the Temple of the Lorde, where the Arke of God was.

4 Then the Lord e called Samuel: and he said, Here I am.

5 And he ran vnto Eli, and sayd, Here am I, for thou calledst mee. But he sayd, I called thee not: goe againe & sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and sayd, I am here: for thou didst call me. And hee answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before he knewe f the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, & went to Eli, and said, I am here: for thou hast called me. Then Eli g perceiued that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Go & sleepe: & if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stoode, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Behold, I will doe a thing in Israel, whereof whosoeuer shall heare, his two h eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Nowe therefore I haue sworne vnto the house of Eli, that the wickednes of Elies house, shall not be purged with sacrifice nor

---

‖ Or, *for the thing that she hath lent to the Lord: to wit, Samuel.*

p Which was (as the Ebrewes write) after their trauel, when they came to be purified, read Exod. 38.8. Ieuit. 12.6.

q Because they contemne their dutie to God, verse 17.

r So that to obey good admonitions is Gods mercy, and to disobey them is his iust iudgement for sinne.

s To wit, Aaron.

Leuit. 10.14.

t Why haue you contemned my sacrifices, and as it were, trode them vnder foote?

u Gods promises are only effectuall to such as he giueth constancie vnto, to feare and obey him.

x Thy power & authoritie.

y Thy posteritie shal see the glory of the chiefe Priest translated to another whom they shal enuie, 1. King. 2.27.

‖ Or, *when they come to mans age.*

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shal be inferiour vnto him.

a The Chalde text readeth, whiles Eli liued.

b Because there were very few Prophets to declare it.

c In the Court next to the Tabernacle.

d That is, the lampes which burnt in the night.

e Iosephus writeth that Samuel was twelue yeere old, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

2. *King.* 21.12.

h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

nor offering i for euer.

15 Afterward Samuel slept vntill the morning, & opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k doe so to thee, and more also, if thou hide any thing from me, of all that hee said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him do what it emeth him good.

19 ¶ And Samuel grewe, and the Lord was with him, and let none of his wordes l fall to the ground.

20 And all Israel from Dan to Beersheba knew || that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared again in Shiloh: for the Lorde reuealed himselfe to Samuel in Shiloh by ‡ his word.

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They doe fet the Arke, wherefore the Philistims do feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: † And Israel went out against the Philistims to battel, & pitched beside || Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, a Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lorde out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lorde of hostes, who b dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the Couenaunt of God.

5 And when the Arke of the couenant of the Lord came into the host, all Israel shouted a mightie shoute, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shoute, they sayd, What meaneth the sound of this mightie shoute in the host of the Ebrewes? and they vnderstood, that the Arke of the Lorde was come into the hoste.

7 And the Philistims were afraid, and sayd, God is come into the hoste: therefore said they, c Wo vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the gods that smote the Egyptians with all the plagues in the d wildernesse.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fel of Israel e thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes f rent, and earth vpon his head.

13 And when he came, loe, Eli sate vpon a seate by the way side, watting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noyse of the crying, he sayd, What meaneth this noyse of the tumult? And the mã came in hastily, and tolde Eli.

15 (Nowe Eli was fourescore and eighteene yeere old, and * his eyes were dimme that he could not see)

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the hoste: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an old man and graue: and he had || iudged Israel fourtie yeeres.

19 And his daughter in lawe Phinehas wife was with childe neere || her trauell: and when shee heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she i bowed her selfe, and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: For thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe || Iehabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

22 She said againe, k The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Asdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

Then

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

k God punish thee after this and that sort, except thou tell me trueth, Ruth 1. 17.

l The Lord accomplished what soeuer he had said.

|| *Or, that Samuel was the faithfull Prophet of the Lord.*

‡ *Ebr. by the word of the Lord.*

† From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

|| *Or, stone of helpe chap. 7. 12.*

a For it may seeme that this warre was vndertaken by Samuels commandement.

b For he vsed to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

c Before we fought against men, and now God is come to fight against vs.

d For in the red Sea in the wildernes the Egyptians were destroyed, which was the last of all his plagues. *Iudges* 13. 1.

e Dauid alluding to this place, Psal. 78. 63. saieth they were consumed with fire: meaning, they were suddenly destroyed.

f In token of sorow and mourning.

g Least it should be taken of the enemies.

Chap. 3. 2.

h According as God had afore sayd.

|| *Or, gouerned.*

|| *Or, to cry out.*

i And setled her body toward her trauel.

|| *Or, no glory, or, where is the glory?*

k She vttered her great sorow by repeating her wordes.

THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto [a] Ashdod,

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and the head of Dagon and the two palmes of his handes were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagons house [c] tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with * emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod sawe this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and sayd, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel, be caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lorde was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are striken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims [a] seuen moneths.

2 And the Philistims called the Priests and the soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it a [b] sinne offering: then shall ye bee healed, and it shall be knowen to you, why his hand departeth not from you.

4 Then sayd they, What shalbe the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when hee wrought wonderfully among them, * did they not let them goe, and they departed?

7 Now therefore make a newe cart, and take two milchkine, on whome there hath come no yoke: and tye the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lorde, and set it vpon the cart, and put the [d] iewels of gold which yee giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede if it goe vp by the way of his owne coast to Beth-shemesh, it is * hee that did vs this great euill: but if not, we shall knowe then, that it is not his hand that smote vs, but it was a [f] chaunce that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calues at home.

11 So they set the Arke of the Lorde vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path, and lowed as they went, and turned neither to the right hande nor to the left: also the princes of the Philistims went after [g] them, vnto the borders of Beth shemesh.

13 Now they of Beth-shemesh were reaping their wheate harueste in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Joshua a Beth shemite, and stood stil there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 These

a Which was one of the fiue principal cities of the Philistims. b Which was their chiefe idol, and as some write, from the nauill downward was like a fish, and vpward like a man.

c Thus in stead of acknowledging the true God by this miracle they fall to a further superstition. *Tsal.78.66.*

d Though they had felt Gods power and were afrayd thereof, yet they would farther try him, which thing God turned to their destruction and his glory.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselues and cry for mercy.

a They thought by continuance of time the plague would haue ceased and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God they worshipped him not aright. *Exod.12.31.*

d Meaning, the golden emerods and the mise,

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas in deede there is nothing done without Gods prouidence and decree.

g For the triall of the matter,

h To wit, the men of Beth-shemesh, which were Israelites,

17 ¶ So these are the golden emerodes, which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

18 And golden mise, according to the number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of ‖ Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Joshua the Bethshemite.

19 And he smote of the men of Beth-shemesh, because they k had looked in the Arke of the Lord: he slew euen among the people fiftie thousande men, and threescore and ten men. and the people lamented, because the Lorde had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lorde: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are ouercame. 16 Samuel iudgeth Israel.

THen the men of a Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented b after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If yee bee come againe vnto the Lorde, with all your heart, * put away the strange gods from among you, and * Ashtaroth, & direct your heartes vnto the Lorde, and serue him * onely, and hee shall deliuer you out of the hande of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel sayde, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and d drewe water and powred it out before the Lorde, and fasted the same day, and said there, Wee haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afrayd of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offring vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offring, the Philistims came to fight against Israel: but the Lord f thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuel tooke a stone & pitched it betweene Mizpeh and g Shen, and called the name thereof, Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel, and the hande of the Lorde was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coastes of the same out of the handes of the Philistims: and there was peace betweene Israel and the h Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also hee built an i altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should bee vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

WHen Samuel was now become old, hee a made his sonnes iudges ouer Israel.

2 (And the name of his eldest sonne was b Joel, and the name of the seconde Abiah) euen iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

5 And said vnto him, Beholde, thou art olde, & thy sonnes walke not in thy wayes: * make vs nowe a King to iudge vs like all nations.

6 But the thing d displeased Samuel, when they said, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

‖ *Or, the plaine, or lamentation.*

k For it was not lawfull to any, either to touch or to see it, saue onely to Aaron and his sonnes, Num. 4 15,20.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15.60.

b Lamented for their sinnes, and followed the Lord. *Josh.24.15,23. Iudg.2.13. Deut.6.4. matth.4.10.*

Iudg.3.12,13.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

e Signifying that in the prayers of the godly there ought to be a vehement zeale.

f According to the prophesie of Hannah Samuels mother, chap. 2.10.

g Which was a great locke ouer against Mizpeh.

h Meaning, the Philistims.

i Which was not contrary to the Law: For as yet a certaine place was not appointed.

a Because he was not able to beare the charge.

b Who was also called Vashni, 1. Chro. 6.28.

Deut.16.19.

c For there his house was, Chap. 7.17. *Hose.13.10. acts.13 21.*

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

thee away, but they haue caſt me away, that I ſhould not reigne ouer them.

8 As they haue euer done ſince I brought them out of Egypt euen vnto this day, (and haue forſaken mee, and ſerued other gods) euen ſo doe they vnto thee.

e To proue if they will forſake their wicked purpoſe.

9 Nowe therefore hearken vnto their voyce: howbeit yet * teſtifie vnto them, and ſhew them the maner of the King that ſhall reigne ouer them.

f Not that Kings haue this authoritie by their office, but that ſuch as raigne in Gods wrath ſhould vſurpe this ouer their brethren, contrary to the law, Deut. 17.20.

10 ¶ So Samuel tolde all the words of the Lord vnto the people that aſked a King of him.

11 And he ſaid, This ſhall be the maner of the King that ſhall reigne ouer you: hee will take your ſonnes, and appoint them to his charets, and to be his horſmen, and ſome ſhall runne before his charet.

12 Alſo he wil make them his captaines ouer thouſands, and captaines ouer fifties, and to eare his ground, & to reape his harueſt, and to make inſtruments of warre, and the things that ſerue for his charets.

13 He will alſo take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he wil take your fields, and your vineyards, and your beſt Oliue trees, and giue them to his ſeruants.

15 And he wil take the tenth of your ſeed, and of your vineyardes, and giue it to his ‖Eunuches, and to his ſeruants.

‖Or, chiefe officers.

16 And hee wil take your men ſeruants, and your mayde ſeruaunts, and the chiefe of your yong men, & your aſſes, and put them to his worke.

17 He will take the tenth of your sheepe, and ye ſhall be his ſeruants.

18 And ye ſhal cry out at that day, becauſe of your king, whom ye haue choſen you, and the Lord wil not * heare you at that day.

g Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your afflictions, wherevnto ye caſt your ſelues willingly.

19 But the people wouldе not heare the voyce of Samuel, but did ſay, Nay, but there ſhall be a King ouer vs.

20 And we alſo wil be like al other nations, and our King ſhall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard al the words of the people, he reherſed them in the eares of the Lord.

‖Or, grant their requeſt.

22 And the Lord ſaid to Samuel, ‖Hearken vnto their voyce, & make them a King. And Samuel ſayde vnto the men of Iſrael, Goe euery man vnto his citie.

CHAP. IX.

3 Saul ſeeking his fathers aſſes, by the counſel of his ſeruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commaunding him to annoint him King. 22 Samuel bringeth Saul to the feaſt.

THere was nowe a man of Beniamin, * mightie in power named * Kiſh, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorah, the ſonne of Aphiah, the ſonne of a man of Iemini.

2 And he had a ſonne called Saul, a * goodly yong man and a faire: ſo that among the children of Iſrael there was none goodlier then he: from the ſhoulders vpward he was higher then any of the people.

3 And the aſſes of Kiſh Sauls father were loſt: therefore Kiſh ſaide to Saul his ſonne, Take nowe one of the ſeruants with thee, and ariſe, goe, and * ſeeke the aſſes.

4 So hee paſſed through mount Ephraim, & went through the land of Shaliſhah, but they found them not. Then they went through the land of Shalim, and there they were not: hee went alſo through the land of Iemini, but they found them not.

5 When they came to the land of Suph, Saul ſaid vnto his ſeruaunt that was with him, Come and let vs returne, leaſt my father leaue the care of aſſes, and take thought for vs.

6 And he ſayde vnto him, Beholde now, in this citie is a man of God, and hee is an honourable man: all that hee ſayeth commeth to paſſe: let vs nowe goe thither, if ſo be that he can ſhewe vs what way wee may goe.

7 Then ſaide Saul to his ſeruant, Well then, let vs go: but what ſhall we bring vnto the man? For the ‖ bread is ſpent in our veſſels, and there is no preſent to bring to the man of God: what haue we?

‖Or, victuals.

8 And the ſeruaunt anſwered Saul againe, and ſayd, Beholde, I haue found about mee the fourth part of a * ſhekel of ſiluer: that wil I giue the man of God, to tell vs our way.

e Which is about fiue pence, reade Gene. 23. 15.

9 (Beforetime in Iſrael when a man went to ſeeke an anſwere of God, thus hee ſpake, Come, and let vs goe to the † Seer: for hee that is called nowe a Prophet, was in the olde time called a Seer)

f So called, becauſe he foreſaw things to come.

10 Then ſaid Saul to his ſeruant, Well ſaid, come, let vs goe: ſo they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they founde maydes that came out to draw water, and ſaide vnto them, Is there here a Seer?

12 And they anſwered them, and ſayde, Yea: loe, he is before you: make haſte nowe, for hee came this day to the citie: for there is an offering of the people this day in the hie place.

g That is, a feaſt after the offring, which ſhould be kept in an hie place of the citie appointed for that vſe.

13 When ye ſhall come into the citie, yee ſhall finde him ſtraight way yer hee come vp to the hie place to eate: for the people will not eat vntil he come, becauſe he wil * bleſſe the ſacrifice: and then eate they that be bidden to the feaſt: nowe therefore goe vp: for euen now ſhall ye finde him.

h That is, giue thanks, & diſtribute the meate according to their cuſtome.

14 Then they went vp into the citie and when they were come into the midſt of the citie, Samuel came out againſt them, to go vp to the hie place.

15 ¶ * But the Lord had reuealed to Samuel † ſecretly (a day before Saul came) ſaying,

Chap. 15.1. & 13.21.

†Ebr. in his eare.

16 To morrowe about this time I will ſende thee a man out of the land of Beniamin: him ſhalt thou anoint to bee gouerner ouer my people Iſrael, that he may ſaue my people out of the hand of the Philiſtims: for I haue looked vpō my people, and their crye is come vnto me.

i Notwithſtanding their wickednes, yet God was euer mindfull of his inheritance.

17 When Samuel therefore ſaw Saul, the Lorde anſwered him, See, this is the man whome I ſpake to thee of, he ſhall rule my people.

18 Then

18 Then went Saul to Samuel in the
midst of the gate, and saide, Tell me, I pray
thee, where the Seers house is.

19 And Samuel answered Saul, & saide,
I am the Seer: goe vp before me vnto the
high place: for ye shal eate with mee to day:
and to morow I will let thee goe, and will
tell thee all that is in thine [k] heart.

k Meaning, all that thou desirest to know.

20 And as for thine asses that were lost
three dayes agoe, care not for them: for they
are found. And [l] on whom is set all the desire
of Israel? is it not vpon thee and on all thy
fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But Saul answered, and said, Am
not I the sonne of Jemini of the smallest
tribe of Israel? and my family is the least of
all the families of the tribe of Beniamin.
Wherefore then speakest thou to me?

22 And Samuel tooke Saul and his ser-
uant, and brought them into the [m] chamber,
and made them sitte in the chiefest place a-
mong them that were bidden: which were
about thirtie persons.

m Where the feast was.

23 And Samuel saide vnto the Cooke,
Bring forth the portion which I gaue thee,
and whereof I said vnto thee, Keepe it with
thee.

n That is, the shoulder with the breast, which the Priest had for his familie in all peace offrings, Leuit. 10. 14.

24 And the Cooke tooke vp the shoulder,
and that which was [n] vpon it, and set it be-
fore Saul. And Samuel saide, Beholde, that
which is left, set it before thee and eate: for
hitherto hath it beene kept for thee, saying,
Also I [o] haue called the people. So Saul
did eate with Samuel that day.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy comming.

25 And when they were come downe
from the high place into the citie, he cōmu-
ned with Saul vpon the top of the house.

26 And when they arose early about the
spring of the day, Samuel called Saul to
the [p] toppe of the house, saying, Vp, that I
may send thee away. And Saul arose, and
they went out, both he, and Samuel.

p To speake with him secretly: for the houses were flat aboue.

27 And when they were come downe to
the ende of the citie, Samuel saide to Saul,
Bid the seruant go before vs, (and he went)
but stand thou still nowe, that I may shew
thee [q] the word of God.

q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeth Saules heart, and hee prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen king by lot. 25 Samuel writeth the Kings office.

[a] THen Samuel tooke a viole of oyle and
powred it vpon his head, & kissed him,
and said, Hath not the Lorde anoynted thee
to be gouernour ouer his inheritance?

a In the Lawe this anoynting signified the gifts of the holy Ghost, which were necessary for them that should rule. *Gen.* 35. 20.

2 When thou shalt depart from me this
day, thou shalt finde two men by [b] Rahels
sepulchre in the border of Beniamin, euen
at Zelzah, and they will say vnto thee, The
asses which thou wentest to seeke, are
found: and loe, thy father hath left the care
of the asses, and sorroweth for you, saying,
What shall I doe for my sonne?

b Samuel confirmeth him by these signes that God hath appointed him king.

3 Then shalt thou goe forth from thence
and shalt come vnto the ‖ plaine of Tabor,
and there shall meete thee three men going
vp to God to Beth-el: one carrying three
kiddes, and another carrying three loaues
of bread, and another carying a bottle of
wine:

‖ *Or, Oke.*

4 And they will aske thee: if all be well,
and will giue thee the two loaues of bread,
which thou shalt receiue of their hands.

‡ *Ebr. of peace.*

5 After that shalt thou come to the [c] hill
of God, where is the garisons of the Philis-
tims: and when thou art come thither to
the citie, thou shalt meete a companie of
Prophets comming downe from the high
place with a viole, and a timbrel, and a pipe,
and an harpe before them, and they shall
prophecie.

c Which was an high place in the citie Kiriath-ienrim, where the Arke was, chap. 7. 1.

6 Then the spirite of the Lorde will come
vpon thee, and thou shalt prophecie with
them, and shalt bee turned into another
man.

7 Therefore when these signes shal come
vnto thee, doe as occasion shall serue: for
God is with thee.

8 And thou shalt goe downe before mee
to Gilgal: and I also will come downe vn-
to thee to offer burnt offrings, and to sacri-
fice sacrifices of peace. * Tarry for me seuen
dayes, till I come to thee and shewe thee
what thou shalt doe.

Chap. 13. 8.

9 And when he had turned his ‡backe to
goe from Samuel, God gaue him another
[d] heart: and all those tokens came to passe
that same day.

‡ *Ebr. shoulders.*

d He gaue him such vertues as were meete for a King.

10 ¶ And when they came thither to the
hill, beholde, the companie of Prophets
mette him, and the Spirite of God came
vpon him, and hee ‖ prophecied among
them.

‖ *Or, sang praises.*

11 Therefore al the people that knew him
before, when they sawe that hee prophecied
among the Prophets, saide eche to other,
What is come vnto the sonne of Kish? * is
Saul also among the Prophets?

Chap. 19. 24.

12 And one of the same place answered,
and saide, But who is their [e] father? there-
fore it was a Prouerbe, Is Saul also a-
mong the [f] Prophets?

e Meaning, that prophecie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

13 And when he had made an end of pro-
phecying, he came to the high place.

14 And Sauls vncle saide vnto him, and
to his seruant, Whither went ye? And hee
saide, to seeke the asses: and when we sawe
that they were no where, wee came to Sa-
muel.

15 And Sauls vncle said, Tel me, I pray
thee, what Samuel saide vnto you.

16 Then Saul saide to his vncle, He told
vs plainely that the asses were found: but
concerning the kingdome whereof Samuel
spake, tolde he him not.

17 ¶ And Samuel [g] assembled the peo-
ple vnto the Lord in Mizpeh,

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

18 And he said vnto the children of Isra-
el, Thus saith the Lorde God of Israel, I
haue brought Israel out of Egypt, and de-
liuered you out of the hand of the Egypti-
ans, and out of the hands of all kingdomes
that troubled you.

19 But ye haue this day cast away
your God, who onely deliuereth you out of
all your aduersities and tribulations: and
ye saide vnto him, No, but appoint a king
ouer vs. Nowe therefore stande yee before
the Lorde according to your tribes, and
according

according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [b] taken.

21 Afterward he assembled the tribe of Beniamin according to their families, and the familie of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come hither. And the Lorde answered, Beholde, hee [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when he stood among the people, he was higher then any of the people from the shoulders vpward.

24 And Samuel saide to all the people, See yee not him, whom the Lord hath chosen, that there is none like him, among all the people? And all the people shouted and said, ‡ God saue the king.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and laide it vp before the Lorde, and Samuel sent al the people awap euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men saide, How shal he saue vs? So they despised him, ‡ & brought him no presents: but he [l] held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slain. 14 The kingdome is renued.

THen Nahash the Ammonite [a] came vp, and besieged Jabesh Gilead, and all the men of Jabesh saide vnto Nahash, Make a couenant with vs, and wee will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eies, and bring that shame vpon all Israel.

3 To whom the Elders of Jabesh said, Giue vs seuen dayes respite, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and al the people lift vp their voyces and wept.

5 And beholde, Saul came following the cattell out of the fielde, and Saul sayde, What aileth this people, that they weepe? and they tolde him the tidings of the men of Jabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard those tydings, and he was exceeding angrie.

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israel by the handes of messengers, saying, Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lorde fell on the people, and they came out ‡ with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Judah thirtie thousand.

9 Then [e] they saide vnto the messengers that came, So say vnto the men of Jabesh Gilead, To morowe by then the Sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Jabesh, which were glad.

10 Therefore the men of Jabesh, said, To morowe wee will come out vnto [f] you, and ye shall doe with vs all that pleaseth you.

11 ¶ And when the morowe was come, Saul put the people in three bands, and they came in vpon the heste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people saide vnto Samuel, [g] Who is hee that saide, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul saide, There shall no man [h] die this day: for to day the Lord hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come, that wee may goe to Gilgal, and renue the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal, and there they offered [i] peace offerings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by myracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then said vnto al Israel, Behold, I haue [a] hearkened vnto your voyce in all that ye saide vnto me, and haue appointed a king ouer you.

2 Now therefore behold, your King walketh [b] before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Beholde, here I am: * beare record of mee before the Lorde and before his Anointed. [c] Whose Oxe haue I taken? or whose Asse haue I taken? or whome haue I done wrong to? or whome haue I hurt? or of whose hande haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they saide, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he saide vnto them, The Lorde is witnesse against you, and his [d] Anointed is witnes this day, that ye haue found nought in mine hands. And they answered, He is witnesse.

6 Then Samuel said vnto the people, It is the Lord that ‖ made Moses and Aaron, and

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

‡ *Let the king liue.*

k As it is written in Deut. cha. 17.15, &c.

l Both to auoyde sedition, and also to winne them by patience.

a After that Saul was chosen king: for feare of who they asked a king, as Chap. 12, 12.

b This declareth, that the more neere that tyrants are to their destruction, the more cruel they are.

c God gaue him the spirite of strength and courage to goe against this tyrant.

d He addeth Samuel, because Saul was not yet approued of all.

‡ *Ebr. as one man.*

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of aide.

g By this victory the Lord wonne the hearts of the people to Saul.

h By shewing mercie, hee thought to ouercome their malice.

i In signe of thankesgiuing for the victory.

a Ihaue granted your petition.

b To gouerne you in peace and warre.

Ecclus. 46.19.

c God would that this confession should be a paterne for all them that haue any charge or office.

d Your King, who is anoynted by the commandement of the Lord.

‖ *Or, exalted.*

and that brought pour fathers out of the land of Egypt,

7 Now therefore stand stil, that I may reason with pou before the Lord, according to all the ‖righteousnesse of the Lord, which he shewed to pou and to pour fathers.

‖Or, benefites.

8 * After that Iaakob was come into Egypt, and pour fathers cried vnto the Lord, then the Lord *sent Moses and Aaron which brought pour fathers out of Egypt, and made them dwell in this place.

Gene. 46. 5, 6.

Exod. 4. 16.

9 * And when they forgate the Lorde their God, he solde them into the hand of Sisera c captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

Iudg. 4. 2.

c Captaine of Iabins holt king of Hazor.

10 And they cried vnto the Lorde, and said, We haue sinned, because we haue forsaken the Lorde, and haue serued Baalim and Astharoth. Nowe therefore deliuer vs out of the hands of our enemies, and wee will serue thee.

11 Therefore ‖ Lord sent Ierubbaal, and f Bedan, and * Iphtah, and * Samuel, and deliuered pou out of the hands of pour enemies on euery side, and pe dwelled safe.

‖ That is, Samson, Iudg. 13. 25.

Iudg. 11. 1.

Chap. 4. 1.

f That is, Samson, Iudg. 8. 5.

12 Notwithstanding when pou saw that Nahash the king of the children of Ammon came against pou, pe saide vnto me, g No, but a King shall reigne ouer vs: when pet the Lord pour God was pour King.

g Leauing God to seeke helpe of man, Chap. 8. 5.

13 Now therefore behold the king whom pe haue chosen, and whom pe haue desired: loe therefore, the Lord hath set a King ouer pou.

14 If pe will feare the Lord, & serue him, and heare his voyce, and not disobey the word of the Lord, both pe, and the king that reigneth ouer pou, shall h followe the Lord pour God.

h Ye shalbe preserued as they that follow the Lords will.

15 But if pe will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon pou, and on pour i fathers.

i Meaning, the gouernours.

16 Now also stand & see this great thing which the Lord will doe before pour eyes.

17 Is it not nowe wheat harueste? I will call vnto the Lord, and he shall send thunder and raine, that pe may perceiue and see, how that pour wickednes is k great, which pe haue done in the sight of the Lord in asking pou a King.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called vnto the Lorde, and the Lord sent thunder & raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lorde thy God, that we die not: for we haue sinned in asking vs a king, beside l all our other sinnes.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel said vnto the people, Feare not. (pe haue in deede done all this wickednesse, m pet depart not from following the Lorde, but serue the Lorde with all pour heart,

m He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God,

21 Neither turne pe backe: for that should be after vaine things which cannot profite pou, nor deliuer pou, for they are but vanitie)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased ‖ Lord to make pou his people.

‖ Or, him.

23 Moreouer God forbid, n I should sinne against the Lord, and cease praying for pou, but I will shew pou the good & right way.

n Of his free mercy, and not of your merites, and therefore he will not forsake you.

24 Therefore feare pou the Lord, & serue him in the trueth with all pour o hearts, and consider howe great things he hath done for pou.

o Vnfainedly, and without hypocrisie.

25 But if pe doe wickedly, pe shall perish, both pe, and pour king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shall not reigne. 19 The great slauerie, wherein the Philistims kept the Israelites.

SAul nowe had bene king a one peere, and he reigned b two peeres ouer Israel.

a Whiles these things were done.

b Before hee tooke vpon him the state of a king.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the c hill: and it came to the Philistims eares: and Saul blew the d trumpet throughout al the land, saying, Heare, O pe Ebrewes.

c Of Kiriath-iearim where the Arke was, Chap. 10. 5.

d That euery one should prepare themselues to warre.

4 And all Israel heard say, Saul hath destroyed a garrison of the Philistims: wherefore Israel was had in abommation with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirtie thousand charets, and sixe thousand horsemen, for the people was like the sand which is by the seas side in multitude, and came vp and pitched in Michmash Eastward from e Beth-auen.

e Which was also called Beth-el, in the tribe of Beniamin.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselues in caues, and in holdes, and in rockes, and in towres, and in pits.

7 And some of the Ebrewes went ouer Iorden vnto the land of f Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

f Where the two tribes and the halfe remained.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were g scattered from him.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

9 And Saul saide, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as soone as he had made an end of offering the burnt offering, beholde, Samuel came: and Saul went forth to meete him, to ‡ salute him.

‡ Ebr. bleſſe him.

11 And Samuel saide, What hast thou done? then Saul said, Because I sawe that the people was h scattred from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

12 Therefore saide I, The Philistims will come downe now vpon me to Gilgal, and

and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy [i] God, which he commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shal not continue: the Lord hath sought him a [k]man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred the people that were found with him, about sixe hundreth men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims ‖ three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the [m] third band turned towarde the way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

19 Then there was no smith found throwout all the land of Israel: for the Philistims said, Least the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforks, and for the axes, and for to sharpen the goades.

22 So when the day of battel was come, there was neither [n] sword nor speare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garrison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eate til euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a [a] day Ionathan the sonne of Saul said vnto the yong man that bare his armour, [a] Come and let vs goe ouer toward the Philistims garrison, that is yonder on the other side, but he tolde not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Icabods brother, [b] sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Nowe in the way whereby Ionathan sought to goe ouer to the Philistims garrison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from [b] North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan said to the yong man that bare his armour, Come, and let vs goe ouer vnto the garrison of these [b] vncircumcised: it may be that the Lord will worke with vs: for it is ‖ not hard to the Lord * to sane with many, or with fewe.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, [c] I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, we goe ouer vnto those men, & wil shew our selues vnto them.

9 [d] If they say on this wise to vs, Tarie vntill we come to you, then we will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselues vnto the garrison of the Philistims: and the Philistims saide, See, the Ebrewes come out of the [e] holes wherein they had hid themselues.

12 And the men of the garison answered Ionathan and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Ionathan saide vnto his armour bearer: Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slew others after him.

14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, & in the fielde, and among all the people: the garrison also, & they that went out to spoile, were afraide themselues: and the earth [h] trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibea of Beniamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore saide Saul vnto the people that were with him, Search nowe and see, who is gone from vs. And when they had numbred, beholde, Ionathan & his armour bearer were not there.

18 And Saul saide vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto [b] priest, the

5 Who willed thee to obey him, and rest vpon the wordes spoken by his Prophet.

k That is, Dauid.

l And went to his citie Ramah,

‖ Or, the destroyer: to wit, the captaine came out with three bands.

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

n To declare that the victorie onely came of God, and not by their force,

a By this example God would declare to Israel that the victorie did not consist in multitude or armour, but onely came of his grace. *Chap.* 4. 21.

b To wit, the Philistims.

‖ Or, none can let the Lord. 2. *Chro.* 14. 11.

c I will follow thee whither so euer thou goest.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victorie. 1. *Mac.* 4. 30.

e Thus they spake contemptuously, and by derision.

f That is, he crept vp, or went vp with all haste.

g The second was when they slew one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth, how terrible his vengeance shalbe against his enemies.

the noise, that was in the hoste of the Philistims, spread further abroad, and encreased: therefore Saul saide vnto the Priest, i Withdraw thine hand.

i Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Num. 27.21. Iudg.7.21,22. 2.chro.20.23.

20 And Saul was assembled with all the people that were with him, & they came to the battell: and beholde, *euery mans swoorde was against his fellowe, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, euen they also turned to be with the k Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were preassed with hunger: for Saul charged the people with an othe, saying, l Cursed bee the man that eateth ‡ foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie, that which God had giuen by the hand of Ionathan.

‡ Ebr. bread.

25 And all they of the land came to a wood, where honie lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man mooued his hand to his mouth: for the people feared the m othe.

m That is, the punishment, if they brake their othe.

27 But Jonathan heard not when his father charged the people with the othe: wherefore he put foorth the ende of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his n eyes receiued light.

n Which were dimme before for wearinesse and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

‖ Or, wearie.

29 Then saide Jonathan, My father hath o troubled the land: see nowe howe mine eyes are made cleare, because I haue tasted a litle of this honie:

o By making this cruell lawe.

30 Howe much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not bene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people did eate them * with the blood.

Leui.7.26.& 17.12. 26.deut.12,16.

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And he said, Yee haue trespassed: p roule a great stone vnto me this day.

p That the blood of the beasts that shall be slaine, may be presséd vpon it.

34 Againe Saul saide, Goe abroade among the people, and bid them bring me euery man his ox, & euery man his sheepe, and slay them here, and eat, and sinne not against the Lord in eating vp the blood. And the people brought euery man his ox in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that was the first altar that hee made vnto the Lord.

* Or, of that stone began he to build an altar.

36 ¶ And Saul saide, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they saide, Doe whatsoeuer thou thinkest best. Then saide the Priest, Let vs q drawe neere hither vnto God.

q To aske counsell of him.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims? wilt thou deliuer them into the hand of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All ye ‡ chiefe of the people, Come ye hither, and know, and see by whom this sinne is done this day.

Iudg. 20.2. ‡ Ebr. corners.

39 For as the Lord liueth, which saueth Israel, though it be done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Bee ye on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul saide vnto the Lord God of Israel, Giue r a perfit lot. And Jonathan and Saul were taken, but the people escaped.

r Cause the lot to fal on him that hath broken the othe: but he doth not consider his presumption in commaunding the same othe.

42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan tolde him, and saide, I tasted a litle honie with the ende of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vnlesse thou die the death, Jonathan.

45 And the people said vnto Saul, s Shal Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Jonathan that he died not.

s The people thought it their duetie to rescue him, who of ignorance had but broken a rash law, & by whome they had receiued so great a benefite.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the King of Zobah, & against the Philistims: & whithersoeuer he went, he ‖ handled them as wicked men.

‖ Or, ouercame them.

48 He gathered also an hoste, and smote t Amalek, and deliuered Israel out of the hands of them that spoiled them.

t As the Lord had commanded, Deut. 25.17.

49 Nowe the sonnes of Saul were Jonathan, u and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the ponger was named x Michal.

u Called also Abinadab, Chap. 31.2.

x Which was the wife of Dauid, Chap. 18.27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was y Abner the sonne of Ner, Sauls uncle.

y Whom Ioab the captaine of Dauid slew, 2. Sam. 3.27.

51 And Kish was Sauls father: and Ner the father of Abner was the soune of Abiel.

52 And there was soze warre against the Philistims all the dapes of Saul: and z whome soeuer Saul sawe to be a strong man, and meete for the warre, he tooke him vnto him.

z As Samuel had forewarned, Chap. 8. 11.

CHAP. XV.

3 Saul is commaunded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterwarde Samuel saide vnto Saul, * The Lorde sent mee to anoint thee king ouer his people, ouer Israel: nowe therefore a obey the voyce of the wordes of the Lord,

Chap. 9. 19.

a Because he hath preferred thee to this honour, thou art bound to obey him. *Exod. 17. 14. numb. 24. 20.*

2 Thus saith the Lorde of hostes, I remember what Amalek did to Israel, *how* they laide waite for them in the way, as they came vp from Egypt.

3 Now therefore, goe and smite Amalek, and destroy yee all that pertaineth vnto them, and haue no compassion on them, but b slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell and asse.

b That this might be an example of Gods vengeance against them that deale cruelly with his people. ‖ *Or, knew their number by the lambes which they brought.* ‖ *Or, fought in the valley.*

4 ¶ And Saul assembled the people, and ‖ numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and ‖ set watch at the riuer.

6 And Saul saide vnto the c Kenites, Goe, depart, & get you downe from among the Amalekites, least I destroy you with them: for ye shewed d mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

c Which were the posteritie of Iethro Moses father in lawe.

d For Iethro came to visite them, and gaue them good counsell, Exod. 18. 19.

7 So Saul smote the Amalekites from Hauilah as thou commest to Shur, that is before Egypt,

8 And tooke Agag the king of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beastes, and the lambes, and all that was good, & they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the worde of the Lorde vnto Samuel, saying,

11 It e repenteth mee that I haue made Saul king: for he is turned from me, and hath not performed my commandements, and Samuel was moued, and cryed vnto the Lord all night.

e God in his eternall counsell neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent, when any thing goeth contrary to his temporall election.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

f This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselues.

13 ¶ Then Samuel came to Saul, and Saul said vnto him. Blessed be thou of the Lord, I haue fulfilled the f commandement of the Lord.

14 But Samuel saide, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lorde thy God, and the remnant haue wee destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast a litle in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel.

g Meaning, of base condition, as Chap. 9. 21.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the praye, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, I h haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

h He standeth most impudently in his owne defence both against God and his owne conscience.

21 But the people tooke of the spoyle, sheepe & oxen, and the chiefest of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offrings and sacrifices, as when the voyce of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fatte of rammes.

Eccles. 4. 17. hosh. 6. 6, 7. matth. 9. 13. and 12. 7.

23 For i rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the worde of the Lord, therefore he hath cast away thee from being king.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy wordes, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my k sinne, and turne againe with me, that I may worship the Lord.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lorde, and the Lorde hath cast away thee, that thou shalt not be king ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coate, and it rent.

28 Then Samuel saide vnto him, The Lord hath rent the kingdom of Israel from thee this day, and hath giuen it to thy l neighbour, that is better then thou.

l That is, to Dauid.

29 For in deede the m strength of Israel will not lie nor repent: for hee is not a man that he should repent.

m Meaning God, who maintaineth and preserueth his.

30 Then he said, I haue sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worshippe the Lord thy God,

31 ¶ So

31 ¶ So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then sayd Samuel, Bring ye hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag said, Truely the ᵒ bitternesse of death is passed.

33 And Samuel sayde, * As thy sword hath made women childelesse, so shall thy mother be childelesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to ᵖ Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to ᵖ see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord ᵠ repented that he made Saul king ouer Israel.

‖*Or, in bonds.*

n He suspected nothing lesse the death, or as some write, he passed not for death. *Exod* 17.11. *numb.*14.45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19.22.

q As verse 11.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, How long wilt thou mourne for Saul, ᵃ seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, and come, I will send thee to Ishai the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lorde answered, Take an heifer ‡ with thee, and say, I am come ᵇ to doe sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shew thee what thou shalt do, and thou shalt anoynt vnto me him whome I name vnto thee.

4 So Samuel did that the Lorde bade him, & came to Beth-lehem, & the Elders of the towne were ᶜ astonied at his comming, and said, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lorde: sanctifie your selues, and come with mee to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords ᵈ Anoynted is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth) for man looketh on the outward appearance, but the Lord beholdeth the * heart.

8 Then Ishai called Abinadab, & made him come before Samuel. And hee sayde, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel: and Samuel sayd vnto Ishai, The Lorde hath chosen none of these.

11 Finally, Samuel sayde vnto Ishai, ‡ Are there no more children but these? And he sayd, There remaineth yet a little one behind, that keepeth the sheepe. Then Samuel sayde vnto Ishai, * Send and fet him: for wee will not sit downe, till hee be come hither.

12 And he sent, and brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him: for this is he.

13 Then Samuel tooke the horne of oile, and anoynted him in the mids of his brethren. And the * Spirit of the Lorde ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an ᵉ euill spirit sent of the Lord vexed him.

15 And Sauls seruants sayd vnto him, Beholde now, the euill spirit of God vexeth thee.

16 Let our lorde therefore command thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then sayde vnto his seruants, Prouide mee a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and sayd, Beholde, I haue seene a ᶠ sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and sayd, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hande of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid nowe remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harpe and played with his hand, and Saul was ᵍ refreshed, and was eased: for the euill spirit departed from him.

1. *Sam.*7.8 *psal.* 78.71. & 89.21.

Acts 7.46. *and* 13.22.

‖*Or, prospered.*

e The wicked spirites are at Gods commandement to execute his will against the wicked.

f Though Dauid was now anoynted king by the Prophet, yet God would exercise him in sundry sorts before he had the vse of his kingdome.

‖*Or, serued him.*

g God would that Saul should receiue this benefite as at Dauids hand, that his condemnation might be the more euident, for his cruell hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOwe the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put themselues in battell aray to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

‖*Or, in Ephesdammim.*

‖*Or, of the oke.*

1. *Chro.*28.9.. *iere.*11.10. *and* 17.10. *and* 20. 12. *psal.*7.10.

‡*Ebr. are the children.*

‡*Ebr. in thine hand.*

b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing least some grieuous crime had bene committed, because the Prophet was not wont to come thither.

d Thinking that Eliab had bene appoynted of God to be made King.

4 ¶ Then came a man betweene them a both out of the tentes of the Philiſtims, named Goliath of Gath: his height was ſix cubits and an hand bredth.

a Betweene the two camps.

5 And had an helmet of braſſe vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine was fiue thouſand b ſhekels of braſſe.

‖Or, coat of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the ſhekel: and 600. ſhekels weight amounteth to 18. lib. 3. quarters.

6 And he had ‖ boots of braſſe vpon his legs, and a ſhield of braſſe vpon his ſhoulders.

‖Or, greaues.

7 And the ſhaft of his ſpeare was like a weauers beame: and his ſpeare head weyed ſixe hundreth ſhekels of yron: and one bearing a ſhield went before him.

8 And he ſtood, and cried againſt the hoſt of Iſrael, and ſaid vnto them, Why are ye come to ſet your battell in arap? am not I a Philiſtim, and you ſeruantes to Saul? chuſe you a man for you, and let him come downe to me.

‡Ebr. ſmite me.

9 If he be able to fight with me, and ‡kill mee, then will wee be your ſeruants: but if I ouercome him, and kill him, then ſhall ye be our ſeruants, and ſerue vs.

10 Alſo the Philiſtim ſaid, I defie the hoſte of Iſrael this day: giue mee a man, that we may fight ‖together.

‖Or, hand to hand.

11 When Saul and al Iſrael heard thoſe wordes of the Philiſtim, they were diſcouraged, and greatly afrayd.

12 ¶ Nowe this Dauid was the * ſonne of an Ephrathite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and ‖this man was taken for an old man in the dayes of Saul.

Chap. 16. 1.

‖Or, he was counted among them that bare office.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battell: and the names of his three ſonnes that went to battell, were Eliab the eldeſt, and the next Abinadab, and the third Shammah.

14 So Dauid was the leaſt: and the three eldeſt went after Saul.

15 Dauid alſo c went, but hee returned from Saul to feede his fathers ſheepe in Beth-lehem.

c To ſerue Saul, as Chap. 16. 19.

16 And the Philiſtim drewe neere in the morning and euening, and continued fortie dayes.

17 And Iſhai ſaid vnto Dauid his ſonne, d Take nowe for thy brethren an Ephah of this parched corne, and theſe ten cakes, and runne to the hoſte to thy brethren.

d Though Iſhai meant one thing, yet Gods prouidence directed Dauid to another end.

18 Alſo carie theſe ten freſh cheeſes vnto the captaine, and looke howe thy brethren fare, and receiue their e pledge.

e If they haue layd any thing to gage for their neceſſitie, redeeme it our,

19 (Then Saul and they, and al the men of Iſrael were in the valley of Elah, fighting with the Philiſtims)

20 ¶ So Dauid roſe vp early in the morning, and left the ſheepe with a keeper, and tooke and went as Iſhai had commanded him, and came within the compaſſe of the hoſte: and the hoſte went out in arap, and ſhowted in the battell.

21 For Iſrael & the Philiſtims had put themſelues in arap, armie againſt armie.

22 And Dauid left the things, which hee bare, vnder the handes of the keeper of the ‡ carriage, and ran into the hoſte, and came, and aſked his brethren ‡ how they did.

‡Ebr. veſſels.

‡Ebr. of peace.

23 And as he talked with them, beholde, the man chat was betweene the two armies, came vp, (whoſe name was Goliath the Philiſtim of Gath) out of the ‖armie of the Philiſtims, and ſpake ſuch wordes, and Dauid heard them.

‖Or, valleys.

24 And all the men of Iſrael, when they ſaw the man, ran away from him, and were ſore afrayd.

f As are aboue rehearſed, ver. 8, 9.

25 For euery man of Iſrael ſayd, Sawe ye not this man that commeth vp? euen to reuile Iſrael is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his * daughter, yea, and make his fathers houſe g free in Iſrael.

Joſh. 15. 16.

g From taxes and payments.

26 ¶ Then Dauid ſpake to the men that ſtood with him, and ſaid, What ſhalbe done to the man that killeth this Philiſtim, and taketh away the h ſhame from Iſrael? for who is this vncircumciſed Philiſtim, that he ſhould reuile the hoſte of the liuing God?

h This diſhonor that he doth to Iſrael.

27 And the people anſwered him after this maner, ſaying, Thus ſhal it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake vnto the men, & Eliab was very angry with Dauid, and ſaid, Why cameſt thou downe hither? and with whom haſt thou left thoſe fewe ſheepe in the wilderneſſe? I knowe thy pride and the malice of thine heart, that thou art come down to ſee the battell.

29 Then Dauid ſaid, ‖What haue I now done? Is there not a i cauſe?

‖Or, what haue I done?

i For his fathers ſending was a iuſt occaſion, and alſo he felt himſelfe inwardly moued by Gods Spirit.

30 And hee departed from him into the preſence of another, and ſpake of the ſame maner, and the people anſwered him according to the former wordes.

31 ¶ And they that heard the wordes which Dauid ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So Dauid ſaid to Saul, Let no mans heart faile him, becauſe of him: thy ſeruant will goe, and fight with this Philiſtim.

33 And Saul ſayde to Dauid, Thou art not k able to goe againſt this Philiſtim to fight with him: for thou art a boy, and hee is a man of warre frou his youth.

k Heere Satan prooueth Dauids faith, by the infidelitie of Saul.

34 And Dauid anſwered vnto Saul, Thy ſeruant kept his fathers ſheepe, and there came a l lyon, and likewiſe a beare, and tooke a ſheepe out of the flocke,

35 And I went out after him and ſmote him, and tooke it out of his mouth: and when he aroſe againſt me, I caught him by the beard, and ſmote him, and ſlew him.

l Dauid by the experience that he hath had in time paſt of Gods helpe, nothing doubteth to ouercome this danger, ſeeing he was zealous for Gods honour.

36 So thy ſeruaunt ſlewe both the lyon, and the beare: therefore this vncircumciſed Philiſtim ſhalbe as one of them, ſeeing he hath railed on the hoſte of the liuing God.

37 ¶ Moreouer Dauid ſaid, The Lord that deliuered me out of the paw of the lion, and out of the paw of the beare, he will deliuer me out of the hand of this Philiſtim. Then Saul ſaid vnto Dauid, m Goe, and the Lord be with thee.

m For by theſe examples he ſaw that the power of God was with him.

38 And Saul put his raiment vpon Dauid, and put an helmet of braſſe vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his ſword vpon his raiment, and ‖began to go: for he neuer prooued

‖Or, aſſayed.

n To the in tent that by these weake meanes, God might onely be knowen to be the authour of this victorie.

o He sware by his gods, that he would destroy him.

p Dauid being assured both of his cause and of his calling prophecieth of the destruction of the Philistims.

q Being mooued with a feruent zeale to be reuenged vpon this blasphemer of Gods name.

*Eccl. 47.4. 1. mac. 4.30.

‖Or, Gai the citie.

‖Or, house at Bethlehem.

mooued it: & Dauid said vnto Saul, I can not goe with these: for I am not accustomed. wherefore Dauid put them off him.

40 Then tooke hee his n staffe in his hand, and chose him fiue smooth stones out of a brooke, & put them in his shepheards bag or scrip, and his sling was in his hand, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drewe neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he disdained him: for he was but yong, ruddy, & of a comely face.

43 And the Philistim said vnto Dauid, Am I a dogge, that thou commest to me with staues? and the Philistim o cursed Dauid by his gods.

44 And the Philistim saide to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to me with a sword, and with a speare, & with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whom thou hast railed vpon.

46 This p day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And p all this assembly may knowe, that the Lorde saueth not with sword nor with speare (for the battell is the Lordes) and he will giue you into our hands.

48 And when p Philistim arose to come and drawe neere vnto Dauid, Dauid hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bag, and tooke out a stone, and slang it, & smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ranne, and stoode vpon the Philistim, & tooke his sword and drew it out of his sheath, and slewe him, and cut off his head therewith. So when the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, & shouted, and followed after the Philistims, vntill they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of p Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

55 ¶ When Saul sawe Dauid goe forth against the Philistim, he saide vnto Abner the captaine of his hoste, Abner, r whose sonne is this yong man? And Abner answered, As thy soule liueth, O king, I can not tell.

56 Then the king saide, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

r That is, of what familie and tribe he is? for els he had forgotten Dauid, albeit he had receiued so great a benefite by him.

CHAP. XVIII.

1 *The amitie of Ionathan and Dauid.* 8 *Saul enuieth Dauid for the praise that the women gaue him.* 11 *Saul would haue slaine Dauid.* 17 *He promiseth him Merab to wife, but giueth him Michol.* 27 *Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims.* 29 *Saul feareth Dauid, seeing that the Lord is with him.*

AND when hee had made an ende of speaking vnto Saul, the s soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Ionathan & Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments euen to his sworde, and to his bowe, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, & behaued himselfe t wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, & also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the u Philistim, the women came out of all cities of Israel, singing and dauncing to meet king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women ‡ sang by course in their play, and saide, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he saide, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and what can he haue more saue the kingdome?

9 Wherefore Saul x had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euill spirit of God came vpon Saul, and he y prophecied in the middes of the house: and Dauid plaied with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke the speare, and saide, I will smite Dauid through to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afraide of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand,

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath.

‡*Ebr, answered playing. Chap. 21.11. and 29.5. eccles. 47.6,7.*

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

and he went f out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul sawe that he was very wise, he was afraide of him.

16 For all Israel and Iudah loued Dauid, because he went out & in before them.

17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, and g fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shalbe vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the familie of my father in Israel, that I shoulde be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter should haue ben giue to Dauid, h she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a i snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to be a Kings sonne in lawe, seeing that I am a poore man and of small reputation?

24 And then Sauls seruants brought him worde againe, saying, Such wordes spake Dauid.

25 And Saul saide, This wise shall ye say to Dauid, The king desireth no dowrie, but an hundreth foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these words, it pleased Dauid well to be the l Kings sonne in lawe: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskins, & m they gaue them wholie to the King, that he might be the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more n afraide of Dauid, and Saul became alway Dauids enemie.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

f Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because hee thought himselfe able to compasse the kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistim then Sauls men.

CHAP. XIX.

1 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophecie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruants, that they should a kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou b art, and will commune with my father of thee, and I will see what he saieth, and will tell thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, and saide vnto him, Let not the King sinne against his seruant, against Dauid: for he hath not sinned against thee, but his works haue ben to thee very good.

5 For hee ‡ did * put his life in danger, and slewe the Philistim, and the Lorde wrought a great saluation for all Israel: thou sawest it, and thou reiocedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Ionathan, & Saul c sware, As the Lord liueth, he shall not die.

7 So Ionathan called Dauid, and Ionathan shewed him all those woydes, and Ionathan brought Dauid to Saul, and he was in his presence, as in times past.

8 ¶ Againe, the warre began, and Dauid went out, and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid d played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and hee smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and ¶ Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal let Dauid downe through a windowe: and he went, and fled, and escaped.

13 Then Michal tooke an image, & layed it in the bed, and put a pillowe stuffed with goates haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the e bed, that I may slay him.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillow of goates haire vnder the head of it.

17 And Saul saide vnto ¶ Michal, Why hast

a Before Saul sought Dauids life secretly, but now his hypocrisie burseth forth to open cruelte.

b That I may giue thee warning what to doe.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

‡ *Heb. he put his soule in his hand. Iudges 12. 3. 1. Sam. 28. 21. Psal. 119. 109.*

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold, how the tyrants to accomplish their rage, neither regard othe, nor friendship, God nor man.

hast thou mocked mee so, and sent away mine enemie, that he is escaped? And Michal answered Saul, He saide vnto mee, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, & escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

19 But one tolde Saul, saying, Behold, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they saw a companie of Prophets, prophecying, and Samuel standing h as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also i prophecied.

21 And when it was tolde Saul, he sent other messengers, and they prophecied likewise: againe Saul sent the thirde messengers, and they prophecied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Sechu, and he asked, and saide, Where are Samuel and Dauid? and one said, Behold, they be at Naioth in Ramah.

23 And he k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophecying vntill he came to Naioth in Ramah.

24 And he stript off his l clothes, and hee prophecied also before Samuel, and fell m downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructer.

i Changed their mindes & praised God.

k With a minde to persecute them.

l His kingly apparell.

m He humbled himselfe as other did.

Chap.10.11.

CHAP. XX.

1 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

AND Dauid a fled from Naioth in Ramah, and came and saide before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but he will ‡ shew it mee: and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware again and said, Thy father knoweth that I haue founde grace in thine eyes: therefore hee thinketh, Ionathan shall not know it, lest he be sory: but in deede, as the Lorde liueth, and as thy soule liueth, there is but a b steppe betweene mee and death.

4 Then sayde Ionathan vnto Dauid, Whatsoeuer thy soule ‡ requireth, that I will doe vnto thee.

5 And Dauid saide vnto Ionathan, Behold, to morow is the c first day of the moneth, and I should sitte with the king at meate: but let me goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid asked leaue d of mee, that he might goe to Beth-lehem to his owne citie: for there is a d perrely sacrifice for all that familie.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: * for thou hast toyned thy seruant into a couenant of the Lorde with thee, and if there bee in mee iniquitie, slay thou me: for why shouldest thou bring me to thy father?

Chap.18.3. and 23.18.

9 ¶ And Ionathan answered, God keep that from thee: for if I knew that wickednes were * concluded of my father to come vpon thee, would not I tell it thee?

10 Then saide Dauid to Ionathan, Who e shall tell me? how shall I know, if thy father answere thee cruelly?

11 And Ionathan saide to Dauid, Come and let vs goe out into the fielde; and they twaine went out into the field.

12 Then Ionathan saide to Dauid, O Lorde God of Israel, when I haue groped my fathers minde to morowe at this time, or within this three dayes, and if it bee wel with Dauid, and I then send not vnto thee, and shewe it thee,

13 The Lord f doe so and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shew thee also, and sende thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shewe mee the mercie of the Lord, b that I die not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lorde hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule.)

18 Then said Ionathan to him, To morow is the first day of the moneth: & thou shalt be ‖ looked for, for thy place shalbe emptie.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickely and come to the place where thou diddest hide thy selfe, when this matter was in hand, & shalt remaine by the stone ‡ Ezel.

20 And I will shoote three arrowes on y side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Go, seeke the arrowes. If I say vnto the boy, See, y arrowes are on this side thee, bring them, and come thou: for it is ‡ well with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, go thy way: for the ‡ Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lorde be betweene thee and me for euer.

24 ¶ So Dauid hid himselfe in the fielde: and when the first day of the moneth came, the king sate to eate meate.

25 And the king sate, as at other times vpon his seate, euen vpon his seate by the wall: and Ionathan arose, & Abner sate by Saals side, but Dauids place was emptie:

a For Saul was slayed, and prophecied a day and a night by Gods prouidence, that Dauid might haue time to escape.

‡ *Ebr. reueileth in mine eare.*

b I am in great danger of death.

‡ *Ebr. saith.*

c At what time there should be a solemne sacrifice. Num.28.11. to the which they adde ‡ peace offrings & feasts.

d Reade Chap. 1.21.

e That he were fully determined.

f If thy father doe fauour me.

g The Lorde punish me most grieuously.

h I know that if thou werest now preferred to the kingdome, thou wouldest not destroy mee, but shew thy selfe friendly to my posteritie.

‖ *Or, mentioned.*

‡ *Ebr. of the way, because it serued as a signe to shewe the way to them that passed by.*

‡ *Ebr. peace.*

‡ The Lorde is the authour of thy departure.

26 And Saul saide nothing that day: for he thought, Some thing hath befallen him, though he were k cleane, or els because hee was not purified.

27 But on the morrowe which was the second day of the moneth, Dauids place was emptie againe: and Saul saide vnto Jonathan his sonne, Wherefore commeth not the sonne of l Jshai to meat, neither yesterday nor to day?

28 And Jonathan answered vnto Saul, Dauid required of mee, that hee might goe to Beth-lehem.

29 For he said, Let mee goe, I pray thee: for our familie offereth m a sacrifice in the citie, and my brother hath sent for me: therefore nowe if I haue founde fauour in thine eyes, let mee goe, I pray thee, and see my n brethren: this is the cause that hee commeth not vnto the kings table.

30 Then was Saul angry with Jonathan, and saide vnto him, Thou o sonne of the wicked rebellious woman, doe not I knowe, that thou hast chosen the sonne of Jshai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Jshai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he ‡ shall surely die.

32 And Jonathan answered vnto Saul his father, and saide vnto him, Wherefore shall he p die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Jonathan knewe, that it was determined of his father to slay Dauid.

34 ¶ So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Jonathan went out into the fielde, q at the time appointed with Dauid, and a litle boy with him.

36 And hee saide vnto his boye, Runne nowe, seeke the arrowes which I shoote: and as the boye ranne, he shot an arrow beyond him.

37 And when the boye was come to the place where the arrowe was that Jonathan had shotte, Jonathan cryed after the boy, and saide, Is not the arrowe beyonde thee?

38 And Jonathan cryed after the boye, r make speede, haste, and stand not still: and Jonathans boy gathered vp the arrowes, and came to his master.

39 But the boy knew nothing: only Jonathan and Dauid knew the matter.

40 Then Jonathan gaue his ‡ bow and arrowes vnto the boy that was with him, and saide vnto him, Goe, carie them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was towarde the ‖ South, & fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Jonathan saide to Dauid, Goe in peace: that which we haue s sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

43 And hee arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to king Achish, 13 And there feigneth himselfe mad.

THen came Dauid to a Nob, to Ahimelech the Priest, & Ahimelech was astonied at the meeting of Dauid, and saide vnto him, Why art thou alone, and no man with thee?

2 And Dauid saide to Ahimelech the Priest, The b King hath commaunded mee a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee, and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hande, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and saide, There is no common bread vnder mine hand, but here is * hallowed bread, if the yong men haue kept themselues, at least from c women.

5 Dauid then answered the Priest, and saide vnto him, Certainely women haue bene separate from vs these two or three dayes since I came out: and the d vessels of the yoong men were holy, though the way were prophane, and howe much more then shall euery one e bee sanctified this day in the vessell?

6 So f Priest gaue him hallowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruaunts of Saul f abiding before the Lord, named Doeg the Edomite, the cheefest of Sauls heardmen)

8 And Dauid saide vnto Ahimelech, Is ‖ there not here vnder thine hand a speare or a swoorde? For Jhaue neither brought my sword nor my harneis with me, because the kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whome thou slewest in the * valley of Elah, beholde, it is wrapt in a cloth behinde the g Ephod, if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid said, There is none to that, giue it me.

10 And Dauid arose, & fled the same day from the h presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the * king of the land? did they not sing vnto him in dances, saying, * Saul hath slaine his thousand,

k Yet hee might haue some businesse to let him.

l Thus he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinsfolke.

o Thou art euer contrary vnto me as thy mother is.

‡ *Ebr. sonne of death.*

p For it were too great tyrannie to put one to death and not to shew the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished Dauid what he ought to doe.

‡ *Ebr. instruments.*

‖ It seemeth that he had shot on the Northside of the stone, least the boy should haue espied Dauid.

s Which othe he calleth in the eight verse the couenant of the Lord.

a Where the Arke then was, to aske counsel of the Lord.

b These infirmities that we see in the saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercie.

Exod.25.30. Ieuit.24.5. matt.12.3,4.

c If they haue not companied with their wiues,

d That is, their bodies.

e Shall be more carefull to keepe his vessell holy, when ye shall haue eaten of this holy foode,

f Tarying to worship before the Arke.

‖ *Or, master of them that kept Sauls cattell,*

Chap.17.2.

g Behinde that place, where the hie Priests garment lay.

h That is, out of Sauls dominion.

Chap.17.9. and 29.5.

eccluu.47.6.

ſand, and Dauid his ten thouſand?

‡ Ebr. put theſe words in his heart.

13 And Dauid ‡conſidered theſe woꝛds, and was ſoꝛe afraide of Achiſh the King of Gath.

13 And he changed his behauiour beſoꝛe them, and fained himſelfe madde in their handes, and i ſcrabled on the dooꝛes of the gate, and let his ſpettle fall downe vpon his beard.

i By making marks and toyes.

14 Then ſaid Achiſh vnto his ſeruants, Loe, ye ſee the man is beſide himſelfe, wheꝛefoꝛe haue ye bꝛought him to me?

15 Haue I neede of madde men, that yee haue bꝛought this fellowe to play the mad man in my pꝛeſence? k ſhall yee come into mine houſe?

k Is he meet to be in a Kings house?

CHAP. XXII.

1 *Dauid hideth himſelfe in a caue.* 2 *Many that were in trouble came vnto him.* 9 *Doeg accuſeth Abimelech.* 18 *Saul cauſeth the Prieſts to be ſlaine.* 20 *Abiathar eſcapeth.*

DAuid therefoꝛe departed thence, and ſaued himſelfe in the caue a of Adullam: and when his bꝛethren and all his fathers houſe heard it, they went downe thither to him.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & al thoſe that were vexed in minde, and he was their ‖ pꝛince, and there were with him about foure hundꝛeth men.

‖ Or, captaine.

3 ¶ And Dauid went thence to Mizpeh in b Moab, and ſaid vnto the king of Moab, I pꝛay thee, let my father and my mother come and abide with you, till I knowe what God will doe foꝛ me.

b For there was another ſo called in Iudah.

4 And he c bꝛought them beſoꝛe the king of Moab, and they dwelt with him all the while that Dauid was d in the holde.

c For he feared the rage of Saul againſt his houſe.

d That is, in Mizpeh, which was a ſtrong hold.

5 And the Pꝛophet Gad ſaide vnto Dauid, Abide not in the holde, but depart and goe into the lande of Iudah. Then Dauid departed and came into the Foꝛeſt of Hareth.

6 ¶ And Saul heard that Dauid was e diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramath, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

e That a great bruite went on him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now, ye ſonnes f of Iemini, will the ſonne of Iſhai giue euery one of you fields and vineyards? will hee make you all captains ouer thouſands, and captaines ouer hundꝛeths,

f Ye that are of my tribe and linage.

8 That all yee haue conſpired againſt mee, and there is none that telleth mee that my ſonne hath made a couenaunt with the ſonne of Iſhai? and there is none of you that is ſoꝛꝛy foꝛ mee, oꝛ ſheweth mee, that my ſ ſonne hath ſtirred vp my ſeruant to lie in waite againſt mee, as appeareth this day.

g Hereby hee would perſwade them that this conſpiracie was moſt horrible where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite, (who was appointed ouer the ſeruants of Saul) and ſaide, I ſawe the ſonne of Iſhai when hee came to Nob, to Ahimelech the ſonne of Ahitub.

10 Who aſked counſell of the Lꝛde foꝛ him, and gaue him vitailes, and gaue him alſo the ſwoꝛde of Goliath the Philiſtim.

11 Then the King ſent to call Ahimelech the Pꝛieſt, the ſonne of Ahitub, and all his fathers houſe, to wit, h the Pꝛieſts that were in Nob: and they came all to the King.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

12 And Saul ſaide, Heare nowe thou ſonne of Ahitub. And he anſwered, Here I am, my lꝛd.

13 Then Saul ſaid vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt giuē him vitaile, and a ſwoꝛd, and haſt aſked counſel of God foꝛ him, that hee ſhould riſe againſt me, and lie in waite as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſaide, Who is ſo faithfull among all thy ſeruaunts as Dauid, beeing alſo the Kings ſonne in law, and goeth at thy commaundement, and is honourable in thine houſe?

15 i Haue I this day firſt begun to aſke counſell of God foꝛ him? bee it farre from me, let not the King impute any thing vnto his ſeruant, noꝛ to all the houſe of my father: foꝛ thy ſeruant knewe nothing of all this, leſſe, noꝛ moꝛe.

i Haue I not at other times alſo when he had great affaires, conſulted with the Lorde for him?

16 Then the king ſaide, Thou ſhalt ſuꝛely die, Ahimelech, thou and all thy fathers houſe.

17 And the king ſaide vnto the ‖ ſeꝛgeants that ſtood about him, Turne, and ſlay the Pꝛieſts of the Lꝛd, becauſe their handꝛ alſo is with Dauid, and becauſe they knewe when he fled, and ſhewed it not to me. But the ſeruants of the King k would not moue their handꝛ to fall vpon the Pꝛieſts of the Lꝛd.

‖ Or, ſootmen.

k For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

18 Then the King ſaide to Doeg, Turne thou and fall vpon the Pꝛieſts. And Doeg the Edomite turned, and ranne vpon the Pꝛieſts, and ſlew that ſame day foureſcoꝛe and fiue perſons that did weare a linen Ephod.

19 Alſo Nob the citie of the Pꝛieſtes ſmote hee with the edge of the ſwoꝛde, both man and woman, both childe and ſuckling, both oꝛe and aſſe, and ſheepe with the edge of the ſwoꝛd.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub, (whoſe name was Abiathar) l eſcaped and fled after Dauid.

l This was Gods pꝛouidence, who according to his pꝛomiſe preſerued ſome of the houſe of Eli, Chap. 2. 33.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Pꝛieſts.

22 And Dauid ſayde vnto Abiathar, I knewe it the ſame day, when Doeg the Edomite was there, that hee would tell Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with me, and feare not: foꝛ ‖ hee that ſeeketh my life, ſhall ſeeke thy life alſo: foꝛ with me thou ſhalt be in ſafegard.

‖ Or, he that taketh thy life, ſhall take mine alſo.

CHAP. XXIII.

5 *Dauid chaſeth the Philiſtims from Keilah.* 13 *Dauid departeth from Keilah, and remaineth in the wilderneſs of Ziph.* 16 *Ionathan comforteth Dauid.* 28 *Sauls enterpriſe is broken in purſuing Dauid.*

Then

26 And Saul saide nothing that day: for he thought, Some thing hath befallen him, though he were k cleane, or els because hee was not purified.

k Yet hee might haue some businesse to let him.

27 But on the morowe which was the second day of the moneth, Dauids place was emptie againe: and Saul saide vnto Ionathan his sonne, Wherefore commeth not the sonne of l Ishai to meat, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Ionathan answered vnto Saul, Dauid required of mee, that hee might goe to Beth-lehem.

29 For he said, Let mee goe, I pray thee: for our familie offereth m a sacrifice in the citie, and my brother hath sent for me: therefore nowe if I haue founde fauour in thine eyes, let mee goe, I pray thee, and see my n brethren: this is the cause that hee commeth not vnto the kings table.

m That is, a peace offering.

n Meaning, all his kinsfolke.

30 Then was Saul angry with Ionathan, and saide vnto him, Thou o sonne of the wicked rebellious woman, doe not I knowe, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he † shall surely die.

† Ebr. sonne of death.

32 And Ionathan answered vnto Saul his father, and saide vnto him, Wherefore shall he p die? what hath he done?

p For it were too great tyrannie to put one to death and not to shew the cause why.

33 And Saul cast a speare at him to hit him, whereby Ionathan knewe, that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the fielde, q at the time appointed with Dauid, and a little boy with him.

q For this was the third day, as it was agreed vpon, verse 5.

36 And hee saide vnto his boye, Runne nowe, seeke the arrowes which I shoote: and as the boye ranne, he shot an arrow beyond him.

37 And when the boye was come to the place where the arrowe was that Ionathan had shotte, Ionathan cryed after the boy, and saide, Is not the arrowe beyonde thee?

38 And Ionathan cryed after the boye, r make speede, haste, and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master.

r By these words he admonished Dauid what he ought to doe.

39 But the boy knew nothing: only Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his ‡ bow and arrowes vnto the boy that was with him, and saide vnto him, Goe, carie them into the citie.

‡ Ebr. instruments

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was towarde the s South, & fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

s It seemeth that he had shot on the Northside of the stone, least the boy should haue espied Dauid.

42 Therefore Ionathan saide to Dauid, Goe in peace: that which we haue t sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

t Which othe he calleth in the eight verse the couenant of the Lord.

43 And hee arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Abimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to king Achish, 13 And there faineth himselfe mad.

THen came Dauid to a Nob, to Ahimelech the Priest, & Ahimelech was astonied at the meeting of Dauid, and saide vnto him, Why art thou alone, and no man with thee?

a Where the Arke then was, to aske counsel of the Lord.

2 And Dauid saide to Ahimelech the Priest, The b King hath commaunded mee a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and in what I haue commanded thee, and I haue appointed my seruants to such and such places.

b These infirmities that we see in the saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercie.

3 Now therefore if thou hast ought vnder thine hande, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and saide, There is no common bread vnder mine hand, but there is * hallowed bread, if the young men haue kept themselues, at least from c women.

Exod. 25. 30. Iewis. 24. 5. matt. 12. 3. 4.

c If they haue not companied with their wiues,

5 Dauid then answered the Priest, and saide vnto him, Certainely women haue bene separate from vs these two or three dayes since I came out: and the d vessels of the young men were holy, though the way were prophane, and howe much more then shall euery one e bee sanctified this day in the vessell?

d That is, their bodies.

e Shall be more carefull to keepe his vessell holy, when ye shall haue eaten of this holy foode,

6 So f the Priest gaue him hallowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruaunts of Saul f abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls heardmen)

f Tarying to worship before the Arke.

8 And Dauid saide vnto Ahimelech, Is there not here vnder thine hand a speare or a swoorde? For I haue neither brought my sword nor my harneis with me, because the kings businesse required haste.

Or, master of them that kept Sauls cattell,

9 And the Priest said, The sword of Goliath the Philistim, whome thou slewest in the * valley of Elah, beholde, it is wrapt in a cloth behinde the g Ephod, if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid said, There is none to that, giue it me.

Chap. 17. 2.

g Behinde that place, where the hie Priests garment lay.

10 And Dauid arose, & fled the same day from the h presence of Saul, and went to Achish the king of Gath.

h That is, out of Sauls dominion.

11 And the seruants of Achish said vnto him, Is not this Dauid the * king of the land? did they not sing vnto him in daunces, saying, * Saul hath slaine his thou-

Chap. 17. 9. Chap. 18. 7. and 29. 5. eccles. 47. 6.

sand,

sand, and Dauid his ten thousands?

12 And Dauid ‡conſidered theſe words, and was ſore afraide of Achiſh the King of Gath.

13 And he changed his behauiour before them, and ſained himſelfe madde in their handes, and ⁱ ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

14 Then ſaid Achiſh vnto his ſeruants, Loe, ye ſee the man is beſide himſelfe, wherefore haue ye brought him to me?

15 Haue I neede of madde men, that yee haue brought this fellowe to play the mad man in my preſence? ᵏ ſhall hee come into mine houſe?

‡ Ebr. put theſe words in his heart.

ⁱ By making marks and toyes.

ᵏ Is he meet to be in a Kings houſe?

CHAP. XXII.

1 *Dauid hideth himſelfe in a caue.* 2 *Many that were in trouble came vnto him.* 9 *Doeg accuſeth Abimelech.* 18 *Saul cauſeth the Prieſts to be ſlaine.* 20 *Abiathar eſcapeth.*

DAuid therefore departed thence, and ſaued himſelfe in the caue ᵃ of Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & al thoſe that were bered in minde, and he was their ‖ prince, and there were with him about foure hundreth men.

3 ¶ And Dauid went thence to Mizpeh in ᵇ Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I knowe what God will doe for me.

4 And he ᶜ brought them before the king of Moab, and they dwelt with him all the while that Dauid was ᵈ in the holde.

5 And the Prophet Gad ſaide vnto Dauid, Abide not in the holde, but depart and goe into the lande of Iudah. Then Dauid departed and came into the Foreſt of Hareth.

6 ¶ And Saul heard that Dauid was ᵉ diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramath, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now, ye ſonnes ᶠ of Iemini, will the ſonne of Iſhai giue euery one of you fields and vineyards? will hee make you all captains ouer thouſands, and captaines ouer hundreths,

8 That all ye haue conſpired againſt mee, and there is none that telleth mee that my ſonne hath made a couenaunt with the ſonne of Iſhai? and there is none of you that is ſorie for mee, or ſheweth mee, that my ſ ſonne hath ſtirred vp my ſeruant to lie in waite againſt mee, as appeareth this day.

9 ¶ Then answered Doeg the Edomite, (who was appointed ouer the ſeruants of Saul) and ſaide, I ſawe the ſonne of Iſhai when hee came to Nob, to Ahimelech the ſonne of Ahitub.

10 Who aſked counſell of the Lorde for him, and gaue him victailes, and hee gaue him alſo the ſworde of Goliath the Philiſtim.

11 Then the King ſent to call Ahimelech the Prieſt, the ſonne of Ahitub, and all his fathers houſe, to wit, ʰ the Prieſts that were in Nob: and they came all to the King.

12 And Saul ſaide, Heare nowe thou ſonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul ſaid vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt giuē him victaile, and a ſword, and haſt aſked counſel of God for him, that hee ſhould riſe againſt me, and lie in waite as appeareth this day?

14 ¶ And Ahimelech answered the king, and ſaide, Who is ſo faithfull among all thy ſeruaunts as Dauid, being alſo the Kings ſonne in law, and goeth at thy commaundement, and is honourable in thine houſe?

15 ⁱ Haue I this day firſt begun to aſke counſell of God for him? bee it farre from me, let not the King impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knewe nothing of all this, leſſe, nor more.

16 Then the king ſaide, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 And the king ſaide vnto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hande alſo is with Dauid, and becauſe they knewe when he fled, and ſhewed it not to me. But the ſeruants of the King ᵏ would not moue their hands to fall vpon the Prieſts of the Lord.

18 Then the King ſaide to Doeg, Turne thou and fall vpon the Prieſts. And Doeg the Edomite turned, and ranne vpon the Prieſts, and ſlew that ſame day foureſcore and fiue perſons that did weare a linen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote hee with the edge of the ſworde, both man and woman, both childe and ſuckling, both ore and aſſe, and ſheepe with the edge of the ſword.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub, (whoſe name was Abiathar) ˡ eſcaped and fled after Dauid.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſayde vnto Abiathar, I knewe it the ſame day, when Doeg the Edomite was there, that hee would tell Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with me, and feare not: for ‖ hee that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.

ᵃ Which was in the tribe of Iudah, and neere to Beth-lehem.

[Or, *captaine.*

ᵇ For there was another ſo called in Iudah.

ᶜ For he feared the rage of Saul againſt his houſe.

ᵈ That is, in Mizpeh, which was a ſtrong hold.

ᵉ That a great bruite went on him.

ᶠ Ye that are of my tribe and linage.

ᵍ Hereby hee would perſwade them that this conſpiracie was moſt horrible where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

ʰ Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

ⁱ Haue I not at other times alſo when he had great affaires, conſulted with the Lorde for him?

‖ *Or, footmen.*

ᵏ For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

ˡ This was Gods prouidence, who according to his promiſe preſerued ſome of the houſe of Eli, Chap. 2. 33.

‖ *Or, he that taketh thy life, ſhall take mine alſo.*

CHAP. XXIII.

5 *Dauid chaſeth the Philiſtims from Keilah.* 13 *Dauid departeth from Keilah, and remaineth in the wildernes of Ziph.* 16 *Ionathan comforteth Dauid.* 28 *Sauls enterpriſe is broken in purſuing Dauid.*

Then

THen they tolde Dauid, saying, Beholde, the Philistims fight against [a] Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lorde, saying, Shall I goe and smite these Philistims? And the Lorde answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men saide vnto him, See, wee be afraide here in [b] Iudah, how much more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lorde answered him, and saide, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: Thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech [*] fledde to Dauid to Keilah, hee brought an [c] Ephod ‡ with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul sayde, God hath deliuered him into mine hande: for hee is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, saide to Abiathar the Priest, [d] Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the Lords of Keilah deliuer mee vp into his hande? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lorde saide, Hee will come downe.

12 Then saide Dauid, Will the ‖ lords of Keilah deliuer mee vp, and the men that are with mee, into the hande of Saul? And the Lorde sayde, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fledde from Keilah, and hee left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernes of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose, and went to Dauid into the wood, ‡ comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shal not finde thee, and thou shalt be [f] King ouer Israel, and I shall bee next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lorde: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe vp vs in holds, in the wood, in the hill of Hachilah, which is on the right side ‖ of Jeshimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Go, I pray you, and prepare yet better: know and see his place where he haunteth, and who hath seene him there: for it is said to me, He is subtile and craftie.

23 See therefore, and know all the secret places where hee hideth himselfe, and come ye againe to me with the certentie, and I will goe with you: and if he be in the [h] land, I will searche him out throughout all the thousands of Judah.

24 Then they arose, ‡ went to Ziph before Saul, but Dauid and his men were in the wildernes of Maon, in the plaine on the right hand of Jeshimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of [i] Maon. And when Saul heard that, hee followed after Dauid in the wildernesse of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men rounde about, to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come; for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

CHAP. XXIIII.

1 Dauid hid in a cane spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable vnto his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philistims, they tolde him saying, Beholde, Dauid is in the wildernesse of [b] Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a caue, and Saul went in ‡ to doe his easement: and Dauid and his men sate in the ‡ inwarde parts

[a] Which was a citie in the tribe of Iudah, Iosh. 15.44.

[b] That is, in the mids of Iudah, much more, whē we come to the borders against our enemies.

[*] Chap. 22.20.

[c] By Gods prouidence the Ephod was preserued and kept with Dauid the true king.

‡ Ebr. in his hand.

[d] To consult with the Lord by Vrim and Thummim.

‖ Or, gouernours.

‖ Or, to and fro, as hauing no certaine place to goe to.

‖ Or, strong places.

[e] No power nor policie can preuaile against Gods children, but when he appointeth the time.

‡ Ebr. his hand.

† Ionathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ Or, of the wildernesse.

[g] The Lord recompense this friendlhip.

[a] Ebr. where he sore hath bene.

[h] In your countrey of Ziph, which is in Iudah.

[i] Which was also in the tribe of Iudah, Iosh. 15.55.

[k] Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lyons mouth.

[l] That is, the stone of diuision, because there they diuided themselues one from another.

[a] That is, in strōg places, which were defenced by nature.

[b] A citie of Iudah, Iosh. 15.62.

‡ Ebr. to couer his feete.

‡ Ebr. in the sides.

partes of the caue.

5 And the men of Dauid ſaid vnto him, See, the day is come, whereof the Lorde ſaid vnto thee, Beholde, I will deliuer thine enemie into thine hand, and thou ſhalt doe to him as it ſhall ſeeme good to thee. Then Dauid arose and cut off the lappe of Sauls garment priuily.

6 And afterward Dauid d was touched in his heart, becauſe he had cut off the lappe which was on Sauls garment.

7 And he ſaid vnto his men, The Lord keepe me from doing that thing vnto my maſter the Lords annointed, to lay mine hand vpon him: for hee is the Annointed of the Lord.

8 So Dauid ouercame his ſeruants with theſe words, and ſuffered them not to ariſe againſt Saul: ſo Saul roſe vp out of the caue and went away.

9 ¶Dauid alſo aroſe afterward, & went out of the caue, and cryed after Saul, ſaying, O my Lord the king. And when Saul looked behind him, Dauid inclined his face to the earth, and bowed himſelfe.

10 And Dauid ſaide to Saul, e Wherefore gineſt thou an eare to mens words, that ſay, Behold, Dauid ſeeketh euil againſt thee?

11 Behold, this day thine eies haue ſeene, that the Lord had deliuered thee this day into mine hand in the caue, and ſome bade me kill thee, but I had compaſſion on thee, and ſaide, I will not lay mine hand on my maſter: for he is the Lords Annointed.

12 Moreouer my father, behold: behold, I ſay, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Vnderſtand and ſee, that there is neither euill nor wickedneſſe in me, neither haue I ſinned againſt thee, yet thou huntest after my ſoule to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ſold prouerbe ſaith, Wickedneſſe proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Iſrael come out? after whom doeſt thou purſue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betweene thee & me, and ſee, and pleade my cauſe, and ‡ deliuer me out of thine hand.

17 When Dauid had made an ende of ſpeaking theſe words to Saul, Saul ſaide, f Is this thy voyce, my ſonne Dauid? And Saul lift vp his voyce, and wept,

18 And ſaide to Dauid, Thou art more righteous then I: for thou haſt rendred me good, and I haue rendred thee euill.

19 And thou haſt ſhewed this day, that thou haſt dealt well with me: foraſmuch as when the Lorde had cloſed me in thine hands, thou killedſt me not.

20 For who ſhall finde his enemie, and let him depart ‡ free? wherefore the Lorde render thee good for that thou haſt done vnto me this day.

21 For now behold, I g know that thou ſhalt be king, and that the kingdome of Iſrael ſhalbe ſtabliſhed in thine hand.

22 Sweare nowe therefore vnto me by the Lord, that thou wilt not deſtroy my ſeede after me, and that thou wilt not abolliſh my name out of my fathers houſe.

23 So Dauid ſware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

Then h Samuel died, and all Iſrael aſſembled, and mourned for him, and buried him in his a owne houſe at Ramah. And Dauid aroſe and went downe to the wilderneſſe of Paran.

2 Nowe in b Maon was a man, who had his poſſeſſion in Carmel, and the man was exceeding mighty, and had three thouſand ſheepe, and a thouſand goates: and he was ſhering his ſheepe in Carmel.

3 The name alſo of the man was Nabal, and the name of his wife Abigail, and ſhe was a woman of ſingular wiſdom, & beautiful, but the man was churliſh and euil conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wilderneſſe, that Nabal did ſhere his ſheepe.

5 Therefore Dauid ſent ten yong men, and Dauid ſaid vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aſke him in my name ‡ how he doeth.

6 And thus ſhal ye ſay c for ‡ ſalutation, Both thou and thine houſe, & all that thou haſt, be in peace, wealth and proſperitie.

7 Behold, I haue heard, that thou haſt ſherers now thy ſheepheards were with vs, and we did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Aſke thy ſeruants and they will ſhew thee. Wherefore let theſe yong men finde fauour in thine eyes: (for we come in a good ſeaſon) giue I pray thee, whatſoeuer d commeth to thine hand vnto thy ſeruants, and to thy ſonne Dauid.

9 ¶And when Dauids yong men came, they told Nabal all thoſe words in the name of Dauid, and held their peace.

10 Then Nabal anſwered Dauids ſeruants, and ſaid, Who is Dauid? and who is the e ſonne of Iſhai? there be many ſeruants now adayes, that breake away euery man from his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I haue killed for my ſherers, and giue it vnto men, whom I know not whence they be?

12 ¶So Dauids ſeruants turned their way, and went againe, and came, and tolde him all thoſe things.

13 And Dauid ſaide vnto his men, Gird euery man his ſword about him. And they girded euery man his ſword: Dauid alſo girded his ſword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the ‡ cariage.

14 Nowe one of the ſeruants tolde Abigail Nabals wife, ſaying, Beholde, Dauid ſent

---

c Here we ſee howe ready we are to haſten Gods promes, if the occaſion ſerue neuer ſo litle.

d For ſeeing it was his owne priuate cauſe, he repented that he had touched his enemie.

e Contrary to the falſe report of them that ſaid, Dauid was Sauls enemie, he proueth himſelfe to be his friend.

‡ Or, *the prouerbe of an ancient man.*

‡ *Ebr. iudge.*

f Though he was a moſt cruel enemie to Dauid, yet by his great gentlenes his conſcience compelled him to yeeld.

‡ *Ebr. a good way.*

g Though this tyrant ſaw and confeſſed the fauour of God toward Dauid, yet he ceaſeth not to perſecute him againſt his owne conſcience.

Chap.28.3. eccleſ.46.13,20.

a That is, among his owne kinred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

‡ *Ebr. of peace.*

c Some reade, ſo maieſt thou line in proſperitie the next yeere, both thou, &c.

‡ *Ebr. for life.*

d Whatſoeuer thou haſt ready for vs.

e Thus the couetous wretches in ſtead of reliefe, uing the neceſſitie of Gods children, vſe to reuile their perſons and condemne their cauſe.

‡ *Ebr. veſſell.*

sent messengers out of the wildernes to sa-
lute our master, and he ‡ railed on them.

15 Notwithstanding the men were verp
good † vnto vs, and we had no displeasure,
neither missed we any thing as long as we
were conuersant with them, when we were
in the fields.

16 They were as a wall vnto vs both
by night and by day, all the while we were
with them keeping sheepe.

17 Nowe therefore take heede, and see
what thou shalt doe: for euill ‡ will surely
come vpon our master, and vpon all his fa-
milie: for hee is so wicked that a man can
not speake to him.

18 ¶ Then Abigail made hast, and tooke
two hundreth ‡ cakes, and two bottels of
wine, and fiue sheepe readp dressed, and fiue
measures of parched corne, and an hun-
dreth ‖ frailes of raisins, and two hundreth
of figs, and laded them on asses.

19 Then she said vnto her seruants, Goe
ye before me: behold, I will come after you:
yet she told § not her husband Nabal.

20 And as she rode on her asse, she came
downe by a secret place of the mountaine,
and beholde, Dauid ‡ his men came downe
against her, and she met them.

21 And Dauid saide, In deede I haue
kept all in vaine that this fellow had in the
wildernesse, so that nothing was missed of
all that pertained vnto him: for he hath re-
quited me euill for good.

22 So and more also doe God vnto the
enemies of Dauid: for surelp I will not
leaue of all that he hath, by the dawning of
the day, any that [b] pisseth against the wall.

23 And when Abigail sawe Dauid, shee
hasted and lighted off her asse, and fell before
Dauid on her face, and bowed her selfe to
the ground,

24 And fell at his feete, and said, Oh, my
lord, I haue commited the iniquitie, and I
pray thee, let thine handmaide speake ‡ to
thee, and heare thou the wordes of thine
handmaid.

25 Let not my lord, I pray thee, regard
this wicked man Nabal: for as his name
is, so is he: ‖ Nabal is his name, and folly is
with him: but I thine handmaid sawe not
† pong men of my lord whom thou sentest.

26 Nowe therefore my lord, as the Lord
liueth, and as thy soule liueth (the Lord, I
say, that hath withholden thee from com-
ming to shed blood, and that [i] thine hand
should not saue thee) so nowe thine enemies
shall be as Nabal, and they that intend to
doe my lord euill.

27 And nowe, this ‖ blessing which thine
handmaid hath brought vnto my Lord, let
it be giuen vnto the pong men, that ‡ follow
my Lord.

28 I pray thee, forgiue the trespasse of
thine handmaid: for the Lord will make my
lord a [k] sure house, because my lord fighteth
the battels of the Lord, and none euill hath
bene found in thee ‡ in all thy life.

29 Yet [l] a man hath risen vp to perse-
cute thee, and to seeke thy soule, but † soule
of my lord shall be bound in the [m] bundle of
life with the Lorde thy God: and the soule
of thine enemies shall God cast out, as out
of the middle of a sling.

30 And when the Lord shall haue done
to my lord all the good that he hath promi-
sed thee, and shal haue made thee ruler ouer
Israel,

31 Then shal it be no griefe vnto thee, nor
offence of mind vnto my Lord, that he hath
not shed blood causelesse, nor that my lord
hath [n] not reuenged himselfe: and when the
Lord shall haue dealt well with my lord, re-
member thine handmaid.

32 Then Dauid said to Abigail, Blessed
be the Lord God of Israel, which sent thee
this day to meete me.

33 And blessed be thy counsell, and bles-
sed be thou, which hast kept me this day
from comming to shed blood, [o] & that mine
hand hath not saued me.

34 For in deede, as the Lord God of Is-
rael liueth, [p] who hath kept me backe from
hurting thee, except thou hadst hasted and
met me, surelp there had not beene left vnto
Nabal, by the dawning of the day, any that
pisseth against the wall.

35 Then Dauid receiued of her hand that
which she had brought him, and said to her,
Goe vp in peace to thine house: behold, I
haue heard thy voyce, and haue ‡ graunted
thy petition.

36 ¶ So Abigail came to Nabal, and be-
holde, he made a feast in his house, like the
feast of a King, and Nabals heart was mer-
rie within him, for he was verp drunken:
wherefore she tolde him [q] nothing, neither
lesse nor more, vntill the morning arose.

37 Then in the morning when the wine
was gone out of Nabal, his wife tolde him
those words, & his heart died within him,
and he was like a [r] stone.

38 And about ten dapes after, the Lord
smote Nabal, that he died.

39 ¶ Now when Dauid heard, that Na-
bal was dead, he said, Blessed be the Lord
that hath [s] iudged the cause of my rebuke of
the hand of Nabal, and hath kept his ser-
uant from euill: for the Lorde hath recom-
pensed the wickednesse of Nabal vpon his
owne head. Also Dauid sent to commune
with Abigail to † take her to wife.

40 And when the seruants of Dauid
were come to Abigail to Carmel, they spake
vnto her, saying, Dauid sent vs to thee, to
take thee to his wife.

41 And she arose, and bowed her selfe on
her face to the earth, and said, Beholde, let
thine handmaide be a seruant to wash the
feete of the seruants of my lord.

42 And Abigail hasted, and arose, and
rode vpon an asse, and her fiue maides ‡ fo-
lowed her, and she went after the messen-
gers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of * Izre-
el, and they were both his wines.

44 Nowe Saul had giuen * Michol his
daughter Dauids wife to Phalti the sonne
of Laish, which was of [t] Gallim.

CHAP. XXVI.

*1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, & a pot of wa-
ter that stoode at his head. 21 Saul confesseth his sin.*

Againe

‡ *Ebr. drowe them away.*

† When we kept our sheepe in the wildernesse of Paran.

‡ *Ebr. is accom-
plished.*

‡ *Ebr. bread.*

‖ *Or, clusters.*

§ Because shee knew his crooked nature, that he would rather haue perished, then consented to her enterprise.

h Meaning by this prouerbe, that he would destroy both small and great.

‡ *Ebr. in thine eares.*

‖ *Or, foole.*

i That is, that thou shouldest not be reuenged of thine enemie.

‖ *Or, present.*

‡ *Ebr. walke as the feete.*

k Confirme his kingdome to his posteritie.

‡ *Ebr. from thy dayes.*

l To wit, Saul.

m God shall preserue thee long in his seruice, and destroy thine enemies.

n That he hath not auenged him selfe, which things would haue tormented his conscience.

o Read verse 26.

p He attributeth it to the Lords mercie, and not to himselfe that he was stayed.

‡ *Ebr. received thy face.*

q For he had no reason either to consider or to giue thankes for this great benefit of deliuerance.

r For feare of the great danger.

‖ *Or, reuenged.*

s For he had experience of her great godlinesse, wisedome, and humilitie,

‡ *Ebr. went at her feete.*

Iosh. 15.56.

2. Sam. 3.14, 15.

t Which was a place bordering on the countrey of the Moabites.

AGaine the Ziphims came vnto Saul to Gibeah, ſaying, * Doeth not Dauid hide himſelfe ‖ in the hill of Hachilah before ‖ Jeſhimon?

2 Then Saul aroſe, and went downe to the wildernesſe of Ziph, hauing three thouſand [a] choſen men of Iſrael with him, for to ſeeke Dauid in the wildernesſe of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeſhimon by the way ſide. Nowe Dauid abode in the wildernesſe, and hee ſaw that Saul came after him into the wildernesſe.

4 (For Dauid had ſent out ſpies, and vnderſtood, that Saul was come ‖ in verie deed)

5 Then Dauid aroſe, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and * Abner the ſonne of Ner which was his chiefe Captaine, (for Saul lay in the fort, and the people pitched rounde about him)

6 Then ſpake Dauid, and ſayde to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah, brother to [c] Joab, ſaying, Who will goe downe with mee to Saul to the hoſte? Then Abiſhai ſayde, I will goe downe with thee.

7 So Dauid and Abiſhai came downe to the people by night: and beholde, Saul lay ſleeping within the fort, and his ſpeare did ſticke in the grounde at his ‖ head: and Abner and the people lay rounde about him.

8 ¶ Then ſayd Abiſhai to Dauid, God hath cloſed thine enemie into thine hande this day: now therefore, I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him [d] againe.

9 And Dauid ſayde to Abiſhai, Deſtroy him not: for who can lay his hand [e] on the Lords Anoynted, and be guiltleſſe?

10 Moreouer Dauid ſayd, As the Lorde liueth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battell, and periſh.

11 The Lord keepe me from laying mine hande vpon the Lordes Anoynted: but, I pray thee, take nowe the ſpeare that is at his head, and the potte of water, and let vs goe hence.

12 So Dauid tooke the ſpeare & the pot of water from Sauls head, and they gate them awap, and no man ſaw it, nor marked it, neither did any awake, but they were all aſleepe: for ‡ the Lord had ſent a deade ſleepe vpon them.

13 Then Dauid went into the other ſide, and ſtood on the toppe of an hill afarre off, a great ſpace being betweene them.

14 And Dauid cried to the people, and to Abner the ſonne of Ner, ſaying, ‡ Heareſt thou not Abner? Then Abner anſwered, and ſayd, Who art thou that crieſt to the King?

15 ¶ And Dauid ſaid to Abner, Art not thou a [f] man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy lorde the King? for there came one of the folke in to deſtroy the King thy lord.

16 This is not well done of thee: as the Lord liueth, ye are ‡ worthy to die, becauſe yee haue not kept your maſter the Lordes anoynted: and nowe ſee where the Kings ſpeare is, and the pot of water that was at his head.

17 And Saul knewe Dauids voyce, and ſayde, Is this thy voyce, ſ my ſonne Dauid? and Dauid ſaid, It is my voyce, my lord, O King.

18 And hee ſayde, Wherefore doeth my lorde thus perſecute his ſeruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beſeech thee, let my lord the King heare the woordes of his ſeruant. If the Lorde haue ſtirred thee vp againſt me, [h] let him ſmell the ſauour of a ſacrifice: but if the children of men haue done it, curſed bee they before the Lord: for they haue caſt mee out this day from abiding in the inheritance of the Lord, ſaying, Go, ſerue other [i] gods.

20 Now therefore let not my blood fall to the earth before the face of the Lorde: for the King of Iſrael is come out to ſeeke a flea, as one would hunt a partridge in the mountaines.

21 Then ſaid Saul, I haue ſinned: come againe, my ſonne Dauid: for I will doe thee no more harme, becauſe my ſoule was [k] precious in thine eyes this day: beholde, I haue done fooliſhly, and haue erred exceedingly.

22 Then Dauid anſwered, and ſaid, Beholde the Kings ſpeare, let one of the yong men come ouer and fet it.

23 And let the Lorde reward euery man accoyding to his [l] righteouſneſſe and faithfulneſſe: for the Lorde had deliuered thee into mine handes this day, but I would not lay mine hand vpon the Lordes Anoynted.

24 And beholde, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul ſayd to Dauid, Bleſſed art thou, my ſonne Dauid: for thou ſhalt do great things, and alſo preuaile. So Dauid went his way, and Saul returned to his [m] place.

CHAP. XXVII.

2 Dauid flieth to Achiſh king of Gath, who giueth him Ziklag. 8 Dauid deſtroyeth certeine of the Philiſtims. 10 Achiſh is deceiued by Dauid.

AND Dauid ſayd in his heart, I ſhall nowe [a] periſh one day by the hande of Saul: is it not better for mee that I ſaue my ſelfe in the lande of the Philiſtims, and that Saul may haue no hope of me to ſeeke me any more in all the coaſts of Iſrael, and ſo eſcape out of his hand?

2 Dauid therefore aroſe, and hee, and the ſix hundred men that were with him, went vnto Achiſh the ſonne of Maoch King of Gath.

3 And Dauid [b] dwelt with Achiſh at Gath, he,

Chap.23.19. ‖Or, in Gibeah. ‖Or, the wilderneſſe.

a That is, of the moſt skilfull and valiant ſouldiers.

‖Or, to a certeine place.

Chap.14.50. and 17.55.

b Who was a ſtranger & not an Iſraelite.

c Who afterward was Dauids chiefe captaine.

‖Or, bolſter.

d Meaning, he would make him ſure at one ſtroke.

e To wit, in his owne priuate cauſe: for Iehu ſlew two kings at Gods appointment, 2. King. 9.24.

‡Ebr. the heauie ſleepe of the Lord was fallen vpon them.

‡Ebr. anſwereſt.

f Reſteemed moſt valiant and meet to ſaue the king?

‡Ebr. ſonnes of death.

g Hereby it appeareth, that the hypocrite perſecuted Dauid againſt his owne conſcience, and contrary to his promiſe.

h Let his anger towards vs be pacified by a ſacrifice.

i As much as lay in them, they compelled him to idolatrie, becauſe they forced him to flee to the idolaters.

k Becauſe thou ſauedſt my life this day.

l Thus he profeſteth his innocencie towarde Saul, not defending his iuſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 143.& 130.3.

m To Gibeah of Beniamin.

a Dauid diſtruſteth Gods protection, & therefore fleeth vnto idolaters, who were enemies to Gods people.

b Thus God by his prouidence changeth the enemies hearts, & maketh them to fauor his in their neceſſitie.

he, and his men, euery man with his household, Dauid with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fledde to Gath: so hee sought no more for him.

5 And Dauid sayde vnto Achish, If I haue nowe founde grace in thine eyes, [c] let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertemeth vnto the Kings of Iudah vnto this day.

7 ¶ And ‡ the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certeine dayes.

‡ *Ebr. the number of the dayes.*

8 Then Dauid and his men went vp, and inuaded the [d] Gelhurites, and the Girzites, and the Amalekites: for they inhabited the lande from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

9 And Dauid smote the lande, and left neither man nor woman alue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayde, ‖ Whether haue yee bene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the [e] Ierahmeelites, and against the South of the Kenites.

‖ *Or, against whom.*

e Which were a familie of the tribe of Iudah, 1. Chro. 2. 9.

11 And Dauid saued neither man nor woman alue, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so will bee his maner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖ He hath made his people of Israel vtterly to abhorre him: therefore he shalbe my seruant for euer.

‖ *Or, he doth surely abhorre his people.*

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his ruine.

NOw at that time the Philistims assembled their bands & armie to fight with Israel: therefore Achish sayde to Dauid, [a] Be sure, thou shalt go out with me to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him. *Chap. 25. 1.*

2 And Dauid sayde to Achish, Surely thou shalt knowe what thy seruaunt can doe. And Achish sayde to Dauid, Surely I will make thee keeper of mine head for euer.

3 (*Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne city: and Saul had [b] put away the sorcerers, and the soothsayers out of the land)

b According to the commaundement of God, Exo. 22. 18. deu. 18. 10, 11.

4 Then the Philistims assembled themselues, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul sawe the hoste of the Philistims, he was afrayed, and his heart was sore abashed.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by [c] Vrim, nor yet by Prophets.

c Meaning the hie priest, Exo. 28. 30.

7 ¶ Then sayd Saul vnto his seruants, Seeke mee a woman that hath a familiar spirite, that I may goe to her, and aske of her. And his seruants sayde to him, Beholde, there is a woman at En-dor, that hath a familiar spirit.

8 Then Saul [d] changed himselfe and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee sayde, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him by whom I shall name vnto thee.

d He seeketh not to God in his misery, but is led by Satan to vnlawful meanes, which in his conscience he condemneth.

9 And the woman sayde vnto him, Beholde, thou knowest what Saul hath done, howe hee hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare to cause me to die?

10 And Saul sware to her by the Lorde, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

‖ *Or, punishment.*

11 Then sayd the woman, Whome shall I bring vp vnto thee? And hee answered, Bring me vp [e] Samuel.

e Hee speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power ouer them.

12 And when the woman saw Samuel, shee cryed with a lowde voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the King sayde vnto her, Be not afrayed: for what sawest thou? And the woman sayd vnto Saul, I sawe ‖ gods ascending vp out of the earth.

‖ *Or, an excellent person.*

14 Then he sayd vnto her, What fashion is he of? And shee answered, An olde man commeth vp layyed in a mantle: and Saul knewe that it was [f] Samuel, and he enclined his face to the ground, and bowed himselfe.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.

15 ¶ And Samuel sayde to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against me, and God is departed from mee, and answereth mee no more, neither ‡ by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me what I shall do.

‡ *Ebr. by the hand of Prophets.*

16 Then sayd Samuel, Wherefore then doest thou aske of mee, seeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lord hath done to [g] him, as he spake * by mine ‖ hand: for the Lord will rent the kingdome out of thine hande, and giue it to thy neighbour Dauid.

g That is, to Dauid.

‖ *Or, ministerie.*

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde will deliuer Israel with thee into the hands of the Philistims: [h] and to morrowe shalt thou and thy sonnes be with mee, and the Lorde shall giue

h Ye shalbe dead, Chap. 31. 6.

gine the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightwap all along on the earth, and was sore afraide, because of the wordes of Samuel, so that there was no strength in him: for hee had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and sayd vnto him, See thine handmaide hath obeyed thy voyce, and [k] I haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eate and get thee strength, and goe on the iourney.

23 But he refused & said, I will not eate: but his seruaunts and the woman together compelled him, & he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure and kneaded it, and baked of it [l] vnleauened bread.

25 Then she brought them before Saul, and before his seruaunts: and when they had eaten, they roose vp, and went awap the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched [‖] vp the fountaine, which is in Izreel.

2 And the [‖] princes of the Philistims went forth vp [a] hundreds, & thousands, but Dauid & his men came behinde [b] Achish.

3 Then said the princes of the Philistims, What doe these Ebrewes here? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruaunt of Saul the king of Israel, who hath bin with me these dayes, [b] or these yeres, and I haue found nothing in him, since he [‡] dwelt with me vnto this day?

4 But the Princes of the Philistims were wroth with him, & the princes of the Philistims said vnto him, * Send this fellowe backe that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell hee be an aduersarie to vs: for wherewith should he obteine the fauour of his master? should it not be with the [c] heads of these men?

5 Is not this Dauid, of whom they sang in dances, saying, * Saul slewe his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bin vpright and good in my sight, when thou [d] wentest out and in with mee in the hoste, neither haue I found euill with thee since thou camest to me vnto this day, but [‡] the princes doe not fauour thee.

7 Wherefore nowe returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue beene with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the king?

9 Achish then answered, and said to Dauid, I know thou pleasest me, as an Angel of God: but the princes of the Philistims haue saide, Let him not goe vp with vs to battell.

10 Wherefore nowe rise vp early in the morning with thy [f] masters seruants that are come with thee: & when ye be vp early, assoone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, & to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies, recouereth the pray. 24 He deuideth it equally, 26 And sendeth part to his friendes.

BVt when Dauid & his men were come to Ziklag, [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them awap, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their [c] wiues, and their sonnes, & their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntil they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people [d] intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid saide to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shal I follow after this companye? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.

9 ¶ So Dauid & the fiue hundred men that were with him, went and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too wearp to goe ouer the riuer Besor)

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him [f] bread and he did eate, and they gaue him water to drinke.

12 Also they gaue him a fewe figges, and two

---

1 The wicked when they heare Gods iudgements, tremble and despaire, but can not seeke for mercie by repentance.

k I haue ventured my life.

l Because it required haste.

‖ Or, Ain.

‖ Or, captaines.

a According to their bandes, or ensignes.

b Meaning a long time, that is foure moneths and certaine dayes, Chap. 27.7.

2 Ebr. fell, as Gen. 25.18. 2. Chro. 12.19.

c Would not Saul receiue him to fauour, if he could betray vs? Chap. 18.7. and 21.11.

‡ That is, wast conuersant with me.

Ebr. thou art not good in the eyes of the princes.

a After that he departed from Achish.

b That is, destroyed the citie.

c For these onely remained in the citie, when the men were gone to warre,

d Thus we see that in troubles and aduersitie we doe not consider Gods prouidence, but like raging beastes forget both our owne duetie and contemne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.

f God by his prouidence both prouided for the necessitie of this poore stranger, & made him a guide to Dauid to accomplish his enterprise,

e This dissimulation cannot be excused: for it grieued him to goe against the people of God.

f With them that fled vnto thee from Saul.

two clusters of raisins: and when hee had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke any water in three dayes, and three nights.

13 ¶ And Dauid sayde vnto him, To whome belongest thou? and whence art thou? And he said, I am a young man of Egypt, and seruant to an Amalekite: and my master left me three dayes ago, because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid saide vnto him, Canst thou bring me to this company? & he said, g Sweare vnto me by God, that thou wilt neither kill mee, nor deliuer mee into the hands of my master, and I will bring thee to this company.

16 ¶ And when hee had brought him thither, beholde, they lay scattered abroade vpon all the earth h eating and drinking, and dauncing, because of all the great pray that they had taken out of the land of the Philistims, and out of the lande of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening i of the next morow, so that there escaped not a man of them, saue foure hundred young men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they driue them before his cattell, and said, This is Dauids k pray.

21 ¶ And Dauid came to the two hundred men that were too wearie for to followe Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will wee giue them none of the pray, that we haue recouered, saue to euery man his l wife and his children: therefore let them carry them away and depart.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lorde hath giuen vs, who hath preserued vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battel, so shal his part be that tarryeth by the stuffe: they shall part alike.

25 m So from that day forward he made it a statute & a law in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and n to all the places where Dauid and his men had haunted.

n Shewing him selfe mindfull of their benefits towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his bodie, which was hanged on the wall.

NOwe the * Philistims fought against Israel, and the men of Israel fled awap from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

1. *Chro.* 10, 1.

‖ Or, *slaine.*

2 And the Philistims pressed sore vpon Saul and his sonnes, & slew Ionathan, and Abinadab, and Malchishua, Sauls sonnes.

3 And when the battel went sore against Saul, the archers and bowmen ‡ hit him, and he was sore ‖ wounded of the archers.

‡ *Ebr. found him.* ‖ Or, *afraid.*

4 Then said Saul vnto his armour bearer: a Draw out thy sworde, and thrust mee thorowe therewith, least the vncircumcised come and thrust me thorow and mocke me: but his armour bearer would not, for hee was sore afraide. Therefore Saul tooke a sword and fell vpon it.

a So we see the his cruell life hath a desperate ende, as is commonly seene in them, that persecute the children of God.

5 And when his armour bearer sawe that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the b valley, and they of the other side c Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, they left the cities, and ran awap: and the Philistims came and dwelt in them.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

8 ¶ And on the morowe when the Philistims were come to spoile them that were slaine, they found Saul & his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the lande of the Philistims on euery side, that they should d publish it in the temple of their idoles, and among the people.

d In token of victorie and triumph.

10 And they laide vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of e Iabesh Gilead heard, what the Philistims had done to Saul,

e Whom hehi deliuered from their enemies, Chap. 11, 11.

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth shan, and came to Iabesh, and * burnt them there,

*Ierem. 34, 5. 2. *Sam.* 2, 4.

13 And tooke their bones, and * buried them vnder a tree at Iabesh, and f fasted seuen dayes.

f According to the custome of mourners.

THE

g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.

i Some reade, and vnto the morow of the two euenings: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which appertained to euery man.

m Some referre these words to Dauid, that he alledged an olde custome and law, as if it were written, It is both nowe and hath bene euer.

The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, because they conteine the conception, nativitie, and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whome he anointed and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble actes of Dauid after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which hee susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friends, and flatterers, and partly by some of his owne children and people: and howe by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth foorth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length hee ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 He causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the * slaughter of the Amalekites, and had bene two dayes in Ziklag,

1. *Sam.* 30. 17.

2 Beholde, a man came the third day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, hee fell to the earth, and did obeisance.

a Seeming to lament the ouerthrow of the people of Israel.

3 Then Dauid said vnto him, Whence commest thou? And he said vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid saide vnto him, What is done? I pray thee, tell me. Then hee sayde, That the people is fled from the battel, and many of the people were ouerthrowen, and dead, and also Saul & Ionathan his sonne are dead.

5 And Dauid said vnto the young man that told it him, Howe knowest thou that Saul and Ionathan his sonne be dead?

6 Then the young man that tolde him, answered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and lo, the charets and ‖ horsemen followed hard after him.

b As I fled in the chase. ‖ *Or, captaines.*

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

9 Then said he vnto mee, I pray thee, ‡ come vpon me, and slay me: for anguish is come vpon mee, because my [d] life is yet whole in me.

‡ *Ebr. stand vpon.*

d I am sory, because I am yet aliue.

10 So ‡ I came vpon him, and slue him, and because I was sure that hee could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

‡ *Ebr. I stood upon him.*

11 Then Dauid tooke hold on his clothes, * and rent them, and likewise all the men that were with him.

Chap. 3. 31. *and* 13. 31.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ [e] Afterward Dauid said vnto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

e After the lamentation he examined him againe.

14 And Dauid said vnto him, * Howe wast thou not afraide, to put foorth thine hand to destroy the Anointed of the Lord?

Psal. 105. 15.

15 Then Dauid called one of his young men, and said, Go neere, and fall vpon him. And he smote him that he dyed.

16 Then said Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

f Thou art iustly punished for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also he bade them teach the children of Iudah to [g] shoote, as it is written in the booke of ‖ Iasher)

g That they might be able to match their enemies the Philistims in that arte.

19 O noble Israel, hee [h] is slaine vpon thy hie places: howe are the mightie ouerthrowen?

Ioſh. 10. 13. ‖ *Or, righteous.*

h Meaning, Saul.

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, least the daughters of the Philistims reioyce, least the daughters of the vncircumcised triumph.

Micah 1. 10.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor [i] be there fieldes of offrings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anointed with oyle.

i Let their fertile fieldes be barren, and bring foorth no fruite to offer to the Lord.

22 The bowe of Ionathan neuer turned backe, neither did the sword of Saul return emptie from the blood of the slaine, & from the fat of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] diuided: they were swifter then egles, they were stronger then lions.

k They dyed both together in Gilboa.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, [l] with pleasures, and hanged ornaments of golde vpon your apparell.

l As rich garments, and costly iewels.

25 Howe were the mightie slaine in the midst of the battel? O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan;

nathan: very kind haſt thou bene vnto me: thy loue to me was wonderfull, paſſing the loue of [m] women: howe are the mightie ouerthrowen, and the weapons of warre deſtroyed?

m Either toward their huſbands, or their children.

CHAP. II.

4 Dauid is anoynted King in Hebron. 9 Abner maketh Iſh-boſheth king ouer Iſrael. 15 The battel of the ſeruants of Dauid and Iſh-boſheth. 32 The buriall of Aſahel.

AFter this Dauid [a] asked counſell of the Lord, ſaying, Shall I goe vp into anp of the cities of Iudah? And the Lord ſapd vnto him, Goe vp. And Dauid ſapd, Whither ſhall I goe? He then anſwered, Vnto [b] Hebron.

a By the meanes of the hie Prieſt, as 1. Sam. 23. 2. & 2. Sam. 5. 19.

b Which citie was alſo called Kiriath-arba, Ioſh. 14. 15.

2 So Dauid went vp thither [c] his two wiues alſo, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

c In the time of his perſecution.

3 And Dauid brought vp the men that were with him, euery man with his houſhold, & they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anopnted Dauid King ouer the houſe of Iudah. And they told Dauid, ſaying, * that the men of Jabeſh Gilead buried Saul.

*1. Sam. 31. 13.

5 And Dauid ſent meſſengers vnto the men of Jabeſh Gilead, and ſapd vnto them, Bleſſed are pee of the Lorde, that pee haue ſhewed ſuch kindnes vnto pour lord Saul, that pou haue buried him.

6 Therefore now the Lord ſhewe mercp and [d] trueth vnto pou: and I will recompenſe pou this benefit, becauſe pe haue done this thing.

d According to his promiſe, which is to recompenſe them that are merciful.

7 Therefore now let pour hãds be ſtrong, & be pou valiant: albeit pour maſter Saul be dead, pet neuertheleſſe the houſe of Iudah hath anopnted me [e] king ouer them.

e So that you ſhall not want a captaine and a defender.

8 ¶ But Abner the ſonne of Ner that was captaine of Sauls hoſte, tooke Iſh-boſheth the ſonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Aſhurites, and ouer Iezreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Iſrael.

f Ouer the eleuen tribes.

10 Iſh-boſheth Sauls ſonne was fourtie peere old when hee began to reigne ouer Iſrael, and reigned two peere: but the houſe of Iudah folowed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the houſe of Iudah, was ſeuen peere and fire [g] moneths.)

g After this time was expired, he reigned ouer all the countrey 33. yeeres, Chap. 5. 5.

12 ¶ And Abner the ſonne of Ner, & the ſeruants of Iſh-boſheth the ſonne of Saul went out of Mahanaim to Gibeon.

13 And Joab the ſonne Zeruiah, and the ſeruaunts of Dauid went out and met one another by the poole of Gibeon: and they ſate downe, the one on the one ſide of the poole, and the other on the other ſide of the poole.

14 Then Abner ſapd to Joab, Let the pong men now ariſe, and [h] play before vs. And Joab ſaid, Let them ariſe.

h Let vs ſee how they can handle their weapons.

15 Then there aroſe, & went ouer twelue of Beniamin bp number, which pertained to Iſh-boſheth the ſonne of Saul, & twelue of the ſeruants of Dauid.

16 And euery one caught [i] his fellow bp the head, & thruſt his ſword in his fellowes ſide, ſo they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduerſarie.

‖ Or, *the field of ſtrong men.*

17 And the battell was exceeding ſore that ſame day: for Abner and the men of Iſrael [k] fell before the ſeruants of Dauid.

k After that theſe foure and twentie were ſlaine.

18 And there were three ſonnes of Zeruiah there, Joab, and Abiſhai, and Aſahel. And Aſahel was as light on foot as a wild roe.

19 And Aſahel folowed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and ſapd, Art thou Aſahel? And he anſwered, Pea.

21 Then Abner ſapd, Turne thee either to the right hand, or to the left, & take one of the pong men, & take thee his ‖ weapons: but Aſahel would not depart from him.

‖ Or, *ſpoile.*

22 And Abner ſapd to Aſahel, Depart from me: [l] wherefore ſhould I ſmite thee to the ground? How then ſhould I be able to hold vp mp face to Joab thp brother?

l Why doeſt thou prouoke me to kill thee?

23 And when he would not depart, Abner with the hinder end of the ſpeare ſmote him vnder the fifth rib, that the ſpeare came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Aſahel fell downe and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſunne went downe, when they were come to the hill Ammah, that lieth before Giah, bp the wap of the wildernes ſe of Gibeon.

25 And the children of Beniamin gathered themſelues together after Abner, and were on an heape and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the [n] ſword deuour for euer? knoweſt thou not that it will be bitterneſſe in the latter ende? howe long then ſhall it be, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Joab ſapd, As God liueth, if thou hadſt not [o] ſpoken, ſurelp euen in the morning the people had departed euerp one backe from his brother.

o If thou hadſt not prouoked them to battel, as verſe 14.

28 ¶ So Joab blew a trumpet, & all the people ſtood ſtill, & purſued after Iſrael no more, neither fought they anp more.

29 And Abner and his men walked all that night though the ‖ plaine, & went ouer Jorden, and paſſed thorough all Bithron till they came ‖ to Mahanaim.

‖ Or, *wildernes.*

‖ Or, *to the tents.*

30 Joab alſo returned backe from Abner: and when he had gathered all the people togither, there lacked of Dauids ſeruants nineteene men and Aſahel.

31 But the ſeruants of Dauid had ſmitten of Beniamin, & of Abners men, ſo that three [p] hundreth and threeſcore men died.

p Thus God would confirme Dauid in his kingdom by the deſtruction of his aduerſaries.

32 And they tooke vp Aſahel, & buried him in the ſepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the dap aroſe.

CHAP.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then a long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, & the house of Saul waxed weaker.

a That is, without intermission enduring two yeres, which was the whole reigne of Ish-bosheth.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, was b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai the king of Geshur,

b Who is called also Daniel, 1.Chro.3,1.

4 And the fourth, Adonijah the sonne of Haggith, & the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in c Hebron.

c Within seuen yeeres and sixe moneths,

6 ¶ Nowe while there was warre betweene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth sayde to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and sayde, Am I a d dogges head, which against Iudah doe shewe mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of Dauid, that thou chargest mee this day with a fault concerning this woman?

d Doest thou esteeme mee no more then a dog, for all my seruice done to thy fathers house?

9 *So doe God to Abner, and more also, except, as the Lorde hath sworne to Dauid, euen so I doe to him,

e We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure, which go about to bring them from their wickednesse.

10 To remoone the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid ‖ on his behalfe, saying, Whose is the land? who should also say, Make couenant with mee, and beholde, mine hand shall bee with thee, to bring all Israel vnto thee.

‖ *Or, secretly.*

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer mee my wife Michal, which I married for *an hundreth foreskins of the Philistims.

*1.Sam.18.25,27

15 And Ish-bosheth sent, & tooke her from her husband * Phaltiel the sonne of Laish.

*1.Sam.25.44.

16 And her husband went with her, and came weeping behinde her, vnto Bahurim: then sayd Abner vnto him, Go, and returne. So he returned.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

17 ¶ And Abner had f communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that hee might be your King.

18 Nowe then doe it: for the Lorde hath spoken of Dauid, saying, By the hande of my seruaunt Dauid I will saue my people Israel out of the handes of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake ‡ to Beniamin, and afterwarde Abner went to speake with Dauid m Hebron, concerning all that Israel was content with, and the whole g house of Beniamin.

‡ *Ebr. in the eares of Beniamin.*

g Who chalenged h kingdome, because of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and gor gather all Israel vnto my lorde the king, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ *Or, without harme.*

22 ¶ And beholde, the seruants of Dauid and Ioab came h from the campe, and brought a great praye with them (but Abner was not with Dauid in Hebron: for hee had sent him away, and he departed in peace)

h From warre against the Philistims.

23 When Ioab & all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, & sayd, i What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

i Here appeareth the malicious minde of Ioab, who woulde haue had k king to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, & to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift rib, that he died, for the blood of * Asahel his brother.

1.*King.*2.5. ‖ *Or, secretly.* *Chap.*2.23.

28 ¶ And when afterwarde it came to Dauids eare, he sayd, I and my kingdome are k guiltelesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

k The Lorde knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and l Abishai his brother slew Abner, because he had slaine their brother Asahel at Gibeon in battell)

l Abishai is sayd to slay him with Ioab, because he consented to the murther.

31 And Dauid sayde to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloth, and mourne m before Abner: and king Dauid himselfe followed the beere.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the king lift vp his voyce, and wept beside the sepulchre of Abner, and

all the people wept.

33 And the king lamented ouer Abner, and ſaid, Died Abner as [n] a foole dieth?

34 Thine handes were not bounde, nor thy feete tied in fetters of braſſe: but as a man falleth before wicked men, ſo didſt thou fall. And all the people wept againe for him.

35 Afterward al the people came to cauſe Dauid eate [o] meate while it was yet day, but Dauid ſware, ſaying, So doe God to me and more alſo, if I take bread, or ought els, till the ſunne be downe.

36 And all the people knew it, and it [p] pleaſed them: as whatſoeuer the king did, pleaſed all the people.

37 For all the people and all Iſrael vnderſtood that day, how that it was not the kings deede that Abner the ſonne of Ner was ſlaine.

38 And the king ſaid vnto his ſeruants, Know yee not, that there is a prince and a great man fallen this day in Iſrael?

39 And I am this day weake and newly annointed king: and theſe men the ſonnes of Zeruiah be too ‖ harde for mee: the Lorde rewarde the doer of euill according to his wickednes.

n He declareth that Abner died not as a wretch or vile perſon, but as a valiant man might doe, being traiterouſly deceiued by the wicked.

o According to their cuſtome, which was to banket at burials.

p It is expedient ſomtime not only to conceiue inward ſorow, but alſo that it may appere to others, to the intent that they may be ſatisfied.

‖ Or, cruell.

CHAP. IIII.

5 Baanah and Rechab ſlay Iſh-boſheth the ſonne of Saul. 12 Dauid commandeth them to be ſlaine.

AND when Sauls [a] ſonne heard that Abner was dead in Hebron, then his handes were [b] feeble, & al Iſrael was afraid.

2 And Sauls ſonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the ſonnes of Rimmon a Beerothite of the children of Beniamin, (for [c] Beeroth was reckoned to Beniamin,

3 Becauſe the Beerothites [d] fled to Gittaim, and ſoiourned there, vnto this day)

4 And Ionathan Sauls ſonne had a ſonne that was lame on his feete: hee was fiue yeere olde when the tidings came of Saul and Ionathan out of Iſrael: then his nurſe tooke him, and fled away. And as ſhe made haſte to flee, the childe fell, and began to halt, and his name was Mephiboſheth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baanah went & came in the heate of the day to the houſe of Iſh-boſheth (who ſlept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the houſe, as they [e] would haue wheate, and they [f] ſmote him vnder the fift rib, and fled.

7 For when they came into the houſe, he ſlept on his bedde in his bed chamber, and they ſmote him, and ſlewe him, and beheaded him, and tooke his head, and gate them away thorow the ‖ plaine all the night.

8 And they brought the head of Iſh-boſheth vnto Dauid to Hebron, and ſayde to the king, Beholde the head of Iſh-boſheth Sauls ſonne thine enemie, who ſought after thy life: and the Lord hath auenged my Lorde the king this day of Saul and of his ſeed.

a That is, Iſh-boſheth.

b Meaning, that he was diſcouraged.

c The citie Beeroth was in the tribe of Beniamin, Ioſh 18.25.

d After ỹ death of Saul, for feare of the Philiſtims.

e They diſguiſed themſelues as marchants, which came to buy wheate.

f There is nothing ſo vile and dangerous, which the wicked will not enterpriſe in hope of lucre and fauour.

‖ Or, wild meaſſe.

9 Then Dauid anſwered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſayd vnto them, As the Lord liueth, who hath deliuered my ſoule out of all aduerſitie,

10 When one * tolde me, and ſayde that Saul was dead, (thinking to haue brought good tidings) I tooke him and ſlewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How [g] much more when wicked men haue ſlaine a righteous perſon in his owne houſe, and vpon his bed: ſhall I not nowe therefore require his blood at your handes, and take you from the earth?

12 Then Dauid commanded his young men, and they ſlewe them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-boſheth, and buried it in the ſepulchre of * Abner in Hebron.

Chap.1.15.

g Foraſmuch as neither the example of him that ſlew Saul, nor dutie to their maſter, nor the innocencie of the perſon, nor reuerence of the place, nor time did moue them, they deſerued moſt grieuous puniſhment.

Chap.3.32.

CHAP. V.

3 Dauid is made king ouer all Iſrael. 7 Hee taketh the fort of Zion. 19 He asketh counſell of the Lord, 20 and ouercommeth the Philiſtims twiſe.

THen * came all the tribes of Iſrael to Dauid vnto Hebron, and ſaid thus, Beholde, we are thy [a] bones and thy fleſh.

2 And in time paſt when Saul was our king, thou leddeſt Iſrael in and out: and the Lorde hath ſayde to thee, * Thou ſhalt feede my people Iſrael, and thou ſhalt be a captaine ouer Iſrael.

3 So all the Elders of Iſrael came to the king to Hebron: and king Dauid made a couenant with them in Hebron [b] before the Lorde: and they anopnted Dauid king ouer Iſrael.

4 ¶ Dauid was thirtie yeere olde when he beganne to reigne: and hee reigned fortie yeere.

5 In Hebron he reigned ouer Iudah * ſeuen yeere, and fiue moneths: and in Ieruſalem he reigned thirtie & three yeeres ouer all Iſrael and Iudah.

6 ¶ The king alſo and his men went to Ieruſalem vnto the Iebuſites, the inhabitants of the lande: who ſpake vnto Dauid, ſaying, Except thou take away the [c] blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had ſayd the ſame day, Whoſoeuer ſmiteth the Iebuſites, and getteth vp to the gutters, and ſmiteth the lame and blinde, which Dauids ſoule hateth, I will preferre him: * therefore they ſayde, The blinde and the lame ſhall not [d] come into that houſe.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, and Dauid built round about it, from [e] Millo, and inward.

10 And Dauid proſpered and grew: for the Lord God of hoſts was with him.

11 ¶ Hiram alſo king of † Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and maſons for walles: and they

1. *Chron.11.1.*

a We are of thy kinred, and moſt nere ioyned vnto thee.

Pſal.78.71.

b That is, taking the Lord to witnes: for the Arke was as yet in Abinadabs houſe.

Chap.2.11.

c The children of God called idoles blinde and lame guides: therefore the Iebuſites meant, that they ſhould proue that their gods were neither blinde nor lame.

1 *Chron.11.6.*

d The idoles ſhould enter no more into that place.

e He built from the towne houſe round about to his owne houſe.

1. Chro. 11.8.

† *Ebr. Zor.*

they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him king ouer Israel, and that he had exalted his kingdome for his people Israels sake.

1.Chron.3.9. 13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after he was come from Hebron, and moe sonnes and daughters were borne to Dauid.

1.Chron.3.5. 14 * And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, & Nepheg, and Iaphia,

16 And Elishama, & Eliada, & Eliphalet.

1.Chron.14.8. and 11.16. 17 ¶ * But when the Philistims heard that they had anointed Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spread themselues in the valley of Rephaim.

f By Abiathar the Priest. 19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtlesse deliuer the Philistims into thine hands.

Isa.28.21. 20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, ‖Baal-perazim.

‖Or, the plaine of diuisions.

21 And there they left their images, and Dauid and his men * burnt them.

1.Chro.14.12.

g Meaning, the valley of gyants, which Dauid called Baal perazim because of his victorie. 22 Againe the Philistims came vp, and spred themselues in ‖ the valley of g Rephaim.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behind them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then remoone: for then shall the Lord goe out before thee, to smite the host of the Philistims.

h Which was in the tribe of Beniamim, but the Philistims did possesse it. 25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to h Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is striken, and dieth. 14 Dauid danceth before it. 16 And is therefore despised of his wife Michal.

AGaine Dauid gathered together all the ‖chosen men of Israel, euen thirtie thousand,

‖Or, chiefe.

2 * And Dauid arose and went with all the people that were with him a from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

1.Chro.13.5,6. a This was a citie in Iudah called also Kiriath-iearim, Iosh. 15.9.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab that was in b Gibeah. And Vzzah and Ahio the sonnes of Abinadab did drive the newe cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

1.Sam.7.1.

5 And Dauid and all the house of Israel c played before the Lord on all instruments made of firre, and on harpes, and on Psalteries, and on tymbrels, and on cornets, and on cymbals.

c Praysed God & sang Psalmes.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

1.Chro.13.10.

7 And the Lord was very wroth with Vzzah, and God d smote him in the same place for his fault, and there he died by the Arke of God.

d Here we see what danger it is to followe good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had e smitten Vzzah: and he called the name of the place ‖Perez Vzzah vntill this day.

‖Ebr. made a breach.

9 Therefore Dauid that day feared the Lord, and said, Howe shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid carried it into the house of Obed-edom i a Gittite.

‖Or, the diuision of Vzzah.

c Who was a Leuite, and had dwelt in Gittaim, 1.Chro.15.21.

11 And the Arke of the Lord continued in the house of Obed-edom k Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one told King Dauid, saying, * The Lord hath blessed the house of Obed-edom, & al that he hath, because of the Arke of God: therefore Dauid went & f brought the Arke of God from the house of Obed-edom, into l citie of Dauid with gladnesse.

1.Chro.15.25.

f Meaning, he caused the Leuites to beare it, according to the Lawe.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fat beast.

14 And Dauid danced before the Lorde with all his might, and was girded with a linnen g Ephod.

g With a garment like to the Priests garment.

15 So Dauid and all the house of Israel, brought the Arke of the Lorde with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Saules daughter looked thorow a window, and saw king Dauid leape, and dance before the Lord, and she h despised him in her heart.

h The worldlings are not able to comprehend the motions that moue the children of God, to prayse God by all maner of meanes.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offrings and peace offerings before the Lord.

1.Chro.16.2.

18 And assoone as Dauid had made an end of offering burnt offrings and peace offrings, he * blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to i blesse his house, and Michal the daughter of Saul came out to meete Dauid, and said, O howe glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruants,

i That is, to pray for his house, as he had done for the people.

‖ *Or, vaine man.*

as a ‖ foole vncouereth himselfe.

21 Then Dauid saide vnto Michal, [k] It was before the Lord, which chose me rather then thy father, and all his house, and commaunded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord.

22 And will yet be more vile then thus, and will be lowe in mine owne sight, and of the verie same maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no child vnto the day of her death.

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment, because she mocked the seruant of God,

CHAP. VII.

Dauid would builde God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

1.*Chron.*17.1.

AFterward * when the king sate in his house, and the Lord had giuen him rest round about from all his enemies:

2 The king said vnto Nathan the Prophet, Behold, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within the [a] curtaines.

3 Then Nathan said vnto the king, Go, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe, and tell my seruant Dauid, Thus saith the Lord, [b] Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one [c] word with any of the tribes of Israel when I commanded the Iudges to feede my people Israel: or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, * I tooke thee from the sheepecote following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee whereseuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a [d] great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue [e] no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * He shall builde an house for my Name, and I will stablish the throne of his kingdome for euer.

a Within the Tabernacle couered with skinnes, Exod. 26.7.

b Meaning, he should not: yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted.

1.*Sam.*16.12. *Psal.*78.70.

d I haue made thee famous thorowe all the world.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

1.*King.*8.20.

1.*King.*5.5. *and* 6.12. 1.*Chro.*22.10.

14 * I will be his father, and he shall be my sonne: & * if he sinne, I will chasten him with the [f] rod of men, and with the plagues of the children of men.

15 But my mercy shal not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, euen thy throne shalbe [g] stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but [‡] doth this appertaine to [h] man, O Lord God?

20 And what can Dauid say more vnto thee? for thou Lord God, knowest thy seruaunt.

21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, & that he might make him a name, and doe for [i] you great things, and terrible for thy [k] land, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, from the [l] nations, and their gods?

24 For thou hast [m] ordeined to thy selfe thy people Israel to be thy people for euer: and thou Lord art become their God.

25 Nowe therefore, O Lord God, confirme for euer thy word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy name be magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the [n] house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant [‡] beene bolde to pray this prayer vnto thee.

28 Therefore nowe, O Lord God, (for thou art God, & thy wordes be true, & thou hast talde this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: For thou, O Lord God, hast [o] spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

f That is, gently as fathers vse to chastice their children.

g This was begun in Salomon as a figure, but accomplished in Christ.

*Hebr.*1.5.

‡ *Ebr. is this the lawe of man?*

h Commeth not this rather of thy free mercie, then of any worthinesse that can be in man?

*Deut.*4.7.

i O Israel.

k An inheritance, which is Israel.

l From the Egyptians and their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

n This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.

‡ *Ebr. found his heart disposed.*

o Therefore I firmely beleeue it shall come to passe,

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations, & maketh them tributaries to Israel.

After

1. *Chro.*18.1. *psal.*60.2. ‖ *Or, Methegammah.*

AFter this now, Dauid smote the Philistims, and subdued them, and Dauid tooke ‖ the bridle of bondage out of the hand of the Philistims.

a So that they payed no more tribute.

2 And hee smote Moab, and measured them with a corde, and cast them downe to the ground: hee measured them with two cordes to put them to death, and with one full cord to keepe them alive: so became the Moabites Dauids seruants, and brought gifts.

b He slew two parts, as it pleased him, and reserued the third,

3 ¶ Dauid smote also Hadadezer the sonne of Rehob king of Zobah as he went to ‖ recouer his border at the riuer ‡ Euphrates.

‖ *Or, inlarge.* ‡ *Ebr. Perath.*

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but hee reserued an hundreth charets of them.

‖ *Or, bought the horses of the charets.*

5 ¶ Then came ‖ the Aramites of ‖ Damascus to succour Hadadezer King of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

‖ *Or, the Syrians.* ‖ *Or, of Damascus that is, which dwelt neere Damascus.*

6 And Dauid put a garrison in c Aram of Damascus: and the Aramites became seruants to Dauid, d and brought gifts. And the Lord saued Dauid whersoeuer hee went.

c In that part of Syria, where Damascus was.

d They paied yeerely tribute.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, and brought them to e Jerusalem.

e For the vse of the Temple.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the host of Hadadezer,

‖ *Or, Antiochia.*

10 Therefore Toi sent Joram his sonne vnto king Dauid, † to salute him, & to ‡ reioyce with him because hee had fought against Hadadezer, & beaten him (for Hadadezer had warre with Toi) who brought ‡ with him vessels of siluer, and vessels of gold, and vessels of brasse.

† *Ebr. to make peace.* ‡ *Ebr. blesse him.*

11 And king Dauid did dedicate them vnto the Lord with the siluer, and gold that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Aram, & of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoile of Hadadezer the sonne of Rehob king of Zobah.

‡ *Ebr. in his hand.*

‖ *Or, Syria, or Coelosyria.*

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

‖ *Or, in Gemalah.*

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: & the Lord kept Dauid ‖ whithersoeuer hee went.

‖ *Or, in all his enterprises.*

15 Thus Dauid reigned ouer all Israel, and executed g iudgement and iustice vnto all his people.

g He gaue iudgement in controuersies, and was mercifull toward the people.

16 And Joab the sonne of Zeruiah was ouer the hoste, and Jehoshaphat the sonne of Ahilud was ‖ recorder.

‖ *Or, writer of chronicles.*

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

‖ *Or, was ouer the Cherethites.*

18 And Benaiahu the sonne of Jehoiada ‖ and the h Cherethites & the Pelethites, and Dauids sonnes were chiefe rulers.

h The Cherethites and Pelethites were as the Kings gard, and had charge of his person.

CHAP. IX.

9 Dauid restoreth all the lands of Saul vnto Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profite of his land.

ANd Dauid sayde, Is there yet any man left of the house of Saul, that I may shewe him mercie for a Jonathans sake?

a Because of mine othe and promise made to Ionathan, 1.Sam.20.15.

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the King sayde vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the king sayde, Remaineth there yet none of the house of Saul, on whome I may shewe the b mercie of God? Ziba then answered the King, Jonathan hath yet a sonne * lame of his feete.

b Such mercie, as shalbe acceptable to God.

4 Then the king sayde vnto him, Where is he? And Ziba sayde vnto the King, Beholde, he is in the house of Machir the sonne of Ammiel of Lo-debar.

Chap.4.4.

5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

c Who was also called Eliam, the father of Bathsheba Dauids wife,

6 Nowe when Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto Dauid, hee fell on his face, and did reuerence, and Dauid sayde, Mephibosheth? And he answered, Beholde thy seruant.

7 Then Dauid sayde vnto him, Feare not: for I will surely shewe thee kindnesse for Jonathan thy fathers sake, and will restore thee all the ‖ fieldes of Saul thy father, and thou shalt eate bread at my table continually.

‖ *Or, lands.*

8 And he bowed himselfe, & sayde, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?

d Meaning, a despised person.

9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuen vnto thy masters ‖ sonne all that pertained to Saul and to all his house.

‖ *Or, nephew.*

10 Thou therefore and e thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate, And Mephibosheth thy masters sonne shall eate bread allway at my table (nowe Ziba had fifteene sonnes, and twentie seruants).

e Be ye prudent ouerseers and gouernours of his lands that they may be profitable.

11 Then sayde Ziba vnto the king, According to all that my Lorde the King hath commanded his seruaunt, so shall thy seruant doe, f that Mephibosheth may eate at my table, as one of the kings sonnes.

f That Mephibosheth may haue all things at commandement as becometh a Kings sonne.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villeinously entreated of the King of Ammon, 7 Ioab is sent against the Ammonites.

AFter this, the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

1.*Chro.*19.2.

2 Then said Dauid, I will shew kindnes vnto Hanun the sonne of Nahash, as his father a shewed kindnes vnto me. And Dauid sent his seruaunts to comfort him for his father: So Dauids seruants came into the land of the children of Ammon.

a The children of God are not vnmindfull of a benefite receiued.

3 And the princes of the children of Ammon said vnto Hanun their Lorde, ‡ Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, b to search the citie, and to spie it out, and to ouerthrow it?

‡ *In thine eyes doeth Dauid,*

4 Wherefore Hanun tooke Dauids seruants, & shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their countrey.

5 ¶ When it was tolde vnto Dauid, hee sent to meete them (for the men were exceedingly ashamed) and the king said, Tarry at Iericho, vntill your beardes bee growen, then returne.

6 ¶ And when the children of Ammon sawe that they c stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of king Maacha a thousand men, and of Ish-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ *Or, Syrians,*

7 And when Dauid heard of it, hee sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, & put their armie in arap at the entring in of the gate: and the Aramites of d Zoba, and of Rehob, and of Ish-tob, and of Maacah were by themselues in the field.

d These were diuers partes of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Sweitzers doe.

9 When Ioab sawe that the front of the battell was against him before and behind, hee chose of all the choyce of Israel, and put them in arap against the Aramites.

10 And the rest of the people hee deliuered into the hande of Abishai his brother, that he might put them in arap against the children of Ammon.

11 And hee saide, If the Aramites bee stronger then I, then shalt helpe me, and if the children of Ammon bee too strong for thee, I will come and succour thee.

e Here is declared whereefore warre ought to be vndertaken: for the defence of true religion and Gods people.

12 Be strong & let vs be valiant for e our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entred into the citie, so Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyonde the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

Or, Hadad ezer

‖ *Or, Euphrates.*

17 When it was shewed Dauid, then he gathered f all Israel together, and passed ouer Iorden and came to Helam: and the Aramites set themselues in arap against Dauid, and fought with him.

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed g seuen hundreth chaRets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

g Which were the chiefest and most principall: for in all he destroyed 7000, as 1. Chro. 19. 18. or, the souldiers which were in 700, charets.

19 And when all the kings, that were seruants of Hadarezer, sawe that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was a expired in the time when kings goe forth to battel, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

a The yere following about the spring time, 1. Chro. 20, 1.

2 ¶ And when it was eneuing tide, Dauid arose out of his b bed, and walked vpon the roofe of the kings palace: and from the roofe he saw a woman washing her selfe: and the woman was very beautiful to look vpon.

b Whereupon he vsed to rest at afternoone, as was read of Ishboshieth, Chap. 4. 5.

3 And Dauid sent and inquired what woman it was: and one saide, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the c Hittite?

c Who was not an Iraelite borne, but conuerted to the true religion. *Leuit. 15. 19. and 18. 19.*

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (now she was * purified from her vncleannes) and shee returned vnto her house.

5 And the woman conceiued: therefore she sent and d tolde Dauid, and saide, I am with childe.

d Fearing lest she should be stoned according to the Law,

6 ¶ Then Dauid sent to Ioab, saying, Send me Vriah the Hittite: And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, & howe the people fared, and howe the warre prospered.

8 Afterward Dauid said to Vriah, e Go downe to thine house, and wash thy feete: So Vriah departed out of the Kings palace, and the king sent a present after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9 But Vriah slept at the doore of the Kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid saide vnto Vriah, Commest thou not from thy iourney? why diddest thou not go downe to thine house?

11 Then Vriah answered Dauid, f The arke & Israel, & Iudah dwell in tents: and my lord Ioab and the seruants of my lorde abide in the open fields: shall I then goe into mine house to eate & drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God and iniurious to his seruant.

12 Then Dauid saide vnto Vriah, Tarry yet this day, and to morowe I will sende thee away. So Vriah abode in Ierusalem that day, and the morrow.

13 Then Dauid called him, & he did eate and

and drinke before him, and hee made him
g drunke: and at euen he went out to lie on
his couch with the seruants of his lord, but
went not downe to his house.

14 And on the morrowe Dauid wrote a
letter to Ioab, and sent it by the hande of
Vriah.

15 And he wrote thus in the letter, *Put
yee Vriah in the forefront of the strength of
the battell, and recule yee backe from him,
that he may be smitten, and die.

16 ¶ So when Ioab besieged the citie,
hee assigned Vriah vnto a place, where hee
knew that strong men were.

17 And the men of the citie came out,
and fought with Ioab: and there fell of the
people of the seruants of Dauid, and Vriah
the Hittite also died.

18 Then Ioab sent and tolde Dauid all
the things concerning the warre,

19 ¶ And he charged the messenger, say-
ing, When thou hast made an end of telling
all the matters of the warre vnto the king,

20 ‖ And if the kings anger arise, so that
he say vnto thee: Wherefore approched yee
vnto the citie to fight? knewe yee not that
they would hurle from the wall?

21 Who smote Abimelech sonne of i Je-
rubesheth? did not a woman cast a piece of
a millstone vpon him from the wall, and hee
died in Thebez? why went you nigh the
wall? Then say thou, Thy seruant Vriah
the Hittite is also dead.

22 So the messenger went, and came
and shewed Dauid all that Ioab had sent
him for.

23 And the messenger said vnto Dauid,
Certeinely the men preuailed against vs,
and came out vnto vs into the field, but wee
‡ pursued them vnto the entring of the gate.

24 But the shooters shot from the wall
against thy seruants, and some of the kings
seruants bee dead: and thy seruaunt Vriah
the Hittite is also dead.

25 Then Dauid said vnto the messenger,
k Thus shalt thou say vnto Ioab, Let not
this thing trouble thee: for the swoorde de-
loureth ‡ one as well as an other: make
thy battell more strong against the citie and
destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard
that her husbande Vriah was dead, shee
mourned for her husband.

27 So when the mourning was past,
Dauid sent and took her into his house, and
she became his wife, and bare him a sonne:
but the thing that Dauid had done, ‡ dis-
pleased the Lord.

CHAP. XII.

1 *Dauid reproued by Nathan confesseth his
sinne.* 18 *The childe conceiued in adulterie, dieth,*
24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The
citizens are grieuously punished.*

Then the Lorde a sent Nathan vnto Da-
uid, who came to him, and saide vnto
him, There were two men in one citie, the
one rich, and the other poore.

2 The rich man had exceeding many
sheepe and oxen:

3 But the poore had none at all, saue one
litle sheepe which hee had bought, and nou-
rished vp: and it grewe vp with him, and
with his children also, and did eate of his
owne morsels, and drinke of his owne cup,
and slept in his bosome, and was vnto him
as his daughter.

4 Now there came a ‖ stranger vnto the
rich man, who ‖ refused to take of his owne
sheepe, and of his owne oxen to dresse for
the stranger that was come vnto him, but
tooke the poore mans sheepe, and dressed it
for the man that was come to him.

5 Then ‡ Dauid was exceeding wroth
with the man, and saide to Nathan, As the
Lorde liueth, the man that hath done this
thing ‡ shall surely die,

6 And he shall restore the lambe * foure
folde, because hee did this thing, and had no
pitie therefor.

7 Then Nathan said to Dauid, Thou art
the man. Thus saith the Lord God of Isra-
el, * I anointed thee king ouer Israel, and
deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes b house, and
thy lordes c wiues into thy bosome, & gaue
thee the house of Israel, and of Iudah, and
woulde moreouer (if that had bene too little)
haue giuen thee d such and such things.

9 Wherefore hast thou despised the com-
mandement of the Lorde, to doe euill in his
sight? thou hast killed Vriah the Hittite
with the swoord, and hast taken his wife to
bee thy wife, and hast slaine him with the
swoord of the e children of Ammon.

10 Now therefore the swoord shall neuer
depart from thine house, because thou hast
despised me, and taken the wife of Vriah the
Hittite to be thy wife.

11 Thus saith the Lorde, Beholde, I will
raise vp euill against thee out of thine owne
house, and will * take thy wiues before thine
eyes, and giue them vnto thy neighbour,
and hee shall lie with thy wiues in the sight
of this f sunne.

12 For thou didst it secretly: but I will
doe this thing before al Israel, and before
the sunne.

13 Then Dauid saide vnto Nathan, *I
haue sinned against the Lord. And Nathan
saide vnto Dauid, The Lord also hath g put
away thy sinne, thou shalt not die.

14 Howbeit because by this deede thou
hast caused the enemies of the Lord to h blas-
pheme, the childe that is borne vnto thee
shall surely die.

15 ¶ So Nathan departed vnto his
house: and the Lorde strooke the childe that
Vriahs wife bare vnto Dauid, and it was
sicke.

16 Dauid therefore besought God for the
childe, and fasted and i went in, and lay all
night vpon the earth.

17 Then the Elders of his house arose
to come vnto him, and to cause him to rise
from the grounde: but hee would not, nei-
ther did he eate k meate with them.

18 So on the seuenth day the childe died:
and the seruaunts of Dauid feared to tell
him that the childe was dead: for they
saide, Beholde, while the childe was aliue,
wee spake vnto him, and hee woulde not
hearken vnto our voyce: howe then shall
we

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lyen by his wife.

‡ *Ebr. saying.*

h Except God continually vphold vs with his mightie spirit, the most perfect fall headlong into all vice and abomination.

‖ *Or, thou shalt doe this, &c.*

i Meaning, Gideon, Iudg. 9. 52, 53

‡ *Ebr. were against them.*

k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.

‡ *Ebr. so and so.*

‡ *Ebr. was euill in the eyes of the Lord.*

a Because Dauid lay now drowned in sinne, the louing mercie of God, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance,

‖ *Or, wayfaring man.*

‖ *Or, spared.*

‡ *Ebr. The anger of Dauid was kindled.*

‡ *Ebr. is the childe of death.*

Exod. 22, 1.

1. Sam. 16, 13.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies. *Deut. 28. 30. chap. 16, 22.*

f Meaning, openly, as at noone dayes. *Eccles. 47. 21.*

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appoynted a wicked man to reign ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

‡ Ebr. and he will doe himselfe euill.

we say vnto him, The childe is dead, ‡ to vexe him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they sayd, He is dead.

20 Then Dauid ‖ arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

‖ Shewing that our lamentations ought not to be excessiue, but moderate: and that we must praise God in all his doings.

21 Then sayd m his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe, while it was aliue, but when the childe was dead, thou diddest rise vp, and eate meate.

m As they which considered not that God graunteth many things to the lobbes and teates of the faithfull.

22 And he sayd, While the childe was yet aliue, I fasted, and wept: for I sayd, Who can tell whether God will haue mercy on me, that the childe may liue?

23 But nowe being dead, wherefore should I nowe fast? n Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

n By this consideration he appeased his sorow.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and shee bare a sonne, and o hee called his name Salomon: also the Lorde loued him.

Matth.1.6.

o To wit, the Lord, 1. Chro. 22.9.

25 For the Lord had sent by ‡ Nathan the p Prophet: therefore q * he called his name Iedidiah, because the Lord loued him.

‡ Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid: *1. Chro. 22.9.*

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

‖ Or, the chiefe citie.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of r waters.

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

28 Now therefore gather the rest of the people together, and beseege the citie, that thou mayest take it, lest ‡ the victorie be attributed to me.

‡ Ebr. my name be called vpon it, *1. Chron. 20.2.*

29 So Dauid gathered all the people together, and went against Rabbah, and beseeged it, and tooke it.

30 * And hee tooke their Kings crowne from his head, (which weighed a ſ talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoyle of the citie in exceeding great abundance.

ſ That is, three score pound, after the weight of the common talent.

31 And hee caried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid & all the people returned vnto Ierusalem.

& Signifying, that as they were malicious enemies of God, so he put them to cruell death.

CHAP. XIII.

14 Ammon Dauids sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29. Absalom therefore killeth Ammon.

NOw after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was t Tamar, Ammon p sonne of Dauid loued her.

t Tamar was Absloms sister both by father and mother, and Amnons onely by father.

2 And Ammon was so sore vexed, that he fell sicke for his sister Tamar: for shee was a ᵇ virgin, and it seemed hard to Ammon to doe any thing to her.

b And therefore kept in her fathers house, as virgins were accustomed.

3 But Ammon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtill man.

4 Who said vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell me? Then Ammon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab sayd vnto him, c Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue mee meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

6 ¶ So Ammon lay downe, and made himselfe sicke: and when the King came to see him, Ammon said vnto the King, I pray thee, let Tamar my sister come, and make me a couple of d cakes in my sight, that I may receiue meate at her hand.

d Meaning some delicat and daintie meate.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar went to her brother Ammons house, and hee lay downe: and shee tooke ‖ flours, and kneaded it, and made cakes in his sight, and did bake the cakes.

‖ Or, paste.

9 And shee tooke a panne, and e powred them out before him, but he would not eat. Then Ammon sayd, Cause ye euery man to goe out from f me: so euery man went out from him.

e That is, she serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

10 Then Ammon sayd vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Ammon her brother.

11 And when shee had set them before him to eate, hee tooke her, and sayd vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing * ought to be done in Israel: commit not this folly.

Leuit. 18.9.

13 And I, ‖ whither shall I cause my shame to goe? and thou shalt be as one g of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

‖ Or, how shall I put away my shame?

g As a lewd and wicked person.

14 Howbeit, he would not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Ammon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith hee had loued her: and Ammon sayd vnto her, Vp, get thee hence.

16 And she answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but he would not heare her,

‖ Or, for this cause.

17 But called his ‖ seruant that serued him, and sayd, Put this woman now out from me, and locke the doore after her.

‖ Or, boy.

18 (And shee had a garment of h diuers colours vpon her: for with such garments were the Kings daughters that were

h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37.3. iud. 5.30.

were virgins apparelled.) Then his ſeruant brought her out, and locked the dooze after her.

19 And Tamar put aſhes on her head, and rent the garment of diuers colomes which was on her, and layde her hand on her head, and went her way crying.

20 And Abſalom her brother ſayd vnto her, Hath Ammon thy brother bene with thee? Nowe yet be ⁱ ſtill, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

i For though he conceiued ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerued, and comforted his ſiſter.

21 ¶ But when King Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſayde vnto his brother Ammon neither good noz bad: foz Abſalom hated Ammon, becauſe hee had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abſalom had ſheepe ſhearers in ‖ Baal-hazoz, which is beſide Ephraim, and ᵏ Abſalom called all the Kings ſonnes.

‖Or, in the plaine of Hazor.

k To wit, to a banket, thinking thereby to fulfill his wicked purpoſe.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſeruant hath ſheepe ſhearers: I pray thee, that the King with his ſeruants would goe with thy ſeruant.

25 But the King anſwered Abſalom, Nay my ſonne, I pray thee, let vs not goe all, leſt wee be chargeable vnto thee. Yet Abſalom lay ſoze vpon him: howbeit hee would not goe, but ‡ thanked him.

‡Ebr. bleſſed.

26 Then ſayd Abſalom, But, I pray thee, ſhal not my brother ˡ Ammon go with vs? And the King anſwered him, Why ſhould he goe with thee?

l Pretending to the king, that Ammon was moſt deare vnto him,

27 But Abſalom was inſtant vpõ him, and he ſent Ammon with him, and all the kings children.

28 ¶ Nowe had Abſalom commaunded his ſeruants, ſaying, Marke nowe when Ammons heart is merry with wine, ‡ when I ſay vnto you, ſmite Ammon, kill him, feare not, foz haue not ᵐ I commaunded you? be bold therefoze and play the men.

m Such is the pride of the wicked maſters, that in all their wicked commandements they thinke to be obeyed.

29 And the ſeruants of Abſalom did vnto Ammon, as Abſalom had commanded: and all the kings ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the King aroſe and tare his garments, and lay on the ⁿ ground, and all his ſeruants ſtood by vp their clothes rent.

n Lamenting, as he that felt the wrath of God vpon his houſe, Chap. 12. 10.

32 And Jonadab the ſonne of Shimeah Dauids brother anſwered and ſaid, Let not my lorde ſuppoſe that they haue ſlaine all the yong men the kings ſonnes: foz Ammon onely is dead, ‡ becauſe Abſalom had repoꝛted ſo, ſince he forced his ſiſter Tamar.

‡Ebr. becauſe it was put in Abſaloms mouth.

33 Nowe therefoze let not my lorde the king ‖ take the thing ſo grieuouſly, to thinke that all the kings ſonnes are dead: ‖ foz Ammon onely is dead.

‖Or, take it to heart.

‖Or, but.

34 ¶ Then Abſalom fled: ¢ the yong man that kept the watch, lift vp his eyes, ¢ looked, and beholde, there came much people by the way of the hill ſide ‖ behinde him.

‖Or, one after another.

35 And Jonadab ſayd vnto the king, Behold, the Kings ſonnes come: as thy ſeruant ſaid, ° ſo it is.

o That onely Ammon is dead.

36 And aſſoone as he had left ſpeaking, behold, the kings ſonnes came, and lift vp their voyces, and wept: and the king alſo and all his ſeruants wept exceedingly ſoze.

37 But Abſalom fled away, and went to ᵖ Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned foz his ſonne euery day.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

38 So Abſalom fled, and went to Geſhur, and was there three yeeres.

39 And king Dauid ‖ deſired to goe forth vnto Abſalom, becauſe hee was pacified concerning Ammon, ſeeing he was dead.

‖Or, ceaſed.

CHAP. XIIII.

1 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the Kings face. 25 The beautie of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

NOw Joab the ſonne of Zeruiah perceiued, that the Kings ᵃ heart was toward Abſalom,

a That the king fauoured him.

2 And Joab ſent to Tekoah, ¢ brought thence a ‡ ſubtill woman, and ſaid vnto her, I pray thee, faine thy ſelfe to mourne, and now put on mourning apparell, and ᵇ annoint not thy ſelfe with oyle: but be as a woman that had nowe long time mourned foz the dead,

‖Or, wiſe.

b In token of mourning: for they vſed anointing to ſeeme cheereſull.

3 And come to the King, and ſpeake on this maner vnto him (foz Joab ‡ taught her what ſhe ſhould ſay.)

‡Ebr. put wordes in her mouth.

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the ground, and did obeyſance, and ſaide, ‡ Helpe, O king.

‡Ebr. ſaue.

5 Then the king ſaid vnto her, What aileth thee? And ſhe anſwered, I am in deede a ‡ widowe, and mine huſband is dead:

‡Ebr. A widowe woman.

6 And thine handmaid had two ᶜ ſonnes, and they two ſtroue together in the fielde: (and there was none to part them) ſo the one ſmote the other, and ſlewe him.

c Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

7 And behold, the whole familie is riſen againſt thine handmaid, and they ſaid, Deliuer him that ſmote his brother, that we may kill him foz the ᵈ ſoule of his brother whom he ſlewe, that we may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine huſband neither name noꝛ poſteritie vpon the earth.

d Becauſe he hath ſlaine his brother, he ought to be ſlaine according to the lawe, Gen. 9. 6. exod. 21. 12.

8 And the king ſaide vnto the woman, Goe to thine houſe, and I will giue a charge foz thee.

9 Then the woman of Tekoah ſaid vnto the king, My lord, O king, this ᵉ treſpaſſe be on me, and on my fathers houſe, and the King and his throne be ‖ guiltleſſe.

e As touching the breach of the law which puniſheth blood, let me beare the blame.

‖Or, innocent.

10 And the king ſaide, Bring him to me that ſpeaketh againſt thee, ¢ he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king remember the Lorde thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And he anſwered, As the Lord liueth, there ſhall not one haire of thy ſonne fall to the earth.

f Sweare that they ſhall not reuenge the blood, which are many in number.

12 Then

12 Then the woman ſaid, I pray thee, let thine handmaide ſpeake a worde to my lord the king. And he ſaid, Say on.

13 Then the woman ſaide, Wherefore then haſt thou thought ſuch a thing againſt the people of God? or why doeth the king, as one which is faultie, ſpeake this thing, that he will not bring againe his banished?

14 For we muſt needes die, and we are as water ſpilt on the ground, which can not be gathered vp againe: neither doeth God ‖ ſpare any perſon, yet doeth hee appoint h meanes, not to caſt out from him, him that is expelled.

15 Nowe therefore that I am come to ſpeake of this thing vnto my lord the king, the cauſe is, that the people i haue made mee afraide: therefore thine handmaide ſaide, Nowe will I ſpeake vnto the king: it may be that the king will perfourme the requeſt of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would deſtroy mee, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſaid, The worde of my lorde the king ſhall nowe bee ‡ comfortable: for my lord the king is euen as an k angel of God in hearing of good and bad: therefore the Lord thy God be w thee.

18 Then the King anſwered, and ſaide vnto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king nowe ſpeake.

19 And the King ſaid, Is not l the hand of Ioab with thee in all this? Then the woman anſwered, and ſaid, As thy ſoule liueth, my lorde the King, I will not turne to the right hand nor to the left, from ought that my lorde the King hath ſpoken: for euen thy ſeruant Ioab bade me, and he put all theſe wordes in the mouth of thine handmaid.

20 For to the intent that I ſhoulde m change the forme of ſpeech, thy ſeruant Ioab hath done this thing: but my lord is wiſe according to the wiſedome of an Angel of God, to vnderſtand all things that are in the earth.

21 ¶ And the King ſaid vnto Ioab, Behold now, I haue n done this thing: go then, and bring the yong man Abſalom againe.

22 And Ioab fell to the ground on his face, and bowed himſelfe, and ‡ thanked the King. Then Ioab ſaid, This day thy ſeruant knoweth, that I haue found grace in thy ſight, my lord the king, in that the King hath fulfilled the requeſt of his ſeruant.

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the King ſaide, Let him o turne to his owne houſe, and not ſee my face. So Abſalom turned to his own houſe, and ſaw not the Kings face.

25 Now in all Iſrael there was none to be ſo much praiſed for beautie as Abſalom: from the ſole of his foote euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeeres ende hee polled it: becauſe it was too heauie for him, therefore he polled it) he weighed the haire of his head at two hundreth p ſhekels by the kings weight.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſawe not the kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the King, but he would e not come to him: and when he ſent againe, he would not come.

30 Therefore he ſaid vnto his ſeruants, Beholde, Ioab hath q ‖ fielde by my place, and hath barley there: go, ‡ ſet it q on fire: and Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe, ‡ came to Abſalom vnto his houſe, and ſaid vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom anſwered Ioab, Behold, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king for to ſay, Wherefore am I come from Geſhur? It had bene better for me to haue bin there ſtill: now therefore let me ſee the kings face: and r if there be any treſpaſſe in me, let him kill me.

33 Then Ioab came to the king, and tolde him: and he called for Abſalom, who came to the king, and bowed himſelfe to the ground on his face before the King, and the king kiſſed Abſalom.

CHAP. XV.

a The practiſes of Abſalom to aſpire to the kingdome. 14 Dauid & his flee. 31 Dauids Prayer. 34 Huſhai is ſent to Abſalom to diſcouer his counſell.

AFter this, Abſalom ‡ prepared him charetes and horſes, & fifte men to a runne before him.

2 And Abſalom roſe vp early, and ſtood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſaide, Of what citie art thou? and he anſwered, Thy ſeruant is of one of the b tribes of Iſrael.

3 Then Abſalom ſaid vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſaide moreouer, c Oh that I were made iudge in the lande, that euery man which hath any matter or controuerſie might come to me, that I might doe him iuſtice.

5 And when any man came neere to him, and did him obeyſance, he put forth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to the king for iudgement; ſo Abſalom d ſtale the hearts of the men of Iſrael.

7 ¶ And after e fourtie yeeres, Abſalom ſaid vnto the King, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vowe when I remained at Geſhur, in Aram, ſaying, If the Lord ſhall bring me againe in deede to

g Why doeſt thou giue contrary ſentence in thy ſonne Abſalom?

‖ *Or, accept.*

h God hath prouided wayes (as ſanctuaries) to ſaue them oft times, whom man iudgeth worthy death.

i For I thought they would kill this mine heire.

‡ *Ebr. reſt.*

k Is of great wiſedome to diſcerne right from wrong.

l Haſt not thou done this by the counſel of Ioab?

m By ſpeaking rather in a parable then plainely.

‖ *Or, none can hide ought from the King.*

n I haue granted thy requeſt.

‡ *Ebr. bleſſed.*

o Couering hereby his affection, & ſhewing ſome part of iuſtice to pleaſe the people.

p Which weyed 6. li. 4. ounces after halfe an ounce the ſhekell.

‖ *Or, poſſeſſion.*

q The wicked are impatient in their affections, and ſpare no vnlawfull meanes to compaſſe them.

r If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie themſelues in their euill.

‡ *Ebr. made him.*

a Which were as a garde to ſet forth his eſtate.

‖ *Or, controuerſie.*

b That is, noting of what citie or place he was.

c Thus by ſlander, flatterie and faire promiſes, the wicked ſeeke preferment.

d By intiſing them from his father to himſelfe.

e Counting from the time that the Iſraelites had asked a King of

to Ierusalem, I will f serue the Lord.

f By offering a peace offering, which was lawfull to doe in any place.

9 And the king sayd vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies thorowout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were called: and they went in their simplicitie, knowing nothing.

g And bid to his feast in Hebron.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while he offered sacrifices: and the treason was great: for the people ‡ increased still with Absalom.

‡ *Ebr. went and increased.*

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid said vnto al his seruants that were with him at Ierusalem, Vp, and let vs flee: for we shall not escape from h Absalom: make speed to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

h Whose heart he saw that Satan had so possessed, that hee wouldе leaue no mischief mattempted.

15 And the kings seruaunts sayde vnto him, Beholde, thy seruants are ready to doe according to all that my lord the King shall ‡ appoint.

‡ *Ebr. chuse.*

16 So the king departed and all his houshold ‡ after him, and the king left ten concubines to keepe the house.

‡ *Ebr. at his feet.*

17 And the king went forth and all the people after him, and taried in a ‖ place ⁱ farre off.

‖ *Or, house.*

i To wit, from Ierusalem.

18 And all his seruants went about him, and all the k Cherethites, and all the Pelethites, and all the Gittites, euen six hundreth men which were come after him from Gath, went before the king.

k These were as the kings gard, or as some write, his counsellers.

19 Then said the king to l Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.

l Who as some write, was the kings sonne of Gath.

20 Thou camest yesterday, and should I cause thee to wander to day and goe with vs? I will go whither I can: therefore returne thou, and carp againe thy m brethren: mercy and n truth be with thee.

m Meaning, the of his familie.

n God require thee thy friendship and fidelitie.

21 And Ittai answered the king, and sayd, As the Lord liueth, and as my lord the king liueth, in what place my lorde the king shall be, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voyce, and o all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernesse.

o To wit, the sixe hundreth men.

24 ¶ And loe, Zadok also was there, and all the Leuites with him, p bearing the Arke of the Couenant of God, and they set downe the Arke of God, and Abiathar went q vp vntill the people were all come out of the citie.

p Which was the charge of the Kohathites, Numb. 4.4.

q To stand by the Arke.

25 Then the king said vnto Zadok, Carie the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, and the ‖ Tabernacle thereof.

‖ *Or, his tabernacle.*

26 But if he thus say, I haue no delight in thee, beholde, r here am I, let him doe to me as seemeth good in his eyes.

r The faithfull in all their afflictions shew themselues obedient to Gods will, 1. *Sam.* 9.9.

27 The king sayde againe vnto Zadok the Priest, Art not thou a ˢ Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Beholde, I will tarry in the fieldes of the wildernes, vntill there come some word from you to be tolde me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of Olives and wept as he went vp, and had his head ᵗ couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

ᵗ With ashes & dust in signe of sorow.

31 Then one tolde Dauid, saying, Ahithophel is one of them that hath conspired with Absalom: And Dauid said, O Lord, I pray thee, turne the ᵘ counsel of Ahithophel into foolishnesse.

ᵘ The counsell of the crafty worldlings doth more harme then the open force of the enemie.

32 ¶ Then Dauid came to the top of the mount where he worshipped God, and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid said, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy ˣ seruaunt, O king, (as I haue bene in times past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

ˣ Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of ỳ kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, & Ionathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: & Absalom came into Ierusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

WHen Dauid was a little past the ᵃ top of the hil, beholde, Ziba the seruant of Mephibosheth mette him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figs, and a bottle of wine.

a Which was the hill of Olives, Chap. 15. 30.

‖ *Or, figge cakes.*

2 And the king sayde vnto Ziba, What meanest thou by these? And Ziba sayde, They bee ᵇ asses for the kings houshold to ride on, and bread and dried figges for the poong men to eate, and wine that the faint may drinke in the wildernesse.

b Commonly there are no vilet traitours then they, which vnder pretense of friendship accuse others.

3 And

3 And the king sayde, But where is thy masters sonne? Then Ziba answered the king, Beholde, he remaineth in Ierusalem: for he sayd, This day shall the house of Israel restore me the kingdome of my father.

4 Then sayd the king to Ziba, Beholde, thine are all that pertained vnto ‡Mephibosheth. And Ziba said, ‡I beseech thee let me finde grace in thy sight, my lord, O king.

‡Ebr. I worship.

5 ¶ And when king Dauid came to c Bahurim, beholde, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

c Which was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his d right hand, and on his left.

d That is, round about him.

7 And thus sayd Shimei when hee cursed, Come forth, come forth thou ‡ murtherer, and ‡ wicked man.

‡Ebr. man of blood.

‡Ebr. man of Belial.

8 The Lord hath brought vpon thee all the e blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hande of Absalom thy sonne: and beholde, thou art taken in thy wickednesse, because thou art a murtherer.

e Reproching him as though by his meanes Ish-bosheth & Abner were slaine. 1. Sam. 24.15. & 26.8.

9 Then said Abishai the sonne of Zerniah vnto the king, Why doeth this * dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king said, What haue I to doe with you, ye sonnes of Zeruiah? for he curseth, euen because the Lord hath f bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

f Dauid felt that this was ȝ iudgement of God for his sinne, & therfore humbleth himselfe to his rod.

11 And Dauid sayde to Abishai, and to all his seruants, Beholde, my sonne, which came out of mine owne bowels, seeketh my life: then howe much more nowe may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and g doe me good for his cursing this day.

‖Or, my teares.

g Meaning, that the Lorde will send comfort to his when they are oppressed.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and al the people that were with him wearie, and refreshed themselues h there.

h To wit, at Bahurim.

15 ¶ And Absalom, and all the people, the men of Israel came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai sayde vnto Absalom, ‡ God saue the king, God saue the king.

‡Ebr. let the king liue.

17 Then Absalom sayde to Hushai, Is this thy kindenesse to thy i friende? Why wentest thou not with thy friend?

i Meaning, Dauid.

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And ‡ moreouer vnto whome shall I doe seruice? not to his sonne? As I serued before thy father, so will I before thee,

‡Ebr. the second time.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall do.

21 And k Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

k Suspecting the change of ȳ kingdome, and so his owne ouerthrow, hee giueth such counsell as might most hinder his fathers reconciliation: and also declare to ȳ people that Absalom was in highest authoritie.

22 So they spred Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel which hee counselled in those dayes, was like as one had asked l counsel at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

l It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are bidde in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vitailes to Dauid.

MOreouer Ahithophel sayd to Absalom, m Let mee chuse out nowe twelue thousande men, and I will vp and follow after Dauid this night,

m The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

2 And I will come vpon him: for hee is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall returne, (n the man whome thou seekest being slaine) all the people shalbe in peace.

n Meaning, Dauid.

4 And the saying pleased Absalom wel, and all the Elders of Israel.

‡Ebr. was right in the eyes of Absalom.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise ‡ what he sayth.

‡Ebr. what is in his mouth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖spoken thus: shall wee doe after his saying, or no? tell thou.

‖Or, giuen such counsell.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giuen, is not o good at this time.

o Hushai sheweth himself faithfull to Dauid, in that he reproueth this wicked coūsell and purpose.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelpes in the fielde: also thy father is a valiant warriour, and will not ‖lodge with the people.

‖Or, tary al night.

9 Beholde, he is hid now in some cane, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare, and say, The people that follow Absalom, ‡ be ouerthrowen.

‡Ebr. haue a breach or ruine.

10 Then hee also that is valiant, whose heart is as the heart of a lion, shall ‡ shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which bee with him, stout men.

‡Ebr. melt.

11 Therefore my counsell is, that all Israel bee gathered vnto thee, from Dan euen to Beer-sheba as the sande of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where wee shall finde him, and ‖ wee will vpon him, as the dewe falleth on the ground:

‖Or, we will camp against him.

ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lord had ‖ determined to destroy the [d] good counsell of Ahithophel, that the Lord might [e] bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that maner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tarie not this night in the fields of the wildernesse, but rather get thee [f] ouer, least the king be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by ‖ En-rogel: (for they might not be seene to come into the citie) and a mayde went, and told [g] them, and they went and shewed king Dauid.

18 Neuertheless a yong man saw them, and told it to Absalom: therefore they both departed quickly, & came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and spred a couering ouer the welles mouth, and spred ground corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They bee gone ouer the [i] brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the well, & went and told king Dauid, and said vnto him, Vp, and get you quickely ouer the water: for [k] such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, & they went ouer Iorden [l] vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel sawe that his counsel was not followed, he sadled his Asse, and arose, and hee went home into his citie, and put his houshold in order, and [m] hanged himselfe, and died, and was buryed in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, hee, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigal the daughter of [n] Nahash, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, & Machir the sonne of Ammiel out of Lo-debar, and Barzillai the Gileadite out of Rogel.

28 [o] Brought beds, and basons, & earthen vessels, and wheate, and barley, and flour, and parched corne, and beanes, and lentiles, and parched corne,

29 And they brought honie, and butter, and sheepe, & cheese of kine for Dauid and for the people that were with him, to eate: for they saide, The people is hungrie, and wearie, and thirstie in the wildernesse.

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

CHAP. XVIII.

2 Dauid deuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreths.

2 And Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. and the King said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou [b] art now worth ten thousand of vs: therefore nowe it is better that thou succour vs out of the citie.

4 Then the King said vnto them, What seemeth you best, that I will doe. So the King stood by the gate side, and all the people came out by hundreths, and by thousands.

5 And the King commaunded Joab and Abishai, and Ittai, saying, Entreat the yong man Absalom gently for my sake. and all the people heard when the King gaue all the captaines charge concerning Absalom.

6 So the people went out into the fielde to meete Israel, and the battell was in the [c] wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that saw it, told Joab, saying, Beholde, I sawe Absalom hanged in an oke.

11 Then Joab said vnto the man that tolde

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernor ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fedde their cattell beyond Iorden in this wood.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

‖ *Or, commanded.*

d That counsell which seemed good at the first to Absalom, verse 4.

e For by the counsel of Hushai he went to the battell where he was destroyed.

f That is, ouer Iorden.

‖ *Or, the well of Rogel.*

g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, Now they haue passed the Iorden.

k To wit, to pursue thee with all haste.

l They trauailed all night and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

n Who was also called Ishai Dauids father.

told him. And haſt thou in deed ſeene? why then diddeſt not thou there ſmite him to the ground, and I would haue giuen thee ten *ſhekels of ſiluer, and a girdle?

Gen.23.15.

12 Then the man ſaid vnto Ioab, Though I ſhould ‡ receiue a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing, the King charged thee, and Abiſhai, and Ittai, ſaying, Beware, leaſt any touch the yong man Abſalom.

‡ *Ebr. weigh vpon mine hand.*

13 If I had done it, it had bene ‡ the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

‡ *Ebr. a lie againſt my ſoule.*

14 Then ſaid Ioab, I will not thus tarie with thee. And he tooke three dartes in his hand, and thruſt them ‡ through Abſalom, while he was yet aliue in the mids of the oke.

‡ *Ebr. in the heart of* Abſalom.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Ioab [d] blewe the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

d For he had pitie of the people which was ſeduced by Abſaloms flatterie.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and layde a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

e Thus God turned his vaine glory to ſhame.

18 Nowe Abſalom in his life time had taken and reared him vp a pillar, which is in the * Kings dale: for he ſaid, I haue no [f] ſonne to keepe my name in remembrance. and hee called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

Gen.14.17.

f It ſeemeth that God had puniſhed him, in taking away his children, Chap. 14.27.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne, and beare the king tidings that the Lord hath ‡ deliuered him out of the hand of his enemies.

‡ *Ebr. iudged.*

20 And Ioab ſaide vnto him, Thou [g] ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take Abſaloms death,

21 Then ſaid Ioab to Cuſhi, Goe, tell the King, what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ran.

22 Then ſaid Ahimaaz the ſonne of Zadok againe to Ioab, What I pray thee, if I alſo runne after Cuſhi? And Ioab ſaid, Wherefore nowe wilt thou run, my ſonne, ſeeing thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſaide vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cuſhi.

24 Nowe Dauid ſate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſaw, and behold, a man came running alone.

h He ſate in the gate of the citie of Mahanaim.

25 And the watchman cried, and told the King. And the King ſaid, If he bee alone, ‡ he bringeth tidings. And he came apace, and drew neere.

‡ *Ebr. tidings are in his mouth.*

26 And the watchman ſawe another man running, and the watchman called vnto the porter, and ſaid, Behold, another man runneth alone. And the King ſaide, He alſo bringeth tidings.

27 And the watchman ſaid, ‡ Mee thinketh the running of the foremoſt is like the running of Ahimaaz the ſonne of Zadok. Then the king ſaid, He is a [i] good man, and commeth with good tidings.

‡ *Ebr. I ſee the running.*

i He had had experience of his fidelitie, Chap. 17.21.

28 And Ahimaaz called, and ſaid vnto the King. Peace be with thee: ‡ he fell downe to the earth vpon his face before the King, and ſaid, Bleſſed be the Lord thy God, who hath ‖ ſhut vp the men that lift vp their hands againſt my Lord the king.

‖ *Or, deliuered vp.*

29 And the king ſaid, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the kings [k] ſeruant, and me thy ſeruaunt, I ſawe a great tumult, but I knew not what.

k To wit, Cuſhi, who was an Ethiopian.

30 And the King ſaid vnto him, Turne aſide, and ſtand here. ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, ‡ Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

‡ *Ebr. tidings is brought.*

32 Then the king ſaid vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do thee hurt, be as that yong man is.

33 And the king was [l] moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus hee ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had dyed for thee, O Abſalom, my ſonne, my ſonne.

l Becauſe he conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

7 Ioab encourageth the King. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the King. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was told Ioab, Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the ‡ victorie of that day was turned into mourning to al the people: for the people heard ſay that day, The King ſorroweth for his ſonne.

‡ *Ebr. ſaluation or deliuerance.*

3 And the people went that day into the citie ‖ ſecretly, as people confounded hide themſelues when they flee in battell.

‖ *Or, by ſtealth.*

4 So the king * hid his face, and the king cryed with a lowde voyce, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

a As they doe that mourne.

5 ¶ Then Ioab came into [b] the houſe to the king and ſaide, Thou haſt ſhamed this day the faces of all thy ſeruaunts, which this day haue ſaued thy life, and the liues of thy ſonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

b At Mahanaim.

6 In that thou loueſt thine enemies, and hateſt thy friendes: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes nor ſeruants: therefore this day I perceiue that if Abſalom had liued, & we all had dyed this day, that then it would haue ‡ pleaſed thee well.

‖ *Or, captaines.*

‡ *Ebr. bene right in thine eyes.*

7 Nowe therefore vp, come out, and ſpeake ‡ comfortably vnto thy ſeruants: for I ſweare by the Lorde, Except thou come out, there will not tarie one man with thee this

‡ *Ebr. to the heart of thy ſeruants.*

this night: and that will bee worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the King arose, and sate in the [c]gate: and they told vnto all the people, saying, Behold, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

c Where the most resort of the people haunted.

9 ¶ Then all the people were at [d] strife throughout all the tribes of Israel, saying, The King saued vs out of the hande of our enemies, & hee deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

d Euery one blamed another and stroue who should first bring him home.

10 And Absalom, whom we anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiathar the [e] Priestes, saying, Speake vnto the Elders of Iudah, and say, Why are yee behinde to bring the king againe to his house, (for the saying of all Israel is come vnto the king, euen to his house)

e That they should reproue the negligence of the Elders, seeing the people were so forward.

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are yee the last that bring the king againe?

13 Also say yee to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captaine of the host to me for euer in the [f] roome of Ioab.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the king, and to conduct him ouer Iorden.

16 ¶ And Shimei the sonne of Gera the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

g Who had before reuiled him, Chap.16,13.

17 And a thousande men of Beniamin, with him, & Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him, and they went ouer Iorden before the king.

Chap.16.2.

18 And there went ouer a boate to cary ouer the kings houshold, and to doe him pleasure. Then Shimei the sonne of Gera fel before the king, when he was come ouer Iorden,

19 And saide vnto the king, Let not my lord impute [h] wickednesse vnto mee, nor remember the thing that thy seruant did [i] wickedly when my lorde the king departed out of Ierusalem, that the king should take it to his heart.

Chap.16.15.

h For in his aduersitie he was his most cruel enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of [k] Ioseph, that am come to goe downe to meete my lord the king.

i By Ioseph he meaneth Ephraim, Manasseh, and Beniamin (where of he was) because these three were vnder one standard, Num.2.18.

21 But Abishai the sonne of Zeruiah answered, and saide, Shall not Shimei die for this, because hee hath cursed the Lordes anoynted?

22 And Dauid sayde, What haue I to doe with you, yee sonnes of Zeruiah, that this day yee should be aduersaries vnto me? shall there any man die this day in Israel? for do not I know, that I am this day king ouer Israel?

k By my hands or during my life, as reade 1.King.2.8,9.

23 Therefore the king saide vnto Shimei, Thou shalt not [k] die, & the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when [l] hee was come to Ierusalem, and mette the king, the king said vnto him, Wherefore wentest thou not with me, Mephibosheth?

l When Mephibosheth being at Ierusalem had met the King,

26 And he answered, My Lord the king, my seruant deceiued mee: for thy seruaunt sayd, I would haue mine asse sadled to ride thereon for to go with the king, because thy seruant is lame.

27 And he hath [m] accused thy seruant vnto my lorde the king: but my lorde the king is as an [m] Angell of God: doe therefore thy pleasure.

Chap.16.3.

m Able for his wisdome to iudge in all matters.

28 For all my fathers house were [n] but dead men before my lord the king, yet didst thou set thy seruaunt among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the King?

n Worthy to die for Sauls cruelnie toward thee.

29 And the king sayde vnto him, Why speakest thou any more of thy matters? I haue saide, Thou, and Ziba diuide the [o] lands.

o Dauid did euil in taking his lands from him before he knew the cause, but much worse, that knowing the trueth he did not restore them.

30 And Mephibosheth saide vnto the king, Yea, let him take all, seeing my lorde the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Nowe Barzillai was a very aged man, euen fourescore yeere olde, and hee had prouided the king of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai sayde vnto the King, [p] How long haue I to liue, that I should go vp with the king to Ierusalem?

p Ebr. how many dayes are the yeeres of my life?

35 I am this day fourescore yeere olde: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eate, or in that I drinke? can I heare any more the voyce of singing men and women? wherefore then should thy seruant bee any more a [p] burden vnto my Lord the king?

p He thought it not meete to receiue benefits of him, to whom he was not able to doe seruice againe.

36 Thy seruant will go a little way ouer Iorden with the king, & why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne back againe, that I may die in mine owne citie, and be buried in the graue of my father & of my mother: but behold thy seruant [q] Chimham, let him goe with my Lorde the king, and do to him what shall please thee.

q My sonne.

38 And the king answered, Chimham shall goe with me, and I will do to him that thou shalt be content with: and whatsoeuer

Or, chuse.

‖Or, bade him farewell.

r Where the tribe of Iudah taried to receiue him.

s Which had taken part with the King.

t Toward Ierusalem.

‖Or, haue not we first spoken to bring home the King? vers. 11.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden. *Chap.* 16.22.

e Who was his chiefe captaine in Ioabs roome, Chap. 19.13.

f Either them which had bene vnder Ioab, or Dauids men. *Chap.* 8.18.

thou shalt ‖ require of me, that will I do for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the King kissed Barzillai, and ‖ blessed him, and hee returned vnto his owne place.

40 ¶ Then the King went to [r] Gilgal, and Chimham went with him, and all the people of Iudah conducted the King, and also halfe the people of [s] Israel.

41 And beholde, all the men of Israel came to the King, and said vnto the King, [c]Why haue our brethren the men of Iudah stollen thee away, and haue brought the King and his household, and al Dauids men with him ouer [t] Iorden?

42 And all the men of Iudah answered the men of Israel, Because the King is nere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the Kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, [c]We haue ten parts in the King, and haue also more right to Dauid then ye. [c]Why then did yee despise vs, ‖ that our aduise should not bee first had in fetching our King? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come [a] thither a wicked man, (named Sheba the sonne of Bichri, a man of Iemini) & he blew the trumpet, and said, [b]We haue no part in [b] Dauid, neither haue we inheritance in the sonne of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from [d] Iorden euen to Ierusalem.

3 ¶ When Dauid then came to his house to Ierusalem, the king tooke the ten women his [e] concubines, that hee had left behinde him to keepe the house, and put them in ward, and feede them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the King to [e] Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Nowe shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy [f] lords seruants and followe after him, least hee get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the [e] Cherethites and the Plethites, and al the mightie men: and they departed out of Ierusalem, to followe after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment, that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab said to Amasa, Art thou in [‡] health my brother? And Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to [‡] the sword that was in Ioabs hand: for therewith hee smote him in the fifth rib, and shed out his bowels to the ground, and [‡] smote him not the second time: so he died. then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men [h] stood by him, & said, He that fauoureth Ioab, and he that is of Dauids part, let him goe after Ioab.

12 And Amasa wallowed in blood in the midst of the way: and when the man saw he that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When he was remooued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And he went thorow all the tribes of Israel vnto Abel, [i] Bethmaachah and all places of Berim: & they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stoode on the rampier, and all the people that was with Ioab, [k] destroied and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when hee came neere vnto her, the woman sayd, Art thou Ioab? And hee answered, Yea. And she sayd to him, Heare the words of thine handmayd. And he answered, I doe heare.

18 Then she spake thus, [l] They spake in the old time, saying, They should aske of Abel, and so haue they continued.

19 I am [m] one of them, that are peaceable and faithfull in Israel: and thou seekest about to destroy a citie, and a mother in Israel: why wilt thou deuour the inheritance of the LORD?

20 And Ioab answered, and said, God forbid, God forbid it me, that I should deuour, or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him only, & I will depart from the citie. And the woman said vnto Ioab, Beholde, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then hee blew the trumpet, and [‡] they retired from the citie, euery

g Which was his coate, that he vsed to weare in the warres.

‡Ebr. peace.

‡Ebr. doubled not his stroke.

h He stood by Amasa at Ioabs appointment.

i Vnto the citie Abel, which was neere to Bethmaacah.

k That is, he went about to ouerthrow it.

l She sheweth that the old custome was not to destroy a citie, before peace was offred, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, he gaue place to reason, and required onely him that was author of the treason.

‡Ebr. they were scattered.

euery man to his tent: and Ioab returned to Ierusalem vnto the King.

Chap. 8. 16.

25 ¶ Then Ioab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Therethites and ouer the Pelethites,

24 And Adoram ouer the tribute, & Iehaphat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite was *chiefe about Dauid.

o Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three dere yeeres. 9 The vengeance of the sonnes of Saul light eth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

THen there was a famine in the daies of Dauid, three yeeres togither: and Dauid talked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the a Gibeonites.

‡Ebr. yeere after yeere.

‡Ebr. sought the face of the Lord.

a Thinking to gratifie the people, because these were not of the seed of Abraham. *Iosh. 9. 3, 16, 17.*

2 Then the King called the Gibeonites, and spake vnto them, (now the Gibeonites were not of the children of Israel, but *a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, b What shall I doe for you, and wherewith shall I make the attonement, that yee may blesse the inheritance of the Lord?

b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?

4 The Gibeonites then answered him, Wee will haue no siluer nor gold of Saul, nor of his house, neither for vs shalt thou kill any man in Israel. And he said, What ye shall say, that will I doe for you.

c Saue onely of Sauls stocke.

5 Then they answered the King, The man that consumed vs, and that imagined euil against vs, so that we are destroied from remaining in any coast of Israel,

d Of Sauls kinsmen.

6 Let seuen men of his d sonnes bee deliuered vnto vs, and wee will hang them vp e vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

e To pacifie the Lord. *1. Sam. 18. 3. and 20. 8, 42.*

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the f Lordes othe, that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. & neuer had child, 2. Sa. 6. 23.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of g Michal the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

‡Ebr. fell.

g Which was in the moneth Abib or Nisan, which conteineth part of March, and part of April.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all seuen together, and they were slaine in the time of harueste in the h first dayes, and in the beginning of barley haruest.

h To make her a tent, wherein she prayed to God to turne away his wrath.

10 Then Rizpah the daughter of Aiah tooke i sackecloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntil i water dropped vpon them from the heauen, and suffered neither the birdes of the ayre to light on them by day, nor beasts of the field by night.

i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified. *Ier. 14. 8.*

11 ¶ And it was told Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabeth Gilead, which had stollen them from the streete of Beth-shan, where the Philistims had k hanged them, when the Philistims had slaine Saul in Gilboa.

k For where the Magistrate sufferreth faults vnpunished, there the plague of God lieth vpon the land. *1. Sam. 31. 10.*

13 So hee brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the country of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the King had commaunded, God was then l appeased with the land.

l That is, of the race of Giants.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of m Haraphah (the head of whose speare weyed three hundreth shekels of braſſe) euen he being girded with a newe sword, thought to haue slaine Dauid.

m Which amount to nine pound three quarters.

17 But Abishai the sonne of Zeruiah succoured him, & smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battell, least thou quenche the n light of Israel.

n For the glory and wealth of the country standeth in the preseruation of the godly Magistrate.

18 ¶ And after this also there was a battel with the Philistims at o Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slewe Goliath the Gittite: p staffe of whose speare was like a weauers beame.

p That is, Lahmi the brother of Goliath, whom Dauid slew, 1. Chron. 20. 5.

20 Afterward there was also a battel in Gath, where was a man of a great stature, and had on euery hand fiue fingers, and on euery foote fiue toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when hee reuiled Israel, Ionathan the sonne of q Shima the brother of Dauid slew him.

q *1. Sam. 16. 9.*

22 These foure were borne to Haraphah in Gath, & died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

1 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 He prophesieth of the reiection of the Iewes, & vocation of the Gentiles.

AND Dauid spake the wordes of this a song vnto the Lorde, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul,

a In token of the wonderfull benefits, that he receiued of God. *Psal. 18. 1.*

2 And he sayd, *The Lord is my b rocke and my fortresse, and he that deliuereth me.*

b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all tentations.

3 God is my ‖ strength, in him will I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the Lord, who is worthy to be praised: so shal I be safe from mine enemies.

5 For the [c] pangues of death haue compassed me: the floods of vngodlinesse haue made me afraid.

6 The sorrowes of the graue compassed me about: [d] snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, [e] he did heare my voyce out of his temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angry.

9 [f] Smoke went out at his nostrels, and consuming fire out of his mouth: coles were kindled thereat.

10 He [g] bowed the heauens also, & came downe, and darkenes was vnder his feete.

11 And he rode vpon a Cherub and did flie, and he was seene vpon the wings of the wind.

12 And hee made darkenes a tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightnes of his presence [h] the coles of fire were kindled.

14 The Lord thundred from heauen, and the most hie gaue his voyce.

15 He shot arrowes also, and scattred them: to wit, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrels.

17 He sent from aboue, and tooke me: he drew me out of many waters.

18 He deliuered me from my strong enemie, and from them that hated me: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought mee forth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded me according to my [l] righteousnes: according to the pureness of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not [m] wickedly against my God.

23 For all his lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednes.

25 Therefore the Lord did reward mee according to my righteousnes, according to my pureness before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shewe thy selfe pure, and with the [n] froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O Lorde: and the Lord wil lighten my darknes.

30 For by thee haue I broken through an hoste, and by my God haue I leaped over a wall.

31 The way of God is [o] vncorrupt: the worde of the Lord is tried in the fire: hee is a shield to all that trust in him.

32 For who is God beside the Lorde? and who is mightie, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feet like [p] hindes feete, and hath set me vpon mine hie places.

35 He teacheth mine handes to fight, so that a bowe of ‖ braße is broken by mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnes hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntil I had consumed them.

39 Yea, I haue consumed them & thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast [q] girded me with power to battel, and them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the [r] Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spred them abroad.

44 Thou hast also deliuered me from [s] contentions of my [t] people: thou hast preserued me to bee the head ouer nations: the people which I knew not, doe serue me.

45 Stragers [u] shalbe in subiection to me: assoone as they heare, they shall obey me.

46 Strangers shal shrinke away, & feare in their priuie chambers.

47 Let the Lord liue, [x] and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giueth mee power to reuenge me, & subdue the people vnder me,

49 And reskueth me from mine enemies: (thou also hast lift mee vp from them that rose against me, thou hast deliuered me from the cruel man.

50 Therefore I wil praise thee, O Lord, among the [*] nations, and will sing vnto thy Name)

51 Hee is the tower of saluation for his king, and sheweth mercy to his Anointed, euen to Dauid, and to his seed [*] for euer.

CHAP. XXIII.

The last wordes of Dauid. 6 The wicked shalbe plucked vp as thornes. 8 The name and actes of his mightie men. 15 He desired water and would not drinke it.

THese also bee the [a] last wordes of Dauid. Dauid the sonne of Ishai saieth, euen the man who was set vp on hie, the

---

‖ Or, racke.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyrannie, and death.

d That is, clouds and vapours.

e Lightning and thundering.

f So it seemeth when the aire is darke.

g To flie in a moment through the world.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset that all meanes seemed to faile.

l Toward Saul, and mine enemies.

m I attempted nothing without his commandement.

n Their wickednesse is cause, that thou seemest to forget thy wonted mercy.

o The maner that God vseth to succour his, neuer faileth.

p He vseth extraordinarie meanes to make me win most strong holds.

‖ Or, steele.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessitie are compelled to flee to God, but it is to late.

s Meaning, of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

u Let him shew his power, that he is the gouernour of all the world.

x Or, and let my strength be exalted.

* Rom. 15.9.

* Chap. 7.13.

a Which he spake after that he had made the Psalmes.

the anointed of the God of Iaakob, and the ſweete ſinger of Iſrael ſaith,

2 The Spirit of the LORD ſpake by me, and his word was in my [b] tongue.

b Meaning, he ſpake nothing but by the motion of Gods ſpirit.

3 The God of Iſrael ſpake to mee, the ſtrength of Iſrael ſaid, Thou ſhalt beare rule ouer men, being iuſt, and ruling in the feare of God.

4 Euen as the morning light when the ſunne riſeth, the morning, I ſay, without cloudes, ſo ſhall mine houſe bee, and not as the [c] graſſe of the earth is by the bright raigne.

c Which groweth quickly, and fadeth ſoone.

5 For ſo ſhall not mine houſe bee with God: for hee hath made with me an euerlaſting Couenant, perfite in all points, & ſure: therefore all mine health and whole deſire is, that he wil not make it [d] grow ſo,

d But that my kingdome may continue for euer according to his promiſe.

6 But the wicked ſhall bee euery one as thornes thruſt away, becauſe they cannot be taken with hands.

7 But the man that ſhall touch them, muſt be defenced with yron, or with the ſhaft of a ſpeare: and they ſhalbe burnt with fire in the ſame place.

8 ¶ Theſe bee the names of the mightie men whom Dauid had. He that ſate in the ſeate of [e] wiſedome, being chiefe of the princes, was Adino of Eznt, he ſlew eight hundred at one time.

e As one of the kinges counſell.

9 And after him was [*] Eleazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, when they ‖defied the Philiſtims gathered there to battell, when the men of Iſrael were [f] gone vp.

1. Chron. 11, 12.

‖Or, aſſailed with danger of their liues.

f Meaning, fled from the battel.

10 Hee arose & ſmote the Philiſtims vntil his hand was weary, & his hande a claue vnto the ſworde: and the LORDE gaue great victory the ſame day, and the people returned after him onely to ſpoyle.

11 After him was [*] Shammah the ſonne of Age the Hararite: for the Philiſtims aſſembled at a towne, where was a piece of a field full of lentiles, & the people fled from the Philiſtims.

g By a crampe which came of wearineſſe and ſtraining.

2. Chro. 11. 27.

12 But he ſtood in the mids of the fielde, and defended it, and ſlew the Philiſtims: ſo the LORD gaue [h] great victorie.

h Who hath neither reſpect to many nor few, when he will ſhew his power.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the harueſt time vnto the caue of Adullam, and the hoſte of the Philiſtims pitched in the valley of ‖Rephaim.

‖Or, Giants.

14 And Dauid was then in an holde, and the gariſon of the Philiſtims was then in Beth-lehem.

15 And Dauid [i] longed, and ſayd, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

i Being ouercome with wearineſſe and thirſt.

16 Then the three mightie brake into the hoſte of the Philiſtims, and drew water out of the well of Beth-lehem, that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [k] powred it for an offring vnto the Lord,

k Brideling his affection, and alſo deſiring God not to be offended for that raſh enterprile.

17 And ſaid, O LORDE, bee it farre from mee, that I ſhould doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. Theſe things did theſe three mightie men.

2. Chro. 11. 10.

18 ¶ [*] And Abiſhai the brother of Ioab, the ſonne of Zeruiah, was chiefe among the three, & he lifted vp his ſpeare againſt three hundred, ‡ and ſlew them, and hee had the name among the three.

‡ Ebr. ſlaine.

19 For he was moſt excellent of the three, and was their captaine, but he attained not vnto the firſt three.

20 And Benaiah the ſonne of Iehoiada the ſonne of ‖a valiant man, which had done many acts, ſe was of Kabzeel, ſlue two ſtrong men of Moab: hee went downe alſo, and ſlue a lion in the mids of a pit in the time of ſnow.

‖Or, Iſh hai.

21 And hee ſlue an Egyptian a ‖man of great ſtature, & the Egyptian had a [l] ſpeare in his hande: but hee went downe to him with a ſtaffe, and pluckt the ſpeare out of the Egyptians hand, and ſlue him with his owne ſpeare.

‖Or, a comely man.

l Which was big as a Weauers beame, 1. Chro. 23.

22 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirtie, but hee attained not to the firſt three: and Dauid made him of his counſell.

m He was more valiant then the 30. that follow, and not ſo valiant as the 6. before. Chap. 2. 18.

24 ¶ [*] Aſahel the brother of Ioab was one of the thirtie: Elhanan the ſonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the [*] ‖Paltite: Ira the ſonne of Ikkeſh the Tekoite:

27 Abiezer the Anethothite: [*] Mebunnai the Huſathite:

1. Chron. 11. 37. ‖Or, Pelonite.

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the ſonne of Baanah a Netophathite: Ittai the ſonne of Ribai of Gibeah of the children of Beniamin:

n Diuers of theſe had two names, as appeareth, 1. Chro. 11. and alſo many more are there mentioned

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaaſh:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba the Shaalbonite: of the ſonnes of Iaſhen, Ionathan:

33 Shammah the Hararite: Ahiam the ſonne of Sharar the Hararite:

34 Eliphelet the ſonne of Ahaſbai the ſonne of Maachathi: Eliam the ſonne of Ahitophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the ſonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the ſonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriiah [p] the Hittite, [o] thirty & ſeuen in al.

o Theſe came to Dauid and helped to reſtore him to his kingdome.

CHAP. XXIIII.

1 Dauid cauſeth the people to be numbred. 10 He repenteth, and chuſeth to fall into Gods hands. 15 Seuentie thouſand periſh with the peſtilence.

AND the wrath of the LORD was [a] againe kindled againſt Iſrael, and he [b] moued Dauid againſt them, in that he ſaide, Goe, number Iſrael and Iudah.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1. Chron. 21, 1.

2 For the king ſaid to Ioab the captaine of the hoſte, which was with him, Goe ſpeedily nowe thorowe all the tribes of Iſrael, from Dan euen to Beer-ſheba, and

number ye the people, that I may know the c number of the people.

3 And Ioab sayde vnto the King, The Lorde thy God encrease the people an hundred fold mo then they be, and that the eyes of my lorde the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the kings word preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King, to number the people of Israel.

5 ¶ And they passed ouer Iorden, & pitched in Aroer at the right side of the citie that is in the middes of the ‖valley of Gad and toward Iazer.

6 Then they came to Gilead, and to ‖Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ‖Tyrus and to all the cities of the Hiuites and of the Canaanites, and went to warde the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about al the land, they returned to Ierusalem at the end of nine moneths and twentie dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King: & there were in Israel d eight hundred thousande strong men that drew swordes, and the men of Iudah were e fiue hundred thousande men.

10 Then Dauids heart smote him, after that hee had numbred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lorde, I beseech thee, take away the trespasse of thy seruaunt: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lorde came vnto the Prophet Gad Dauids f Seer, saying,

12 Go, and say vnto Dauid, Thus sayeth the Lorde, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seuen yeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there bee three dayes pestilence in thy land? nowe aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶ And Dauid sayde vnto Gad, I am in a wonderfull straite: let vs fall now into the handes of the Lord, (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from h Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpo Ierusalem to destroy it, the Lord repented of the euil, and sayd to the Angel that destroyed the people, It is sufficient, ‖hold now thine hand. And the Angel of the Lorde was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lorde (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they k done? let thine hande, I pray thee, bee against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Goe vp, reare an altar vnto the Lorde in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, & saw the king and his seruants cōming towarde him, and Araunah went out, and bowed himselfe before the King on his face to the ground,

21 And ‖Araunah said, Wherefore is my lord the King come to his seruaunt? Then Dauid answered, To buy the threshing floore of thee, for to builde an altar vnto the Lorde, that the plague may cease from the people.

22 Then Araunah sayde vnto Dauid, Let my lorde the King take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah m as a king giue vnto the King: and Araunah said vnto the king, The Lord thy God be fauourable vnto thee.)

24 Then the King sayd vnto Araunah, Not so, but I will buy it of thee at a price, & will not offer burnt offering vnto the Lord my God, of ꝓ which doeth cost me nothing. So Dauid bought the threshing floore, and the oxen for n fiftie shekels of siluer.

25 And Dauid builte there an altar vnto the Lorde, and offered burnt offerings and peace offering, and the Lord was appeased towarde the land, & the plague ceased from Israel.

c Because he did this to try his power, and so to trust therein, it offended God, els it was lawfull to number the people, Exo. 30. 12. Num. 1. 2.

‖Or, vniuer.

‖Or, to the nether land newly inhabited.

‖Or, Zor.

d According to Ioabs count: for in all there were eleuen hundred thousand, 1. Chro. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundred and seuentie thousand, 1. Chr. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were past for the Gibeonites matter. this was the fourth yeere, to the which should haue bene added other three yeres more, 1. Chro. 21. 12.

h From the one side of the countrey to the other.

1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his Temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections, as the only cause of this euil.

l Called also Ornan, 1. Chron. 21. 20.

m That is abundantly, for as some write, he was king of Ierusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward he bought as much as came to 550. shekels, 1. Chro. 21. 25.

¶ The first booke of the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring howe that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his Word is truely set foorth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin clawe to Roboam: and this was called the

the kingdom of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdom of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Amri Ahabs father. And becauſe our Sauiour Chriſt according to the fleſh ſhould come of the ſtocke of Dauid, the genealogie of the kings of Iudah is here deſcribed, frõ Salomon to Ioram the ſonne of Ioſaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 Abiſhag keepeth Dauid in his extreme age. 5 Adoniiah vſurpeth the kingdom, 30 Salomon is anointed king. 50 Adoniiah fleeth to the altar.

NOwe when king Dauid was [a] old, & ſtriken in yeeres, they couered him wt clothes, but no [b] heate came vnto him.

2 Wherefore his ſeruants ſaide vnto him, Let there bee ſought for my Lord the king a yong virgin, and let her ‖ ſtand before the King, and cherith him: and let her lie in thy bolome, that my lord the king may get heate.

3 So they ſought for a faire yong maid throughout all the coaſts of Iſrael, & found one Abiſhag a [c] Shunammite, and brought her to the King.

4 And the maide was exceeding faire, and cherished the King, & miniſtred to him, but the King knew her not.

5 ¶ Then Adoniiah the ſonne of Haggith exalted himſelfe, ſaying, I wil be king: And he gate him charets and horſmen, and [d] fiftie men to run before him.

6 And his father would not diſpleaſe him from his ‡ childhood, to ſay, Why haſt thou done ſo? And hee was a very goodly man, and his mother bare him next after Abſalom.

7 And he tooke counſell of Ioab [e] ſonne of Zeruiah, and of Abiathar the Prieſt: and they helped forward Adoniiah.

8 But Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniiah.

9 Then Adoniiah ſacrificed ſheepe, and oxen, and fat cattell by the ſtone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the Kings ſonnes, and all the men of Iudah the kings ſeruants,

10 But Nathan the Prophet, and Benaiah, and the [f] mighty men, and Salomon his brother he called not.

11 Wherefore Nathan ſpake vnto Bathſheba the mother of Salomon, ſaying, Haſt thou not heard that Adoniiah the ſonne of Haggith doth reigne, and Dauid our Lord knoweth it not?

12 Now therefore come, & I will nowe giue thee counſell, how to ſaue thine owne [g] life, and the life of thy ſonne Salomon.

13 Goe, and get thee in vnto King Dauid, and ſay vnto him, Diddeſt not thou my lord, O King, ſweare vnto thine handmayde, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and he ſhall ſit vpon my throne? Why is then Adoniiah King?

14 Beholde, while thou yet talkeſt there with the King, I alſo will come in after thee, and [h] confirme thy words.

15 ¶ So Bath-ſheba went in vnto the King into the chamber, and the King was very olde, and Abiſhag the Shunammite miniſtred vnto the King.

16 And Bath-ſheba bowed and made obeiſance vnto the king. And the king ſaid, What is thy matter?

17 And ſhe anſwered him, My lord, thou ſwareſt by the Lorde thy God vnto thine handmayd, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and he ſhall ſit vpon my throne.

18 And beholde, now is Adoniiah King, and nowe my lorde, O king, thou knoweſt [i] it not.

19 And hee hath offered many oxen, and fat cattell, and ſheepe, and hath called all the ſonnes of the King, and Abiathar the Prieſt, and Ioab the captaine of the hoſte: but Salomon thy ſeruaunt hath he not bidden.

20 And thou, my lord, O king, knoweſt that the eyes of all Iſrael are on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lord the king after him.

21 For elſe when my lord the King ſhall ſleepe with his fathers, I and my ſonne Salomon ſhalbe [k] reputed ‡ vile.

22 And loe, while ſhe yet talked with the King, Nathan alſo the Prophet came in.

23 And they told the King, ſaying, Beholde, Nathan the Prophet. And when hee was come in to the King, hee made obeiſance before the King vpon his face [l] to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adoniiah ſhall reigne after me, and he ſhall ſit vpon my throne?

25 For hee is gone downe this day, & hath ſlaine many oxen, and fat cattel, and ſheepe, and hath called all the Kings ſonnes, & the captaines of the hoſte, and Abiathar the Prieſt: and beholde, they eate and drinke before him, and ſay, ‡ God ſaue King Adoniiah.

26 But me thy ſeruaunt, and Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and thy ſeruant Salomon hath hee not called.

27 Is this thing done by my lord [m] king, and thou haſt not ſhewed it vnto thy ſeruant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king Dauid anſwered, and ſaid, Call me Bath-ſheba. And ſhe came into the kings preſence, and ſtoode before the king.

29 And the king ſware, ſaying, As the Lorde liueth, who hath redeemed my ſoule out of all aduerſitie,

30 That as I ſware vnto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and hee ſhall ſit vpon my throne in my place, ſo will I certainly doe this day.

31 Then Bath-ſheba bowed her face to

R.iiii. the

a He was about 70. yeere old, 2. Sam. 5. 4.

b For his naturall heate was worne away with trauels.

‖ Or, ſerue him.

c Which citie was in the tribe of Iſſachar, as Ioſh. 19. 18.

d Read 2. Sam. 15. 1.

‡ Ebr. dayes.

‡ Ebr. his words were with Ioab.

e They tooke his part and followed him.

‖ Or, the fountain.

f As the Cherethites and Pelethites.

2. Sam. 3. 4.

g For Adoniiah will deſtroy thee and thy ſonne, if he raigne.

h By declaring ſuch things, as may further the ſame.

i The king being worne with age, could not attend to the affaires of the realme, and alſo Adoniiah had many flatterers which kept it from the king.

k And ſo put to death as wicked tranſgreſſers.

‡ Ebr. ſinners.

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Chriſt.

‡ Ebr. let the king Adoniiah liue.

m Meaning, that he ought in ſuch affaires enterpriſe nothing, except he had conſulted with the Lord.

n Moued by the ſpirit of God ſo to doe, becauſe he foreſaw that Salomon ſhould be the figure of Chriſt.

the earth, and did reuerence vnto the King, and sayd, God saue my Lorde King Dauid for euer.

32 ¶ And king Dauid sayd, Call me Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King said vnto them, Take with you the o seruaunts of your lorde, and cause Salomon my sonne to ride vpon mine owne mule, and carry him downe to Gihon.

34 And let Zadok the Priest & Nathan the Prophet annoynt him there King ouer Israel, and blowe ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne; and hee shall be King in my stede: for I haue ‡ appointed him to bee prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the king ‡ ratifie it.

37 As the Lord hath bene with my lord the King, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, & brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people sayd, God saue King Salomon.

40 And al the people came vp after him, and the people piped with pipes, & reioyced with great ioy, so that the earth ‡ rang with the sound of them.

41 ¶ And Adoniah and all the ghestes that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the sounde of the trumpet, hee sayde, What meaneth this noyse and vprore in the citie?

42 And as hee yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: and Adoniah sayd, Come in: for thou art ‡ a worthy man, and bringest good tidings.

43 And Ionathan answered, and sayd to Adoniah, Verely our lorde King Dauid hath made Salomon king.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophete, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him King in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the Kings seruaunts came * to bless our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the ‡ bed.

48 And thus said the King also, Blessed be the Lorde God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghestes that were with Adoniah, were afraid, & rose vp, and went euery man his way.

50 ¶ And Adoniah fearing the presence of Salomon, arose and went, & tooke holde on the hornes of the t Altar.

51 And one told Salomon, saying, Behold, Adoniah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that hee will not slay his seruant with the sword.

52 Then Salomon sayd, If he will shew himselfe a woorthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shal die.

53 Then king Salomon sent, and they brought him from the altar, & hee came and did obeisance vnto king Salomon. And Salomon said vnto him, Go to thine house.

CHAP. II.

1 *Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei.* 10 *The death of Dauid.* 17 *Adoniah asketh Abishag to wife.* 25 *Hee is slaine.* 35 *Zadok was placed in Abiathars roume.*

THen the dayes of Dauid drewe neere that he should die, and he charged Salomon his sonne, saying,

2 I go the * way of al the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the b charge of the Lorde thy God, to walke in his wayes, and keepe his statutes & his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moles, that thou mayest * ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirm his word which hee spake vnto mee, saying, If thy sonnes take heede of their way, that they walke before me in c trueth, with all their hearts, and with all their soules, * ‡ thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, & what he did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whom he slue, and d shed blood of battell in peace, and put the blood of warre vpō his girdle that was about his loines, and in his shooes that were on his feete.

6 Doe therefore according vnto thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shew kindnesse vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: ‡ for so

o Meaning, the kings seruants, and such as were of his gard.

‡ Ebr. commanded.

‡ Ebr. sayso.

p Wherewith they accustomed to anoint the Priests and the holy instruments, Exod. 30. 23.

‡ Ebr. brake.

‡ Ebr. a man of power.

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beat downe his pride.

r To salute him and to pray and praise God for him.

f He gaue God thanks for the good successe.

t Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

a I am ready to die, as all men must.

b He sheweth how hard a thing it is to gouerne and that none can doe it well, except he obey God. *Deut. 29. 9. Iosh. 1. 7.*

‖ Or, doe wisely.

c And without hypocrisie. *2. Sam. 7. 12.*

‡ Ebr. a man shal not be cut off to thee from off the throne. *2. Sam. 3. 27. 2. Sam. 20. 10.*

d He shed his blood in time of peace, as if there had bene warre.

e He put the bloody sword into his sheath. *2. Sam. 19. 31.*

f That is, they dele mercifully with me.

so they came to mee when I fled from Absalom thy brother.

2. Sam. 16.5.

8 ¶ And beholde, with thee * is Shimei the sonne of Gera, the sonne of Jemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete mee at Jorden, and I sware to him by the Lorde, saying, * I will not slay thee with the sword.

2. Sam. 19.23.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go down to the graue with g blood.

g Let him be punished with death: looke verse 46. Acts. 2.29. and 13.36. 2. Sam. 5.4. and 1. chro. 29.26, 27. 1. Chro. 29.23.

10 So Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid * reigned vpon Israel were fortie yeeres: seuen yeeres reigned hee in Hebron, and thirtie and three yeeres reigned he in Jerusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdom was stablished mightily.

13 And Adoniiah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee said, h Comnest thou peaceably? And he said, Yea.

h For she feared least he would worke treason against the king.

14 He said moreouer, I haue a suite vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdom was mine, and that all Israel set i their faces on mee, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

i In signe of their fauour and consent.

16 Now therefore I aske thee one request, ‡ refuse me not. And she said vnto him, Say on.

‡ Ebr. cause not my face to turne away.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunamite to wife.

18 And Bath-sheba sayde, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adoniiah: and the king rose to meete her, and k bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to bee set for the Kings mother, and she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honor.

20 Then she said, I desire a small request of thee, say me not nay. Then the king sayd vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be giuen to Adoniiah thy brother to wife.

22 But King Salomon answered and sayd vnto his mother, And why doest thou aske Abishag the Shunammite for Adoniiah? aske for him the l kingdom also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adoniiah hath not spoken this word against his owne life.

24 Now therfore as the Lord liueth, who hath established mee, ‡ set me on the throne of Dauid my father, who also hath made me an house, as hee * promised, Adoniiah shall surely die this day.

2. Sam. 7.12, 13.

25 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ‖ smote him that he died.

‖ Or, fell vpon him.

26 ¶ Then the King said vnto Abiathar the Priest, Goe to Anathoth vnto thine owne ‖ fieldes: for thou art ‡ worthie of death: but I will not this day kill thee, because thou m barest the Arke of the Lorde God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

‖ Or, possessions. ‡ Ebr. a man of death.

m When he fled before Absalom, 2. Sam. 15.24.

27 So Salomon cast out Abiathar from being Priest vnto the Lorde, that he might * fulfill the wordes of the Lorde, which hee spake against the house of Eli in Shiloh.

2. Sam. 2.31, 35.

28 ¶ Then tidings came to Ioab: (for Ioab had n turned after Adoniiah, but hee turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, ‡ caught hold on the hornes of the altar.

n He tooke Adoniiahs part when he would haue vsurped the kingdome, Cha. 1.7.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, he is by the o altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, ‡ said vnto him, Thus saith the king, Come out. And he sayd, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus sayd Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath sayde, and p smite him, and burie him, that thou mayest take away ꝑ blood, which Ioab shed causelesse, from me and from the house of my father.

p For it was lawful to take the wilfull murtherer from the altar, Exod. 21, 14.

32 And the Lorde shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Jether, captaine of the hoste of Iudah.

2. Sam. 3.27. 2. Sam. 20, 10.

33 Their blood shall therefore returne vpon the q head of Ioab, and on the head of his seed for euer: but vpon Dauid, and vpon his seed, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

q Ioab shalbe iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and he was buried in his owne house in the wildernesse.

35 And the king put Benaiah the sonne of Iehoiada in his roume ouer the host: and the king set Zadok the r Priest in the roume of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and said vnto him, Build thee an house in Jerusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the Riuer of Kidron, knowe assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And

38 And Shimei said vnto the king, The thing is good: as my lorde the king hath sayd, so will thy seruaunt doe. So Shimei dwelt in Ierusalem many dayes.

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

39 And after three yeres two of the f seruaunts of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruaunts be in Gath.

40 And Shimei arose, & sadled his asse, and went to Gath to Achish, to seeke his seruaunts: and t Shimei went and brought his seruants from Gath.

t His couetous mind moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and sayd vnto him, Did not I make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherwith I charged thee?

44 The king said also to Shimei, u Thou knowest all the wickednes whereunto thine heart is prone, that thou didst to Dauid my father: the Lorde therefore shall bring thy wickednesse vpon thine owne head.

u For though thou wouldest denie, yet thine owne conscience would accuse thee, for reuiling and doing wrong to my father, 2. Sam. 16. 5. 2. Chron. 1. 1.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

x Because all his enemies were destroyed.

46 So the king commaunded Benaiah the sonne of Iehoiada: who went out and smote him that hee died. And the * kingdome was x stablished in the hand of Salomon.

CHAP. III.

1 *Salomon taketh Pharaohs daughter to wife.* 5 *The Lord appeareth to him, & giueth him wisdom.* 17 *The pleading of the two harlots, and Salomons sentence therein.*

Chap. 7. 8.

SAlomon * then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, vntil he had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

a Which was Beth-lehem.

2 Onely the people sacrificed in b the hie places, because there was no house built vnto the Name of the Lorde, vntill those dayes.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely he sacrificed and offred incense in the hie places.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

4 And the king went to d Gibeon to sacrifice there, for p was the chiefe hie place: a thousand burnt offrings did Salomon offer vpon that altar.

d For there the Tabernacle was, 2. Chron. 1. 3.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, ‖ when hee walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast c kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

‖ Or, as he walked.

c Thou hast performed thy promise.

7 And now, O Lord my God, thou hast made thy seruaunt king in steade of Dauid my father: and I am but a yong child, and knew not how to f go out and in.

f That is, to behaue my selfe in executing this charge of ruling,

8 And thy seruaunt is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told, nor numbred for multitude.

9 * Giue therefore vnto thy seruaunt an ‖ vnderstanding heart, to iudge thy people, that I may discerne betweene good & bad: for who is able to iudge this thy g mightie people?

* 2. Chron. 1. 10.

‖ Or, obedient.

g Which are so many in number.

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine h enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

h That is, that thine enemies should die.

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there ‖ shal be none like vnto thee all thy dayes.

* Matth. 6. 33. wisd. 7. 11.

‖ Or, hath bene none.

14 And if thou wilt walke in my waies, to keepe mine ordinances and my commandements, * as thy father Dauid did walke, I wil prolong thy dayes.

* Chap. 15. 5.

15 And when Salomon awoke, behold, it was i a dreame, and hee came to Ierusalem, and stoode before the Arke of the couenant of the Lord, and offred burnt offrings, and made peace offerings, and made a feast to all his seruants.

i He knew that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the king, and k stood before him.

‖ Or, vitailers.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was delinered of a childe with her in the house.

k By this example it appeareth that God kept promes with Salomon in granting him wisedome.

18 And the thirde day after that I was delinered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, saue wee twaine.

19 And this womans sonne died in the night: for the ouerlay him.

20 And she rose at midnight, and l tooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, and laid her dead sonne in my bosome.

l She stale the quicke child away, because she might both auoid the shame and punishment.

21 And when I rose in the morning to giue my sonne sucke, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, who I had borne.

22 Then the other woman sayde, Nay, but my sonne liueth, and thy sonne is dead: againe shee sayd, No, but thy sonne is dead and mine aliue: thus they spake before the King.

23 Then

23 Then ſaid the King, She ſaith, This that liueth is my ſonne, and the dead is thy ſonne: and the other ſaith, Nay, but the dead is thy ſonne, and the liuing is my ſonne.

24 Then the King ſayd, m Bring mee a ſword: and they brought out a ſword before the King.

25 And the king ſaide, Diuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the liuing child was, vnto the king, for her compaſſion was kindled toward her ſonne, and ſhee ſayde, Oh my lord, giue her the liuing childe, and n ſlay him not: but the other ſaid, Let it be neither mine nor thine, but diuide it.

27 Then the King anſwered, and ſayde, Giue her the liuing child, and ſlay him not: this is his mother.

28 And all Iſrael heard the iudgement, which the King had iudged, and they feared the King: for they ſaw that the wiſedome of God was in him to doe iuſtice.

m Except God giue Iudges vnderſtanding, the impudencie of the treſpaſſer ſhall ouerthrow the iuſt cauſe of the innocent.

n Her motherly affection herein appeareth, that ſhe had rather indure the rigour of the Lawe, then ſee her child cruelly ſlaine.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The puruiaunce for his vitailes. 26 The number of his horſes. 32 His bookes and writings.

AND King Salomon was King ouer all Iſrael.

2 And theſe were a his princes, b Azariah the ſonne of Zadok the Prieſt,

3 Elihoreph and Ahiah the ſonnes of Shiſha ſcribes, Iehoſhaphat the ſonne of Ahilud, the recorder,

4 And Benaiah the ſonne of Iehoiada was ouer the hoſt, and Zadok and c Abiathar Prieſtes,

5 And Azariah the ſonne of Nathan was ouer the officers, & Zabud the ſonne of Nathan Prieſt was the Kings friend.

6 And Ahithar was ouer the houſholde: and d Adoniram the ſonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Iſrael, which prouided vitailes for the King and his houſhold: each man had a moneth in the yeere to prouide vitailes.

8 And theſe are their names: the ſonne of Hur in mount Ephraim:

9 The ſonne of Dekar in Makaz, and in Shaalbim and Beth-themeth, and ‖ Elon and Beth-hanan:

10 The ſone of Heſed in Aruboth, to whō pertained Sochoh, & al the land of Hepher:

11 The ſonne of Abinadab in al the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the ſonne of Ahilud in Taanach, and Megiddo, and in all Beth-ſhean, which is by Zartanah beneath Izreel, from Beth-ſhean ‖ to Abel-meholah, euen til beyond ouer againſt Iokmeam:

13 The ſonne of Geber in Ramoth Gilead, and his were the townes of e Iair, the ſonne of Manaſſeh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threeſcore great cities with wals and barres of braſſe.

14 ¶ Ahinadab the ſonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Baſmath the daughter of Salomon to wife:

16 Baanah the ſonne of Huſhai in Aſher and in Aloth:

17 Iehoſhaphat the ſonne of Parnah in f Iſſachar.

18 Shimei ſ ſonne of Elah in Beniamin:

19 Geber the ſonne of Uri in the country of Gilead, the land of Sihon king of the Amorites, and of Og King of Bashan, and was officer alone in the land.

20 Iudah and Iſrael were many, as the ſand of the ſea in number, eating, drinking, and making merie.

21 h And Salomon reigned ouer al kingdoms, from the i River vnto the land of the Philiſtims, and vnto the border of Egypt, and they brought preſents, and ſerued Salomon all the dayes of his life.

22 And Salomons vitailes for one day were thirtie ‡ meaſures of fine floure, and threeſcore meaſures of meale:

23 Ten fat oxen, and twentie oxen of the paſtures, and an hundreth ſheepe, beſide harts, and bucks, and bugles, and fat foule.

24 For he ruled in all the region on the other ſide of the riuer, from Tiphſah euen vnto ‖ Azzah, ouer all the k Kings on the other ſide the riuer: and hee had peace round about him on euery ſide.

25 And Iudah and Iſrael dwelt without feare, euery man vnder his vine, and vnder his figtree, from l Dan, euen to Beer-ſheba, all the daies of Salomon.

26 ¶ And Salomon had m fourtie thouſande ſtalles of horſes for his charets, and twelue thouſand horſemen.

27 And theſe officers prouided vitaile for king Salomon, and for all that came to Kings Salomons table, euery man his moneth, and they ſuffered to lacke nothing.

28 Barley alſo and ſtrawe for the horſes & mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ n And God gaue Salomon wiſdom & vnderſtanding exceeding much, & a large heart, euen as ſ land that is on the ſea ſhore.

30 And Salomons wiſdome excelled the wiſedom of all the children of the o East and all the wiſdome of Egypt.

31 For he was wiſer then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſonnes of Mahol: and he was famous thorowout al nations round about.

32 And Salomon ſpake three thouſand p prouerbs: and his ſongs were a thouſand and fiue.

33 And he ſpake of trees, from the cedar tree that is in Lebanon, euen vnto the q hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.

34 And there came of al people to heare the wiſdome of Salomon, from al kings of the earth, which had heard of his wiſedom.

CHAP. V.

1 Hiram ſendeth to Salomon, & Salomon to him, purpoſing to build the houſe of God. 6 Hee prepa-

a That is, his chiefe officers.

b He was the ſonne of Achimais, & Zadoks nephew.

c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27. but another of that name. *Chap. 5. 14.*

‖ *Or, Elon, in Beth-anan.*

‖ *Or, to the plaine.*

d Which townes bare Iairs name, becauſe he tooke them of the Canaanites, Num. 32 41.

e Salomon obſerued not the diuiſion that Ioſhua made, but diuided it, as might beſt ſerue for his purpoſe.

f They liued in all peace and ſecuritie. *Eccluſ. 47. 15.*

g Which is Euphrates.

‡ *Ebr. Coros.*

‖ *Or, Gaſa.*

h For they were all tributaries vnto him.

i Throughout all Iſrael.

l *Chro 9. 25.*

m Which for the moſt part are thought to haue periſhed in the captiuitie of Babylon.

n From the hieſt to the loweſt.

o To wit, the philoſophers, and aſtronomers, which were iudged moſt wiſe.

Eccluſ. 47. 14, 15, 16.

k Meaning, great vnderſtanding, & able to comprehend all things.

reth stuffe for the building. 13 *The number of the workemen.*

‖Or, *Zor.*

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomō, (for he had heard, that they had anoynted him King in the roome of his father) because Hiram had euer loued Dauid.

2.*Chro.*2,3. 2 *Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not builde an house vnto the Name of of the Lorde his God, for the warres which were about him on euery side, vntill the Lorde had put ‖ them vnder the soles of his feete.

‖Or, *his enemies.*

4 But nowe the Lorde my God hath giuen mee a rest on euery side, so that there is neither aduersarie, nor euil to resist.

a He declareth y he was bound to set forth Gods glory, forasmuch as the Lord had sent him rest and peace.

5 And beholde, I purpose to builde an house vnto the Name of the Lord my God, *as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I wil set vpon thy throne for thee, he shall builde an house vnto my Name.

2.*Sam.*7 13. 1.*chron.*22,10.

6 Now therefore commaunde, that they hewe mee cedar trees out of Lebanon, & my seruaunts shall bee with thy seruaunts, and vnto thee will I giue the b hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

b This was his equitie, that he would not receiue a benefite without some recompense.

7 ¶ And when c Hiram heard the words of Salomon, he reioyced greatly, and sayd, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the Spirituall Temple.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish al thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I wil conuey them by sea ‖ in rafts vnto the place that thou shalt shew mee, and will cause them to bee discharged there, and thou shalt receive them: nowe thou shalt doe mee a pleasure to minister food for d my family.

‖Or, *floten.*

d While my seruants are occupied about thy businesse.

10 So Hiram gaue Salomō cedar trees, and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand ‡ measures of wheate for foode to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

‡*Ebr. Corim.*

12 ¶ And the Lord gaue Salomon wisedome as he *promised him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

‖Or, *pure.*

*Chap.*3.12.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

e As touching the furniture of wood and vitailes.

14 Whom he sent to Lebanon, ten thousande a moneth by course: they were a moneth in Lebanon, & two moneths at home. And *Adoniram was ouer the summe.

*Chap.*4.6.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

‖Or, *maisters of the worke.*

16 Besides the ‖ princes, whome Salomon appointed ouer the worke, euen three thousande and three hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen, and the workemen of Hiram, & the f malons hewed and prepared timber and stones for the building of the house.

f The Ebrew word is, Giblim, which some say were excellent masons.

CHAP. VI.

1 *The building of the Temple and the forme thereof.* 12 *The promise of the Lord to Salomon.*

AND * in the foure hundred & fourescore yeere (after the children of Israel were come out of the lande of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth a Iif (which is the second moneth) hee built the b house of the Lord.

*2.*Chro.*3.1.

a Which moneth conteineth part of April and part of May.

b Whereby is ment the temple and the oracle.

2 And the house which King Salomon built for the Lorde, was threescore cubites long, & twentie broade, & thirty cubites hie.

3 And the c porche before the Temple of the house was twenty cubites long according to the breadth of the house, and ten cubites broad before the house.

c Or, the court where people prayed, which was before the place where the altar of burnt offrings stood.

4 And in the house hee made windowes, ‖ broad without, and narow within.

‖*Or, to open and to shut.*

5 And by the wall of the house hee made ‖ galleries round about, euen by the walles of the house round about the Temple & d the oracle, and made chambers round about.

‖*Or, lofts.*

d Whence God spake betweene the Cherubims, called also the most holy place.

6 The nethermost gallerie was fiue cubits broad, and the middlemost six cubits broad, and the thirde seuen cubites broade: for hee made e rests round about without the house, that the beames should not be fastened in the walles of the house.

e Which were certaine stones comming out of the wall as stayes for the beames to rest vpon.

7 And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any toole of iron heard in the house while it was in building.

8 The doore of the middlest chamber was in the right side of the house, and men went vp with winding staires vnto the middlemost, & out of the middlemost into ỳ thirde.

‖*Or, gallerie.*

9 So hee built the f house and finished it, and sieled the house being vaulted with sieling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuarie, and the oracle the most holy place.

10 And he built the galleries vpon al the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the worde of the Lorde came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

*2.*Sam.*7.13.

13 And I will g dwell among the children of Israel, and wil not forsake my people Israel.

g According as he promised vnto Moses, Exod.26. 12.

14 So Salomon built the house and finished it,

15 And

15 And built the walles of the house within, with boards of cedar tree from the pauement of the house vnto [h] the walles of the sieling, and within hee couered them with wood, and couered the floore of the house with planks of firre.

h Meaning, vnto the roofe, which was also sieled.

16 And hee built twentie cubites in the sides of the house with boardes of Cedar, from the floore to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the [i] house, that is, the temple before it, was fourtie cubites long.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

18 And the Cedar of the house within was carued with ‖ knops, and grauen with floures: all was cedar, so that no stone was seene.

‖ *Or, wilde cucumers.*

19 ¶ Also he prepared the place of the oracle in the midst of the [k] house within, to set the Arke of the Couenant of the Lord there.

k That is, in the most inward place of the house.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure golde: and couered the altar with cedar.

21 So Salomon couered the house within with pure golde: and he [‡] shut the place of the oracle with chaines of golde, and couered it with golde.

‡ *Ebr. He drewe through chaines of golde before.*

22 And hee ouerlayde all the house with golde, vntill all the house was made perfite. Also hee couered the [l] whole altar that was before the oracle, with gold.

l Meaning, the altar of incense, Exod. 30.1.

23 Also within the oracle hee made two Cherubims of ‖ olive tree, ten cubites hie.

‖ *Or, pine tree.*

24 The wing also of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 And the other Cherub was of tenne cubites: both the Cherubims were of one measure and one cuse.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, [*] and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middest of the house.

*Exod. 25.20.

28 And hee [m] ouerlayde the Cherubims with golde.

m For the other, which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen floures within and without.

30 And the floore of the house he couered with golde within and without.

31 And in the entring of the oracle hee made two doores of olive tree: and the vpper post and side posts were fiue square.

32 The two doores also were of olive tree, and he graued them with grauing of Cherubims & palme trees, and grauen floures, and couered them with golde, and layed [n] thinne golde vpon the Cherubims and vpon the palme trees.

n So that the facion of the carued worke might still appeare,

33 And so made hee for the doore of the Temple, postes of olive tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were ‖ round, and the two sides of the other doore were round.

‖ *Or, folding.*

35 And hee grauen Cherubims, and palme trees, and carued floures, and couered the carued worke with golde finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewen stone, and one rowe of beames of cedar.

o Where the priests were, and was thus called in respect of the great court which is called, Actes 3.11. the porch of Salomon, where the people vsed to pray.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

p Which conteineth part of October, and part of Nouember.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BVt Salomon was building his owne house [a] thirteene yeeres, and [a] finished all his house.

Chap. 9.10.

a After he had built the temple.

2 Hee built also an house [b] called the forest of Lebanon, an hundreth cubites long, and fiftie cubites broad, and thirtie cubites hie vpon foure rowes of cedar pillars, and cedar beames were layde vpon the pillars.

b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.

3 And it was couered aboue with cedar vpon the beames, that lay on the fourtie and fiue pillars, fifteene in a rowe.

4 And the windowes were in three rowes, and window was [c] against window in three rankes.

c There were as many, and like proportion on the one side as on the other, and at euery ende euen three in a row one aboue another,

5 And all the doores, and the side postes with the windowes were foure square, and window was ouer against window in three rankes.

6 And hee made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before [d] them, euen before them were thirtie pillars.

d Before the pillars of the house.

7 ¶ Then hee made a porch [e] for the throne, where hee iudged, euen a porch of iudgement, and it was sieled with cedar from pauement to pauement.

e For his house which was at Ierusalem.

8 And in his house, where he dwelt, was an other hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (whom he had taken to wife) like vnto this porch.

Chap. 3.1.

9 All these were ‖ of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto [f] the stones of an ‖ hand breadth, and on the outside to the great court.

‖ *Or, precious.*

f Which were restes and stayes for the beames to lie vpon.

‖ *Or, spanne.*

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

g From the foundation vpward.

11 [g] Aboue also were costly stones, squared by rule, and boards of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a rowe of cedar beames: [h] so was it to the inner

h As the Lordes house was built, so was this: onely the great court of Salomons house was vncouered,

inner court of the house of the Lord, and to the porch of the house.

‖ *Or*, Zor.

13 ¶ Then King Salomon sent, and fet one Hiram out of ‖ Tyrus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: hee was full of wisedome, and understanding, and knowledge to worke all maner of worke in brasse: who came to king Salomon, and wrought all his worke.

i Thus when God will haue his glorie set forth, he raiseth vp men & giueth them excellent gifts for the accomplishment of the same, Exod. 31.2.3.

15 For he cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threede of twelue cubites did compasse ‡ either of the pillars.

‡ *Ebr. the second.*

16 And he made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters was fiue cubites, and the height of the other chapiter was fiue cubites.

‖ *Or, pummels.*

17 Nee made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the toppe of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.

‖ *Or, cordes like chaines.*

18 So he made the pillars & two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the toppe. And thus did he for the other chapiter.

19 And the chapiters that were on the toppe of the pillars were after k lillie worke in the porch, foure cubites.

k As was seene commonly wrought in costly porches.

20 And the chapiters vpon the two pillars had also aboue, ‖ ouer against the belly ‖ within the networke pomegranates: for two hundreth pomegranates were in the two ranks about vpon ‡ either of the chapiters.

‖ *Or, round about the middes.* ‖ *Or, beyond.* ‡ *Ebr. the second.*

21 And he set vp the pillars in the l porch of the Temple. And when he had set vp the right pillar, hee called the name thereof m Jachin: and when hee had set vp the left pillar, he called the name thereof n Boaz.

l Which was in the inner court betweene the Temple and the oracle.

m That is, he wil stablish, to wit, his promise toward this house.

n That is, in strength: meaning the power thereof shall continue.

22 And vpon the top of the pillars was worke of lillies: so was the worke manship of the pillars finished.

23 ¶ And he made a molten o sea ten cubites wide from brimme to brimme, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

o So called for the hugenesse of the vessell. 2.*Chro.* 4.3.

24 And vnder the brimme of it were knops like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea rounde about: and the two rowes of knoppes were cast, when it was molten.

25 It stoode on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stoode aboue vpon them, and all their hinder partes were inward.

‖ *Or, a saxone.*

26 It was ‖ an hand-breadth thicke, and the brimme thereof was like the worke of the brimme of a cup with flowres of lilies: it conteined two thousand p Baths.

p Bath and Ephah seeme to be both one measure, Ezek. 45.11. euery Bath conteined about ten pottels.

27 ¶ And hee made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on this maner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had ‡ vndersetters: vnder the caldron were the vndersetters molten at the side of euery addition.

‡ *Ebr. shoulders.*

31 And q the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen workes, whose borders were foure square, and not round.

q The mouth of the great base or frame entred into the chapiter or pillar that bare vp the caldron.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes were all molten.

‖ *Or, rings.*

34 And foure vndersetters were vpon the foure corners of one base: and the vndersetters thereof were of the base it selfe.

35 And in the toppe of the base was a round r compasse of halfe a cubite hie round about: and vpon the toppe of the base, the ledges thereof and the borders thereof were of the same.

r Which was called the pillar, chapiter, or sinall base, wherein the caldron stood.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, lyons, and palme trees, on the side of euery one, & additions round about.

37 Thus made he the ten bases, They had all one casting, one measure, and one cise.

38 ¶ Then made hee s tenne caldrons of brasse, one caldron conteined fourtie baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

s To keepe water for the vse of sacrifices.

39 And hee set the bases, fiue on the right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the t house Eastward toward the South.

t To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, and beloms, and basens, and Hiram finished all the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillars.

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars.

43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And

45 And potters, and beesoms and basens: and all these vessels, which u Hiram made to king Salomon for the house of the Lord, were of shining brasse.

46 In the plaine of Jorden did the king cast them in ‖ clay betweene Succoth and Zarthan.

47 And Salomon left to weigh al the vessels because of the exceeding abundance, neither coulde the weight of the brasse bee comted.

48 So Salomon made all the vessels, that perteined vnto the house of the Lorde, the x golden altar, and the golden table, whereon the shew bread was,

49 And the Candlestickes, fiue at the right side, and fiue at the left, before the oracle of pure golde, and the flowres, and the lampes, and the snuffers of golde,

50 And the bowles, and the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hindges of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the woorke that King Salomon made for the house of the Lorde, and Salomon brought in the things which *Dauid his father had dedicated: the siluer and the gold, and the vessels, and layd them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king blesseth the people.

THen * King Salomon assembled the Elders of Israel, euen all the heades of the tribes, the chiefe fathers of the children of Israel vnto ‡him in Jerusalem, for to a bring vp the Arke of the Couenant of the Lorde from the citie of Dauid, which is Zion.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of b Ethanim, which is the seuenth moneth.

3 And al the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lorde, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priestes and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not be tolde, nor numbred for multitude.

6 So the c Priestes brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, vnto the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

8 And they d drewe out the barres, that the endes of the barres might appeare out of the sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the * cloude filled the house of the Lord,

11 So that the priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lorde * saide, that hee would dwell in the darke cloude.

13 I haue built thee an house to dwel in, an habitation for thee to abide in for e euer.

14 ¶ And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen *Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lorde said vnto Dauid my father, Whereas it was in thine heart to builde an house vnto my Name, thou didest well, that thou wast so minded:

19 Neuertheless, thou shalt not builde the house, but thy sonne, that shall come out of thy loynes, he shall builde the house vnto my Name.

20 And the Lorde hath made ‡ good his word that hee spake: and I am risen vp in the roome of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the g Couenant of the Lord which he made with our fathers, when hee brought them out of the lande of Egypt.

22 ¶ Then Salomon stoode before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And saide, * O Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercy with thy seruants that walke before thee with h all their heart.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore nowe, Lorde God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that

u By this name also Hiram the King of Tyrus was called.

‖ Or, thicke earth.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musicke.

2. Chro. 5.1.

2. Chro 5.2.

‡ Ebr. Salomon.

a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam. 6.17.

b Conteining part of September, and part of October, in the which Moneth they kelde three solemne feasts, Numb. 29.1.

c That is, the Kohathites, Numb. 4.5.

d They drewe them onely out so farre as they might be seene for they might not pull them altogether out, Exod. 25.15.

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Man. Exod. 40.34.

2. Chron. 6.1.

f He spake according to the tenor of Gods promise, which was conditionally, that they should serue him aright.

2. Sam. 7.8.

‡ Ebr. confirmed.

g The two tables wherein the articles of the couenant were written.

2. Chron. 6.13.

2. Mac. 2.8.

h Vnfeinedly, and without all hypocrisie.

Chap. 2.4.

that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And nowe, O God of Israel, I pray thee, let thy word bee verified, which thou spakest vnto thy seruant Dauid my father.

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

27 ¶ Is it true in deed that God wil dwel on the earth? beholde, the heauens, and the heauens of heauens are not able to conteine thee: howe much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lorde, my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may bee open toward this house, night & day, euen towarde the place whereof thou hast said, *My Name shalbe there: that thou mayest hearken vnto the prayer which thy seruaunt prayeth in this place.

*Deut. 12.11.

30 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which pray in this place, and heare thou ‖in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

‖Or, from.

31 ¶ When a man shall trespasse against his neighbour, and k he lay vpon him an oth to cause him to sweare, and ‡ the swearer shall come before thine altar in this house,

k To wit, the iudge, or neighbour.

‡Ebr. the othe.

32 Then heare thou in heauen, and l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

l That is, make it knowen.

33 ¶ When thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe m Acknowledge thy iust iudgement, and praise thee. to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe n shut vp, and there shalbe no raine, because they haue sinned against thee, & shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

n So that there be a drought to destroy the fruits of the land.

36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the lande that thou hast giuen to thy people to inherite.

37 ¶ When there shall bee famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grashopper or caterpiller, when their enemy shall besiege them in the cities of their land, or any plague or any sickneſſe,

‡Ebr. in the land of their gates.

38 Then what prayer, and supplication soeuer shall be made of any man or of all thy people Israel, when euery one shall knowe the plagne in his owne o heart, and stretch forth his hands in this house,

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and bee mercifull, and doe, and giue euery man according to all his waies, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 ¶ Moreouer as touching the p stranger that is not of thy people Israel, who shall come out of a far countrey for thy Names sake,

p He meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shal come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, & feare thee, as do thy people Israel: and that they may know, that thy q Name is called vpon in this house which I haue built.

q That this is the true religion where with thou wilt be worshipped. *Dan. 6.10.

44 ¶ When thy people shall goe out to battel against their enemy by the way that thou shalt send them, and shall pray vnto the Lord r toward the way of the citie which thou hast chosen, & toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and ‖ iudge their cause.

‖Or, maintaine their right.

46 If they sinne against thee (*for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

*2. Chro. 6.36. Eccles. 7.22. 1. Ioh. 1.8, 10.

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they be caried away captiues) and re e and pray vnto thee in the lande of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

‖Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not the, that being let with necessitie eall vpon him in other places. ſ As Daniel did, Dan. 6.10.

48 If they turne againe vnto thee with all their heart, and with al their soule in the land of their enemies, which led them away captiues, & pray vnto thee toward ſ the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and ‖ iudge their cause,

‖Or, auenge their wrong.

50 And be merciful vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may t haue pitie and compassion on them:

t He vnderstood by faith, that God, of enemies would make friends vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the midst of the iron fornace.

52 Let thine eies be open vnto the prayer of thy seruaunt, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou laidest by the hand of Moses thy seruaunt, when thou broughtest our

Exod. 19. 6.

our fathers * out of Egypt, O Lord God.

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

54 And when Salomon had made an ende of praying all this * prayer and supplication vnto the Lorde, hee arose from before the altar of the Lord, from kneeling on his knees, and stretching of his handes to heauen,

55 And stood and blessed all the Congregation of Israel with a lond voyce, saying,

56 Blessed be the Lorde that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

x He concludeth that man of himselfe, is enemie vnto God, and that all obedience to his lawe proceedeth of his mere mercie.

57 The Lord our God be with vs, as he was with our fathers, that hee forsake vs not, neither leaue vs,

58 That he may * bowe our hearts vnto him, that wee may walke in all his wayes, and keepe his commaundements, and his statutes, & his lawes, which he commanded our fathers.

59 And these my wordes, which I haue prayed before the Lorde, bee neere vnto the Lorde our God day and night, that hee defende the cause of his seruant, and the cause of his people Israel ‡ alway as the matter requireth,

‡ *Ebr. the thing of a day in his day.*

60 That all the people of the earth may know, that the Lorde is God, & none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to keepe his commaundements, as this day.

2. Chron. 7. 4.

62 ¶ * Then the king and al Israel with him offred sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lorde, to wit, two and twentie thousande beeues, and an hundreth and twentie thousand sheepe: so the King and all the children of Israel dedicated the y house of the Lord.

y Before the oracle, where the Arke was.

64 The same day did the King halowe the middle of the court, that was before the house of the Lorde: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the * brasen altar that was before the Lorde, was too little to receiue the burnt offerings, and the meate offrings, and the fat of the peace offerings.

2. Chron. 7. 7.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lorde our God, a seuen dayes and seuen dayes, euen fourteene dayes.

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

66 And the eight day he sent the people away: and they ‡ thanked the king, & went vnto their tentes ioyous & with glad heart, because of all the goodnesse that the Lorde had done for Dauid his seruant, and for Israel his people.

‡ *Ebr. blessed.*

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 Hee sendeth forth a nauie for golde.

2. Chro. 7. 11.

WHen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.

Chap. 3. 5.

3 And the Lorde sayde vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) to * put my name there for euer, and mine eyes, and mine heart shall be there perpetually.

Chap. 8. 29. deut. 12. 11.

4 And * if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteousnesse) to doe according to all that I haue commaunded thee, and keepe my statutes, and my iudgements,

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which folow their sensualitie.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

2. Sam. 7. 12. 1. chro. 22. 10.

6 But if ye and your children turne away from me, and will b not keepe my commaundements, and my statutes, (which I haue set before you) but goe and serue other gods, and worship them,

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue halowed * for my name, will I cast out of my sight, and Israel shall be a c prouerbe, and a common talke among all people.

Ierem. 7. 14.

c The world shal make of you a mocking flocke for the vile contempt & abusing of Gods most liberal benefites,

8 Euen this hie house shall bee so: euery one that passeth by it, shall be astonied, and shall hisse, and they shall say, * Why hath the Lorde done thus vnto this land and to this house?

Deut. 29. 24. iere. 22. 8.

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon others gods, & haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euil.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lorde, and the Kings palace,

2. Chron. 8. 1.

11 (For the which Hiram the king of ‖ Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖ *Or, Zor.*

‖ *Or, Galile.*

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he sayde, What cities are these which thou hast giuen mee, my brother? And hee called them the land of ‖ Cabul vnto this day.

‖ *Or, dirtie, or barren.*

d For his tribute toward the building.

14 And Hiram had sent the King d fiue score ‹ talents of golde.

e The common talent was about threescore pound weight.

15 ¶ And this is the cause of the tribute why King Salomon rayled tribute, to wit, to builde the house of the Lorde, and his owne house, and ‹ Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

f Millo was as the towne house or place of assembly, which was open aboue.

2. Chro. 7. 11.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire,

and slew the Canaanites that dwelt in the citie, & gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tadmor in the wildernesse of the land,

19 And all the cities g of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would build in Jerusalem, and in Lebanon and in all the lande of his dominion.)

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whome the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruaunts, and his princes, and his captaines, and rulers of his charets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lorde: and hee burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were Mariners, and had knowledge of the sea, with the seruaunts of Salomon.

28 And they came to Ophir, & fet from thence k foure hundreth and twenty talents of gold, and brought it to king Salomon.

CHAP. X.

1 *The Queene of Saba commeth to heare the wisdome of Salomon.* 18 *His royall throne.* 23 *His power and magnificence.*

AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And she came to Jerusalem with a very great traine, and Camels that bare (weete odours, and golde exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisdome, and the house that he had built,

5 And the b meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and ‡ she was greatly astonied.

6 And she sayd vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisedome.

7 Howbeit I beleeued not their reports, til I came, and had seene it with mine eyes: but lo, the one halfe was not tolde mee: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy c wisedome.

9 Blessed be the Lorde thy God, which d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee King, to doe e equitie and righteousnesse.

10 And shee gaue the King fiue score talents of golde, and of (weete odours exceeding much, & precious stones. There came no more such abundance of (weete odours, as the Queene of Sheba gaue to King Salomon.

11 The naule also of Hiram (that caried golde from Ophir) brought likewise great plentie of * Almuggim trees from Ophir and precious stones.

12 And the king made of the Almuggim trees pillars for the house of the Lorde, and for the kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske, besides that, which Salomon gaue her ‡ of his kingly liberalitie: so she returned and went to her owne countrey, both shee, and her seruants.

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was fiue hundreth, threescore and fiue * talents of golde,

15 Besides that he had of marchant men and of the marchandises of them that solde spices, and of all the kings of Arabia, and of the princes of the f countrey.

16 And king Salomon made two hundreth targets of beaten golde, fiue hundreth shekels of golde went to a target:

17 And three hundreth shields of beaten gold, three pound of gold went to one shield: and the king put them in the * house of the wood of Lebanon.

18 ¶ Then the king made a great throne of yuorie, and couered it with the best gold.

19 And the throne had six steps, & the top of the throne was round behind, & there were g staues on either side on the place of the throne, & two lyons standing by the staues.

20 And there stood twelue lyons on the fiue steps on either side: there was not the like made in any kingdome.

21 And al king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing

g Cities for his munitions of warre.

h These were as bondmen, and payed what was required, either labour or money.

Leuit. 25. 39.

i The ouerseers of Salomons workes were deuided into three parts: the first conteined 3300. the second 300. and y third 250. which were Israelites: so here are conteined the two last parts, which make 550. looke more, 2. Chron. 8. 10.

k In the 2. Chr. 8. 18. is made mention of 30. more, which seeme to haue bene employed for their charges.

2. Chron. 9. 1. matt. 12. 42. luke 11. 31.

a Iosephus saith that she was Queene of Ethiopia, and that Sheba was the name of y chiefe citie of Meroe, which is an Iland of Nilus.

b That is, the whole order, and traie of his house.

‡ *Ebr. there was no more spirit in her.*

c But much more happy are they which heare the wisdome of God reueiled in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed. *2. Chron. 9. 10.*

‡ *Ebr. by the hand of the King.*

Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things was called happy. *Chap. 7. 1.*

g As the chaire bowes, or places to leane vpon.

nothing esteemed in the daies of Salomon.

22 For the king had on the sea the naule of Tharshish with the naule of Hiram: once in three yere came the naule of [h] Tharshish, and brought gold & siluer, ivorie, and apes, and peacocks.

23 So King Salomon exceeded all the kings of the earth both in riches & in wisedome.

24 And all the world sought to see Salomon, to heare his wisedom, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, & vessels of gold, and raiment, and armour, and sweete odours, horses and mules, from yere to yere.

26 Then Salomon gathered together *charets and horsemen: and he had a thousand and foure hundreth charets, & twelue thousand horsemen, whom he placed in the charet cities, and with the king at Ierusalem.

27 And the king ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wild figge trees that growe abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the Kings marchants receiued the linnen for a pace.

29 There came vp and went out of Egypt some charet, worth fire hundreth shekels of siluer: that is, one horse, an hundreth and fiftie. And thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

CHAP. XI.

1 Salomon hath a thousand wiues & concubines, which bring him to idolatrie. 14 He God raiseth vp aduersaries against him. 43 He dieth.

BVt King Salomon loued * many [a] outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

2 Of the nations, whereof the Lord had said vnto the children of Israel, *Goe not ye in to them, nor let them come in to you: for surely they will turne your heartes after their gods. to them, I say, did Salomō ioine in loue.

3 And he had seuen hundreth wiues, that were ‖ princesses, and three hundreth [b] concubines, & his wiues turned away his heart.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not [c] perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed *Ashtaroth the god of the Zidonians, and [d] Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the [e] abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angry with Salomon, because he had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

10 And had giuen him a * charge concerning this thing, that hee should not follow other gods: but he kept not that which the Lord had commanded him.

11 Wherefore the Lord said vnto Salomon, Forasmuch as [f] this is done of thee, and thou hast not kept my couenaunt, and my statutes (which I commanded thee) * I will surely rent the kingdom from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdom, but will giue one [g] tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

14 ¶ The the Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite, of the Kings [h] seede, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the Captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the [i] slaine,

16 (For sixe moneths did Ioab remaine there, and all Israel, til he had destroyed all the males in Edom)

17 Then this Hadad [k] fled, and certaine other Edomites of his fathers seruaunts with him, to goe into Egypt, Hadad being yet a litle child.

18 And they arose out of Midian, & came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him vitailes, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the Captaine of the hoste was dead, Hadad said to Pharaoh, Let mee depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

24 And he gathered men vnto him, and had bene captaine ouer the company, when Dauid slewe them. And they went to Damascus, & dwelt there, [n] and they made him king in Damascus.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

2. *Chron.* 1. 14.

‖ *Or, he made siluer as plenteous as stones.*

‖ *Or, for the companie of the kings marchants did receiue a number at a price.*

‡ *Ebr. hands.*

Deut. 17. 17. *Eccles.* 47. 19.

a Which were idolaters.

Exod. 34. 16.

‖ *Or, Queenes.*

b To whome appertained no dowrie.

c Hee erred not God with a pure heart.

Iudg. 2. 13.

d Who was also called Molech, verse 7. read 2. Kings 23. 10.

e Thus the scripture termeth whatsoeuer man doeth reuerence & serue as God.

Chap. 3. 5. *and* 9. 2.

Chap. 6. 12.

f That thou hast forsaken me and worshipped idoles.

Chap. 12. 15.

g Because the tribes of Iudah and Beniamin had their possession mixed, they are here taken as one tribe.

h Of the king of Edoms stocke.

2. *Sam.* 8. 14.

i Of the Edomites.

k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

l God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.

2. *Sam.* 8. 14.

m When Dauid had discomfited Hadadezer and his armie.

n To wit, the men, whom he had gathered vnto him.

25 Therefore was he an aduersarie to Israel all the dayes of Salomon: besides the euil that Hadad did, he also abhorred Israel, and reigned ouer Aram.

2.Chro.13.6.

26 ¶ And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king, When Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yoong man was meete for the worke, he made him ○ ouerseer of all the labour of the house of Ioseph.

○ He was ouerseer of Salomons works for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiiah caught the newe garment that was on him, ℰ rent it in twelue pieces.

p By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.

31 And sayde to Ieroboam, Take vnto thee ten pieces: for thus saith the LORD God of Israel, Behold, I will rent the kingdom out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruaunt Dauids sake, and for Ierusalems sake the citie, which I haue chosen out of all ẏ tribes of Israel.

33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (‖ to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

‖ *Or, to doe that that pleaseth me.*

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements ℰ my statutes.

Chap.13.15.

35 But I will take the kingdom out of his sonnes hand, and will giue it vnto thee, euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a q light alway before me in Ierusalem the citie which I haue chosen mee, to put my Name there.

q He hath respect vnto the Messiah, which should be the bright starre that should shine thorow al the world.

37 And I will take thee, and thou shalt reigne, ‡ euen as thine heart desireth, and shalt be king ouer Israel.

‡ *Ebr. in all that thy ſoul.*

38 And if thou hearken vnto all that I commaund thee, and walk in my wayes, and doe right in my sight to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, and builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

r For this idolatry that Salomon hath committed.

39 And I will for r this, afflict the seede of Dauid, ſ but not for euer.

ſ For the whole spirituall kingdom was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisedome, are they not written in the t booke of the acts of Salomon?

t Which booke as is thought, was lost in their captiuitie.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourtie yeeres.

2.Chro.9.30.

43 And Salomon slept with his Fathers, and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 He refuseth the counsell of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2.Chro.10.1.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled frō king Salomon, and ‖ dwelt in Egypt)

Chap.11.40.
‖ *Or, returned from Egypt.*

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, ℰ his sore yoke which he put vpon vs, ‖ lighter, and we will serue thee.

Chap.4.7.

a Oppresse vs not with so great charges, which we are not able to susteine.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And King Rehoboam tooke counsell with the old men that ‖ had stand before Salomon his father, while he yet liued, ℰ sayd, What counsell giue ye, that I may make an answere to this people?

‖ *Or, had bene of his ancient counsellors.*

7 And they spake vnto him, saying, If thou be a ᵇ seruaunt vnto this people this day, and serue them, and answere them, and speake kind words to them, they will be thy seruants for euer.

b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.

8 But he forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.

c There is nothing harder for them that are in authoritie, then to bridle theiraffections, and follow good counsell.

9 And he said vnto them, ᶜ What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

‖ *Or, little finger.*

10 Then the yoong men ẏ were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ‖ least part shall be ᵈ bigger then my fathers loines.

d I am much more able to keepe you in subiection then my father was.

‖ *Or, scorpions.*

11 Now where as my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had ○ appointed, saying, Come to me againe

me againe the third day.

13 And the King answered the people harpely, and left the old mens counsell that they gaue him,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rodds, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for ‖it was the ordinance of the Lord, that hee might performe his saying, which the Lord had spoken by * Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

‖Or, the Lord was the cause. Chap. 11. 31.

16 So when all Israel saw that the king regarded them not, the people answered the King thus, saying, What portion haue wee in Dauid? we haue none inheritance in the sonne of Ishai. To your tentes, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam ‡made speed to get him vp to his charet, to flee to Jerusalem.

‡Ebr. strengthened himself.

19 And Israel rebelled against the house of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

g By the iust iudgement of God for Salomons sinnes.

Chap. 11. 13.

21 And when Rehoboam was come to Jerusalem, he [b] gathered all the house of Iudah with the tribe of Beniamin an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

h For as yet he perceiued not that the Lord had so appointed it.

22 * But the worde of God came vnto Shemaiah the [i] man of God, saying,

2. Chro. 11. 2.

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Beniamin, & the remnant of the people, saying,

i That is, the Prophet.

24 Thus saith the [k] Lord, Ye shal not go vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Nowe shall the kingdome returne to the house of Dauid.

27 If this people goe vp and do sacrifice in the house of the Lord [l] at Jerusalem, then shall the heart of this people turne againe vnto their Lord, euen to Rehoboam King of Iudah: so shall they kill me and goe againe to Rehoboam King of Iudah.

l He feared lest his people should haue by this meanes bene entised to rebel against him.

28 Whereupon the King tooke counsel, and made two calues of golde, and said vnto them, [m] It is too much for you to goe vp to Jerusalem: beholde, O Israel, thy gods, which brought thee vp out of the lande of Egypt.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an [n] house of hie places, and made priestes of the lowest of the people, which were not of the sonnes of Leui.

n That is, a temple where altars were built for idolatrie.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offred on the altar. So did he in Beth-el, and offered vnto the calues that he had made: and he placed in Beth-el the priestes of the hie places, which he had made.

o Because he would the more binde the peoples deuotion to his idolatrie, he made a new holy day, besides those that the Lord had appointed in the Law.

33 And he offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel, and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced. 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

AND behold, there came [a] a man of God out of Iudah (by the commandement of the Lorde) vnto [b] Beth-el, and Ieroboam stoode by the altar to offer incense.

a That is, a Prophet.

b Not that, that was called Luz. in Beniamin, but another of that name.

2 And hee cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lorde, Beholde, a childe shall bee borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the priests of the hie places that burne incense vpon thee, & they shall burne mens bones vpon thee.

1. King. 13. 17.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lorde hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖fall out.

c By this signe ye shall know that the Lord hath sent me.

‖Or, be powred out.

4 And when the King had heard the saying of the man of God, which hee had cryed against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, [d] Lay hold on him: but his hand which he put forth against him, dried vp, and hee could not pull it in againe to him.

d The wicked rage against the Prophets of God, when they declare them Gods iudgments.

5 The altar also claue asunder, and the ashes fel out from the altar, according to the signe, which the man of God had giuen by the ‡ commandement of the Lord.

‡Ebr. mouth.

6 Then the king answered, and said vnto the man of God, [e] beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lorde, and the kings hand was restored, and became as it was before.

e Though the wicked humble themselues for a time when they feele Gods iudgments, yet after, they returne to their old malice, and declare that they are but vile hypocrites.

7 Then the King sayde vnto the man of God, Come home with me, that thou maiest ‖ dine, and I will giue thee a reward.

‖Or, take sustenance.

8 But the man of God sayde vnto the

King, if thou wouldest giue mee halfe thine house, I would not goe in with thee, neither would I eat bread nor drinke water in this place.

9 For so was it charged me by the word of the Lorde, saying, ‖Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, & returned not by the way that he came to Beth-el.

11 ¶ And an old prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes, that the man of God had done that day in Beth-el, and the wordes which hee had spoken vnto the King, tolde they their father.

12 And their father sayde vnto them, What way went he? and his sonnes ‡sawe him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, ‡Yea.

15 Then he said vnto him, ᵍ Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And hee sayde vnto him, I am a Prophet also as thou art, and an ʰ Angel spake vnto mee by the word of the Lorde, saying, Bring him againe with thee into thine house, that hee may eate bread and drinke water: but he lyed vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lorde came vnto the Prophet, that brought him againe.

21 And hee cryed vnto the man of God that came from Iudah, saying, Thus saith the Lord, ⁱ Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commaundement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place (where of hee did say vnto thee, Thou shalt eat no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread, and dunke, he sadled him the Asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, ᵏ a lyon met him by the way, and slew him, and his body was cast in the way, and the Asse stoode thereby: the lyon stood by the corps also.

25 And beholde, men that passed by, saw the carkeis cast in the way, and the lyon standing by the corpes: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him back againe from the way, heard thereof, he sayd, It is the man of God, who hath bene disobedient vnto the commaundement of the Lorde: therefore the Lord hath delyuered him vnto the Lyon, which hath rent him and slaine him, according to the worde of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they sadled him.

28 And he went and found his body cast in the way, and the asse and the Lyon stood by the corpes: and the lyon had ˡ not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and layde it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee layd his body in his ᵐ owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, ¶When I am dead, burie ye mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cried by the word of the Lorde against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this, Ieroboam ⁿ conuerted not from his wicked way, but turned againe, and made of the lowest of the people priestes of the hie places. Who would, might ‡consecrate himselfe, and bee of the priestes of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Abiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiia the sonne of Ieroboam fell sicke.

2 And Ieroboam saide vnto his wife, Vp, I pray thee, and ᵒ disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which tolde me ᵖ that I should be king ouer this people,

3 And take ‡ with ᵇ thee ten loaues and ‖ crakneis, and a bottell of hony, and goe to him: he shall tell thee what shall become of the young man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his ‡ sight was decayed for his age.

5 Then the Lord said vnto Ahiiah, Beholde, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for hee is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shall faine her selfe to be ᶜ another.

6 Therfore when Ahiiah heard the sound of

‖ *Or, he charged me: to wit, an Angel.*

† Seeing he had the expresse word of God, hee ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

‡ *Ebr. looked.*

‡ *Ebr. I am.*

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

h His fault is here double: first in that he suffereth not the Prophet to obey Gods expresse commandement: and next that he faineth to haue a reuelation to the contrary.

i God would reproue his folly by him who was the occasion to bring him into error.

k By this feareful example God setteth forth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was only the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.

m Which he had prepared for himselfe.

n So the wicked profite not by Gods threatnings, but goe backeward and become worse and worse, 2. Tim. 3. 13.

‡ *Ebr. fill his hand.*

a His owne conscience bare him witnesse that the Prophet of God would not satisfie his affections which was a wicked man. *Chap. 11. 31.*

‡ *Ebr. in thine hand.*

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

‖ *Or, wafers.*

‡ *Ebr. eyes stood.*

c Then the wife of Ieroboam.

of her feet as she came in at ꝑ dooze, she sayd, Come in, thou [c] wife of Ieroboam: why fainest thou thus thy selfe to be another? I am sent to thee with heavy tidings.

7 Go, tell Ieroboam, Thus saith ꝑ Lord God of Israel, Forasmuch as I haue exalted [d] thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent ꝑ kingdom away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruaunt Dauid which kept my commaundements, and followed me with all his heart, and did only that which was right in mine eyes,

9 But hast done euil aboue all that were before thee, (for thou hast gone & made thee other gods, and molten images, to prouoke me, and hast cast me behind thy backe)

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that [e] pisseth against the wall, as well him that [f] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

11 The dogs shal eate him of Ieroboams flocke that dieth in the citie, and the foules of the aire shall eate him that dieth in the field: [g] for the Lord hath sayd it.

12 Vp therefore & get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shal mourne for him, & bury him: for hee onely of Ieroboam shall come to the graue, because in him there is found [h] some goodnesse toward the Lorde God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shal stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: [i] what? yea, euen now.

15 For the Lorde shall smite Israel, as when a reed is shaken in the water, and hee shall weede Israel out of this good lande, which he gaue to their fathers, & shal scatter them beyond the [m] River, because they haue made them groues, prouoking the Lorde to anger.

16 And he shal giue Israel vp, because of the sinnes of Ieroboam who did sinne, and [n] made Israel to sinne.

17 ¶ And Ieroboams wife arose, & departed, and came to Tirzah, and when shee came to the threshold of the houle, the yong man died.

18 And they buried him, & all Israel lamented him, according to the word of the Lorde, which hee spake by the hand of his seruant Ahiiah the Prophet.

19 And the rest of Ieroboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yere: & he [o] slept with his fathers, & Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah, Rehoboam was one and fortie yere old, when he began to reign, and reigned seuenteene [p] yere in Ierusalem the citie, which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lorde: and they prouoked him more with their sinnes, which they had committed, [‖] then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lorde had cast out before the children of Israel.

25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lorde, and the treasures of the kings house, and tooke away all: also he caried away all the shields of gold [r] which Salomon had made.

27 And king Rehoboam made for them waien shields, and committed them vnto the hands of the chiefe of the garde, which waited at the dooze of the kings house.

28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in [r] the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [t] continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an [c] Ammonite. And Abiiam his sonne reigned in his stead.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Asa succeedeth in his roome. 16 The battel betweene Asa & Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteene yeere of the King, [*] Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yeere reigned he in Ierusalem, and his mothers name was [a] Maachah the daughter of [a] Abishalom.

3 And hee walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lorde his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lorde, and turned from nothing that he commanded him, all the dayes of his life, [‖] saue only in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam

d For God oft times discloseth vnto his, the craft & subtiltie of the wicked.
e Which wast but a seruant.
f To wit, two calues.
Chap. 21.22. 2. King. 9.8.
g Euery male euen to the dogs, 1. Sam. 25.22.
h As well him that is in the strong hold, as him that is abroad.
i They shal lacke the honour of buriall in token of Gods malediction.
k In the mids of the wicked God hath some, on whom he doth bestow his mercies.
l The Lord wil begin to destroy it out of hand.
m Meaning, Euphrates.
n The people shall not be excused, when they doe euil at the commandement of their gouernours.
o The Lord smote him that he died, 2. Chro. 13.20.
p And died before Ieroboam about foure yeeres.
‖ Or, beside all that their fathers had done by their sinnes.
q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.
Chap. 10.16.
r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chro. 12.25.
t That is, all the dayes of Rehoboams life.
c Whose idolatrie Rehoboam her sonne followed.
2. Chro. 11.22.
a Some thinke that this was Absalom Salomons sonne.
b Meaning, a sonne to reigne ouer Iudah.
‖ 2. Sam. 11.4. and 12.9.

boam and Ieroboam as long as he liued.

7 The rest also of the acts of Abiam, and all that he did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiam, and Ieroboam.

8 And Abiam slept with his fathers, & they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ * And in the twentie yeere of Ieroboam king of Israel reigned Asa ouer Iudah.

10 He reigned in Ierusalem one & fortie yeere, & his c mothers name was Maachah, the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee d put downe * Maachah his mother also from her estate, because she had made an idole in a grone: And Asa destroied her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheless, Asas heart was * vpright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that hee had dedicated vnto the house of the Lorde, siluer and gold, and vessels.

16 ¶ And there was warre betweene Asa e Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built f Ramah, so that he would let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lorde, and the treasures of the Kings house, and deliuered them into the hands of his seruaunts, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of ‖ Aram that dwelt at Damascus, saying,

19 There is a couenant betweene me and thee, & betweene my father and thy father: beholde, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha King of Israel, that hee may g depart from me.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ‖ assembled all Iudah, ‡ none excepted, & they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age he was diseased in his h feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lorde, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiah of the house of Issachar cõspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layd siege to Gibbethon.

28 Euen in the third yeere of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was King, hee k smote all the house of Ieroboam, he left none aliue to Ieroboam, vntill he had destroyed him, according to the * worde of the Lord which he spake by his seruaunt Ahiah the Shilonite,

30 Because of the sinnes of Ieroboam which hee committed, and wherewith hee made Israel to sinne, by his l prouocation, wherewith hee prouoked the Lorde God of Israel.

31 And the residue of the acts of Nadab, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel all their dayes.

33 In the third yeere of Asa King of Iudah, began Baasha the sonne of Ahiah to reigne ouer all Israel in m Tirzah, and reigned foure and twentie yeeres.

34 And hee did euil in the sight of the Lorde, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marieth Iezebel. 34 Iericho is built againe.

THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 a Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

3 Behold, I will take away the posteritie of Baasha, & the posteritie of his house, and will make b thine house like the * house of Ieroboam the sonne of Nebat.

4 * Hee that dieth of Baashas stocke in the citie, him shall the dogs eate: & that man of him which dieth in the fields, shall the foules of the ayre eate.

5 And the rest of the acts of Baasha and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was

h He had the gout, & put his trust rather in Physicians then in the Lord, 2.Chro.16.12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednes of another. *Chap.14.10.*

l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the name of the Lord.

b Meaning the house of Baasha. *Chap.15.29.*

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God and become idolaters, but must be punished. *2.Chro.15.16.*

e For in that that he suffered them to worship God in other places then he had appointed, it came of ignorance and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, least they should follow Asa. *2.Chro.16.2.*

‖ *Or, Syria.*

g And vexe me no longer.

‖ *Or, made a proclamation.*

‡ *Ebr. none innocent.*

1.Chro.13.3.

2.Chro.14.1.

‖ *Or, valiantnesse. 2.Chro.16.1.*

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And e also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that hee should bee like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lorde, in prouoking him with the worke of his hands, and because he killed d him.

8 ¶ In the six and twentie yeere of Asa king of Iudah began Elah ỹ sonne of Baasha to reigne ouer Israel in Tirzah, & reigned two yeere.

9 And his seruaunt Zimri, captaine of halfe his charets conspired against him, as hee was in Tirzah e drinking till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yeere of Asa king of Iudah, & reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsefolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Jehu the f Prophet,

13 For all the sinnes of Baasha, & sinnes of Elah his sonne, which they sinned, and made Israel to sinne, & prouoked the Lorde God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe g against Gibbethon, which belonged to the Philistims.

16 And the people of the host heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the host, king ouer Israel that same day, euen in the host.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged h Tirzah.

18 And when Zimri sawe that the citie was taken, he went into the palace of the Kings house, and ‡ burnt himselfe, and the Kings house with fire, and so died,

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of i Jeroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were ỹ people of Israel diuided into two parts: for i halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa King of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did k worse then all that were before him.

26 For he walked in all the way of Jeroboam the sonne of Nebat, & in his sinnes wherewith he made Israel to sinne in prouoking the Lorde God of Israel with their vanities.

27 And the rest of the acts of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lorde then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Jeroboam the sonne of Nebat, except he tooke Iezebel also the daughter of Eth-baal King of the Zidonians to m wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal, which hee had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build n Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, according to the word of the Lord which he spake ‡ by Joshua the sonne of Nun.

CHAP. XVII.

1 Eliiah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

AND Eliiah the Tishbite one of the inhabitants of Gilead sayde vnto Ahab, *As the Lord God of Israel liueth, before whom * I stand, there shalbe neither dewe nor raine these yeres, but b according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuer: and

I

c That is, the Prophet did his message.

d Meaning Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold. ‡ *Ebr. burnt the kings house vpon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

k For such is the nature of idolatrie, that the superstition thereof doth daily encrease, & the elder it is, the more abominable it is before God and his Church.

l He was the first King that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose means he fell to all wicked and strange idolatrie, and cruel persecution.

n Read Ios. 6.26. ‡ *Ebr. by the hand of Iosh.*

‖ *Or, Shemaron.*

Or, Shemarim.

Ecclus. 48.3. iam. 5.16, 17.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

‖ *Or, brooke.*

c To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

I haue commaunded the * rauens to feede thee there.

15 So he went & did according vnto the word of the Lord: for he went, and remained by ỹ riuer Cherith that is ouer againſt Iorden.

6 And the rauens brought him bread and fleſh in the morning, and bread and fleſh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, becauſe there fell no raine vpon the earth.

d As the troubles of the Saints of God are many, ſo his mercy is euer at hand to deliuer them. *Luke* 4. 25, 26.

8 ¶ And the d word of the Lorde came vnto him, ſaying,

9 * Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widowe there to ſuſteine thee.

e All this was to ſtrengthen the faith of Eliiah, to the intent that he ſhould looke vpon nothing worldly, but only truſt on Gods prouidence. * *Ebr. two.*

10 So he arose, and went to Zarephath: and when hee came to the gate of the citie, beholde, the widowe was there * gathering ſtickes: and he called her, and ſayd, Bring mee, I pray thee, a litle water in a veſſell, that I may dranke.

11 And as ſhe was going to fet it, he called to her, and ſayd, Bring me I pray thee, a morſell of bread in thine hand.

12 And ſhe ſaid, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a litle oyle in a cruſe: and beholde, I am gathering † a fewe ſtickes for to goe in, and dreſſe it for me and my ſonne, that wee may eate it, and die.

f For there is no hope of any more ſuſtenance.

13 And Eliiah ſaid vnto her, Feare not, come, doe as thou haſt ſaid, but make mee thereof a litle cake firſt of all, & bring it vnto mee, and afterward make for thee, & thy ſonne.

14 For thus ſaieth the Lorde God of Iſrael, g The meale in the barrell ſhall not be waſted, neither ſhal the oyle in the cruſe bee diminiſhed, vnto the time that the Lorde ſend raine vpon the earth.

g God receiueth no benefite for the vſe of his, but he promiſeth a moſt ample recompenſe for the ſame.

15 So ſhe went, and did as Eliiah ſayd, and ſhe did eat: ſo did he and her houſe h for a certaine time.

h That is, till he had raine and food on the earth.

16 The barrell of the meale waſted not, nor the oyle was ſpent out of the cruſe, according to the word of the Lord, which hee ſpake by the hand of Eliiah.

‖ *Or, that he died.*

17 ¶ And after theſe things, the ſonne of the wife of the houſe fell ſicke, and his ſickneſs was ſo ſore, ‖ that there was no i breath left in him.

i God would try whether ſhe had learned by his merciful prouidence to make him her only ſtay and comfort.

18 And ſhe ſaid vnto Eliiah, What haue I to do with thee, O thou man of God? art thou come vnto mee to call my ſinne to remembrance, and to ſlay my ſonne?

k He was afrayd leſt Gods Name ſhould haue bene blaſphemed and his miniſters contemned, except he ſhould haue continued his mercies, as he had begun them, ſpecially while he there remained.

19 And hee ſayde vnto her, Giue me thy ſonne. and he tooke him out of her boſome, and carried him vp into a chamber, where hee abode, and laied him vpon his owne bed.

20 Then he called vnto the Lorde, and ſayd, O Lord my God, haſt thou k punished alſo this widowe, with whom I ſoiourne, by killing her ſonne?

21 And hee ſtretched himſelfe vpon the child three times, and called vnto the Lord, and ſayd, O Lorde my God, I pray thee, let this childes ſoule come into him againe.

22 Then the Lord heard the voyce of Eliiah, & the ſoule of the child came into him againe, and he reuiued.

23 And Eliiah tooke the child, & brought him down out of the chamber into ỹ houſe, and deliuered him vnto his mother, and Eliiah ſayd, Behold, thy ſonne liueth.

24 And the woman ſayde vnto Eliiah, Nowe l I knowe that thou art a man of God, and that the word of the Lord in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Eliiah is ſent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Eliiah killeth all Baals prophets. 45 He obteineth raine.

AFter many daies, the word of the Lord came to Eliiah, in the a third yeere, ſaying, Goe, ſhew thy ſelfe vnto Ahab, and I will ſend raine vpon the earth.

a After that he departed from the riuer Cherith.

2 And Eliiah went to ſhew himſelfe vnto Ahab, & there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his houſe: (& Obadiah b feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is alſo requiſite for the godly: that is, to profeſſe his Name openly.

4 For when Iezebel deſtroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fifte in a caue, and he fed them with bread and water)

5 And Ahab ſaid vnto Obadiah, Go into the lande, vnto all the fountaines of water, and vnto all the riuers, if ſo be that wee may finde graſſe to ſaue the horſes and the mules aliue, leaſt wee deſtroy the land of the beaſts.

6 And ſo they diuided the land betweene them to walke thorow it. Ahab went one way by himſelfe, & Obadiah went another way by himſelfe.

7 ¶ And as Obadiah was in the way, behold, Eliiah c met him: & he knew him, and fell on his face, and ſayd, Art not thou my lord Eliiah?

c God pitieth oft times the wicked for the godlies ſake, and cauſeth Eliiah to meet with Obadiah, that the benefite might be granted for Gods childrens ſake.

8 And he anſwered him, Yea, go tell thy lord, Behold, Eliiah is here.

9 And he ſaid, What haue I ſinned, that thou wouldeſt deliuer thy ſeruaunt into the hand of Ahab, to ſlay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my Lorde hath not ſent to ſeeke thee: and when they ſayd, Hee is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou ſaieſt, Go, tel thy lord, Behold, Eliiah is here.

12 And when I am gone from thee, the Spirit of the Lord ſhal cary thee into ſome place that I do not know: ſo when I come and tell Ahab, if hee cannot finde thee, then wil he kil me: but I thy ſeruant d feare the Lord from my youth.

d I am none of the wicked perſecuters, that thou ſhouldeſt procure vnto me ſuch diſpleaſure, but ſerue God and fauour his children.

13 Was it not told my lord, what I did when Iezebel ſlewe the Prophets of the Lorde, howe I hid an hundreth men of the Lords Prophets by fifties in a caue, & fed them with bread and water?

14 And now thou ſayeſt, Go, tel thy lord, Behold,

Behold, Eliah is here, that he may slay me.

15 And Eliah sayde, As the Lorde of hostes liueth, before whome I stand, I will surely shew my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him: & Ahab went to meet Eliah.

17 And when Ahab sawe Eliah, Ahab saide vnto him, Art thou hee that troubleth Israel?

18 And hee answered, I haue not troubled Israel, but thou, & thy fathers house, in that yee haue forsaken the commaundements of the Lorde, and thou hast followed Baalim.

19 Nowe therefore sende, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, and the prophetes of the groues foure hundreth, which eate at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and saide, How long halt ye betweene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him. And the people answered him not a word.

22 Then sayd Eliah vnto the people, I onely remaine a Prophet of the Lorde: but Baals prophets are foure hundreth and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in peeces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and wil put no fire vnder.

24 Then cal ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth [h] by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Eliah sayd vnto the prophets of Baal, Chuse you a bullocke, and prepare him first (for yee are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answere: and they [i] leapt vpon the altar that was made.

27 And at noone Eliah mocked them, and said, Cry loud: for he is a [k] god: either he talketh, or pursueth his enemies, or is in his iourney, or it may bee that hee sleepeth and must be [l] awaked.

28 And they cryed loude, and cut themselues as their maner was, with knues and launcers till the blood gushed out vpon them.

29 And when midday was passed, and they had prophecied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Eliah sayd vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lorde that was broken downe.

31 And Eliah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the word of the Lord came, saying, * Israel shall bee thy name)

*Gene. 32. 28. 2. king. 17. 34.

32 And with the stones he built an altar in the Name of the Lorde: and hee made a ditch rounde about the altar, as great as would conteine two ‡ measures of seede.

‡ Ebr. Sats, which some thinke conteine about three pottels and a thirde part a piece.

33 And hee put the wood in order, and hewed the bullocke in peeces, and layd him on the wood,

34 And said, Fill foure barels with water, and powre it on the burnt offering and on the wood. Againe he said, Do so againe. And they did so the seconde time. And hee said, Doe it the third time. And they did it the third time.

35 And the water ran rounde about the altar: & he [m] filled the ditch with water also.

36 And when they should offer the euening sacrifice, Eliah the Prophet came, and said, Lorde God of Abraham, Isaak and of Israel, let it bee knowen this day, that thou art the God of Israel, and that I am thy seruant, & that I haue done all theie things at thy commandement.

37 Heare me, O Lord, heare me, and let this people knowe that thou art the Lorde God, and that thou hast turned their heart againe [n] at the last.

38 Then the fire of the Lord fel, and consumed the burnt offring, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, and sayd, The Lorde is God, the Lord is God.

40 And Eliah saide vnto them, Take the prophets of Baal, let not [o] a man of them escape. And they tooke them, and Eliah brought them to the brooke Kithon, and slew them there.

41 ¶ And Eliah sayde vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.

42 So Ahab went vp to eat & to drinke, and Eliah went vp to the top of Carmell: and he crouched vnto the earth, and put his face betweene his knees,

43 And said to his seruant, Goe vp now and looke toward the way of the Sea. And he went vp, and looked, and saide, There is nothing. Againe he said, Goe againe seuen times.

44 And at the seuenth time he saide, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Up, & say vnto Ahab, Make ready thy charet, and get thee downe, that the raine stay thee not.

45 And ¶ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Iezreel.

46 And the hand of the Lord was on Eliah, and he girded vp his loynes, and ran [p] before Ahab til he came to Iezreel.

CHAP. XIX.

5 Eliah fleeing from Iezebel, is nourished by the Angel of God. 15 He is commanded to anoynt Hasael, Iehu, and Elisha.

Now

e By my presence I wil declare that thou hast tolde him the trueth.

f The true ministers of God ought not onely not to suffer the trueth to be vnfaithfully slandered, but to reproue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye serue God wholy, or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnesse, which thinke that by any instance or suite, the dead and vile idoles can helpe their worshippers in their necessities.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent that they should haue none occasion to doubt, that he is the onely God.

n Though God suffer his to run in blindenes and error for a time, yet at length he calleth them home to him by some notorious signe and worke.

o He commaunded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods spirit moued him to pray, so was he strengthened by the same, that hee did not faint, but continued stil till he had obtained.

‖ *Or, here and there.*

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to run.

NOw Ahab tolde Iezebel al that Eliiah had done, and how he had ſlaine all the a Prophets with the ſwoꝛd.

2 Then Iezebel ſent a meſſenger vnto Eliiah, ſaying, b The gods do ſo to me and moꝛe alſo, if I make not thy life like one of their liues by to moꝛow this time.

3 ¶ When hee ſawe that, hee aroſe, and went ‖ foꝛ his life, and came to Beer-sheba, which is in Iudah, & left his ſeruant there.

4 But he went a dayes iourney into the wilderneſſe, and came and ſate downe vnder a Iuniper tree, & deſired that he might die, and ſaid, It is now enough: O Lorde, take my ſoule, foꝛ I am no better then my fathers.

5 And as he lay and ſlept vnder the Iuniper tree, beholde now, an Angell touched him, and ſaid vnto him, Up, and eate.

6 And when hee looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: ſo he did eate and dꝛunke, and returned and ſlept.

7 And the Angell of the Lorde came againe the ſecond time, and touched him, and ſayde, Up and eate: foꝛ d thou haſt a great iourney.

8 ¶ Then hee aroſe, and did eate and dꝛinke, and walked in the ſtrength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and beholde, the Lorde ſpake to him and ſaid vnto him, What doeſt thou here, Eliiah?

10 And he anſwered, I haue e bene very ielous foꝛ the Lorde God of hoſtes: foꝛ the children of Iſrael haue foꝛſaken thy couenant, broken downe thine altars, and ſlaine thy Prophets with the ſwoꝛde, * and I onely am left, and they ſeeke my life to take it away.

11 And he ſaid, Come out, and ſtand vpon the mount before the Lord. And behold, the Lorde went by, and a mightie ſtrong winde rent the mountaines, and brake the rockes before the Lord: but the Lorde was f not in the winde: and after the wind, came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake, came fire: but the Lord was not in the fire: and after the fire, came a ſtill and ſoft voyce.

13 And when Eliiah heard it, he couered his face with his mantel, and went out, and ſtood in the entring in of the caue: and beholde, there came a voice vnto him, and ſaid, What doeſt thou here, Eliiah?

14 And hee anſwered, I haue bene very ielous foꝛ the Lord God of hoſtes, g because the children of Iſrael haue foꝛſaken thy couenant, caſt downe thine altars, and ſlaine thy Prophetes with the ſwoꝛde, and I onely am left, and they ſeeke my life to take it away.

15 And the Lord ſaid vnto him, Goe, returne by the wilderneſſe vnto Damaſcus, and when thou commeſt there, anoynt Hazael King ouer ‖Aram.

16 And Iehu the ſonne of Nimſhi ſhalt thou anoynt King ouer Iſrael: and Eliſha the ſonne of Shaphat of Abel-Meholah ſhalt thou anoynt to bee Prophet in thy roume.

17 And * him that eſcapeth from the ſwoꝛde of Hazael, ſhall Iehu ſlay: and him that eſcapeth from the ſwoꝛd of Iehu, ſhall Eliſha ſlay.

18 Yet will * I leaue ſeuen thouſande in Iſrael, euen h all the knees that haue not bowed vnto Baal, and euery mouth that hath not kiſſed him.

19 ¶ So hee departed thence, and found Eliſha the ſonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelft: and Eliiah went towardes him, and caſt his mantell vpon him.

20 And he left the oxen, and ranne after Eliiah, and ſaid, i Let mee, I pray thee, kiſſe my father and my mother, and then I will folow thee. Who anſwered him, Goe, returne: foꝛ what haue I done to thee?

21 And when he went back againe from him, hee tooke a couple of oxen, & ſlew them and ſodde their fleſh with the k inſtruments of the oxen, and gaue vnto the people, and they did eate: then hee aroſe and went after Eliiah, and miniſtred vnto him.

CHAP. XX.

1 Samaria is beſieged. 13 The Lord promiſeth the victory to Ahab by a Prophet. 31 The King of Iſrael made peace with Ben-hadad, and is reproued therefore by the Prophet.

THen Ben-hadad the King of ‖Aram aſſembled al his armie, and two and thirtie a Kings with him, with hoꝛſes, and charets, and went vp, and beſieged ‖ Samaria, and fought against it.

2 And he ſent meſſengers to Ahab king of Iſrael, into the citie,

3 And ſaide vnto him, Thus ſaith Ben-hadad, Thy ſiluer and thy golde is mine: alſo thy women, & thy faire children are mine.

4 And the King of Iſrael anſwered, and ſaide, My Lord King, according to thy ſaying, b I am thine, and all that I haue.

5 And when the meſſengers came againe, they ſaide, Thus commandeth Ben-hadad, and ſaith, When I ſhall ſende vnto thee, and commaund, thou ſhalt deliuer mee thy ſiluer and thy golde, and thy women, and thy children,

6 c Doꝛ els I will ſend my ſeruants vnto thee by to moꝛow this time: and they ſhall ſearch thine houſe, and the houſes of thy ſeruants: and whatſoeuer is pleaſant in thine eyes, they ſhall take it in their handes, and bring it away.

7 Then the King of Iſrael ſent foꝛ al the Elders of the land, and ſaid, Take heed, I pray you, and ſee how hee ſeeketh miſchiefe: foꝛ hee ſent vnto mee foꝛ my wiues, and foꝛ my children, and foꝛ my ſiluer, and foꝛ my golde, and I denied him not.

8 And all the Elders, and all the people ſaide to him, Hearken d not vnto him, noꝛ conſent.

9 Wherefoꝛe he ſaid vnto the meſſengers of Ben-hadad, Tell my lorde the King, All

---

a To wit, of Baal.

b Though the wicked rage againſt Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ Or, whether his minde led him.

c So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not ouercome the ſame.

d He declareth that except God had nouriſhed him miraculouſly, it had not bene poſſible for him to haue gone this iourney.

e He complaineth that the more zealous that he ſhewed himſelfe to maintaine Gods glory, the more cruelly was he perſecuted. *Rom.* 11.3.

f For the nature of man is not able to come neere vnto God, if he ſhould appeare in his ſtrength and full maieſtie, and therefore of his mercie he ſubmitteth himſelfe to our capacitie.

g We ought not to depend on the multitude in maintelning Gods glory, but becauſe our duetie ſo requireth, we ought to doe it.

‖ Or, Syria.

2. *King.* 9.1, 3. *ecclus.* 48.8.

Rom. 11.4.

h He declareth that wicked diſſemblers and idolaters are not his.

i Though this naturall affection is not to be contemned, yet it ought not to mooue vs when God calleth vs to ſerue him.

k He would not ſtay til wood was brought, ſo great was his deſire to folow his vocation.

‖ Or, Syria.

a That is, gouernours and rulers of prouinces.

‖ Or, Shomeron.

b I am content to obey and pay tribute.

c He would not accept his anſwere, except he did out of hand deliuer whatſoeuer he ſhould aske: for hee ſought an occaſion, how to make warre againſt him.

d They thought it their duetie rather to venter their liues, then to graunt to that thing which was not lawfull, onely to ſatisfie the luſt of a tyrant.

All that thou didst send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and more also, e if the dust of Samaria be enough to all the people that follow me, for euery man an handfull.

11 And the king of Israel answered, and sayd, Tell him, Let not him that girdeth his harnesse, boast himselfe, as he that putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, he sayd vnto his seruaunts, ‖ Bring forth your engines, and they set them against the citie.

13 ¶ And behold, there came a Prophet vnto Ahab King of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou maist know, f that I am the Lord.

14 And Ahab sayd, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. He sayd againe, Who shall order the battell? And he answered, Thou.

15 ¶ Then he numbred the seruaunts of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them hee numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke, till he was drunken in the tents, both hee, and the kings: for two and thirtie kings helped him.

17 So the g seruaunts of the princes of the prouinces went out first: and Ben-hadad sent out, & they shewed him, saying, There are men come out of Samaria.

18 And he sayd, Whether they bee come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slue euery one his ‖enemie: and the ‖Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on a horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charets, & with a great slaughter slue he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heed what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruaunts of the King of Aram said vnto him, Their k gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shal ouercome them.

24 And this doe, take the kings away, euery one out of his place, and place Captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, & such charets, and we will fight against them in the plaine, and doubtlesse wee shall ouercome them: and he harkened vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, & went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all l assembled and went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue sayd, The Lorde is the God of the mountains, and not God of the vallets, therefore will I deliuer all this great multitude into thine hand, and yee shall know that m I am the Lord.

29 And they pitched one ouer against the other seuen dayes, & in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen & twentie thousand men that were left: and Ben-hadad fled into the citie, and came ‡ into a secret chamber.

31 ¶ And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are merciful kings: we pray thee, let vs put sackecloth about our ‖loines, and ropes about our heads, and go out to the king of Israel: it may be that hee will saue thy life.

32 Then they girded sackecloth about their loines, and put ropes about their heads, and came to the king of Israel, and sayd, Thy seruant Ben-hadad saieth, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed ‖ if they could catch any thing of him, and made haste, and sayd, Thy brother ‖Ben-hadad. And he said, Go bring him. So Ben-hadad came out vnto him, and hee caused him to come vp vnto the charet.

34 And Ben-hadad sayde vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make p streetes for thee in Damaskus, as my father did in Samaria. Then sayde Ahab, I will let thee goe with this couenant. So he made a couenaunt with him, and let him goe.

35 ¶ Then a certaine man of the ‖children of the Prophets sayde vnto his neighbour by the commaundement of the Lorde, q Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lorde, behold, assoone as thou art departed from me, a Lion shall r slay thee. So when he was departed from him, a Lion found him, and slue him.

37 Then

e Much lesse shal there be found any pray that is worth any thing, when they shall be so many.

f Boast not before the victorie be gotten.

‖ *Or, put your selues in order.*

g Before, God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderful victories.

h That is, yong men trained in the seruice of Princes.

‡ *Ebr. man.*

‖ *Or, Syriant.*

i With them that were appointed for the preseruation of his person.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffreth not vnpunished.

l All they which were in the battel of the former yeere, vse 15.

m Who am of like power in the valley, as I am on the hils, and can as well destroy a multitude with few, as with many.

‡ *Ebr. from chamber to chamber.*

n In signe of submission, and that we haue deserued death if he wil punish vs with rigour.

‖ *Or, and caught it of him.*

o He is aliue.

p Thou shalt appoint in my chief citie what thou wilt, and I will obey thee.

‖ *Or, of the disciples.*

q By this externall signe, he would more liuely touch the kings heart.

r Because thou hast transgressed the commandement of the Lord.

37 Then he found another man, & ſayd, Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded him.

38 So the Prophet departed, & waited for the king by the way, and diſguiſed himſelfe with aſhes vpon his face.

39 And when the King came by, he cried vnto the king, and ſaid, ſ Thy ſeruant went into the midſt of the battel: & behold, there went away a man, who another man brought vnto me, and ſaid, Keepe this man: if he be loſt, and want, thy life ſhal go for his life, or els thou ſhalt pay a talent of ſilver.

40 And as thy ſeruaunt had here & there to doe, he was gone: and the king of Iſrael ſayd vnto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And he haſted, and tooke the aſhes away from his face: and the king of Iſrael knew him that he was of the Prophets:

42 And he ſaid vnto him, Thus ſaith the Lord, * Becauſe thou haſt let go out of thine hands a man whom I appointed to die, thy life ſhall goe for his life, and thy people for his people.

43 And the King of Iſrael went to his houſe heauie and in diſpleaſure, and came to ‖ Samaria.

ſ By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemie, & let him eſcape whom God had appointed to be ſlaine.

Chap. 22. 38.

‖ Or, *Shomeron.*

CHAP. XXI.

8 Iezebel commaundeth to kill Naboth, for the vineyard that he refuſed to ſel to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

AFter theſe things Naboth the Iſreelite had a vineyard in Iſreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake vnto Naboth, ſaying, a Giue me thy vineyard, that I may make me a garden of herbes thereof, becauſe it is neere by mine houſe: and I will giue thee for it a better vineyard then it is: or if it pleaſe thee, I will giue thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his houſe heauie and in diſpleaſure, becauſe of the worde which Naboth the Iſreelite had ſpoken vnto him, for he had ſaid, I will not giue thee the inheritance of my fathers. And he b lay vpon his bed and turned his face, & would eate no bread.

5 Then Iezebel his wife came to him, and ſaid vnto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid vnto her, Becauſe I ſpake vnto Naboth the Iſreelite, and ſayd vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee another vineyard for it: but he anſwered, I will not giue thee my vineyard.

7 Then Iezebel his wife ſaid vnto him, c Doeſt thou now gouerne the kingdom of Iſrael? vp, eate bread, and ‡ bee of good cheere, I will giue thee the vineyard of Naboth the Iſreelite.

8 ¶ So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters vnto the Elders, and to the Nobles that were in his citie dwelling with Naboth.

9 And ſhee wrote in the letters, ſaying, Proclaime a d faſt, and ſet Naboth among the chiefe of the people,

10 And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou didſt blaſpheme God and the King: then cary him out, and ſtone him that he may die.

11 And the e men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezebel had ſent vnto them: as it was written in the letters, which ſhe had ſent vnto them.

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did blaſpheme God and the King. Then they caried him away out of the city, and ſtoned him with ſtones, that he died.

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſaid to Ahab, f Vp, & take poſſeſſion of the vineyard of Naboth the Iſreelite, which he refuſed to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he aroſe to go downe to the vineyard of Naboth the Iſreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came vnto Eliiah the Tiſhbite, ſaying,

18 Ariſe, goe downe to meet Ahab king of Iſrael, which is in Samaria. loe, hee is in the vineyard of Naboth, whither he is gone downe to take poſſeſſion of it.

19 Therefore ſhalt thou ſay vnto him, Thus ſaith the Lord, g Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying, Thus ſaith the Lord, h In the place where dogges licked the blood of Naboth, ſhall dogges licke euen thy blood alſo.

20 And Ahab ſayd to Eliiah, Haſt thou found me, O mine enemie? And he anſwered, I haue found thee: for thou haſt ſolde thy ſelfe to worke wickednes in the ſight of the Lord.

21 * Behold, I wil bring euill vpon thee, and will take away thy poſteritie, and will cut off from Ahab him that * piſſeth againſt the wall, & him that is * ſhut vp, as him that is left in Iſrael,

22 And I wil make thine houſe like the houſe of * Ieroboam the ſonne of Nebat, and like the houſe of * Baaſha the ſonne of Ahiiah, for the prouocation wherewith thou haſt prouoked, and made Iſrael to ſinne.

23 And alſo of Iezebel ſpake the Lorde, ſaying, The dogs ſhall eate Iezebel, by the wall of Iſreel.

24 The dogges ſhall eate him of Ahabs ſtocke, that dieth in the citie: and him that dieth in the fields, ſhal the foules of the aire eate.

25 (But

a Though Ahabs tyrannie be condemned by the holy Spirite, yet he was not to rigorous that he would take from another man his right without full recompenſe.

b Thus the wicked conſider not what is iuſt and lawfull, but fret inwardly, when they cannot haue their inordinate appetites ſatiſfied.

c As though ſhe ſaid, Thou knoweſt not what it is to reigne. Command, and intreat not.

‡ *Ebr. let thy heart be merry.*

‖ Or, *at this time,*

d For then they vſed to enquire of mens faults: for none could faſt vnlely that were notorious ſinners.

e Thus ſy worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocent bloud, obey rather the wicked commandements of Princes, then the iuſt lawes of God.

‡ *Ebr. bleſſe,*

f This example of monſtrous crueltie the holy Ghoſt leaueth to vs, to the intent that we ſhould abhor all tyrannie, and ſpecially in them whome nature and kinde ſhould moue to be pitifull and inclined to mercie.

g Doeſt thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his ſonne, as 2. King. 9. 25, 26.

Chap. 14 10.
2. King. 9 8.
1. Sam. 25. 22.
Chap. 14. 10.

Chap. 15. 29.
Chap. 16. 3.

2. Kin. 9. 33, 36.

‖ Or, *fortreſſe, or poſſeſſion.*

i By the wicked counſell of his wife, he became a vile idolater and cruel murtherer, as one that gaue himſelfe wholy to ſerue ſinne. ‡ *Ebr. ha ſeſh.*

k In token of mourning, or as ſome reade, barefooted.

l Meaning, in Iorams time, 2. king. 9. 26.

25 (But there was none like Ahab, who did ‡ ſell himſelfe, to worke wickednes in the ſight of the Lorde, whom Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whome the Lord caſt out before the children of Iſrael.)

27 Now when Ahab heard thoſe words, he rent his clothes, and put ſackecloth vpon ‡ him and faſted, and lay in ſackecloth, and went k ſoftly.

28 And the word of the Lord came to Eliiah the Tithbite, saying,

29 Seeſt thou how Ahab is humbled before mee? becauſe hee ſubmitteth himſelfe before mee, I will not bring that euil in his dayes, but in his l ſonnes dayes will I bring euil vpon his houſe.

CHAP. XXII.

2 Iehoſhaphat and Ahab fight againſt the King of Syria, 5 Michaiah ſheweth the king what ſhall be the ſucceſſe of their enterpriſe. 24 Zidkiiah the falſe prophet ſmiteth him. 34 Ahab is ſlaine. 40 Ahaziah his ſonne ſucceedeth. 41 The reigne of Iehoſhaphat, 50 And Ioram his ſonne.

AND *they continued a three yeres without warre betweene Aram and Iſrael.

2 And in the third yeere did Iehoſhaphat the King of Iudah b come downe to the King of Iſrael.

3 (Then the king of Iſrael ſaid vnto his ſeruants, Knowe ye not that c Ramoth Gilead was ours? and we ſtay, and take it not out of the hand of the king of Aram.)

4 And he ſaide vnto Iehoſhaphat, Wilt thou go with mee to battel againſt Ramoth Gilead? And Iehoſhaphat ſayde vnto the King of Iſrael, d I am as thou art, my people as thy people, and mine horſes as thine horſes.

5 Then Iehoſhaphat ſaid vnto the king of Iſrael, e Aske counſel, I pray thee, of the Lord to day.

6 Then the king of Iſrael gathered the f prophets vpon a foure hundreth men, and ſaid vnto them, Shal I go againſt Ramoth Gilead to battell, or ſhal I let it alone? And they ſaid, Goe vp: for the Lord ſhall deliuer it into the hands of the king.

7 And Iehoſhaphat ſaide, Is there here neuer a Prophet of the g Lorde more, that we might inquire of him?

8 And the king of Iſrael ſayde vnto Iehoſhaphat, There is yet one man (Michaiah the ſonne of Imlah) by whome we may aske counſell of the Lorde, but I h hate him: for hee doeth not prophecie good vnto mee, but euil. And Iehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an Eunuch, and ſayde, Call quickly Michaiah the ſonne of Imlah.

10 And the king of Iſrael and Iehoſhaphat the king of Iudah ſate either of them on his throne in their k apparell in the voyd place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

11 And Zidkiiah the ſonne of Chenaanah made him i homes of yron, & ſaid, Thus ſayeth the Lord, With theſe ſhalt thou puſh the Aramites, vntil thou haſt conſumed them.

12 And all the prophetes prophefied ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhal deliuer it into the Kings hand.

13 ¶ And the meſſenger that was gone to call Michaiah, ſpake vnto him, ſaying, Beholde now, the wordes of the Prophets declare good vnto the king with m one ‡ accorde: let thy worde therefore, I pray thee, be like the word of one of them, and ſpeake thou good.

14 And Michaiah ſayde, As the Lord liueth, whatſoeuer the Lord ſayeth vnto mee, that wil I ſpeake.

15 ¶ So he came to the King, & the king ſayd vnto him, Michaiah, ſhall wee goe againſt Ramoth Gilead to battel, or ſhall we leaue off? and hee anſwered him, n Goe vp, and proſper: and the Lorde ſhall deliuer it into the hand of the king.

16 And the king ſaid vnto him, How oft ſhal I charge thee that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he ſaid, I ſaw al Iſrael ſcattered vpon the mountaines, as ſheepe that had no ſhepheard. And ỳ Lord ſaid, o Theſe haue no maſter, let euery man returne vnto his houſe in peace.

18 (And the king of Iſrael ſaid vnto Iehoſhaphat, Did I not tell thee, ỳ he would prophecie no good vnto me, but euil?)

19 Againe he ſaid, Heare thou therefore the word of the Lord. I ſaw the Lord ſit on his throne, and all the p hoſt of heauen ſtood about him on his right hand, and on his left hand.

20 And the Lord ſaid, Who ſhall ſ entiſe Ahab that hee may goe and fall at Ramoth Gilead? And one ſaide on this maner, and another ſaid on that maner.

21 Then there came fooorth a ſpirite, and q ſtoode before the Lord, and ſaid, I wil entiſe him. And the Lorde ſayde vnto him, Wherewith?

22 And he ſaid, I will goe out, and be a r falſe ſpirit in the mouth of al his prophets. Then hee ſaide, Thou ſhalt intiſe him, and ſhalt alſo prenaile: goe fooorth, and do ſo.

23 Now therefore behold, the Lord hath put a lying ſpirite in the mouth of all theſe thy Prophets, and the Lord hath appointed euil againſt thee.

24 Then Zidkiiah the ſonne of Chenaanah came neere, and ſmote Michaiah on the cheeke, and ſayde, t When went the Spirite of the Lord from me, to ſpeake vnto thee?

25 And Michaiah ſaid, Behold, thou ſhalt

tell lies. 2. *Chron.* 18. 23.

c The King of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not himſelfe bound thereby to reſtore it.

d I am ready to ioyne and goe with thee, and all mine is at thy commandement.

e He ſeemed that he would not goe to the warre, except God approued it, yet when Michaiah counſelled the contrary, he would not obey.

f Meaning, the falſe prophets, which were flatterers, and ſerued for lucre, whom Iezebel had aſſembled and kept after the death of thoſe whome Elias ſlew.

g Iehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemne them.

h Whereby wee ſee that the wicked cannot abide to heare the trueth, but hate the Prophets of God and moleſt them.

i Reade Gene. 37. 36.

k In their kingly apparel.

l The true Prophets of God were accuſtomed to vſe ſignes for the confirmation of their doctrine, Iſa. 20. 2. Iere. 7. 2. whereas in the falſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

m This is the common argument of the wicked, who thinke that none ſhould ſpeake againſt a thing, if the greater part approue it, be they neuer ſo vngodly.

‡ *Ebr. mouth.*

n He ſpeaketh this in deriſion, becauſe the King attributed ſo much to the falſe prophets, meaning that by experience hee ſhould try that they were but flatterers.

o It is better they returne home, then to be puniſhed and ſcattered, becauſe they take warre in hand without Gods counſel and approbation.

p Meaning, his Angels.

‖ *Or, perſwade and deceiue.*

q Here we ſee that though the deuil be euer ready to bring vs to deſtruction, yet he hath no further power then God giueth him.

r I wil cauſe all his prophets to would ſeeme that God hath giuen

t Thus the wicked none were in the fauour of God, but they, and that his graces to none ſo much as to them.

ſee in that day, when thou ſhalt goe from chamber to chamber to hide thee.

26 And the King of Iſrael ſayde, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joaſh the Kings ſonne,

27 And ſay, Thus ſaith the King, Put this man in the priſon houſe, and feede him with t bread of affliction, and with water of affliction, vntil I returne in peace.

28 And Michaiah ſayd, If thou returne in peace, the Lorde hath not ſpoken by me. And he ſaid, u Hearken all ye people.

29 So the King of Iſrael, and Iehoſhaphat the King of Iudah went vp to Ramoth Gilead.

30 And the King of Iſrael ſaid to Iehoſhaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparel. And the king of Iſrael changed himſelfe, and went into the battell.

31 And the King of Aram commaunded his two and thirtie captaines ouer his charets, ſaying, Fight neither with ſmall, nor great, ſaue only againſt the king of Iſrael.

32 And when the captaines of the charets ſawe Iehoſhaphat, they ſayd, Surely it is the King of Iſrael, and they turned to fight againſt him: and Iehoſhaphat x cried.

33 And when the captaines of the charets ſawe that he was not the King of Iſrael, they turned backe from him.

34 Then a certaine man drewe a bowe ‖ vnightily, and ſmote the King of Iſrael betweene the ioyntes ‡ of his brigandine. Wherefore hee ſayde vnto his charet man, Turne thine hand and cary mee out of the hoſte: for I am hurt.

35 And the battell encreaſed that day, and the king ſtood ſtil in his charet againſt the Aramites, and died at Euen: and the blood ran out of the wound into the mids of the charet.

36 And there went a Proclamation throwout the z hoſte about the going downe of the ſunne, ſaying, Euery man to his citie, and euery man to his owne countrey.

37 So the King died, and was brought to Samaria, and they buried the King in Samaria.

38 And one waſhed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they waſhed his armour) according * vnto the Worde of the Lorde which he ſpake.

39 Concerning the reſt of the actes of Ahab, and all that hee did, and the yuorie houſe which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the Kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſonne reigned in his ſtead.

41 ¶ And Iehoſhaphat the ſonne of Aſa began to reigne vpon Iudah in the fourth yeere of Ahab King of Iſrael. 2. Chro. 20. 31.

42 Iehoſhaphat was fiue and thirtie yeere olde, when he beganne to reigne, and reigned fiue and twentie yeere in Ieruſalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lorde. Neuertheleſſe a the hie places were not taken away: for the people offered ſtill and burnt incenſe in the hie places.

44 And Iehoſhaphat made peace with the King of Iſrael.

45 Concerning the reſt of the acts of Iehoſhaphat and his worthy deedes that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Aſa, hee put cleane out of the land.

47 There was then no King in Edom: the b Deputie was King.

48 Iehoſhaphat made ſhips of c Tharſhish to ſaile to d Ophir for golde, but they went not, for the ſhippes were broken at Ezion Gaber.

49 Then ſaid Ahaziah the ſonne of Ahab vnto Iehoſhaphat, Let my ſeruants goe with thy ſeruants in the ſhips. But Iehoſhaphat would not.

50 And Iehoſhaphat did ſleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his ſonne reigned in his ſtead.

51 ¶ Ahaziah the ſonne of Ahab began to reigne ouer Iſrael in Samaria, the ſeuentenih yere of Iehoſhaphat king of Iudah, and reigned two yeeres ouer Iſrael.

52 But hee did euill in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

53 For hee ſerued Baal and worſhipped him, and prouoked the Lord God of Iſrael vnto wrath, ‖ according vnto all that his father had done.

t Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

u That when ye ſhall ſee theſe things come to paſſe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ Or, *in his ſimplicitie, and ignorantly.*

‡ Ebr. *and betweene the brigandine.*

‡ Ebr. *ſticke.*

y To wit, Ahab King of Iſrael.

z Of the Iſraelites.

‖ Or, *the harlots waſhed it. Chap.* 21. 19.

a Meaning, that he was led with an errour, thinking that they might ſtil ſacrifice to the Lord in thoſe places, as well as they did before the temple was built.

b In the time of this King, Idumea was ſubiect to Iudah and was gouerned by whom they of Iudah appointed.

c By Tarſhiſh the Scripture meaneth Cilicia and all the ſea called Mediterraneum.

d Ioſephus writeth that Ophir is in India, where the Ægyptians and Arabians traffike for golde.

‖ Or, *in all points as his father did.*

¶ The ſecond booke of the Kings.

THE ARGVMENT.

THis ſecond booke conteineth the actes of the Kings of Iudah and Iſrael: to wit, of Iſrael, from the death of Ahab vnto the laſt King Hoſhea, who was impriſoned by the King of Aſſyria, & his city Samaria taken, and the ten tribes by the firſt plague of God for their idolatry & diſobedience to God, led into captiuitie. And alſo of Iudah, frō the reigne of Iehoram ſonne of Iehoſhaphat vnto Zedechia, who for cōtemning ꝧ Lords cōmandement by his Prophets, & neglecting his ſundry admonitions by famine & other meanes, was take by his enemies, ſaw his ſonnes moſt cruelly ſlaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: & alſo by ꝧ iuſt vengeance of God for contempt of his word Ieruſalem was deſtroied, the Temple burnt, and he & all his

his people were led captiues into Babylon. In this booke are notable examples of Gods fauour towards thoſe rulers and people which obey his prophets, and embrace his word: & contrariwiſe, of hisplagues toward thoſe common weales which neglect his miniſters, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth ſicke and conſulteth with Baal-zebub. 3 He is reproued by Eliah. 10 The captaines ouer fiftie were ſent to Eliah, whereof two were burnt with fire from heauen by hu prayer. 17 Ahaziah dieth, and Iehoram his brother ſucceedeth him.

THen Moab rebelled againſt Iſrael after ᵖ death of Ahab:
2 And [a] Ahaziah fel through the latteſſe windowe in his vpper chamber which was in Samaria, ſo he was ſick: then he ſent meſſengers, to whome he ſayde, Goe, and inquire of Baal-zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.
3 Then the Angel of the Lord ſaid to Eliiah the Tithbite, Ariſe, and goe vp to meete the meſſengers of the king of Samaria, and ſay vnto them, [c] Is it not becauſe there is no God in Iſrael, that yee goe to enquire of Baal-zebub the god of Ekron?
4 Wherefore thus ſaith the Lorde, Thou ſhalt not come downe from ᵖ bed on which thou art gone vp, but ſhalt die the death. So Eliiah departed.
5 And the meſſengers returned vnto him, to whom he ſayd, Why are ye now returned?
6 And they anſwered him, There came a man and met vs, and ſayde vnto vs, Goe and returne vnto the King which ſent you, and ſay vnto him, Thus ſaieth the Lorde, [d] Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death.
7 And hee ſaid vnto them, What maner man was hee which came and met you, and told you theſe words?
8 And they ſayde vnto him, Hee was an [e] hairie man, and girded with a girdle of leather about his loynes. Then ſayd he, It is Eliiah the Tithbite.
9 Therefore the king ſent vnto him a captaine ouer fifty with his fifty men, who went vp vnto him: for behold, hee ſate on the top [f] of a mountaine, and he ſayde vnto him, O man of God, the king hath commanded that thou come downe.
10 But Eliiah anſwered, and ſayd to the captaine ouer the fiftie, If that I bee a man of God, let fire come downe from the heauen, and deuoure thee & thy fiftie. [g] So fire came downe from the heauen, and deuoured him and his fiftie.
11 Againe alſo he ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpake, and ſayde vnto him, [h] O man of God thus the king commaundeth, Come downe quickly.
12 But Eliiah anſwered, and ſayde vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.
13 ¶ Yet againe he ſent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, & fell on his knees before Eliiah, and beſought him, and ſayde vnto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fifty ſeruants be [l] precious in thy ſight.
14 Beholde, there came fire downe from the heauen & deuoured the two former captaines ouer fifties with their fifties: therefore let my life now be precious in thy ſight.
15 And the Angel of the Lord ſayde vnto Eliiah, Goe downe with him, bee not [m] afraid of his preſence. So he aroſe, and went downe with him vnto the king.
16 And hee ſayde vnto him, Thus ſaieth the Lorde, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Iſrael to inquire of his worde?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.
17 So he died according to the worde of the Lorde, which Eliiah had ſpoken. And [n] Iehoram began to reigne in his ſteade, in the ſecond yeere of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe hee had no ſonne.
18 Concerning the reſt of the actes of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the kings of Iſrael?

and in the 5. yeere of this Iehoram, Iehoſhaphat died, and the kingdome of Iudah was confirmed to his ſonne.

CHAP. II.

8 Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Eliſha taketh his cloke and deuideth Iorden. 20 The bitter and venomous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with beares.

AND when the Lord would take vp Eliiah into heauen by a whirlewind, Eliiah went with Eliſha from [a] Gilgal.
2 Then Eliiah ſaid to Eliſha, Tary here, I pray thee: for the Lorde hath ſent mee to Beth-el. But Eliſha ſayde, As the Lorde liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.
3 And the [b] children of ᵖ Prophets that were at Beth-el, came out to Eliſha, & ſayd vnto him, Knoweſt thou that the Lorde will take thy maſter from [c] thine head this day? And he ſaid, Yea, I [d] know it: hold ye your peace.
4 Againe Eliiah ſaide vnto him, Eliſha, tary here, I pray thee: for the Lord hath ſent me to Iericho. But he ſaid, As the Lorde liueth, & as thy ſoule liueth, I will not leaue thee. So they came to Ieriche.

5 And

a So that he was puniſhed for his idolatrie after two ſorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houſe to giue light beneath.
b The Philiſtims which dwelt at Ekron, worſhipped this idole, which ſignifieth the god of flies, thinking, that he could preſerue them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.
c He ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.
d Ignorance is the mother of error and idolatrie.
e Some thinke that this is meant of his garments which were rough and made of haire.
f To wit, Carmel.
g He declareth what power Godsword hath in the mouth of his ſeruants, when they threatned Gods iudgements againſt the wicked.
h He ſpake this in mockerie, and therefore prouoked Gods wrath ſo much the more.
i Meaning, that God would ſhew by effect, whether he was a true prophet or not.
k Which humble my ſelfe before God and hiſ ſeruant.
l That is, ſpare my life and let me not die as the other two.
m Thus the Lord giueth boldneſſe to his, that they feare not the threatnings of tyrants, which otherwiſe of themſelues are afraid to doe Gods meſſage.
n Iehoſhaphat going to battell againſt the Syrians, made his ſonne Iehoram King in the 17. yeere of his reigne: and in the 18. yeere which was the ſecond yeere of his ſonne Iehoram, the ſonne of Ahab reigned in Iſrael

a Which was that place where the children of Iſrael were circumciſed after they came ouer Iorden, and had beneſourtie yeeres in the wildemeſſe, as Ioſh. 5.9.
b So called, becauſe they are begotten as it were anew by the heauenly doctrine.
c That is, from being any more thine head: for feete, is to bea ſcholler, d For the Lord had reuelled it vnto him.

5 And the children of the Prophets that were at Iericho, came to Elisha, and sayde vnto him, Knowest thou that the Lorde will take thy master from thine head this day? and he sayde, Yea, I knowe it: hold ye your peace.

6 Moreouer Eliiah sayde vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iorden. But he sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went, and stoode on the other side afarre off, and they two stood by Iorden.

8 Then Eliiah tooke his cloke, & wrapt it together, and smote the f waters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliiah sayde vnto Elisha, Aske what I shal do for thee before I bee taken from thee. And Elisha sayd, I pray thee, Let thy Spirit g be double vpon me.

10 And he sayd, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, beholde, there appeared a charet of fire, and horses of fire, and did separate them twaine. * So Eliiah went vp by a whirlewind into h heauen.

12 And Elisha sawe it, and he cried, My father, my father, the charet of Israel, and the horsemen thereof: and hee sawe him no more: and he tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliiah that fell from him, and returned, and stoode by the banke of Iorden.

14 After he tooke the cloke of Eliiah, that fell from him, and smote the waters, and sayde, Where is the Lord God of Eliiah? And so he also, after he had stricken the waters, so that they were deuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they sayde, i The spirite of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And sayde vnto him, Beholde nowe, there be with thy seruants fifty strong men: let them goe, we pray thee, and seeke thy k master, if so be the Spirit of the Lord hath taken him vp, & cast him vpon some mountaine, or into some valley. But he sayd, l Ye shall not send.

17 Yet they were instant vpon him, till hee was ashamed: wherefore hee said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie sayde vnto Elisha, Beholde, wee pray thee: the situation of this citie is pleasant, as thou, my lorde, seest, but the water is nought, and the ground barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there m the salt, and sayde, Thus sayeth the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntill this day, according to the word of Elisha which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou, bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and cursed them in the Name of the Lord. And two beares came out of the Forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 *The reigne of Iehoram.* 6 *He and Iehoshaphat go to warre against Moab, which rebelled.* 13 *Elisha reproueth him,* 17 *And giueth their hoste water.* 24 *The Moabites are ouercome.* 27 *Their king sacrificeth his sonne.*

NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the a eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuertheless, hee cleaued vnto b the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then c Mesha king of Moab had store of sheepe, and rendred vnto the King of Israel an hundreth thousand lambs, and an hundreth thousande rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Iehoshaphat king of Iuda, saying, The king of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? and he answered, I will goe vp: for d I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then sayd hee, Which way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the King of Iudah, and the e king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that f followed them.

10 Therefore the king of Israel sayde Alas, that the Lorde hath called these three kings, to giue them into the hand of Moab.

11 But

---

e Not onely at Beth-el, but at Iericho and other places were there prophets, which had scholers, whom they instructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being deuided into three parts, let me haue two. *Eccl.* 48. 9. 1. *mac.* 2. 58.

h Thus God hath left a testimonie in all ages (both before the Lawe, in the Lawe, and in the time of the Gospel) of our resurrection,

i The spirite of prophecie is giuen to him, as it was to Eliiah,

k Meaning, Eliiah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

Or, killeth the inhabitants.

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

n Perceiuing their malicious heart against the Lord & his word, he desireth God to take vengeance of that iniurie done vnto him.

a Reade the annotation in the 1. Chap. and 17. verse.

b He sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successors.

d Reade 1. King. 22. 4.

e Meaning, the viceroy, or Lieutenant of the King of Iudah, read 1. king. 22. 47.

f *Hebr. that were at their feete.*

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knew that this wicked King would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to be declared to the wicked because of the godly that are among them.
l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophesie.
m Hee will not only miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefites for a time vpon his enemies yet hee hath his seasons, when hee will take them away to the intent they might see his vengeance, which is prepared against them.
‡ Ebr. to gird himselfe with a girdle.
o The sudden ioy of the wicked is but a prepation to their destruction, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principal cities of the Moabites, wherein they left nothing but the walles.

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruaunts answered, and sayd, Here is Elisha the sonne of Shaphat, which [f] powred water on the handes of Elijah.

12 Then Iehoshaphat sayd, [g] The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha sayd vnto the king of Israel, [h] What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel sayd vnto him, [i] Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As [k] the Lord of hostes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would [k] not haue looked toward thee, nor scene thee.

15 But now bring me a minstrell. And when the minstrell [l] played, the hand of the Lord came vpon him.

16 And hee sayd, Thus sayth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattel, and your beastes.

18 But this is a [m] small thing in the sight of the Lord: for he wil giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery fayre tree, and shall stop all the fountaines of water, and [n] marre euery good field with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able ‡ to put on harneske, and vpward, and stood in their border.

22 And they rose earely in the morning, when the Sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they sayd, [o] This is blood: the kings are surely slaine, and one hath smitten another: now therefore Moab, to the spoyle.

24 And when they came to the host of Israel, the Israelites arose vp, & smote the Moabites, so that they fled before them, but they [p] inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fielde euery man cast his stone, and filled them, and they stopt all the fountaines of water, & felled all the good trees: onely in [q] Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundreth men that drewe the sword to breake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his steade, and [r] offered him for a burne offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

r Some referre it to the king of Edoms sonne, who they say, he had taken in that skirmish: but rather it seemed to be his one sonne, whome hee offered to his gods to pacifie them, which barbarous crueltie mooued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obteineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 Hee raiseth him vp againe. 40 Hee maketh sweete the pottage, 42 And multiplieth the loaues.

a Reade Chap. 2.3.
b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to bee brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercie.
e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues, and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debts should be payd, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be seperate from the rest of the house: that hee might more commodiously giue himselfe to studie and prayer.

NOw one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest, that thy seruaunt did b feare the Lord: and the creditor is come to take my two sonnes to be his c bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And shee sayd, Thine handmayde hath nothing at home, saue a [d] pitcher of oyle.

3 And he sayd, Goe, and borow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the dooze vpon thee and vpon thy sonnes, and powre out into [e] all those vessels, and set aside those that are full.

5 So she departed from him, and shut the dooze vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he sayd vnto her, There are no more vessels. And the oyle [f] ceased.

7 Then she came & told the man of God. And he sayd, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the [g] rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, he turned in thither to eate bread.

9 And shee sayd vnto her husband, Behold, I know now, that this is an holy man of God, that passeth by vs continually.

10 Let vs make [h] him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day hee came thither and turned into the chamber, and lay therein,

12 And sayd to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then hee sayd vnto him, Say vnto her nowe, Beholde, thou hast had all this great care for vs, [i] what shall wee doe for thee? Is there any thing to bee spoken for thee to the King or to the Captaine of the hoste? And she answered, I dwell among mine owne people.

i Thus the seruants of God are not vnthankfull for the benefites they receiue,

of the hoſte? And ſhe anſwered, I [k] dwell among mine owne people.

14 Againe hee ſayd, What is then to be done for her? Then Gehazi anſwered, In deede ſhee hath [l] no ſonne, and her huſband is olde.

15 Then ſayd he, Call her. And he called her, and ſhe ſtood in the doore.

16 And he ſayd, [m] At this time appointed, according to the time of life, thou ſhalt embrace a ſonne. And ſhe ſayd, Oh my Lorde, thou man of God, doe not lie vnto thine handmaide.

17 So the woman conceiued, and bare a ſonne at that ſame ſeaſon, according to the time of life, that Eliſha had ſayd vnto her.

18 ¶ And when the childe was growen, it fell on a day, that hee went out to his father, and to the reapers.

19 And he ſaid to his father, [n] Mine head, mine head. Who ſayd to his ſeruant, Beare him to his mother.

20 And hee tooke him, and brought him to his mother, and her ſate on her knees till noone, and died.

21 Then ſhee went vp, and layd him on the bed of the man of God, & ſhut the doore vpon him, and went out.

22 ¶ Then ſhe called to her huſband, and ſaid, Send with me, I pray thee, one of the yong men and one of the aſſes: for I will haſte to the man of God, and come againe.

23 And he ſaid, Wherefore wilt thou goe to him to day? it is neither [o] newe Moone nor Sabbath day. And ſhe anſwered, [p] All ſhall be well.

24 Then ſhe ſadled an aſſe, and ſayd to her ſeruant, Driue, and goe forward: ſtay not for me to get vp, except I bid thee.

25 ¶ So ſhee went, and came vnto the man of God to mount Carmel. And when the man of God ſaw her [q] ouer againſt him, he ſayd to Gehazi his ſeruant, Beholde, the Shunammite.

26 Runne nowe, I ſay, to meete her, and ſay vnto her, Art thou in health? is thine huſband in health? & is the childe in health? And ſhe anſwered, We are in health.

27 And when ſhee came to the man of God vnto the mountaine, ſhee [r] caught him by his feete: and Gehazi went to her, to thruſt her away: but the man of God ſayd, Let her alone: for her ſoule is [s] vexed within her, and the Lord hath hid it from me, and hath not tolde it me.

28 Then ſhe ſaid, Did I deſire a ſonne of my lord? did I not ſay, Deceiue me not?

29 Then hee ſayd to Gehazi, Gird thy loines, & take my ſtaffe in thine hand, and go thy way: [t] if thou meete any, ſalute him not: and if any ſalute thee, anſwere him not: and lay my ſtaffe vpon the face of the childe.

30 And the mother of the childe ſaid, As the Lorde liueth, and as thy ſoule liueth, I will not leaue thee. Therefore he aroſe, and followed her.

31 But Gehazi was gone before them, and had layde the ſtaffe vpon the face of the child, but he neither ſpake nor heard: wherefore he returned to meete him, and told him, ſaying, The child is not waken.

32 ¶ Then came Eliſha into the houſe, and beholde the childe was dead, and layde vpon his bed.

33 Hee went in therefore, and ſhut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and [u] lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and ſtretched himſelfe vpon him, and the fleſh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the houſe, and went vp and ſtyed himſelfe vpon him: then the child neeſed [x] ſeuen times, and opened his eyes.

36 Then he called Gehazi, and ſaid, Call this Shunammite. So he called her, which came in vnto him. And hee ſayd vnto her, Take thy ſonne.

37 And ſhe came, and fell at his feete, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.

38 Afterward Eliſha returned to Gilgal, and a famine was in the [y] land, and the children of the Prophets dwelt with him. And hee ſayd vnto his ſeruant, Set on the great pot, and ſeethe the pottage for the children of the Prophets.

39 And one went out into the fielde, to gather herbs, and found, as it were, a wilde vine, and gathered thereof [z] wilde gourdes his garment full, and came and ſhred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and ſaid, O thou man of God, [a] death is in the pot: and they could not eate thereof.

41 Then he ſayd, Bring meale. And he caſt it into the pot, and ſay, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-ſhalitha, and brought the man of God bread of the firſt fruites, euen twentie loaues of barley, and full eares of corne in the huſke. And he ſayd, Giue vnto the people, that they may eate.

43 And his ſeruaunt anſwered, Howe ſhould I ſet this before an hundreth men? Hee ſayd againe, Giue it vnto the people, that they may eate: for thus ſayth the Lord, They ſhall eate, and there [b] ſhall remaine.

44 So he ſet it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 *Naaman the Syrian is healed of his leproſie.* 16 *Eliſha refuſeth his giftes.* 27 *Gehazi is ſtriken with leproſie, becauſe he tooke money, and raiment of Naaman.*

NOwe was there one Naaman captaine of the hoſte of the king of Aram, a great man, and honorable in the ſight of the Lord, becauſe that by him the Lord had [a] deliuered the Aramites. Hee alſo was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bands,

k I am content with that that God hath ſent me, & can want nothing that one can doe for an other.

l Which then was a reproch, and therefore he would that his maſter ſhould pray to God for her that ſhee might be fruitfull. *Gene.* 18, 10.

m His head aked ſore, and therefore he cried thus.

n For at ſuch times the people were wont to reſort to the Prophets for doctrine and conſolation.

o In token of humilitie and ioy that ſhe had met with him.

p Make ſuch ſpeede that nothing may let thee in the way, Luke 10. 4.

q The like did Eliiah to the widowes ſonne at Sarephta, 1. Kings 17, 21. and Saint Paul, Actes 20. 10, ſignifying the care that ought to be in them, that beare the word of God, and are diſtributers of the ſpirituall life.

r Meaning, oftentimes.

s That is, in the land of Iſrael.

t Which the Apotecaries cal colloquintida, and is moſt vehement and dangerous in purging.

u They feared that they were poyſoned, becauſe of the bitternesſe.

x It is not the quãtitie of bread that ſatisfieth, but the bleſſing that God giueth.

a Here appeareth that among the infidels God hath his, & alſo that the infidels haue them in eſtimation, which doe good to their countrey.

‡ *Ebr. she was before.*

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this as a present to the Prophet.

‡ *Ebr. in his hand.*

e The Prophet rebuketh y^e king because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considereth onely the signes and outward things, and hath not regard to the word of God, which is there contained.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters towards their seruants must be affectioned as toward their children.

Luke 4. 27.

‡ *Ebr. blessing.*

bands, and had taken a little maide of the land of Israel, and she ‡ serued Naamans wife.

3 And shee sayde vnto her mistresse, Would God my lord were with the [b] Prophet that is in Samaria, hee would soone deliuer him of his leprosie.

4 And [c] hee went in, and told his lord, saying, Thus and thus sayeth the mayde that is of the land of Israel.

5 And the king of Aram saide, Goe thy way thither, and I will send a letter vnto the king of Israel. And hee departed, and [d] tooke with him ten talents of siluer, and sixe thousand pieces of golde, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect. Nowe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that hee doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see howe hee seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, hee sent vnto the king, saying, [e] Wherefore hast thou rent thy clothes? Let him come nowe to me, and he shall knowe, that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his chariots, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Jorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was [f] wroth, and went away, and saide, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash mee in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and saide, [g] Father, if the Prophet had commaunded thee a great thing, wouldest thou not haue done it? how much rather then when hee sayeth to thee, Wash, and be cleane?

14 Then went hee downe and * washed himselfe seuen times in Jorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a litle childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his company, and came and stoode before him, and saide, Beholde, nowe I know that there is no God in all the world, but in Israel: nowe therefore, I pray thee, take a ‡ reward of thy seruant.

16 But hee said, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, [h] but he refused.

17 Moreouer Naaman sayde, Shall there not be giuen to thy seruant two mules loade of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lorde bee [i] mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bow downe, I say, in the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.

19 Vnto whom he saide, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God saide, Beholde, my master hath spared this Naaman Aaraman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, [l] he light down from the charet to meete him, and said, Is all well?

22 And hee answered, All is well: my master hath sent me, saying, Beholde, there bee come to mee, euen nowe from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman saide, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to [‖] the towre, he tooke them out of their handes, and laide them in the house, and sent away the men: and they [m] departed.

25 ¶ Then he went in, and stoode before his master. And Elisha sayde vnto him, Whence commest thou, Gehazi? And he said, Thy seruant went no whither.

26 But hee sayde vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and olues, and vineyards, and sheepe, and oxen, and men seruants, and maid seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and [p] to thy seede for euer. And hee went out from his presence a leper white as snowe.

h So the Lord commaundeth that they that receiue freely, should giue also freely.

i He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fall to idolatrie: for as for his owne part he confesseth that he wil neuer serue any but the true God.

k The Prophet did not approue his acte, but after the common maner of speech he biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

‖ *Or, fortresse, or secret place.*

m Naamans seruants.

n Was not I present with thee in spirit?

o That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

p To be an example to all such, as by whose couetousnesse Gods word might be slandered.

CHAP. VI.

6 Elisha maketh iron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth great famine.

AND the children of the Prophets said vnto Elisha, Beholde, wee pray thee, the place where wee dwell with thee, is too little for vs.

a Or, a piece of wood fit to build with.
‖Or, the axe head.
b God wrought this miraculously to confirme the authority of Elisha, to whom he had giuen such abundance of his spirit.
c Meaning, that he would lie in ambush & take the Israelites at vnwares.
d The wicked conspire nothing so craftily, but God can reueile it to his seruants, and cause their counsell to be disclosed.
e There is nothing so secret that thou canst goe about, but he knoweth it, & discouereth it vnto his king.
f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt and thinke they are neuer able to prepare power enough, though it be but against one, or a few.
g For he was assured of Gods help, and that millions of Angels caped about the godly to deliuer them. 2. Chro. 32. 7.
h That he may beholde howe thou hast prepared an armie to rescue vs.
i Meaning the Syrians his enemies, which came downe thinking themselues sure of him.
k Thus hee did being led by the Spirit of God, & not because hee sought his owne reuengance, but only to set forth the glory of God.

2 Let vs nowe goe to Iorden, that wee may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants: and he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖ yron fell into the water: then he cried, and said, Alas master, it was but borowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then hee cut downe a piece of wood, and cast in thither, and he caused the yron to [b] swimme.

7 Then he said, Take it vp to thee. And he stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and sayde, In [c] such and such a place shalbe my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou go not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God tolde him, and warned him of, & [d] saued himselfe from thence, not once, nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his seruants, and said vnto them, Will ye not shewe mee, which of vs bewrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lorde, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the wordes that thou speakest in thy [e] priuie chamber.

13 And he said, Goe, and espie where he is, that I may send and fetch him. And one tolde him, saying, Beholde, he is in Dothan.

14 ¶ So hee sent thither horses and charets, and a [f] mighty hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, behold, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas master, how shall we doe?

16 And he answered, [g] Feare not: * for they that be with vs, are mo then they that be with them.

17 Then Elisha prayed and said, Lord, I beseech thee, open his eyes, [h] that hee may see. And the Lorde opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of horses and charets of fire round about Elisha.

18 So [i] they came downe to him: but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindnesse. And he smote them with blindnesse, according to the word of Elisha.

19 And Elisha sayde vnto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whom ye seeke. But he [k] led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lorde, open their eyes, that they may see. And the Lorde opened their eyes, and they sawe, and beholde, they were in the middes of Samaria.

21 And the king of Israel said vnto Elisha when he saw them, [l] My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, and with thy bowe? but set bread and water before them, that they may eate and drinke and go to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, he sent them away: and they went to their master. So the bands of Aram came [m] no more into the land of Israel.

24 But afterwarde Ben hadad king of Aram gathered all his hoste, and went vp, and besieged Samaria.

25 So there was a great famine in Samaria: for lee, they besieged it, vntill an asses head was at fourescore pieces of siluer, & the fourth part of a cab of dones [n] doung at fiue pieces of siluer.

26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O king.

27 And hee said, Seeing the Lorde doeth not succour thee, howe shoulde I helpe thee with the [o] barne, or with the winepresse?

28 Also the king sayde vnto her, What aileth thee? And thee answered, This woman sayde vnto mee, Giue thy sonne, that wee may eate him to day, and we will eate my sonne to morow.

29 * So we sodde my sonne, and did eate him: and I said to her the day after, Giue thy sonne, that we may eate him, but shee hath hid her sonne.

30 And when the king had heard the wordes of the woman, he rent his clothes, (and as hee went vpon the wall, the people looked, and behold, he had sackcloth ‖ with-in [p] vpon his flesh)

31 And he said, God doe so to me & more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Nowe Elisha sate in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, hee sayde to the Elders, See yee not howe this [q] murtherers sonne hath sent to take away mine head? take heed when the messenger commeth, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feet behinde him?

33 While hee yet talked with them, beholde, the messenger came downe vnto him, and sayde, Beholde, this euill commeth of the Lorde: [r] shoulde I attend on the Lorde any longer?

l The wicked vse reuerent & graue words towards the seruaunts of God, when they thinke to haue any commoditie by thē, though in their heart they can not abide them.
m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnesse, then if they had beene ouercome in battell: for they returned no more at that time to fight against Israel, or in that kings dayes.
n The Ebrewes write, that they burned it in the siege for lacke of wood.
o Meaning any kinde of vitaile, as corne and wine, &c. Deu. 28. 53. 57.
‖Or, vnder his clothes.
p Thus hypocrites, when they feele Gods iudgements, thinke to please him with outwarde ceremonies, whom in prosperitie they will not know.
q Meaning Iehoram Ahabs sonne, who killed the Prophets and caused Naboth to be stoned.
r So the wicked fall into a rage and desparation if they finde not sudden remedie against their afflictions.

CHAP. VII.

1 *Elisha propheseth plentie of vitaile and other things to Samaria.* 6 *The Syrians runne away, and haue no man following them.* 17 *The prince that would not beleeue the worde of Elisha is troden to death.*

Then

THen Elisha sayd, Heare ye the word of the Lord: thus saith the Lord. a To morrow this time a measure of fine floure shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king bleaned, answered the man of God, and sayd, Though the Lord would make c windowes in the heauen, could this thing come to passe? And he sayd, Beholde, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

3 Nowe there were foure leprous men at the e entring in of the gate: and they said one to another, Why sit we here vntill wee die?

4 If we say, we will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, we die also. Now therefore come, & let vs fall vnto the campe of the Aramites: if they saue our liues, we shall liue; and if they kill vs, wee are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lorde had caused the campe of the Aramites to heare a f noise of charets, and a noise of horses, and a noise of a great armie, so that they said one to another, Beholde, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, euen the campe as it was, and g fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and golde, and rayment, and went and hid it: after they returned, and entred into an other tent, and caried thence also, and went and hid it.

9 Then sayd one to another, We doe not well: this day is a day of good tidings, and we holde our peace. If we tary till day light, some ‖ mischiefe will come vpon vs. Nowe therefore come, let vs goe, and tell the kings household.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, Wee came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horses tied, and asses tied: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and sayd vnto his seruants, h I will shew you nowe, what the Aramites haue done vnto vs. They knowe that wee are affamished, therefore they are gone out of the campe to hide themselues in the field, saying, When they come out of the citie, wee shall catch them aliue, and get into the citie.

13 And one of his seruants answered, and sayd, Let men take nowe fiue of the horses that remaine and are left in the city (beholde, they are euen as all the i multitude of Israel that are left therein: beholde, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke ‖ two charets of horses, and the king sent after the hoste of the Aramites, saying, Go and see.

15 And they went after them vnto Jordan, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and tolde the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekell, and two measures of barley at a shekell k according to the word of the Lord.

17 And the king gaue the Prince (on whose hand hee leaned) the charge of the gate, and the people l trode vpon him in the gate, and he died, as the man of God had sayd, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekell, and a measure of fine floure shalbe at a shekel, to morrowe about this time in the gate of Samaria.

19 But the Prince had answered the man of God, and sayde, Though the Lorde woulde make windowes in the heauen, could it come so to passe? And he sayd, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are onely reueiled by Gods spirit.

b To whom the King gaue the charge and ouersight of things, as verse 17.

c He mocketh at the Prophets wordes, saying, that if God rained downe corne from heauen, yet this coulde not come to passe.

d Thy infidelitie shalbe punished heerein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the Lawe that they should dwell apart, and not among their brethren, Leuit. 13.46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many, for hee can scatter them with a small noise or shaking of a leafe.

g The wicked need no greater enemy then their owne conscience to pursue them.

‖ *Or, wee shall be punished for our fault.*

h He mistrusted § prophets words, & therfore could beleeue nothing, as they which are more pelt like the godly euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

‖ *Or, two horses of the charet, which were accustomed to draw in the charet.*

k Which hee spake by the mouth of Elisha, verse. 1.

l As the people preassed out of the gate to run to the Syrians tents where they had heard was meat, and great spoyle left.

CHAP. VIII.

1 *Elisha propheseth vnto the Shunammite the dearth of seuen yeere.* 12 *He propheseth to Hazael that he shall be king of Syria.* 15 *He reigneth after Ben-hadad.* 16 *Iehoram reigneth ouer Iudah.* 20 *Edom falleth from Iudah.* 25 *Ahaziah succeedeth Iehoram.*

THen spake Elisha vnto the woman, *whose sonne hee had restored to life, saying, Vp, and goe, thou, and thine house, and sojourne where thou a canst sojourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeres.

Chap.4.35.

a Where thou canst find a commodious place to dwell, whereas is plentie.

2 And the woman arose, & did after the saying of the man of God, and went both she and her household, and sojourned in the land of the Philistims seuen yeres.

b That is, to complaine on them which had taken her possessions while she was absent.

3 ¶ And at the seuen yeres end, the woman returned out of the lande of the Philistims, and went out b to call vpon the king for her house and for her land.

c Gods wonderfull prouidence appeareth in this, that hee caused the king to be desirous to heare of him, whome before he contemned, and also hereby prepared an entrance to the poore widowes sute,

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great acres that Elisha hath done.

5 And as he tolde c the king, how he had restored one dead to life, beholde, the woman whose sonne he had raised to life, called vpon the king for her house and for her lande. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whome Elisha restored to life.

6 And when the king asked the woman, she tolde him: so the king appointed her an Eunuch, saying, Restore thou all that are hers, and all the d fruites of her landes since the day thye left the land, euen vntill this time.

d The king caused that to be iustly restored which was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, & Ben-hadad the king of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the king sayd vnto Hazael, Take a present in thine hande, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of euery e good thing of Damascus, euen the burden of fourte camels, and came and stood before him, and sayd, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of all the chiefest and precious things of the countrey.

10 And Elisha sayd to him, Goe, and say vnto him, Thou shalt f recouer: howbeit the Lord hath shewed me, that he shal surely die.

f Meaning, that he should recouer of this disease: but he knew that his messenger Hazael should slay him to obteine the kingdome.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael sayd, Why weepeth my lord? And he answered, Because I know the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their yoong men shalt thou slay with the swoorde, and shalt dash their infants against the stones, and rent in pieces their women with childe.

13 Then Hazael sayd, What? is thy seruant a dogge, that I should do this great thing? And Elisha answered, The Lorde hath shewed me, that thou shalt be king of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What sayd Elisha to thee? And he answered, He tolde me that thou shouldest recouer.

15 And on the morrow he tooke a thicke cloth, and dipt it in water, and h spread it on his face, and he died: and Hazael reigned in his stead.

h Vnder pretence to refresh or ease him, hee stifled him with this cloth.

16 ¶ * Nowe in the fift peere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, i Iehoram the sonne of Iehoshaphat king of Iudah began k to reigne.

2. *Chron.* 21. 4.

i Reade Chap. 1. 17.

k He was confirmed in his kingdome after his fathers death.

17 Hee was two and thirtie peere olde, when he beganne to reigne: and he reigned eight pere in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the l daughter of Ahab was his wife, and he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light and to his children for euer.

1. *Sam.* 7. 13.

20 ¶ In those dayes Edom m rebelled from vnder the hand of Iudah, and made a king ouer themselues.

m Which had bin subiect from Dauids time vntill this time of Iehoram.

21 Therefore Ioram went to Iair, and all his charets with him, and hee arose by night, & smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then n Libnah rebelled at the same time.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from king Iehoram becaufe of his idolatrie. 2. *Chro.* 22. 1.

23 Concerning the rest of the actes of Ioram, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his Fathers, and was buried with his Fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth peere of Ioram the sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 ° Two and twentie peere olde was Ahaziah when he began to reigne, and hee reigned one pere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

o Which is to be vnderstood, that hee was made king, when his father reigned, but after his fathers death hee was confirmed king, when he was fortie two yere olde, as 2. Chro. 22. 2.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And hee went with Ioram the sonne of Ahab to warre against Hazael king of Aram in p Ramoth Gilead, and the Aramites smote Ioram.

p Which was a citie in the tribe of Gad beyond Iorden.

29 And king Ioram returned to be healed in q Izreel of the woundes which the Aramites had giuen him at Ramah, when hee fought against Hazael King of Aram. and Ahaziah the sonne of Iehoram King of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because hee was sicke.

q This is a citie belonging to the tribe of Isachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 and killeth Iehoram the king thereof, 27 and Ahaziah, otherwise called Ochozias, the King of Iudah, 33 and causeth Iezebel to be cast downe out of a window, & the dogges did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and sayd vnto him, * a Gird thy loines and take this boxe of oile in thine hande, and get thee to Ramoth Gilead.

1. *Kin.* 19. 16, 17.

a Prepare thy selfe to goe diligently about thy businesse: for in those countreyes they vsed long garments which they tucked vp, when they went about earnest businesse.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him ‡ to a secret chamber.

‡ *Ebr. from chamber to chamber.*

3 Then take the boxe of oile, and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for king ouer Israel, then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the captaines of the armie were sitting. And hee sayd, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and hee powred the oyle on his head, and sayde vnto him, Thus saieth the Lorde God of Israel, I haue b anointed thee for

b This anointing was for Kings, Priests, and Prophets, which were all figures of Messiah, in whō these three offices were accomplished.

for King ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, & the blood of all the seruants of the Lord * of the hand of Iezebel.

1. King. 21. 15, 21.

8 For the whole house of Ahab shall bee destroyed: and * I will cut off from Ahab him, that maketh water against the wal, as well him that is shut vp, as him that is left in Israel.

1. King. 14. 10. and 21. 21.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

1. King. 14. 10. and 21. 22.
1. King. 16. 3, 11.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the e seruants of his lord. And one said vnto him, Is all well? wherefore came this d madde fellow to thee? And he said vnto them, Ye know the man, and what his talke was.

e That is, the rest of the armie, whom he called before his brethren, verse 2.
d In this estimation, the world hath the ministers of God: notwithstanding for asmuch as the world hath euer slandered the children of God, (yea, they called the sonne of God a deceiuer, and said he had the deuill) therefore they ought not to be discouraged. Chap. 8. 29.

12 And they saide, It is false, tell vs it nowe. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lorde, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the toppe of the staires, and blewe the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram, (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael King of Aram:

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and * Ahaziah king of Iudah was come downe to see Ioram.

e God had thus ordeined, as is read. 2. Chro. 22. 7. that this wicked and idolatrous king who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.

17 And the watchman that stoode in the towre of Izreel, spied the companie of Iehu as he came, and said, I see a company. And Iehoram said, Take a horseman, and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and said, Thus saith the King, Is it peace? And Iehu sayde, What hast thou to doe with peace? ‖ turne behinde me. And the watchman tolde, saying, The messenger came to them, but hee commeth not againe.

‖ Or, follow me.

19 Then hee sent out another on horsebacke, which came to them, and said, Thus saith the king, Is it peace? And Iehu answered, What hast thou to do with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth f furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram said, Make readie: and his charet was made readie. And Iehoram king of Israel and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the fielde of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, hee said, Is it peace, Iehu? And hee answered, What? peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrowe went thorowe his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a capraine, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when thou and I rode together after Ahab his father, the Lord ‖ laid this burden vpon him,

‖ Or, spake this prophesie against him.

26 * Surely I haue seene yesterday the blood of Naboth, & the blood of his b sonnes said the Lorde, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the fielde, according to the worde of the Lord.

1. King. 21. 29.
b By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for else his children might haue claimed possession.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: and Iehu pursued after him, and said, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And hee fled to i Megiddo, and there died.

i After that he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

28 And his seruants carped him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is, eleuen whole yeeres: for chap. 8. 25. before, when he said that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and l looked out at a windowe.

l Being of an hautie and cruell nature, shee would stil retaine her princely state and dignitie.

31 And as Iehu entred at the gate, shee said, Had m Zimri peace, which slewe his master?

m As though she would say, Can any traitour or any that riseth against his superiour, haue good successe? reade 1. king. 16. 10.

32 And hee lift vp his eyes to the windowe, and said, Who is on my side, who? Then two or three of her ‖ Eunuches looked vnto him.

‖ Or, chiefe seruants.

33 And he said, Cast her downe: and they cast her downe, n and hee sprinckled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

n This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

34 And when hee was come in, hee did eate and drinke, and said, Visite nowe o this cursed woman, and burie her: for shee is a o Kings daughter.

o To wit, of the king of Zidon, 1. Kings 16. 31.

35 And they went to burie her, but they found no more of her then the skull, and the feete, and the palmes of the handes.

36 Wherefore they came againe and told

him

him. And hee sayde, This is the worde of the Lorde, which hee spake ‡ by his seruant Eliiah the Tishbite, saying, * In the fielde of Iezreel shall the dogges eate the flesh of Iezebel,

37 And the carkeis of Iezebel shall be as dung vpon the ground in the fielde of Iezreel, so that none shall say, p This is Iezebel.

‡ *Ebr. by the hand of.*

1. *King.* 21. 23.

p Thus Gods iudgements appeare euen in this world against them that suppresse his word and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 and after that fourtie and two of Ahaziahs brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his stead.

AHab had nowe seuentie a sonnes in Samaria. And Iehu wrote letters, & sent to Samaria vnto the rulers of Iezreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Nowe when this letter commeth to you, (for yee haue with you your masters sonnes, yee haue with you both charets and horses, and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, & fight for your maisters house.

4 But they were exceedingly afraid, and saide, Beholde, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: we will make no king: do what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye be mine, and will obey my voyce, b take the heads of the men that are your masters sonnes, and come to meee to Iezreel by to morowe this time. (Nowe the kings sonnes, euen seuentie persons, were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the kings sonnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Iezreel.

8 ¶ Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Lay them in two heaps at the entring in of the gate vntill the morning.

9 And when it was day, hee went out, and stoode and said to all the people, Yee be c righteous: behold, I conspired against my master, and slewe him: but who slewe all these?

10 Know now that there shall fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake ‡ by his seruaunt * Eliiah.

11 So Iehu slew all that remained of the house of Ahab in Iezreel, and all that were great with him, and his familiars, and his d priests, so that he let none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did shere,

13 He met with the brethren of Ahaziah King of Iudah, and sayde, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King, and the children of the Queene.

14 And hee said, Take them alive. And they tooke them alive, and slew them at the well beside the house where the sheepe are thowne, euen two and fourtie men, and hee e left not one of them.

15 ¶ And when he was departed thence, he met with Iehonadab the sonne of Rechab comming to meete him, and he ‖ blessed him, and said to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when hee had giuen him his hand, he tooke him vp to him into the charet.

16 And he said, Come with mee, and see the zeale that I haue for the Lorde: so they made him ride in his charet.

17 And when he came to Samaria, hee slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the worde of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued h Baal a litle, but Iehu shall serue him much more.

19 Nowe therefore call vnto mee all the prophets of Baal, all his seruants, and all his priestes, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtilte to destroy the seruants of Baal.

20 And Iehu saide, ‡ Proclaime a solemne assemblie for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee said vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he saide vnto the seruants of Baal, Search diligently, and looke, least there be here with you any of the i seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offring, Iehu appointed fourescore men without, and sayde, If any of the men whome I haue brought into your hands, escape, ‖ his soule shall bee for his soule.

25 And when hee had made an ende of the burnt offering, Iehu saide to the garde, and to the Captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sworde. And the garde,

a The Scripture vseth to cal them sonnes, which are either children, or nephewes.

b He wrote this to prooue them whether they would take his part or no.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded mee, and mooued you to execute this his iudgement.

‡ *Ebr. by the hand of.*

1. *King* 21. 29.

e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

g For he feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab, reade Ierem. 35. 2.

‖ *Or, praised God for him.*

h Here Baal is taken for Ashtoroth the idole of the Zidonians, which Iezebel caused to bee worshipped, as it is also so vsed, 1. King. 16. 32. and 22. 53.

‡ *Ebr. Sanctifie.*

i Thus God would haue his seruants preserued, and idolaters destroyed: as in his lawe he giueth expresse commandement, Deut. 13.

‖ *Or, he shall die for him.*

garde, and the Captaines cast them out, and went vnto the k Citie where was the Temple of Baal.

k Which citie was neere to Samaria.

26 And they brought out the images of the Temple of Baal, and burnt them.

27 And they destroyed the image of Baal and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eies, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy l sonnes vnto the fourth generation sit on the throne of Israel.

l Thus God approueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished. ‖Or, to cut them off.

31 But Iehu regarded not to walke in the lawe of the Lord God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord beganne ‖ to lothe Israel, and Hazael smote them in all the coastes of Israel,

33 From Iorden Eastward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeere.

CHAP. XI.

1 Athaliah putteth to death al the kings sonnes, except Ioash the sone of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slaine. 17 Hee maketh a couenant betweene God and the people. 18 Baal and his Priests are destroyed.

2.*Chron.*22.10. a Meaning, al the posteritie of Iehoshaphat, to whom the kingdome apperteined: thus God vsed the cruelty of this woman to destroy the whole familie of Ahab. b The Lord promised to maintein the familie of Dauid, & not to quench the light thereof: therefore he moued the heart of Iehosheba to preserue him. c Where the Priests did lie. 2.*Chro.*23.1,3. d The chiefe Priest, Iehoshebas husband.

THen * Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed all the a kingas seed.

2 But Iehosheba the daughter of king Ioram, and sister to Ahaziah b tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes that should bee slaine, both him and his nourse, keeping them in the c bed chamber, & they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord sixe yere: & Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yeere d Iehoiada sent & tooke the captaines ouer hundreths with other captaines, and them of the gard, and caused them to come vnto him into the house of the Lorde, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the kings sonne.

5 And hee commaunded them, saying, This is it that ye must doe, The third part of e you, that commeth on the Sabbath, shall f ward toward the kings house.

e Of the Leuites which had charge of the keeping of the Temple and kept watch by course,

6 And another third part in the gate of gSur: and another third part in the gate behinde them of the gard: and yee shall keepe watch ‖ in the house of Hassah.

7 And two parts of you, that is, all that h goe out on the Sabbath day, shall keepe the watch of the house of the Lorde about the king.

f That none should come vp on them, while they were crowning the king.

8 And yee shall compasse the king round about euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the king, as he goeth out and in.

g Called the East gate of the Temple, 2.Chro.23.5. ‖Or, that none breake his order.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada ye Priest commanded, and they tooke euery man his men ye entred in to their charge on the i Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

h Whose charge is ended. i Reade verse 5 and 7.

10 And the k Priest gaue to the captaines of hundreths the speares and the shieldes that were King Dauids, and were in the house of the Lord.

k To wit, Iehoiada.

11 And the garde stood euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then hee brought out l the kings sonne, and put the crowne vpon him, and gaue him m the testimonie, & they made him king: also they anointed him, & clapt their hands, and said, God saue the King.

l That is, Ioash, which had bene kept secret sixe yeeres. m Meaning, the Lawe of God, which is his chief charge, and whereby onely his throne is established.

13 ¶ And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, beheld, the king stood by a n pillar, as the maner was, and the Princes and the Trumpetters by the King, and all the people of the lande reioyced, and blewe with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

n Where the kings place was in the Temple, ‖Or, out of the Temple.

15 But Iehoiada the Priest commaunded the captaines of the hundreths that had the rule of the hoste, and saide vnto them, Haue her ‖ forth of the ranges, and he that o followeth her, let him die by the sworde: for the Priest had said, let her not be slaine in the house of the Lord.

o To take her part.

16 Then they laid hands on her, and she went by the way, by the which the horses goe to the house of the king, and there was she slaine.

p That both the King and the people should maintaine the true worship of God, and destroy all idolatrie.

17 And Iehoiada made a conenant betweene the Lorde and the p King and the people, that they should be the Lordes people: likewise betweene the q King and the people.

q That he should goue ne, and they obey in the feare of God.

18 Then all the people of the land went into the house of Baal, and destroyed it, with his altars, and his images brake they downe courageously, and slewe Mattan the priest of Baal before the altars: and the r Priest set a garde ouer the house of the Lorde.

r Euen in the place where he had blasphemed God and thought to haue ben holpen by his idole, there God powred his vengeance vpon him. s To wit, Iehoiada.

19 Then

19 Then he tooke the captaines of hundreds, and the other Captaines, and the Gard, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the Gard to the kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had slaine Athaliah with the sword before the kings house.

21 Seuen yeere olde was Iehoash when he began to reigne.

t Which by her crudtie and persecution had vexed the whole land before.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem, 20 Hee is killed by two of his seruants.

2.Chron.24.1. IN [*] the seuenth yeere of Iehu, Iehoash began to reigne, & reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

3 But [b] the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 ¶ And Iehoash saide to the Priestes, All the siluer of dedicate things that bee brought to the house of the Lord, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priestes take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, whersoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priestes had not mended that which was decayed in the temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, & said vnto them, Why repaire ye not the ruines of the Temple? Nowe therefore [e] receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

8 So the Priestes consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored an hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the temple of the Lord. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the Kings secretarie came vp, and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord.

11 And they gaue the money made readie into the handes of them, [g] that vndertooke the worke, and that had the ouersight of the house of the Lorde: and they payed it out to the carpenters, and builders that wrought vpon the house of the Lord,

12 And to the masons & hewers of stone, and to buy timber & hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

a So long as rulers giue eare to the true ministers of God, they prosper.

b So hard a thing it is for them that are in authoritie, to be brought to the perfite obedience of God.

c That is, the money of redemption, Exod. 30.12. also the money which the Priests valued the vowes at, Leuit. 27.2. and their free liberalitie.

d For the Temple which was built an hundreth fiftie & fiue yeres before, had many things decayed in it, both by [y] negligence of [y] kings predecessors, and also by the wickednesse of the idolaters.

e He taketh from thē the ordering of the money because of their negligence.

f That is, on the Southside.

‖ *Or, vessell.*

g For the king had appointed other which were meet for that purpose, Chap. 22.5.

13 Howbeit there was [h] not made for the house of the Lorde bowels of siluer, instruments of musicke, basins, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repayred therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering and the money of the sinne offerings was not brought into the house of the Lorde: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the [i] hallowed things that Iehoshaphat, and Iehoram, & Ahaziah his fathers kings of Iudah had dedicated, and that hee himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

h For these men had only [y] charge of the reparation of the Temple, & the rest of [y] money was brought to the king, who caused these afterward to be made, 2.Chro.24.14.

i After the death of Iehoiada Iosash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whome he pacified with the treasures of the temple: for God would not be serued with those giftes, seeing the kings heart was wicked.

19 Concerning the rest of the actes of Ioash, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose & wrought treason, and [k] slewe Ioash in the house of [l] Millo, when he came to Silla:

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

k Because he had put Zacharie the sonne of Iehoiada to death, 2.Chro.24.25.

l Reade 2.Sam. 5.9.

‖ *Or, Iozabar.*

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 Hee prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his steade. 20 Elisha dieth. 24 Hazael dieth.

IN [m] the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuenteene yeere.

2 And he did euil in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, and departed not therefrom.

3 And the Lord was angrie with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Benhadad the sonne of Hazael all [b] his dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he sawe the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites, And the

a By worshipping the calues which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Iehoahaz.

children

d Safely and without danger. ‡ *Ebr. as yesterday, and before yesterday.* e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16. 21. f That is, Hazael, and Ben-hadad his sonne, as verse 3. Reade of Hazael, chap. 8. 12. g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promes made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments did call them vnto him againe. h Thus they vsed to call the Prophets and seruants of God by whom God blessed his people, as chap. 2. 12. meaning that by their prayers they did more prosper their countrey, then by force of armes. i That is, toward Syria, so that he did not onely prophecie with wordes, but also confirmed him by these signes that he should haue the victory. k Because hee seemed content to haue victorie against the enemies of God for twise or thrise and had not a zeale to ouercome them continually and destroy them vtterly.

children of Israel d dwelt in their tents as ‡ before time.

6 Neuertheleſſe they departed not from the ſinnes of the house of Ieroboam which made Israel ſinne, but walked in them. euen the e groue also remained still in Samaria)

7 For hee had left of the people to Iehoahaz but fiftie horsemen, f ten charets, and ten thousand footemen, because the king f of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz, and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash king g of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,

11 And did euill in the sight of the Lorde: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the acts of Ioash, and all that he did, & his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof he died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and sayde, h Oh my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha sayde vnto him, Take a bow and arrowes. And hee tooke vnto him bowe and arrowes.

16 And he sayd to the king of Israel, Put thine hand vpon the bowe. And hee put his hand vpon it. And Elisha put his handes vpon the kings handes,

17 And sayd, Open the window i Eastward. And when hee had opened it, Elisha sayd, Shoote. And he shot. And he sayde, Beholde the arrowe of the Lordes deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe hee said, Take the arrowes. And he tooke them. And hee sayde vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was k angrie with him, and sayde, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he l reuiued and stoode vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lorde had mercie on them, and pitied them, and had respect vnto them because of his couenant with Abraham, Isaak, and Iaakob, and would not destroy them, neither cast he them from him as m yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioash beate him, and restored the cities vnto Israel.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slew his father. 7 And after smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zechariah.

THe second yeere of Ioash sonne of Iehoahaz king of Israel reigned * Amaziah the sonne of Ioash king of Iudah.

2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twenty yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did a vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, hee slewe his seruants which had * killed the king his father.

6 But the children of those that did slay him, hee b slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commaunded, saying, * The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euery man shall bee put to death for his owne sinne.

7 Hee slew also of c Edom in the valley of salt ten thousand, and tooke ‖ the citie of Sela by warre, and called the name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, d let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the * Cedar that is in Lebanon, saying, Giue thy daughter

Eccles. 48. 14. l By this miracle, God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine. m That is, vntill their sinnes were come to a full measure, & there was no more hope of amendment.

2. Chron. 25. 1. a In the beginning of his reigne hee seemed to haue an outward shew of godlinesse, but afterward he became an idolater, and worshipped the idoles of the Idumeans. *Chap. 12. 20.* b Because they neither consented nor were partakers with their fathers in that acte. *Deut. 24. 16. Ezek. 18. 20.* c For the Idumeans, whom Dauid had brought to subiection, did rebell in the time of Iehoram sonne of Iehoshaphat. ‖ *Or, the towre or rocke, 2. chro. 25. 12.* d Let vs fight hand to hand and try it by battell, and not destroy one another's cities. e By this parable Iehoash compareth himselfe to a Cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beastes are Iehoashs souldiers that spoyled the cities of Iudah.

daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: f bragge of glorie, and tary at home, why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoahaz the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And he tooke all the golde & siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in g hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoash which he did, and his valiant deedes, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fiftene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to h Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke i Azariah, which was sixteene yeere old, and made him king for his father Amaziah.

22 Hee built k Elath, & restored it to Iudah, after that the king slept w his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fourtie yeere.

24 And he did euill in the sight of ℓ Lord: for hee departed not from all the ᵐ sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the worde of the Lord God of Israel, which he spake ‡ by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none ⁿ shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord ‡ had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deedes, and how hee fought, and how hee restored Damascus and ° Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zechariah his sonne reigned in his stead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 And Ahaz.

IN the ‡ seuen and twentieth yeere of Ieroboam king of Israel, began Azariah, sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee, when he was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And he did ᵃ vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burned incense in the hie places.

5 And the Lord ᵇ smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and ᶜ iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe ᵈ moneths.

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and ᵉ killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the * worde of the Lorde, which hee spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and hee reigned the

f Bragge of thy victorie, so that thou tarie at home and annoy me not.

‖ Or, *brought him.*

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

2. *Chron.* 25. 27.

h Which citie Roboam built in Iudah for a fortresse, 2. Chron. 11. 9.

i Who is also called Vzziah, 2. Chron. 26. 1.

k Which is also called Elanon or Eloth.

ℓ Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters.

‡ *Ebr. by the hand of.*

m Reade 1. King. 14. 10.

‡ *Ebr. had not spoken.*

n Which was also called Antiochia of Syria, or Riblah.

‡ *Ebr. in the twentieth yeere, and seuenth yere.*

a So long as he gaue eare to Zachariah the Prophet.

b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26. 21.

c As viceroy, or deputie to his father.

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zechariah was the last in Israel, that had the kingdom by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

Chap. 10. 30.

the space of a moneth in Samaria.

14 For Menahem ᵍ sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabesh in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which hee wrought, beholde, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed ᶠ Tiphsah, and all that were therein, and the coasts therefore from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yere of Azariah king of Iudah, began Menahem ᵍ sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lorde, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Ashur came against the ʰ land: and Menahem gaue Pul a thousand ⁱ talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Ashur fiftie shekels of siluer a piece: so the king of Ashur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with ʲ Argob and Arieh, and with him fiftie men of the Gileadites: so hee killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah beganne Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeeres.

28 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the daies of Pekah king of Israel ᵏ came Tiglath Pileser king of Ashur, and tooke Ijon, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Ashur.

30 And Hoshea ˡ sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, & slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

32 ¶ In the second yere of Pekah ᵍ sonne of Remaliah king of Israel began Iotham sonne of ᵐ Vzziah king of Iudah to reigne.

33 Five and twentie yeere old was hee, when he began to reigne, & hee reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according ⁱ to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: hee built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In ⁿ those dayes the Lorde began to send against Iudah Rezin the King of Aram, and ⁿ Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THe seuentteenth yeere of Pekah the sonne of Remaliah, ᵃ Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere olde was Ahaz, when hee began to reigne, and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the Kings of Israel, yea, and made his sonne to ᵇ goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the hie places, and on the hils, and vnder euery greene tree.

5 ¶ Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome ᶜ him.

6 At the same time Rezin king of Aram restored ᵈ Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent ᵉ messengers to Tiglath Pileser King of Ashur, saying, I am thy seruant and thy sonne: come vp, and deliuer mee out of the hand of the

ple for his promise sake made to Dauid.

ᶠ Which was a citie of Israel that would not receiue him to be king.

ᵍ That is, of Israel.

ʰ In stead of seeking helpe of God, he went about by money to purchase the fauour of this King being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey and led his people away captiue.

ⁱ Which were of the same conspiracie.

ᵏ For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chro. 5, 26.

ˡ He sheweth that his vprightnes was not such but that he had many and great faultes.

ᵐ After the death of Iotham.

ⁿ Which slew of Iudah in one day sixe score thousand fighting men, 2. Chr. 28. 6. because they had forsaken the true God.

ᵃ This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

ᵇ That is, offred him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. deut. 18. 10.

ᶜ For the Lord preserued the citie and his people for his promise sake made to Dauid.

ᵈ Which citie Azariah had taken from the Aramites and fortified it, Chap. 14. 22.

ᵉ Contrary to the admonition of the Prophet Isai, Isa. 7. 4.

king

2. Chron. 27. 1.

[Or, Azariah.

f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart toward God to desire his helpe nor yet heare his Prophets counsell.

g We see that there is no prince so wicked, but he shall find flatterers and false ministers to serue his turne.

h Either offrings for peace or prosperitie, or of thanksgiuing, as Leuit. 3.1. or als meaning the morning & euening offering, Exod. 29.38. num. 28.3. and thus he contemned the meanes and the altar which God had commanded by Salomon to serue God after his owne fantasie.

i That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God.

l Or, tent, wherein they lay on the Sabbath which had serued their weeke in the Temple, and so departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els ‡ the Temple might be a refuge for him if the king should suddenly assaile his house.

king of Aram, and out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the gold that was found in the [g] house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Ashur,

9 And the king of Ashur consented vnto him: and the king of Ashur went vp against Damascus, and when hee had taken it, hee carried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Ashur: And when king Ahaz sawe [h] altar that was at Damascus, hee sent to Uriah the Priest the paterne of the altar, & the fashion of it, and all the workemanship thereof.

11 And Uriah the Priest made an altar [i] in all poynts like to that which king Ahaz had sent from Damascus, so did Uriah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king sawe the altar: and the king drewe neere to the altar, and offered [k] thereon.

13 And hee burnt his burnt offering, and his meate offering, and powred his drinke offring, and sprinkled the blood of his peace offrings besides the altar,

14 And set it by the brasen altar which was before the Lorde, and brought it in farther before the house betweene the altar and the house of the Lord, & set it on the [i] Northside of the altar.

15 And king Ahaz commaunded Uriah the Priest, and sayde, Upon the great altar set on fire in the morning the burnt offring, and in the euening the meate offring, and the kings burnt offring & his meate offring, with the burnt offering of all the people of the land, and their meate offering, and their drinke offrings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the [k] brasen altar shall be for me to inquire of God.

16 And Uriah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [l] vaile for the Sabbath (that they had made in the house) and the kings entrie without turned he to the house of the Lord, [m] because of the king of Ashur.

19 Concerning the rest of the actes of Ahaz, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 And he and all his realme brought to the Assyrians, 18 For their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the God of his nation, 35 Contrary to the commandement of God.

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And he did euil in the sight of the Lord, [a] but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Ashur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Ashur found treason in Hoshea: for hee had sent messengers to So king of Egypt, and brought no present vnto the king of Ashur, [b] as hee had done yeerely: therefore the king of Ashur shut him vp, and put him in prison.

5 Then the king of Ashur came vp throughout all the land, and went against Samaria, and besieged it three yeeres.

6 ¶ * In the ninth yeere of Hoshea, the king of Ashur tooke Samaria, and carried Israel away vnto Ashur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes.

7 For when the children of Israel [d] sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lorde had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,

9 And the children of Israel had done secretely things that were not vpright before the Lorde their God, and throughout all their cities had built high places, both from the tower [e] of the watch, to the defenced citie,

10 And had made them images and grones vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lorde had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lorde had sayd vnto them, * Ye shall doe no such thing,

13 Notwithstanding the Lorde testified to Israel, and to Iudah ‡ by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commaundements and my statutes, according to all the lawe, which I commaunded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuertheless, they would not obey, * but hardened their necks, like to the necks of their [f] fathers that did not beleeue in the Lord their God.

15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies (wherewith hee witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them concerning whom, the Lorde had charged them,

a Though he inuented no new idolatrie or impietie as others did, yet he sought for helpe at the Egyptians which God had forbidden.

b For hee had paied tribute for the space of eight yeeres.

Chap. 18.10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d Hee setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

e Meaning, throughout all their borders.

Deut. 4.19.

‡ *Ebr. by the hand of.*

Iere. 18.11. and 25.5. and 35.15.

Deut. 31.27.

f So that to alledge the authoritie of our fathers or great antiquitie, except wee can prooue that they were godly, is but to declare that we are the children of the wicked.

them, that they ſhould not doe like them.

16 Finally they left all the commaundements of the Lorde their God, and made them molten images, * euen two calues, and made a grone, and worſhipped all the e hoſte of heauen, and ſerued Baal.

17 And they made their ſonnes, and their daughters b paſſe through the fire, and vſed witchcraft and enchantments, yea, i ſolde themſelues to doe euill in the ſight of the Lord to anger him.

18 Therefore the Lord was exceeding wroth with Iſrael, & put them out of his ſight, and none was left but the tribe of Iudah k only.

19 Yet Iudah kept not the commaundements of the Lorde their God, but walked according to the faction of Iſrael, which they vſed.

20 Therfore the Lord caſt off all the ſeed of Iſrael, and afflicted them, and deliuered them into the hands of ſpoylers, vntill hee had caſt them out of his l ſight.

21 m For he cut off Iſrael from the houſe of Dauid, and they made Ieroboam the ſonne of Nebat king: and Ieroboam draue Iſrael away from following the Lorde, and made them ſinne a great ſinne.

22 For the children of Iſrael walked in all the ſinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntill the Lord put Iſrael away out of his ſight, as hee had ſayd ‡ by all his ſeruants the * Prophets, & caried Iſrael away out of their land to Aſſur vnto this day.

24 And the king of Aſſur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in ſtead of the children of Iſrael: ſo they poſſeſſed Samaria, and dwelt in the cities therof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lorde: therefore the Lord ſent lions among them, which ſlewe them.

26 Wherefore they ſpake to the king of Aſſur, ſaying, The nations which thou haſt remooued, and placed in the cities of Samaria, know not the maner of the God of the land: therefore hee hath ſent lions among them, and behold, they ſlay them, becauſe they know not the maner of the God of the land.

27 Then the king of Aſſur commaunded, ſaying, Cary thither one of the Prieſts, whom ye brought thence, and let him goe and dwell there, and teach them the maner of the God p of the country.

28 So one of the Prieſtes, which they had carted from Samaria, came and dwelt in Beth-el, and taught them howe they ſhould feare the Lord.

29 Howbeit euery nation made their gods, & put them in the houſes of the hie places, which the Samaritans had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made q Succoth Benoth: & the men of Cuth made Nergal, and the men of Hamath made Aſhima.

31 And the Aunms made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde and appointed out Prieſtes out of themſelues for the hie places, who prepared for them ſacrifices in the houſes of the hie places.

33 * They r feared the Lorde, but ſerued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they doe after the olde maner: they neither feare God, neither doe after their ſ ordinances, nor after their cuſtomes, nor after the Lawe, nor after the commandement, which the Lord commaunded the children of Iaakob, * whome he named Iſrael,

35 And with whom the Lorde had made couenant, & charged them, ſaying, * Feare none other gods, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them:

36 But feare the Lorde which brought you out of the lande of Egypt with great power, and a ſtretched out arme: him feare ye, and worſhip him, and ſacrifice to him.

37 Alſo keepe yee diligently the ſtatutes and the ordinances, and the t lawe, and the commaundement, which he wrote for you, that ye doe them continually, and feare not other gods,

38 And forget not the couenant that I haue made with you, neyther feare ye other gods,

39 But feare the Lorde your God, and he wil deliuer you out of the hands of all your enemies.

40 Howbeit, they obeyed not, but did after their olde cuſtome.

41 So theſe * nations feared the Lorde, and ſerued their images alſo: ſo did their children, & their childrens children: as did their fathers, ſo doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the braſen ſerpent, and deſtroyeth the idols. 7 And proſpereth. 11 Iſrael is caried away captiue. 30 The blaſphemie of Sanacherib.

NOw in the * third yeere of Hoſhea ſonne of Elah king of Iſrael, Hezekiah the ſonne of Ahaz king of Iudah beganne to reigne.

2 Yee was fiue and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ieruſalem. His mothers name alſo was Abi the daughter of Zachariah.

3 And he did * vprightly in the ſight of the Lorde, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the grones, and brake in peeces the * braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſrael did burne incenſe to it, and he called it b Nehuſhtan.

Exod. 32.8.
1. *King.* 12.28.
g That is, the ſunne, the moone and ſtarres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phraſe, 1. King. 21.20, 25.
k No whole tribe was left but Iudah: and they of Beniamin & Leui, which remained, were counted with Iudah.
l Out of the land where he ſhewed the greateſt tokens of his preſence and fauour.
m That is, God cut off the ten tribes, 1. King. 12.16, 20.
‡ *Eb. by the hād of.*
Iere. 25.9.
n Of theſe peoples came the Samaritans, whereof mention is ſo much made in the Goſpel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they ſerued him not therefore, leaſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mighty power among them by this ſtrange puniſhment.
p That is, how to worſhip him: thus the wicked, rather then to loſe their commodities, will change to all religions.
q Meaning, that euery countrey ſerued that idole, which was moſt eſteemed in that place whence they came.

Ezek. 20.39.
Zeph. 1.5.
r That is, they had a certaine knowledge of God, and feared him becauſe of the puniſhment, but they continued ſtill idolaters, as doe the Papiſts, which worſhip both God and idoles: but this is not to feare God, as appeareth verſe 34.
ſ He meaneth this by the Iſraelites, to whom God had giuen his commaundements.
Gen. 32.28.
1. *King.* 18.31.
Iudg. 6.10.
Iere. 10.2.
t That is, theſe ſtrangers, which were ſent into Samaria by the Aſſyrians.

2. *Chr.* 28.27. & 29.1.
a Although they of Iudah were giuen to idolatrie and impietie, as they of Iſrael were, yet God for his promiſe ſake, was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked them to repentance.
Numb. 21.8, 9.
b That is, a piece of braſſe: thus he calleth the ſerpent, by contempt, which notwithſtanding was ſet vp by the word of God, and miracles were wrought by it: yet when it was abuſed to idolatrie, this good king deſtroyed it, not thinking it worthy to be called a ſerpent, but a piece of braſſe.

5 Yet trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For hee claue to the Lorde and departed not from him, but kept his commaundements, which the Lorde had commaunded Moses.

7 So the Lorde was with him, and hee prospered in all things, which hee tooke in hand: also he rebelled against the king of Asshur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coastes thereof, c from the watch towre vnto the defenced citie.

c Reade Chap. 17.9. Chap. 17.3.

9 ¶ * And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres, they tooke it, euen in the first yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

Chap. 17.6.

11 Then the king of Ashur did carie away Israel vnto Asshur, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they woulde not obey the voyce of the Lorde your God, but tranigressed his couenant: that is, all that Moses the seruant of the Lorde had commaunded, and would neither obey nor doe them.

13 ¶ * Moreouer in the fourteenth yeere of king Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

2. Chron. 32.1. Isa. 36.1. Eccles. 48.18, 19.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, d I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Asshur appointed vnto Hezekiah king of Iudah three hundreth talents of siluer, and thirtie talents of golde.

d As his zeale was before prayſed, ſo his weakeneſſe is here ſet foorth that none ſhould glory in himſelfe.

15 Therefore Hezekiah gaue all the siluer that was founde in the house of the Lorde, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lorde, and the pillars (which the layde Hezekiah king of Iudah had couered ouer) and gaue them to the king of Ashur.

17 ¶ And the king of Asshur sent e Tartan and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great host against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stoode by the conduite of the vpper poole, which is by the path of the fullers fielde,

e After certaine yeeres when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captaines and armie againſt him.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was stewarde of the house, f Shebnah the chauncellor, and Ioah the sonne of Asaph the ‖ recorder.

‖ Or, writer of Chronicles, or, ſouerayne.

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you, Thus sayeth the great King, euen the great king of Asshur, What confidence is this wherein thou trustest?

‡ Ebr. talke of the lippes.

20 Thou thinkest, Surely I haue ‡ eloquence, g but counsel and strength are for the warre. On whome then doest thou trust, that thou rebellest against me?

f Thou thinkeſt that wordes will ſerue to perſwade thy people, or to moue my maſter.

g Egypt ſhal not onely not be able to ſuccour thee, but ſhall be an hurt vnto thee.

21 Loe, thou trustest nowe in this broken staffe of reede, to wit, on h Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

h Thus the idolaters thinke that Gods religion is deſtroyed when ſuperſtition and idolatrie are reformed.

22 But if yee say vnto me, Wee trust in the Lorde our God, is not that he whose hie places, and whose altars Hezekiah hath i taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

i Meaning, that it was beſt for him to yeelde to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

23 Now therefore giue k hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

k The wicked alwayes in their proſperitie flatter themſelues that God doeth fauour them. Thus he ſpeaketh to feare Hezekiah, that by reſiſting him, he ſhould reſiſt God.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I nowe come vp without the l Lorde to this place, to destroy it? the Lord sayde to me, Goe vp against this land, and destroy it.

‖ Or, Syriant, ‡ Ebr. the water of their feete.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah sayde vnto Rabshakeh, Speake, I pray thee to thy seruants in the ‖ Aramites language, for wee vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, Hath my master sent mee to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eate their owne doung, and drinke ‡ their owne pisse with you?

28 So Rabshakeh stood and cryed with a loude voyce in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Asshur.

29 Thus sayeth the king, Let not Hezekiah deceiue you: for he shall not bee able to deliuer you out of mine hand.

‖ Or, by his hand.

30 Neyther let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus sayeth the king of Asshur, Make ‡ appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

‡ Ebr. blessing, meaning the conditions of peace.

32 Till l I come, and bring you to a land like your owne lande, euen a land of wheate and wine, a land of bread and vineyardes, a land of olines oyle, and hony, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

l He maketh himſelfe ſo ſure, that he will not graunt them truce, except they render themſelues to him to be ledde away captiues.

33 Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the [m] Lorde ſhould deliuer Ieruſalem out of mine hand?

36 But the people helde their peace, and anſwered not him a worde: for the Kings commaundement was, ſaying, Anſwere yee him not.

37 Then Eliakim, the ſonne of Hilkiah, which was ſteward of the houſe, & Shebnah the Chancellor, and Ioah the ſonne of Aſaph the Recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabſhakeh.

m This is an execrable blaſphemie againſt the true God, to make him equall with the idoles of other nations: therefore God did moſt ſharply puniſh it.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourefcore and fiue thouſand men of the Aſſyrians. 37 Sancherib is killed of his owne ſonnes.

Iſa.37.1.

AND * when king Hezekiah heard it, hee rent his clothes, and put on ſackcloth, and came into the houſe of the Lord,

2 And ſent Eliakim which was ỽ ſteward of the houſe, and Shebnah the Chancellor, and the Elders of the Prieſtes clothed in ſackcloth [a] to Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſayd vnto him, Thus ſayth Hezekiah, This day is a day of tribulation, and of rebuke and blaſphemie: for the children are come to [b] the birth, and there is no ſtrength to bring foorth.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhakeh, whome the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the [c] remnant that are left.

5 ¶ So the ſeruants of King Hezekiah came to Iſaiah.

6 And Iſaiah ſayd vnto them, So ſhall ye ſay to your maſter, Thus ſayth the Lord, Be not afrayd of the words which thou haſt heard, wherewith the ſeruants of the king of Aſſhur haue blaſphemed me.

7 Behold, I wil ſend a blaſt [d] vpon him, and he ſhall heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 [e] Hee heard alſo men ſay of Tirhakah king of ‖ Ethiopia, [f] Behold, he is come out to fight againſt thee: he therefore departed and ſent other meſſengers vnto Hezekiah, ſaying,

10 Thus ſhal ye ſpeake to Hezekiah king of Iudah, and ſay, Let not thy [g] God deceiue thee in whome thou truſteſt, ſaying, Ieruſalem ſhall not be deliuered into the hand of the king of Aſſhur.

11 Beholde, thou haſt heard what the kings of Aſſhur haue done to all lands, how they haue deſtroyed them: and ſhalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my Fathers haue deſtroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelazar?

13 Where is the King of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lorde, and Hezekiah ſpred it before the [h] Lord.

15 And Hezekiah [i] prayed before ỽ Lord, and ſayd, O Lorde God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

16 Lord, [k] bowe downe thine eare, and heare: Lord open thine eyes & beholde, and heare the wordes of Sancherib, who hath ſent to blaſpheme the liuing God.

17 Trueth it is, Lord, that the kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans hands, euen wood and ſtone: therefore they deſtroyed them.

19 Nowe therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſayth the Lorde God of Iſrael, I haue heard that which thou haſt prayed mee, concerning Sancherib king of Aſſhur.

21 This is the word that the Lorde hath ſpoken againſt him, O [n] virgin, daughter of Zion, he hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Ieruſalem, he hath ſhaken his head at thee.

22 Whom haſt thou railed on? & whome haſt thou blaſphemed? and againſt whome haſt thou exalted thy voyce, and lifted vp thine eyes on high? euen [o] againſt the Holy one of Iſrael.

23 By thy meſſengers thou haſt railed on the Lord, and ſayd, By the multitude of my charets I am come vp to the top of the mountaines, by the ſides of Lebanon, and will cut downe the hie Cedars thereof, and the faire firre trees thereof, and I will goe into the [p] lodging of his borders, and into the foreſt of his ‖ Carmel.

24 I haue digged, and dronke the waters of others, & with the plant of my feete haue I dried all the ‖ floods cloſed in.

25 Haſt thou not heard, howe I haue of olde time made it, and haue formed it long agoe? & ſhould I now bring it, that it ſhould be deſtroyed, and layed on ruinous heaps, as cities defenced?

26 Whole [r] inhabitants haue ſmall power, and are afraid, and confounded: they are like the graſſe of the field, and greene herbe or graſſe on the houſe tops, or as corne blaſted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie againſt me.

a To heare ſome newprophecie, and to haue comfort of him.

b The dangers are ſo great that we can neither auenge this blaſphemie, nor helpe our ſelues, no more then a woman in her trauell.

c Meaning, for Ieruſalem, which onely remained of all the cities of Iudah.

d The Lord can with one blaſt blowe away all the ſtrength of man and turne it into duſt.

e That is, Sancherib.

‖ *Or, blacke Moores.*

f For the kings of Ethiopia and Egypt ioyned together againſt the king of Aſſyria becauſe of his oppreſſion of other countreys.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme.

h Before ỽ Arke of the couenant.

i Hee ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt praier.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

m He ſheweth for what end the faithful deſire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Becauſe as yet Ieruſalem had not bene taken by the enemie, therefore he calleth her virgine.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37.24.

‖ *Or, pleaſant countrey.*

‖ *Or, the waters of cities beſieged.*

q He declareth that foraſmuch as he is the authour and beginning of his Church, hee will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

r Thus he deſcribeth the wicked, which for a time floriſh, and afterward fade and decay like flowers.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine f hooke in thy nostrels, and my bridle in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shall be a g signe vnto thee, O Hezekiah, Thou shalt eate this yeere such things as growe of themselues, and the next yeere such as grow without sowing, and the third yeere sowe yee and reape, and plant vineyards, and eate the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take h roote downeward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, & some that shall escape out of mount Zion: the i zeale of the Lord of hostes shall doe this.

32 Wherefore, thus sayth the Lord, concerning the king of Assur, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shielde, nor cast a mount against it:

33 But he shall returne the way hee came, and shall not come into this citie, sayth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angel of the Lord went out and smote in the campe of Assur an hundreth foure score and fiue thousand: so when they rose early in the morning, beholde, they were all dead corpses.

36 So Sancherib king of Assur departed, and went his way, and returned, and dwelt in Nineueh.

37 And as hee was in the Temple worshipping Nisroch his god, Adramelech, and Sharezer his sonnes l slewe him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

a Hezekiah is sicke, and receiueth the signe of his health. 12 He receiueth rewardes of Berodach. 13 Sheweth his treasures, and is reprehended of Isaiah. 22 Hee dieth, and Manasseh his sonne reigneth in his stead.

IN * that time was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and sayd vnto him, Thus sayth the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then hee turned his face to the a wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, howe I haue walked before thee in trueth, and with a b perfect heart, and haue done that which is good in thy sight: and Hezekiah c wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the worde of the Lord came to him, saying,

5 Turne againe, & tell Hezekiah the captaine of my people, Thus sayth the Lorde God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I haue healed thee, and the third day thou shalt goe vp to the d house of the Lord.

6 And I will adde vnto thy dayes fifteen yeere, and will deliuer thee and this citie out of the hand of the king of Assur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a e lumpe of dry figs. And they tooke it, and layd it on the boyle, and he recouered.

8 ¶ For Hezekiah had sayd vnto Isaiah, What shall be the signe that the Lorde will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lorde will doe that he hath spoken, Wilt thou that the shadowe goe forward ten degrees, or * goe backe ten degrees.

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so then, but let the shadow f go backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the g diall of Ahaz.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a h present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the siluer and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his i realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah sayd, They be come from a farre country, euen from Babel.

15 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy Fathers haue layde vp in store vnto this day, * shall be carried into Babel: Nothing shall be left, sayth the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah sayd vnto Isaiah, The word of the Lord which thou hast spoken is good: for sayd hee, Shall it not be good, if k peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought

---

f I will bridle thy rage, and turne thee to and fro, as pleaseth me.

g God did not onely promise him the victorie, but giueth him a signe to confirme his faith.

h The Lord will multiply in great number that smal remnant of Iudah that is escaped.

i The loue that God beareth toward his Church, shall ouercome the counsels and enterprises of men.

Isa.37.36. tob. 1.21. ecclus.48. 24.1. mac.7.41. 2.mac.8.19.

k This was the iust iudgement of God for his blasphemie, that hee should be slaine before that idole, whome he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

b Chro.32.24. Isa.38.1.

c That his mind might not bee troubled.

d Meaning, without all hypocrisie.

e Not so much for his owne death as for feare that idolatrie should be restored, which he had destroyed, and so Gods Name be dishonoured.

f Because of his vnfeined repentance and prayer, God turned away his wrath.

g To giue thanks for thy deliuerance.

h He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.

Ecclus 48.24.

i Let the Sunne goe so many degrees backe that the houres may be so many the fewer in the Kings diall.

k Which diall was set in the top of the staires that Ahaz had made.

Isa.39.1.

l Mooued with the fauour that God shewed to Hezekiah, and also because hee had declared him selfe enemie to Sancherib his enemie, which was now destroyed.

m Being mooued with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemie and an infidel.

Chap.24.13. and 25.13. serem. 27.19.

n He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

o Seeing that God hath shewed me this fauor to grant me quietnesse during my life: for he was afraid lest the enemies should

---

haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

water

water into ꝑ citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: & Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatrie. 16 And useth great crueltie. 18 He dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

2. *Chron.* 33. 1. MAnasseh * was twelue yeere olde when he began to reigne, and reigned fiftie and fiue yeere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euill in the sight of the Lord after the abomination of the heathē, whom the * Lorde had cast out before the children of Israel.

Deut. 18. 9.

3 For hee went backe and built the high places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a grone, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

Chap. 18, 4.

4 Also hee * built altars in the house of the Lord, of the which the Lorde said, * In Ierusalem will I put my Name.

Ierem. 32. 34. 2. *Sam.* 7. 13.

5 And he built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 And hee caused his sonnes a to passe thorowe the fire, and gaue himselfe to witchcraft and sorcerie, & hee vsed them that had familiar spirits, and were soothsayers, and did much euill in the sight of the Lorde to anger him.

a Reade Chap. 16, 3.

7 And he set the image of the grone, that he had made, in the house, whereof the Lord had saide to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

1. *King.* 8. 29. *and* 9. 3. *chap.* 23. 27.

8 Neither will I make the feete of Israel moue any more out of the land, which I gaue their fathers: so that they will b obserue and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land which they had but on condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whome the Lorde destroyed before the children of Israel.

Ierem. 15. 4. 1. *Sam.* 3. 11.

10 Therefore the Lord spake by his seruants the Prophets, saying,

c Meaning, that whosoeuer shall heare of this great plague, shall be astonished.

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

12 Therefore thus saith the Lorde God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall c tingle.

e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.

13 And I wil stretch ouer Ierusalem the line d of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shalbe robbed and spoyled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed f innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

f The Ebrewes write that hee slew Isaiah the Prophet, who was his father in lawe.

17 Concerning the rest of the acres of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ Amon was two and twentie yere olde, when he began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

2. *Chron.* 33. 20, 21.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

‖ *Or, he buried him, to wit, Iosiah his sonne.*

CHAP. XXII.

4 Iosiah repaireth the Temple. 18 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse to enquire the Lords will.

IOsiah was * eight yeere olde when he beganne to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2. *Chron.* 34. 1.

a His zeale was prophesied of, & his name mentioned by Iadeo the Prophet, more then 300. yeeres before. 1. king. 13. 2. and being but eight yere old, he sought the God of his father Dauid, 2. Chro. 34. 3.

2 And hee did vprightly in the sight of the Lord, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

‖ *Or, coyne, as vers.* 9.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor, to the house of the Lord, saying,

b Certeine of the Priests were appointed to this office, as chap. 12. 9.

4 Goe vp to Hilkiah the hie Priest, that he may ‖ summe the siluer which is brought into the house of the Lorde, which the keepers of the ‖ b doore haue gathered of the people.

c From the time of Ioash for the space of 224. yeres the Temple remained without reparation through the negligence of the priests. This declareth that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God prouided him of faithfull seruants, seeing he went about so zealously to set foorth the worke of God.

e This was the copie that Moses left them, as appeareth, 2. Chro. 34. 14: which either by the negligence of the priests had bene lost, or els by the wickednes of idolatrous kings had bene abolished.

‡ *Sbr. melted.*

f Meaning, to some Prophet whom God reueileth the knowledge of things vnto, as Ier. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the house of doctrine, which was neere to the temple, & where the learned assembled to entreat the scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent are said to harden their heart, Psal. 95. 8.

5 And let them c deliuer it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale d faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellor, I haue found the e booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him word againe, and sayde, Thy seruants haue ‡ gathered the money, that was found in the house, and haue deliuered it into the handes of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the king, saying, Hilkiah the Priest hath deliuered mee a booke. And Shaphan read it before the king.

11 And when k king had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Asaiah the kings seruant, saying,

13 Go ye and f enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lorde that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, & Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and shee dwelt in Ierusalem in the g College) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus sayeth the Lorde, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read.

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the h works of their handes: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to enquire of the Lord, so shall yee say vnto him, Thus saith the Lord God of Israel, the wordes that thou hast heard, shall come to passe.

19 But because thine heart did i melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should bee destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, saith the Lord.

20 Beholde therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in k peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 Hee putteth downe the idoles, after he had killed their Priestes. 22 He keepeth Passeouer. 24 Hee destroyeth the coniurers. 29 He was killed in Megiddo. 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made king.

THen * the King a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priestes and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the couenant, which was found in the house of the Lord.

3 And the King stoode by b the pillar, and made a c couenant before the Lorde, that they should walke after the Lord, and keepe his commaundements, and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the words of this couenant written in this booke. And all the people stoode to the couenant.

4 Then the king commaunded Hilkiah the hie Priest and the d Priestes of the second order, and the keepers of the doore to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fieldes of Kedron, and caried e the powder of them into Beth-el.

5 And he put downe the f Chemarims, whom the kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah, and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out the g groue from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also he brought all the Priestes out of

k Whereupon we may gather that the anger of God is ready against the wicked when God taketh his seruants out of this world.

2. *Chro.* 34. 30.

a Because he saw the great plagues of God that were threatned, he knewe no more speedie way to auoyde them, then to turne to God by repentance, which can not come but of faith, and faith by hearing of the word of God.

b Where the king had his place, Chap. 11. 14.

c As Ioshua did, Iosh. 24. 22, 25.

d Meaning them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

f Meaning, the Priestes of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

g He remooued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commaundement of the Lord, Deut. 16, 21. or as some reade, the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

the

the cities of Iudah, & defiled the hie places where the Priestes had burnt incense, euen from Geba to Beer sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Iosh̃ua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheleſſe the Prieſtes of the hie places i came not vp to the altar of the Lord in Ieruſalem, ſaue only they did eate of the vnleauened bread among their brethren.

10 He defiled alſo k Topheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſon or his daughter paſſe thorow the fire to Molech.

11 Hee put downe alſo the l horſes that the kings of Iudah had giuen to the ſunne at the entring in of the houſe of the Lorde, by the chamber of Nethan melech the eunuch, which was ruler of the ſuburbes, and burnt the charets of the ſunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manaſſeh had made in the two courtes of the houſe of the Lorde, did the king breake downe, and haſted thence, and caſt the duſt of them in the ‖ brooke Kedron.

13 Moreouer the king defiled the hie places that were before Ieruſalem and on the right hande of the m mount of corruption (which * Salomon the king of Iſrael had built for Aſhtoreth the idole of the Zidonians, and for Chemoth the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And hee brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore n the altar that was at Beth-el, and the hie place made by Ieroboam the ſonne of Nebat, which made Iſrael to ſinne, both this altar, and alſo the hie place brake he downe, and burnt the hie place, and ſtampt it to powder and burnt the groue.

16 And as Iosiah turned himſelfe, hee eſpied the graues, that were in the mount, & ſent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord that the o man of God proclaimed which cried the ſame words.

17 Then he ſaid, What title is that which I ſee? And the men of the citie ſayde vnto him, It is the ſepulchre of the man of God, which came from Iudah, and tolde these thinges that thou haſt done to the altar of Beth-el.

18 Then ſaid he, Let him alone: let none remoue his bones. So his bones were ſaued with the bones of the p Prophet that came from Samaria

19 Iosiah alſo tooke away all the houſes of the hie places, which were in the cities of Samaria, which the kings of Iſrael had made to anger the Lord, and did to them according to all the facts that hee had done in Beth-el.

20 And he ſacrificed all the Prieſts of the hie places, that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ieruſalem.

21 ¶ Then the King commanded all the people, ſaying, * Keepe the Paſſeouer vnto the Lord your God, * as it is written in the booke of this couenant.

22 And there was no Paſſeouer holden like that from the dayes of the Iudges that iudged Iſrael, nor in all the dayes of the Kings of Iſrael, and of the kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Paſſeouer celebrated to the Lord in Ieruſalem.

24 Iosiah alſo tooke away them that had familiar ſpirits, & the ſoothſayers, and the images, and the idoles, and all the abominations that were eſpied in the lande of Iudah and in Ieruſalem, to perfourme the wordes of the * lawe, which were written in the booke that Hilkiah the Prieſt founde in the houſe of the Lord.

25 Like vnto him was there no king before him, that turned to the Lorde with all his heart, and with all his ſoule, & with all his might, according to all the Lawe of Moſes, neither after him aroſe there any like him.

26 Notwithſtanding the Lord turned not from the r fierceneſſe of his great wrath wherewith hee was angry againſt Iudah, becauſe of all the prouocations wherewith Manaſſeh had prouoked him.

27 Therefore the Lorde ſayd, I will put Iudah alſo out of my ſight, as I haue put away Iſrael, and will caſt off this citie Ieruſalem, which I haue choſen, and the houſe whereof I ſayd, * My name ſhall be there.

28 Concerning the reſt of the acts of Iosiah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went vp againſt the king of Aſſur to the riuer Perath. And king Iosiah went againſt him, whome when Pharaoh ſaw, he ſlew him at Megiddo.

30 Then his ſeruants carried him dead from Megiddo, and brought him to Ieruſalem, and buried him in his owne ſepulchre. And the people of the lande tooke Iehoahaz the ſonne of Iosiah, and anoynted him, and made him king in his fathers ſtead.

31 * Iehoahaz was three and twentie yere olde when hee began to reigne, and reigned three moneths in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the ſight of the Lord, according to all that his t fathers had done.

33 And Pharaoh Nechoh put him in bonds u at Riblah in the lande of Hamath, ‖ while hee reigned in Ieruſalem, and put the land to a tribute of an hundreth talents of ſiluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the ſonne of Iosiah King in ſtead of Iosiah his father, and turned his name to Iehoiakim, & tooke Iehoahaz away, which

2.Chron.35.1. 1.esdr.1.1. Exod.12.3. deut.16.2.

q For the multitude and zeale of the people with the great preparation,

Leuit.20.27. deut.18.11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

1.King.8.29. and 9.3.chap. 21.7.

2.Chro.35.20.

f Because he paſſed thorow his countrey, he feared leſt he would haue done him harme, & therefore would haue ſtayed him, yet he conſulted not with the Lord, and therefore was ſlaine.

2.Chro.36.1,2.

t Meaning, the wicked kings before.

u Which was Antiochia in Syria, called alſo Hamath.

‖ Or, that he ſhould not reigne.

i Becauſe that thoſe which had forſaken y Lord to ſerue idoles, were not meet to minister in the ſeruice of the Lord for the inſtruction of others.

k Which was a valley neere to Ieruſalem, & ſignifieth a tabret, becauſe they ſmote on the tabret while their children were burning, y their crie ſhould not be heard. Leuit. 18.21. where after Iosiah commanded carions to be caſt in contempt thereof.

l The idolatrous kings had dedicate horſes and charets to the ſunne, either to carie the image thereof about as the heathen did, or elſe to ſacrifice them, as a ſacrifice moſt agreeable.

‖ Or, valley.

m That was the mount of olues, ſo called becauſe it was full of idoles. 1.King.11.7.

n Which Ieroboam had built in Iſrael, 1.Kin. 12.28,29.

o According to the propheſie of Iaddo, 1.King. 13.2.

p Meaning the Prophet which came after him, and cauſed him to eate contrary to the commandement of the Lord, which were both two buried in one graue, 1.King. 13.31.

when he came to Egypt, died there.

35 And Iehoiakim gaue the ſiluer and the golde to Pharaoh, and tared the lande to giue the money, according to the commaundement of Pharaoh: hee leuied of euery man of the people of the lande, according to his value, ſiluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue & twentie yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the ſight of the Lorde, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made ſubiect to Nebuchad-nezzar rebelleth. 3 The cauſe of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 He & his people are caried vnto Babylon. 17 Zedekiah is made king.

a In the end of the third yere of his reigne, and in the beginning of the fourth, Dan. 1.1.

IN his [a] dayes came Nebuchad-nezzar King of Babel vp, & Iehoiakim became his ſeruant three yeere: afterward hee turned, and rebelled againſt him.

2 And the Lorde ſent againſt him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee ſent them againſt Iudah, to deſtroy it, *according to the word of the Lord, which he ſpake by his ſeruants the Prophets.

Chap. 20.17. and 23.27.

3 Surely by the [b] commaundement of the Lorde came this vpon Iudah, that hee might put them out of his ſight for the ſinnes of Manaſſeh, according to all that he did,

b Though God vſed theſe wicked tyrants to execute his iuſt iudgements, yet they are not to be excuſed, becauſe they proceeded of ambition and malice.

4 And for the innocent blood that hee ſhed, (for he filled Ieruſalem with innocent blood) therefore the Lorde woulde not pardon it.

5 Concerning the reſt of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

6 So Iehoiakim [c] ſlept with his fathers, and Iehoiachin his ſonne reigned in his ſtead.

c Not that hee was buried with his fathers, but hee died in the way, as they led him priſoner toward Babylon: reade Iere. 22. 19.

7 ¶ And the king of Egypt came no more out of his lande: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that perteined to the king of Egypt.

‖ Or, *Euphrates.*

8 ¶ Iehoiachin was eighteene yeere olde, when hee begamne to reigne, and reigned in Ieruſalem three moneths. His mothers name alſo was Nehuſhta, the daughter of Elnathan of Ieruſalem.

9 And he did euil in the ſight of the Lord, according to all that his father had done.

10 * In that time came the ſeruants of Nebuchad-nezzar King of Babel vp againſt Ieruſalem: ſo the citie was beſieged.

Dan. 1.1.

11 And Nebuchad-nezzar King of Babel came againſt the citie, and his ſeruants did beſiege it.

12 Then Iehoiachin the King of Iudah [d] came out againſt the King of Babel, hee, and his mother, and his ſeruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

d That is, yeelded himſelfe vnto him by the counſell of Ieremie.

e In the reigne of the King of Babylon. Chap. 20.17. Iſa. 39.6.

13 * And he caried out thence, all the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and brake all the veſſels of golde, which Salomon King of Iſrael had made in the temple of the Lorde, as the Lord had ſayd.

14 And hee carried away all Ieruſalem, and all the princes, and all the ſtrong men of warre, euen ten thouſand into captiuitie, and all the workemen, and cunning men: ſo none remained ſauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the Kings mother, and the Kings wiues, and his eunuches, and the mightie of the lande carried hee away into captiuitie from Ieruſalem to Babel,

2. Chro. 36.10. eſter 2.6.

16 And all the men of warre, euen ſeuen thouſand, and carpenters, & lockſmithes a thouſand: all that were ſtrong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his ſtead, & changed his name to Zedekiah.

Iere. 37.1. and 52.1.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the ſight of the Lorde, according to all that Iehoiakim had done.

20 Therefore certeinely the wrath of the Lorde was againſt Ieruſalem and Iudah vntil he caſt them out of his [f] ſight. And Zedekiah rebelled againſt the king of Babel.

f Out of Ieruſalem and Iudah into Babylon.

CHAP. XXV.

1 Ieruſalem is beſieged of Nebuchad-nezzar, & taken. 7 The ſonnes of Zedekiah are ſlaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is ſlaine. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, the [b] tenth moneth, and tenth day of the moneth, Nebuchad-nezzar King of Babel came, he, and all his hoſte againſt Ieruſalem, and pitched againſt it, and they built ‖ forts againſt it round about it.

Ierem. 39.1. and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuarie.

‖ Or, *mounts.*

2 So the citie was beſieged vnto the eleuenth yere of King Zedekiah.

3 And the ninth day of the moneth the famine was [c] ſore in the citie, ſo that there was no bread for the people of the land.

c In ſo much that the mothers did eate their children, Lament. 4. 10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the [d] gate, which is betweene two walles that was by the Kings garden: nowe the Caldees were by the citie round about: and the King went by the way of the wildernes.

d Which was a poſterne doore or ſome ſecret gate to iſſue out at.

5 But the armie of the Caldees purſued after the king, and tooke him in the deſerts of Iericho, and all his hoſte was ſcattered from him.

6 Then they tooke the king, & caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

e Or, condemned him for his periurie & treaſon, 2. Chron. 36.13.

7 And they ſlew the ſonnes of Zedekiah before

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

f Ieremie writeth chap. 52.12. the tenth day, becauſe the fire continued from the ſeuenth day, to the tenth.

8 ¶ And in the fifth moneth, and f ſeuenth day of the moneth, which was h nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan ‖ chiefe ſteward and ſeruant of the king of Babel, to Ieruſalem,

9 And burnt the houſe of the Lorde, and the Kings houſe, and all the houſes of Ieruſalem, and all the great houſes burnt hee with fire.

10 And all the armie of the Caldees that were with the chiefe ſteward, brake downe the walles of Ieruſalem round about.

11 And the reſt of the people that were left in the citie, and thoſe that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe ſteward carie away captiue.

g While the ſiege endured.

12 But the chiefe ſteward left of the poore of the lande to dreſſe the vines, and to till the land.

13 * Alſo the pillars of braſſe that were in the houſe of the Lord, and the baſes, and the braſen Sea that was in the houſe of the Lord, did the Caldees breake, and caried the braſſe of them to Babel.

Chap.20.17. Iere.27.22.

14 The pottes h alſo and the beſoomes, and the inſtruments of muſike, and the incenſe diſhes, and all the veſſels of braſſe that they miniſtred in, tooke they awap.

h Of theſe reade Exod.27.3.

15 And the aſhe pannes, and the baſens, and all that was of golde, and that was of ſiluer, tooke the chiefe ſteward awap,

16 With the two pillars, one Sea and the baſes, which Salomon had made for the houſe of the Lorde: the braſſe of all theſe veſſels was without weight.

17 * The height of the one pillar was eightéene cubites, and the chapiter thereon was braſſe, and the height of the chapiter was with net-worke three cubites, and pomegranates vpon the chapiter rounde about, all of braſſe: and likewiſe was the ſecond pillar with the net-worke.

1. King.7.15. Iere.52.21. 2. chro.3.15.

18 And the chiefe ſteward tooke Seraiah the chiefe Prieſt, and Zephaniah the i ſecond Prieſt, and the three keepers of the doore.

i That is, one appointed to ſucceed in the high prieſts roome, if hee were ſicke, or els otherwiſe letted.

19 And out of the citie hee tooke an Eunuch that had the ouerſight of the men of warre, and k fiue men of them that were in the Kings preſence, which were founde in the citie, and Sopher captaine of the hoſte,

k Ieremie maketh mention of ſeuen, but here he ſpeaketh of them that were the chiefeſt.

20 And Nebuzar-adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel ſmote them, and ſlew them at Riblah in the land of Hamath. So Iudah was caried awap captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the ſonne of Ahikam the ſonne of Shaphan ruler ouer them.

Iere.40.5.

23 Then when all the captaines of the hoſte, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Iſhmael the ſonne of Nethaniah, and Johanan the ſonne of Kareah, and Seraiah the ſonne of Tanhumeth the Netophathite, and Jaazaniah the ſonne of Maachathi, they and their men.

24 And Gedaliah l ſware to them, and to their men, and ſaid vnto them, Feare not to be the ſeruants of the Caldees: dwell in the lande, and ſerue the king of Babel, and ye ſhalbe well.

l That is, he did exhort them in the name of the Lord, according to Ieremies counſell to ſubmit themſelues to Nebuchad nezzar, ſeeing it was the reuealed will of the Lord.

25 * But in the ſeuenth moneth Iſhmael the ſonne of Nethaniah the ſonne of Elihama of the kings ſeede, came, and tenne men with him, and ſmote Gedaliah, and he died, and ſo did hee the Iewes and the Caldees that were with him at Mizpah.

Iere.41.1.

26 Then all the people both ſmall and great, and the captaines of the armie aroſe, and came to m Egypt: for they were afraid of the Caldees.

m Contrary to Ieremies counſell, Iere.40.41. 42.& 43.chapters.

27 Notwithſtanding in the ſeuen and thirtieth yeere after n Iehoiachin King of Iudah was caried awap, in the twelfth moneth and the ſeuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin King of Iudah out of the priſon,

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars ſonne after his fathers death preferred to honour: thus by Gods prouidence the ſeede of Dauid was reſerued euen vnto Chriſt.

28 And ſpake kindly to him, and ſet his throne aboue the throne of the Kings that were with him in Babel,

29 And changed his priſon garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his o portion was a continuall portion giuen him by the King, euery day a certeine, all the dayes of his life.

o Meaning, that he had an ordinarie in the court,

The firſt booke of the ‡ Chronicles, or ‖ Paralipomenon.

‡ Ebr. wordes of dayes.

‖ Or, of things omitted, to wit, in the booke of the Kings.

THE ARGVMENT.

THe Iewes comprehend both theſe bookes in one, which the Grecians becauſe of the length diuide into two: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the returne from their captiuitie in Babylon. But theſe are not thoſe bookes of Chronicles, which are ſo oft mentioned in the bookes of the Kings of Iudah and Iſrael, which did at large ſet foorth the ſtorie of both the kingdomes, and afterward periſhed in the captiuity: but an abridgement of the ſame, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This firſt booke

conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham.* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and Dukes came of him.*

ADam, a Sheth, Enoth,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuselah, Lamech,
4 Noah, b Shem, Ham, and Japheth.

a Meaning, that Sheth was Adams sonne, and Enoch Sheths sonne.

b It had bene sufficient to haue named Shem, of whome came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth, *Gen.* 10.2.

5 ¶ * The sonnes of Japheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.

7 Also the sonnes of Iauan, Elishah, and Tarshishah, Kittim, and ‖ Dodanim.

‖ *Or,* Kephath.

‖ *Or,* Rodanim.

8 ¶ The sonnes of Ham were Cush and Mizraim, Put, and Canaan.

9 And the sonnes of Cush, Seba, and Hauilah, and Sabta, and Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate c Nimrod, who began to be mightie in the earth.

c Who first did lift vp himselfe aboue others, Gene. 10.8.

11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:

12 Pathrusim also, and Casluhim of whome came the Philistims, and Caphtorims.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Iebusite, and the Amorite, and the Girgashite,

Gen. 10.22. *and* 11.10.

15 And the Hiuite, and the Arkite, and the Sinite,

d Of whom came the Syrians, and therfore they are called Aramites, thorowout all the Scripture.

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ * The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and d Aram, and Uz, and Hul, and Gether, and Meshech.

e Of him came the Ebrewes, which were afterward called Israelites, of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.

18 Also Arpachshad begate Shelah, and Shelah begate e Eber.

19 Vnto Eber also were borne two sonnes: the name of one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

20 Then Joktan begate Almodad and Sheleph, and Hazermaueth, and Jerah,

21 And Hadoram, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hauilah, and Jobab: all these were the sonnes of Joktan.

f Shem, g Arpachshad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 * Abram, which is Abraham.

f Who came of Shem, and of him Shelah. *Gen.* 11.26. *and* 17.5. *and* 21.2. *Gene.* 25.13.

g Who came of Shem, and of him Eber.

28 ¶ The sonnes of Abraham were Isaak, and Ishmael.

29 These are their generations. * The eldest sonne of Ishmael was Nabaioth, and Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,

‖ *Or,* Hadar.

31 Jetur, Naphish, and Kedemah: these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams h concubine bare sonnes, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

h Reade Gen. 25.2.

33 And the sonnes of Midian were Ephah, and Epher, and Henoch, & Abida, and Eldaah: * all these are the sonnes of Keturah.

Gen. 25.4.

34 * And Abraham begate Izhak: the sonnes of Izhak, Esau, and Israel.

Gen. 21.2.

35 ¶ The sonnes of Esau were i * Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

i These were borne of three diuers mothers, read Gen. 36.4.

36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and k Timna, and Amalek.

Gen. 36.9.

‖ *Or,* Zepho.

k Which was Eliphas concubine: reade Gene. 36.12.

37 The sonnes of Reuel, Nahath, Zerah, Shammah, and Mizzah.

38 And the sonnes of l Seir, Lotan, and Shobal, and Zibeon, & Anah, and Dishon, and Ezer, and Dishan.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The sonnes of Dishon, were Uz, and Aran.

43 ¶ And these were the m Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.

m He maketh mention of the kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey,

44 Then Bela died, and Jobab the sonne of Terah of n Bozrah reigned in his stead.

n Which was the principall citie of the Edomites.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the fielde of Moab, reigned in his stead, and the name of his citie was Auith.

47 So Hadad died, and Samlah of Masrecah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.

49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was ‖ Pai, and his wifes name Mehetabel the daughter of Matred the daughter of Mezahab.

‖ *Or,* Tau,

51 Hadad died also, and there were dukes in Edom, Duke Timna, Duke ‖ Aliah, duke

‖ *Or,* Aluah,

duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

Gen.29.32.and 30.5.and 35.18.

THese are the sonnes of Israel, *Reuben, Simeon, Leui, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher,
3 * The sonnes of [a] Iudah, Er, & Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er, the eldest sonne of Iudah was cruell in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in lawe bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.
5 * The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah were ‖Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ‖* Achar that troubled Israel, transgressing in the thing excommunicate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begate Nahshon [d] prince of the children of Iudah,
11 And Nahshon begate Salma, & Salma begate Boaz,
12 And Boaz begate Obed, and Obed begate ‖Ishai,
13 * And Ishai begate his eldest sonne Eliab, and Abinadab the second, & ‖Shimma the third,
14 Nathanael the fourth, Raddai [e] fift,
15 Ozem the sixt, and Dauid the seuenth.
16 Whose sisters were Zeruiah, and Abigail. And the sonnes of Zeruiah, Abishai, and Joab, and Asahel.
17 And Abigail bare Amasa: and the father of Amasa was Jether an Ishmeelite.
18 ¶ And * Caleb the sonne of Hezron begate Jerioth of Azubah his wife, and her sonnes are these, Jesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.
20 * And Hur begate Uri, and Uri begate Bezaleel.
21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threescore yere olde, and she bare him Segub.
22 And Segub begate Jair, which had three and twentie cities in the lande of Gilead.
23 And Geshur with Aram tooke the townes of Jair from them, and Kenath & the townes thereof, euen threescore cities. All these were the sonnes of Machir, the father of Gilead.
24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the [i] father of Tekoa.
25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozem and Ahiah.
26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Jamin and Ekar.
28 And ẏ sonnes of Onam were Shammai, and Jada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of the wife of Abishur was called Abihail, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai.
32 And the sonnes of Jada the brother of Shammai were Jether and Jonathan: but Jether died without children.
33 And the sonnes of Jonathan were Peleth and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruaunt that was an Egyptian named Jarha.
35 And Sheshan gaue his daughter to Jarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, & Ephlal begate Obed,
38 And Obed begate Jehu, and Jehu begate Azariah.
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai begate Shallum,
41 And Shallum begate Jekamiah, and Jekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Ierahmeel were Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron were Korah, and Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of Jorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.
47 The sonnes of Jahdai were Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Calebs concubine Maachah bare Sheber

Gen.38.3. & 49.12. chap.4.1.
a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whome came Christ.
Gen.38.29. matth.1.3. Ruth.4.18.
‖*Or, Zabdi.*
b Of these reade 1.King.4.31.
‖*Or, Achan. Iosh.7.1.*
c Whom Saint Matth. calleth Aram, Mat.1.3.
d That is, chiefe of the familie.
‖*Or, Jesse.*
1.*Sam.16.19. and 17.12.*
‖*Or, Shammah.*
e Who was called Chelubai, the sonne of Hezron, verse 9.
Exod.31.2.
f Who was prince of mount Gilead, Reade Numb.32.40.
g That is, the Geshurites and Syrians tooke the townes from Iairs children.
h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.
i Meaning the chiefe & prince.
k Who died whiles his father was aliue, and therefore it is said verse 34. that Sheshan had no sonnes.
l That is, the chiefe gouernour or prince of the Ziphims, because the Prince ought to haue a fatherly care and affection toward his people.
m This difference was betweene the wife and the concubine, that the wife was taken with certeine solemnities of mariage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.

Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. * And Achsah was Calebs daughter.

Iosh.15.17.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephratah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and hee ‖ was the ouerseer of halfe Manmenoth.

‖ *Or, he that sawe the halfe, because the prince ought to ouersee his subiectes.*

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites. of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the house of Ioab, and halfe the Manahthites and the Zorites.

n Meaning, the chiefe and principall.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimeathites, the Suchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

o Which were men learned and expert in the law. p Reade Numb. 10.29. and iudges 1.16.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Izreelitesse: the second [b] Daniel of Abigail the Carmelitesse.

a He returneth to the genealogie of Dauid, to shew that Christ came of his stocke.

b Which 2. Sam. 3.3. is called Cheleab, borne of her that was Nabals wife the Carmelite.

2 The third Absalom the sonne of Maachah daughter of Talmai King of Gesshur: the fourth Adonijah the sonne of Haggith:

3 The fifth Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 These sixe were borne vnto him in Hebron: and there he reigned seuen yeere and sixe moneths: and in Ierusalem he reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathshua the daughter of Ammiel:

c Called also Bathsheba the daughter of Eliam: so they gaue them diuers names.

6 Ibhar also, and [d] Elishama, and Eliphalet,

d Elishama, or Elishua, 2. Sam. 5.15. & Eliphelet died, & Dauid named those sonnes, which were next borne by the same names: in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.

7 And Nogah, and Nepheg, & Iaphia,

8 And Elishama, and Eliada, and Eliphelet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, & Thamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Iehoshaphat his sonne,

11 And Ioram his sonne, and Ahaziah his sonne, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the [e] eldest was ‖ Iohanan, the second Iehoiakim, the thirde Zedekiah, and the fourth Shallum.

‖ *Or, Ieboahaz.* 2. *King.* 23.30.

16 And the sonnes of Iehoiakim were Iechoniah his sonne, and Zedekiah his sonne.

17 And the sonnes of Iechoniah, Assir, and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were [f] Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister.

f S. Matthewe saith that Zorobabel was sonne of Zalathiel, meaning that hee was his nephewe according to the Ebrew speach: for he was Pedaiahs sonne.

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Iushabhesed, fiue in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, [g] sixe.

g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 *The genealogie of the sonnes of Iudah,* 5 *Of Ashur,* 9 *Of Iabez and his prayer.* 11 *Of Chelub,* 24 *And Simeon: their habitations,* 38 *and conquestes.*

THe [a] sonnes of Iudah were * Pharez, Hezron, & Carmi, & Hur, and Shobal.

a Meaning, they came of Iudah, as nephewes and kinsemen: for onely Pharez was his naturall sonne. *Gene.* 38.29. *and* 46.12. *chap.* 2.4.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zorathites.

3 And these were of the father of Etam, Izreel, and Ishma, and Idbash: & the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the [b] eldest sonne of Ephratah, the father of Beth-lehem.

b The first borne of his mother, and not the eldest sonne of his father.

5 But Ashur the father of Tekoa had two wiues, Helelah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari: these were the sonnes of Naarah.

7 And the sonnes of Helelah were Zereth, Izeohar and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorowe.

c Otherwise called Othniel, Iudg. 1.13.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me in deede, and enlarge my coastes, and [d] if thine hand bee with mee, and thou wilt cause me to be delivered from euill, that I bee not hurt. And God granted the thing that hee asked.

d It is to be vnderstood, that then he would accomplish his vowe which he made.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And

12 And Elthon begate Beth-rapha, and Paseah, and Tehinnah the father of the citie of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Joab the [e] father of the valley of craftesmen: for they were craftesmen.

15 ¶ And the sonnes of Caleb the sonne of [f] Jephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Jether, and Mered, and Epher, and Jalon, and hee begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his ‖ wife Jehudiah bare Jared the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh, ‖ which Mered tooke.

19 And the sonnes of the wife of Hodiah the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanan and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ * The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of the housholdes of the that wrought fine linnen in the house of Ashbea.

22 And Jokim and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, & ‖ Jashubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges: [g] there they dwelt with the king for his worke.

24 ¶ * The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, & [h] Shaul.

25 Whose sonne was Shallum, and his sonne Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.

27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at [i] Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Susim, at Beth-birei, and at Shaaraim. these were their cities vnto the reigne of [k] Dauid.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about their cities vnto Baal. These are their habitations, and the declaration of their genealogie,

34 And Meshobab and Jamlech, and Joshah the sonne of Amaziah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they founde fatte pasture and good, and a wide lande, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah King of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had [m] escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad, 23 and of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the [a] sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Judah preuailed aboue his brethren, and of him came [b] the Prince, but the birthright was Josephs.

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne.

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne: whom Tilgath Pilneeser king of Ashur [c] caried away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in [d] Aroer, euen vnto Nebo and Baalmeon.

9 Also

---

e The Lord of that valley where the Artificers did worke.

f Called also Ishai.

‖ *Or, she bare, meaning the second wife of Ezrah.*

‖ *Or, of whom he had Mered.*

Gen.38.1,3,5.

‖ *Or, of the inhabitants of Lehem.*

g They were king Dauids gardiners, and serued him in his works. *Gene.46.10. exod.6.15.*

h His sonne Obad is here omitted.

i These cities belonged to the tribe of Iudah, Iosh.19.1. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the tribe of Iudah.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

Gene.35.22. and 49.4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes, according to Iaakobs propheſie, Gene. 49.8. and because Christ should come of him.

Gene.46.9. exod.6.14. numb.26.5.

c To wit, in the time of Vzziah king of Israel, 2.King.15.29.

d These places were beyond Iorden toward the East in the lande giuen to the Reubenites.

9 Also eastward he inhabited vnto the entring in of the wildernesse from the riuer ‖Perath: for they had much cattell in the land of Gilead.

‖Or, *Euphrates.*

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands: and they dwelt in their tents in all the east partes of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel was the chiefest, and Shapham the second, but Iaanai and Shaphat were in Bashan.

13 And their brethren of [f] house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

f Both the whole countrey & one peculiar citie were called by this name Bashan.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shielde and sword, and to drawe a bowe, exercised in warre, were foure and fourtie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphish, and Nodab.

g These twaine were the sonnes of Ishmael, Gen. 25.15.

20 And they were [h] holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

h To wit, by the Lord, that gaue them the victory.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of [‡] persons an hundreth thousand.

‡ *Ebr. soules of men.*

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the [i] captiuitie.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneser.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

k Otherwise called, Baal-gad.

24 And these were the heads of the houses of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whom God had destroyed before them.

l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

26 And the God of Israel [l] stirred vp the spirit of Pul king of Assur, and the spirit of Tilgath Pilneser king of Assur, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto [*] Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

2. *King.* 18.11.

CHAP. VI.

1 *The genealogie of the sonnes of Leui.* 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priests.* 54 57 *Their habitations.*

THe sonnes of Leui were Gershon, Kohath, and Merari.

2 [*] And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

Gene. 46.11. *exod.* 6.16. *chap.* 23.12.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, [*] Nadab, and Abihu, and [*] Eleazar, and Ithamar.

Leuit. 10.1. *Num.* 20.25.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

a Which was hie Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1.Sam.2.31,35.

9 And Ahimaaz begat Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was [b] Priest in the house that Salomon built in Ierusalem)

b And did valiantly resist king Vzziah, who would haue vsurped the Priestes office, 2.Chron. 29.17,18.

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Iehozadak,

15 And [c] Iehozadak departed, when the Lorde caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchadnezzar.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2.King. 25.18.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Uzziel.

19 The sonnes of Merari, Mahli, and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, [*] Korah his sonne, Assir his sonne,

d Who seemeth to be called Izhar, Exo. 6.21, *Numb.* 16.1.

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Uriel his sonne, Uzziah his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And

28 And the ſonnes of Shemuel, the eldeſt e Vaſhni, then Abiah.

29 ¶ The ſonnes of Merari were Mahli, Libni his ſonne, Shimei his ſonne, Uzzah his ſonne,

30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.

31 And theſe bee they whom Dauid ſet for to ſing in the houſe of the Lorde, after that the Arke had f reſt.

32 And they miniſtred before the Tabernacle, euen the tabernacle of the Congregation with g ſinging, vntil Salomon had built the houſe of the Lord in Ieruſalem: then they continued in their office, according to their cuſtome.

33 And theſe miniſtred with their children: of the ſonnes of Kohath, Heman a ſinger, the ſonne of Ioel, the ſonne of Shemuel,

34 The ſonne of Elkanah, the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Toah.

35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,

36 The ſonne of Elkanah, the ſonne of Ioel, the ſonne of Azariah, the ſonne of Zephaniah,

37 The ſonne of Tahath, the ‖ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,

38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael.

39 And his ‖brother h Aſaph ſtoode on his right hand: and Aſaph was the ſonne of Berechiah, the ſonne of Shemea,

40 The ſonne of Michael, the ſonne of Baaſeiah, the ſonne of Malchiah,

41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,

42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,

43 The ſonne of Iahath, the ſonne of Gerſhom, the ſonne of Leui.

44 And their brethren the ſonnes of Merari were on the left hand, euen Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,

45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,

46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer,

47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Leui.

48 ¶ And their i brethren the Leuites were k appointed vnto all the ſeruices of the Tabernacle of the houſe of God,

49 But Aaron and his ſonnes burnt incenſe vpon the altar of burnt offering, and on the altar of incenſe, for all that was to doe in the moſt holy place, and to make an atonement for Iſrael, according to all that Moſes the ſeruant of God had commaunded.

50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abiſhua his ſonne,

51 Bukki his ſonne, Uzzi his ſonne, Zerahiah his ſonne,

52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,

53 Zadok his ſonne, and Ahimaaz his ſonne.

54 ¶ And theſe are the l dwelling places of them throughout their townes & coaſtes, euen of the ſonnes of Aaron for the familie of the Kohathites, for the m lot was theirs.

55 So they gaue them n Hebron in the land of Iudah, and the ſuburbes thereof round about it:

56 But the fielde of the citie, and the villages thereof they gaue to Caleb the ſonne of Iephunneh.

57 And to the ſonnes of Aaron they gaue the cities of Iudah for o refuge, euen Hebron and Libna with their ſuburbes, and Iattir and Eſhtemoa with their ſuburbes,

58 And p Hilen with her ſuburbes, and Debir with her ſuburbes,

59 And Aſhan and her ſuburbes, and Beth-ſhemeth and her ſuburbes:

60 ¶ And of the tribe of Beniamin, Geba and her ſuburbes, and q Alemeth with her ſuburbes, and Anathoth with her ſuburbes: all their cities were thirteene cities by their families.

61 And vnto the ſonnes of r Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manaſſeh, by lot ten cities.

62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.

63 Unto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbes.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities which they called by their names.

66 And they of the families of the ſonnes of Kohath, had cities, and their coaſtes out of the tribe of Ephraim.

67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,

68 Jokmeam alſo and her ſuburbes, and Beth-horon with her ſuburbes,

69 And Aialon and her ſuburbes, and Gath Rimmon and her ſuburbes,

70 And out of the halfe tribe of Manaſſeh, ‖Aner and her ſuburbes, and ‖Bileam and her ſuburbes, for the families of the remnant of the ſonnes of Kohath.

71 Unto the ſonnes of ſ Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Baſhan, and her ſuburbes, and ‖Aſhtaroth with her ſuburbes,

72 And out of the tribe of Iſſachar, ‖Kedeſh and her ſuburbes, Daberath and her ſuburbes,

73 ‖Ramoth alſo and her ſuburbes, and ‖Anem

e Who is alſo called Ioel, 1. Sam 8.2. and the 33. verſe of this Chapter.

f After it was brought to that place where the Temple ſhould be built, and was no more caried to and fro.

g Reade Exod. 27.21.

‖Or, nephew.

‖Or, couſin.

h Meaning, the couſing of Heman, verſe 33.

i The Leuites are called the ſingers brethren, becauſe they came of the ſame ſtocke.

k Reade Num. 4.4.

l Or, cities which were giuen to the Leuites.

m They were firſt appointed, and prepared for.

n Which was alſo called Kiriath-arba, Gen. 23.2. Ioſh. 21.11.

o That he that had killed a man might flee thereunto for ſuccour till his cauſe were tried, Deut. 19.3.

p Which Ioſhua calleth Holon, Ioſh. 15.51. and 21.15.

q Or, Almon, Ioſh. 21.18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, verſe 66.

‖Or, Tanach, Ioſh. 21.25.

‖Or, Gath rimmon.

ſ Who in the firſt verſe is called alſo Gerſhon.

‖Or, Beeſhterah, Ioſh. 21.27.

‖Or, Kiſhon, Ioſh. 21.28.

‖Or, Iarmuth, Ioſh. 21.29.

‖Anim

‖ *Or, Enganim, Ioſh. 21. 29.*

‖ Anem, with her ſuburbes,

74 And out of the tribe of Aſſhur, Maſhal and her ſuburbes, and Abdon and her ſuburbes,

‖ *Or, Helkah, Ioſh. 21. 31.*

75 And ‖ Hukok and her ſuburbes, and Rehob and her ſuburbes,

76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbes, and ‖ Hammon and her ſuburbes, and ‖ Kiriathaim and her ſuburbes.

‖ *Or, Ammothdor, Ioſh. 21. 32.*

‖ *Or, Kartan, Ioſh. 21. 32.*

‖ *Or, Iokneam.*

77 Unto the reſt of the children of Merari were giuen out of the tribe of Zebulun, ‖ Rimmon and her ſuburbes, ‖ Tabor and her ſuburbes,

‖ *Or, Kartah, Ioſh. 21. 34.*

78 And on the other ſide Iozden by Iericho, euen on the Eaſt ſide of Iozden, out of the tribe of Reuben, * Bezer in the wilderneſſe with her ſuburbes, and Iahzah with her ſuburbes,

Ioſh. 20. 8. and 21. 36.

79 And Kedemoth with her ſuburbes, and Mephhath with her ſuburbes,

80 And out of the tribe of Gad Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes,

81 And Heſhbon with her ſuburbes, and Iaazer with her ſuburbes.

CHAP. VII.

1 The genealogie of Iſſachar, 6 Beniamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 And Aſher.

NOw the ſonnes of Iſſachar were Tola and ‖ Puah, [a] Iaſhub, and Shimron, foure.

‖ *Or, Phuah.*

a Who alſo is called Iob, Gen. 46. 13.

2 And the ſonnes of Tola, Uzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibſam, and Shemuel, heads in the houſholds of their fathers. Of Tola were valiant men of warre in their generations, [b] whoſe number was in the dayes of Dauid two and twentie thouſand, and ſixe hundreth.

b That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24. 1.

3 And the ſonne of Uzzi was Izrahaiah, and the ſonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iſhiah, [c] fiue men all princes.

c Meaning, the foure ſonnes, and the father.

4 And with them in their generations after the houſholde of their fathers were bands of men of warre for battell, ſixe and thirtie thouſand: for they had many wiues and children.

‖ *Or, kinſmen.*

5 And their ‖ brethren among all the families of Iſſachar were valiant men of warre, reckoned in all by their genealogies foureſcore and ſeuen thouſand.

6 ¶ The ſonnes of Bentamin were Bela, and Becher, and [d] Iediael, [e] three.

d Called alſo Aſhbel, Gen. 46. 21. Num. 26. 38.

e Which were the chiefe: for elſe there were ſeuen in all, as appeareth Gen. 46. 21.

7 And the ſonnes of Bela, Ezbon, & Uzzi, and Uzziel, and Ierimoth, and Iri, fiue heads of the houſholdes of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenai, and Omri, and Ieremoth, and Abiah, and Anathoth, and Alameth: all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houſes of their fathers, valiant men of warre, twentie thouſand and two hundreth.

10 And the ſonne of Iediael was Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhith, and Ahiſhahar.

11 All theſe were the ſonnes of Iediael, chiefe of the fathers, valiant men of warre, ſeuenteene thouſande and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the ſonnes of ‖ Ir, but Hushim was the ſonne ſ of ‖ another.

‖ *Or, Iri.*

ſ Meaning, that he was not the ſonne of Beniamin, but of Dan, Gene. 46. 23.

‖ *Or, of Aher.*

13 ¶ The ſonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum g of the ſonnes of Bilhah.

‖ *Or, Sbilhem. Gene. 46. 24.*

g Theſe came of Dan and Naphtali, which were the ſonnes of Bilhah, Gen. 46. 23, 24, 25. *Num. 26. 29, 31, Ioſh. 17. 1.*

14 The ſonne of Manaſſeh was Aſhriel, whome ſhee bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

‖ *Or, Iecſer, Num. 26. 30.*

15 And Machir tooke to wife the ſiſter of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond ſonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name ‖ Pereſh, and the name of his brother was Shereſh: and his ſonnes were Ulam and Rakem.

‖ *Or, Iecſer, Num. 26. 30.*

17 And the ſonne of Ulam was Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And [h] his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

h Meaning the ſiſter of Gilead.

19 And the ſonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The ſonnes alſo of Ephraim were Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eladah, and Tahath his ſonne,

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead: and the men of [i] Gath that were borne in the lande, ſlew them, becauſe they came downe to take away their cattell.

i Which was one of the fiue principal cities of the Philiſtims, ſlew the Ephraimites.

22 Therfore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

‖ *Or, kinſfolkes.*

23 And when he went in to his wife, ſhee conceiued, and bare him a ſonne, and he called his name Beriah, becauſe affliction was in his houſe.

24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.

‖ *Or, neece.*

25 And Rephah was his [k] ſonne, and Reſheph, and Telah his ſonne, and Tahan his ſonne,

k To wit, of Ephraim.

26 Laadan his ſonne, Ammihud his ſonne, Elihama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne.

28 And their poſſeſſions and their habitations were Beth el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo and the villages thereof, vnto ‖ Azzah, and the villages thereof,

‖ *Or, Addiah.*

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In theſe dwelt the children of Joſeph the ſonne of Iſrael.

30 ¶ The

Gen. 46. 17.

30 ¶ * The sonnes of Asher were Jimnah, and Jishuah, and Jshuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and Bimhal, and Ashuath: these were the children of Japhlet.

[Or, Kimbal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Imna, and Shelesh, and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, & Beri, & Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Jether, Jephunneh, and Pispa, and Ara.

39 And the sonnes of Vlla, Arah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of five and twentie thousand men.

CHAP. VIII.

1 *The sonnes of Beniamin,* 33 *And rate of Saul.*

BEniamin also * begate Bela his eldest sonne, Ashbel the second, and Aharah the third,

2 Noah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, & Naaman, & Ahoah,

5 And Gera, & Shephuphan, & Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were caried away captives to Manahath.

7 And Naaman, and Ahiah, and Gera, he caried them away captives: and c he begate Vzza, and Ahihud.

8 And Shaharaim begate children in the countrey of Moab, after he had sent d away Hushim and Baara his wiues.

9 He begate, Iobab, of Hodesh his wife, Jobab & Zibia, and Mesha, and Malcham,

10 And Jeuz and Shachia and Mirma: these were his sonnes, and chiefe fathers.

11 And of Hushim he begat Ahitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof.)

13 And Beriah & Shema (which were the chiefe fathers among the inhabitants of Aialon: they drane away the inhabitants of Gath)

14 And Ahio, Shashak, and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai & Izliah, and Jobab, the sonnes of Elpaal,

19 Jakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, & Eliel,

21 And ¶ Adaiah, and Beraiah, & Shimrath the sonnes of Shimei,

[Or, Araiah.

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Iphedeiah and Penuel the sonnes of Shashak,

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaareshiah, and Eliah, and Zichri, the sonnes of Jeroham.

28 These were the chiefe e fathers according to their generations, euen princes, which dwelt in Jerusalem.

29 And at Gibeon dwelt f father of Gibeon, & the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Jerusalem, euen by their brethren.

33 And f Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and g Eshbaal.

34 And the sonne of Jonathan was h Merib-baal, and h Merib-baal begate Micah.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea and Ahaz.

36 And Ahaz begate Jehoadah, and Jehoadah begate Alemeth, & Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne was Raphah, & his sonne Eleasah, and his sonne Azel.

38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Jehush the second, and Eliphelet the third.

40 And the sonnes of Vlam were valiant men of warre which shot with the bowe, and had many sonnes and nephewes, an hundreth and fifte: all these were of the sonnes of Beniamin.

CHAP. IX.

1 *All Israel and Iudah numbred.* 10 *Of the Priests and Leuites,* 11. 18 *And of their offices.*

THus all Israel were numbred by their genealogies: and behold, they are written in the booke of the kings of Israel and of Iudah, and they were * caried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants b dwelt in their owne possessions, and in their owne cities, euen Israel, the Priests, the Leuites, and the b Nethinims.

3 And in Ierusalem dwelt the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Ammihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Phares, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set foorth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c To wit, Ehud.

d After he had put away his two wiues.

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem. *Chap. 9. 35.*

f Who in the 1. Sam. 9. 1. is called Abiel.

g He is also named Ishbosheth, 2. Sam. 2. 8.

h He is likewise called Mephibosheth, 2. Sam. 9. 6.

* Hitherto he hath described their genealogies before they were into captiuitie, and nowe he describeth their historie after their returne.

b Meaning, the Gibeonites, which serued in the Temple, read Ios. 9. 23.

6 And of the ſonnes of Zerah, Jeuel, and their brethren ſixe hundreth and ninetie.

7 And of the ſonnes of Beniamin, Sallu, the ſonne of Meſhullam, the ſonne of Hodauiah, the ſonne of Haſenuah,

8 And Ibneiah the ſonne of Ieroham, and Elah the ſonne of Vzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reuel, the ſonne of Ibnijah.

9 And their brethren according to their generations nine hundreth, fiftie and ſixe: all theſe men were ‖ chiefe fathers in the houſholds of their fathers.

‖Or, *chiefe of the families.*

10 ¶ And of the Prieſts, Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the c chiefe of the houſe of God,

c That is, he was the hie Prieſt.

12 And Adaiah the ſonne of Ieroham, the ſonne of Pashhur, the ſonne of Malchijah, and Maaſai the ſonne of Adiel, the ſonne of Jahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſeholdes of their fathers a thouſand ſeuen hundreth and threeſcore valiant men, for the d worke of the ſeruice of the houſe of God.

d To ſerue in the Temple, euery one, according to his office.

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſſhub, the ſonne of Azrikam, the ſonne of Hashabiah of the ſonnes of Merari,

15 And Bakbakkar, Hereſh and Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Jeduthun, and Berechiah the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the e kings gate Eaſtward.

e So called, becauſe the king came into the Temple thereby, and not the common people.

19 And Shallum the ſonne of Kore the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) were ouer the worke, and office to keepe the gates of the f Tabernacle: ſo their families were ouer the hoſte of the Lord, keeping the entrie.

f Their charge was, that none ſhould enter into thoſe places which were onely appointed for the Priests to miniſter in.

20 And Phinehas the ſonne of Eleazar was their guide, & the Lord was with him.

21 Zechariah, the ſonne of Meſhelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid eſtabliſhed theſe and Samuel the Seer in their perpetuall office.

‖Or, *for their fidelitie.*

23 So they and their children had the ouerſight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wardes.

24 The porters were in foure quarters Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren which were in their townes, came at g ſeuen dayes from time to time with them.

g They ſerued weekely, as Eze. 4.10.

26 For theſe foure chiefe porters were in perpetual office, and were of the Leuites, and had charge of the ‖ chambers, and of the treaſures in the houſe of God.

‖Or, *opening the doores.*

27 And they lay round about the houſe of God, becauſe the charge was theirs, and they cauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought thē in by tale, and brought them out by tale.

29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuarie, and of the h floure, and the wine, and the ople, and the incenſe, and the ſweete odours.

h Whereof the meate offering was made, Leuit. 2.1.

30 And certaine of the ſonnes of the Prieſts made ointments of ſweete odours.

31 And Mattithiah one of the Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the things that were made in the fryng panne.

32 And other of their brethren the ſonnes of Kohath had the ouerſight of the * ſhewbread to prepare it euery Sabbath. *Exod. 25.30.

33 And theſe are the ſingers, the chiefe fathers of the Leuites, which dwelt in the chambers, i and had none other charge: for they had to doe in that buſineſſe day and night.

i But were continually occupied in ſinging prayſes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Jeruſalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Jeiel, and the name of his wife was ‖Maachah. *Chap. 8.29. ‖Or, *Abigibeon.*

36 And his eldeſt ſonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: they alſo dwelt with their brethren at Jeruſalem, euen by their brethren.

39 And * Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and Eſhbaal. *1. Sam. 14.51. chap. 8.33.

40 And the ſonne of Jonathan was Meribbaal: and Merib-baal begate Micah.

41 And the ſonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate k Jarah, and Jarah begate Alemeth, and Azmaueth and Zimri, and Zimri begate Moza. k Who was alſo called Iehoadah, Chap. 8.36.

43 And Moza begat Binea, whoſe ſonne was Rephaiah, and his ſonne was Eliaſah, and his ſonne Azel.

44 And Azel had ſix ſonnes, whoſe names are theſe, Azrikam, Bocheru, and Iſmael, and Shearjah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 *The battell of Saul againſt the Philiſtims,* 4 *In which he dieth,* 6 *And his ſonnes alſo,* 13 *The cauſe of Sauls death.*

NOw * the Philiſtims fought againſt Iſrael: and the men of Iſrael fled before the Philiſtims, and fell downe ſlaine *1. Sam. 31.1.

slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

3 And the battel was soze against Saul, and the archers ‡ hit him, & he was woun-
‡ Hebr. found. ded of the archers.

4 Then said Saul to his armour bearer, Draw out thy sword, and thrust me through therewith, lest these vncircumcised come & mocke at me: but his armour bearer would not, for hee was soze afraide: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw howe they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

8 And on the morowe when the Philistims came to spoile them that were slaine, they found Saul and his sonnes ‡ lying in
‡ Hebr. fallen. mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they laide vp his armour in the house of their God, & set vp his head in the house of a Dagon.

a Which was the idole of the Philistims, and from the belly downward had the forme of a fish, and vpward of a man.

11 ¶ When all they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried the bones of them vnder an Oke in Jabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that he committed against the Lord, * euen
1. Sam. 15. 23. against the word of the Lord which he kept not, and in that hee sought and asked counsell of a ‖ * familiar spirit,

‖ Or, witch, and sorceresse. 1. Sam. 28. 8. 14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Jshai.

CHAP. XI.

3 After the death of Saul is Dauid anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the tower of Zion. 6 Joab is made captaine. 10 His valiant men.

2. Sam. 5. 1. THen * al Israel gathered themselues to Dauid vnto Hebron, saying, Beholde, a This was after the death of Jshbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5. 5. we are thy bones and thy flesh.

2 And in time past, euen when Saul was King, thou ledst Israel out and in: and the Lord thy God saide vnto thee, Thou shalt feede my people Israel, and thou shalt bee captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron, before the Lord. And they anoynted Dauid king ouer Israel,
2. Sam. 16. 13. * according to the worde of the Lord by the hand of Samuel.

4 ¶ And Dauid & all Israel went to Jerusalem, which is Jebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Jebus saide to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid said, * Whosoeuer smiteth 2. Sam. 5. 8. the Iebusites first, shalbe the chiefe and captaine. So Joab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And hee built the citie on euery side, 2. Sam. 5. 9. from Millo euen round about: and Joab repaired the rest of the citie.

9 And Dauid prospered, and grewe: for the Lord of hosts was with him.

10 ¶ * These also are the chiefe of the va- 2. Sam. 23. 8. liant men that were with Dauid, and ioined their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whome Dauid had, Jashobeam the sonne of Hachmoni, the b chiefe among thir- b Meaning, the most excellent and best esteemed for his valiantnes: some reade the chiefe of the Princes. tie: hee lift vp his speare against three hundreth, whom he slew at one time.

12 And after him was Eleazar the sonne of Dodo the Ahohite, which was one of the three valiant men.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battel: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stoode in the middes of the fielde, and ‖ saued it, and slewe the Philistims: so the Lord gaue a great victory. ‖ Or, set it.

15 ¶ And three of the c thirtie captaines c This sacte is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefest of these. went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the holde, the d That is, Eleazar and his two companions. Philistims garrison was at Beth-lehem.

17 And Dauid longed, and saide, * Oh, 2. Sam. 23. 15. that one would giue mee to drinke of the water of the Well of Beth-lehem that is at the gate.

18 Then these three brake thorowe the hoste of the Philistims, and drewe water out of the Well of Beth lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: shoulde I drinke the e blood of these e That is, this water for the which they ventured their blood. mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it: these things did these three mightie men.

20 ¶ And Abishai the brother of Joab, he was chiefe of the three, and he lift vp his speare against three hundreth, and slew them, and had the name among the three.

21 Among the three hee was more honourable then the two, and he was their captaine: * but he attained not vnto the first 2. Sam. 23. 19. three.

22 Benaiah the sonne of Jehoiada (the

ſonne of a valiant man) which had done many actes, and was of Kabzeel, he ſlew two ‖ ſtrong men of Moab: he went downe alſo and ſlewe a Lyon in the middes of a pit in time of ſnowe.

‖ Or, Lyons.

23 And he ſlewe an Egyptian, a man of great ſtature, euen fiue cubites long, and in the Egyptians hande was a ſpeare like a Weauers beame: and hee went downe to him with a ſtaffe, and pluckt the ſpeare out of the Egyptians hande, and ſlewe him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Beholde, he was honourable among thirtie, but hee attained not vnto the f firſt three. * And Dauid made him of his counſell.

f Meaning, thoſe three which brought the water to Dauid. 2. Sam. 23. 23.

26 ¶ Theſe alſo were valiant men of warre, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem,

27 g Shammoth the Harodite, Helez the Pelonite,

g Called alſo Shemmoah, 2. Sam. 23. 25.

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Huſathite, Ilai the Ahohite,

h He is alſo called Mebunnai, 2. Sam. 23. 27.

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite.

31 Ithai the ſonne of Ribai of Gibeah, of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Ionathan the ſonne of Shageh the Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Vriah the Hittite, Zabad ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the ſonne of Maacah, and Iehaphat the Mithnite,

44 Vzia the Aſhterathite, Shama and Ieiel the ſonnes of Hothan the Aroerite,

45 Iediael the ſonne of Shimri, and Iohah his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioſhauiah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Mezobaite.

CHAP. XII.

1 *Who they were that came with Dauid when he fled from Saul.* 14 *Their valiantnes.* 23 *They that came vnto him vnto Hebron out of euery tribe to make him king.*

THeſe alſo are they that came to Dauid to a Ziklag, while he was yet kept cloſe, because of Saul the ſonne of Kiſh: and they were among the valiant and helpers of the battell.

a To take his part againſt Saul who perſecuted him.

2 They were weaponed with bowes, and could vſe the right and the left hande with ſtones and with arrowes and with bowes, and were of Sauls b brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, wherof Saul was, and wherein were excellent throwers with ſlings, Iudges 20. 16.

3 The chiefe were Ahiezer, and Ioaſh the ſonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the ſonnes of Azmaueth, Berachah and Iehu the Antothite,

4 And Iſhmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iahaziel, and Iohanan, and Iozabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Iſhiah, and Azarel, and Ioezer, and Iaſhobeam of Hakorhim,

7 And Ioelah, & Zebadiah, the ſonnes of Ieroham of ‖ Gedor.

‖ Or, Gedur.

8 And of the Gadites there ſeparated themſelues ſome vnto Dauid into the holde of the wilderneſs, valiant men of warre, and men of armes, & apt for battel, which could handle ‖ ſpeare and ſhielde, and their faces were like the faces of c Lyons, and were like the Roes in the mountaines in ſwiftneſſe,

‖ Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the ſeconde, Eliab the third,

10 ‖ Miſhmannah the fourth, Ieremiah the fift,

‖ Or, Maſhmannah.

11 Attai the ſixt, Eliel the ſeuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Machbannai the eleuenth.

14 Theſe were the ſonnes of Gad, Captaines of the hoſte: one of the leaſt could reſiſt an hundreth, and the greateſt a thouſand.

15 Theſe are they that went ouer Iorden in the d firſt moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the Eaſt and the Weſt.

d Which the Ebrewes called Niſan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Ioſh. 3. 15.

16 And there came of the children of Beniamin, and Iudah to the holde vnto Dauid,

17 And Dauid went out to meete them, and anſwered, and ſaide vnto them, If ye be come peaceably vnto mee to helpe mee, mine heart ſhalbe knit vnto you, but if you come to betray mee to mine aduerſaries, ſeeing there is no wickednes in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the e ſpirite came vpon Amaſai, which was the chiefe of thirtie, and he ſaide, Thine are wee, Dauid, and with thee, O ſonne of Iſhai. Peace, peace be vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them Captaines of the garriſon.

e The ſpirit of boldnes and courage moued him to ſpeake thus.

19 ¶ And

19 ¶ And of Manasseh some fell to Dauid, when hee came with the Philistims against Saul to battel, but they helped them not: for the Princes of the Philistims * by abuisement sent him away, saying, Ye will fall to his master Saul ‖ for our heads.

20 As he went to Ziklag, there fel to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Zilthai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against that band: for they were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of [h] God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the worde of the Lord.

24 The children of Iudah that bare shielde and ‖ speare, were sixe thousande and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of war, seuen thousand & an hundred.

26 Of the children of Leui fourre thousand and sixe hundred.

27 And Iehoiada was the chiefe of them of [i] Aaron: and with him three thousande and seuen hundred.

28 And Zadok a yong man very valiant, and of his fathers housholde came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time [k] kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid king.

32 And of the children of Issachar which were men that had vnderstanding of the [l] times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fifty thousand ‖ which could set the battell in aray: they were not of a ‡ double heart.

34 And of Naphtali a thousande captaines, and with them with shield & speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand and sixe hundred.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundred and twentie thousand.

38 [m] All these men of warre ‖ that could lead an armie, came with ‖ vpright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreouer they that were nere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on Camels, and on mules, & on oxen, euen meate, floure, figs, and raisins, and wine and oyle, and beeues & sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because hee touched it.

AND Dauid counselled with the Captaines of thousandes and of hundreds, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the lande of Israel (for with them are the Priestes and the Leuites in the cities and their suburbes) that they may assemble themselues vnto vs.

3 And wee will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ [*] So Dauid gathered all Israel together from ‖ Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to ‖ Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his name is called on.

7 And they carried the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio [c] guided the cart.

8 And Dauid and all Israel played before [d] God with all their might, both with songs and with harpes, and with violes, and with timbrels and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of [e] Chidon, Vzza put forth his hande to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layd his hand vpon the Arke: so he died there [f] before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and hee called the name of that place Perez-Vzza vnto this day.

12 And Dauid feared God ỳ day, saying, How shal I bring in to me ỳ Arke of God?

13 Therefore Dauid brought not ỳ Arke to him into the citie of Dauid, but caused

---

* They came only to helpe Dauid and not to succour the Philistims, which were enemies to their country. 1. Sam. 29. 4.

‖ Or, on the ieoparde of our heads.

g To wit, of the Amalekites, which had burned the citie Ziklag, 1. Sam. 30. 1, 9.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

‖ Or, buckler.

i Of the Leuites which came by descent of Aaron.

k That is, the greatest number tooke Sauls part.

l Men of good experience, which knew at all times what was to be done.

‖ Or, set themselues in aray.

‡ Ebr. hearts and heart.

m So that his whole hoste were three hundred twentie and two thousand, two hundred twentie & two.

‖ Or, fight in their aray.

‖ Or, with a good courage.

n The rest of the Israelites.

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected. 2. Sam. 6. 2.

‖ Or, Nisue.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3.

‖ Or, Baale, ye also 2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke, where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and new Testament.

e Called also Nachon, 2. Sam. 6. 6.

f Before the Arke for vsurping that which did not apperteine to his vocation: for this charge was giuen to the Priests, Num. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

it to turne into the house of [g] Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God hee goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the King of ‡ Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to builde him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdome was lift vp on hie, because of his [a] people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begat moe sonnes and daughters.

4 And these are ỹ names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, ‖ [b] Elpalet,

6 And Nogah, ‖ Nepheg, and Japhia,

7 And Elishama, and ỹ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, hee went out against them.

9 And the Philistims came & spred themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, & wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, & Dauid smote them there: and Dauid said, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of ỹ place, [c] Baal-perazim.

12 And there they had left their goods: & Dauid said, Let them euen be burnt vp fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsel at God, God said to him, Thou shalt not go vp after them, but turne away frō them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the Mulbery trees, then go out to battell: for God is gone foorth before thee, to smite ỹ hoste of ỹ Philistims.

16 So Dauid did as God had commanded him: and they smote the host of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is despised of his wife Michal.

AND Dauid made him houses in the [a] City of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid sayde, * None ought to carry the Arke of God, but the Leuites: for the Lorde hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered al Israel together to Ierusalem to bring vp the [b] Arke of the Lorde vnto his place, which hee had prepared for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Uriel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, & his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiather the Priests, and of the Leuites, Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And hee saide vnto them, Ye are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lorde God of Israel vnto the place that I haue prepared for it.

13 For * because ye were not there at the first, the Lorde our God made a breach among vs: for we sought him not after due order.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with [f] instruments of musicke, with violes and harpes, and cymbales, that they might make a sounde, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, & Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, & Benaiah, and Maaseiah, & Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph and Ethan were singers to make a sounde with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab,

---

[g] Who was a Leuite, and called Gittite, because he had dwelt at Gath.

‡ 2. Sam. 5.11. ‡ Ebr. Zor.

[a] Because of Gods promise made to the people of Israel.

[b] Elpalet and Nogah are not mentioned, 2. Sam. 5.14. so there are but eleuen, and here thirteene. ‖ Or, Eliada.

[c] That is, the valley of diuisions, because the enemies were dispersed there like waters.

[a] That was in the place of the citie called Zion, 2. Sam. 5.7.9. Num. 4.2,20,

[b] From the house of Obed Edom, 2. Sam. 6.10,12.

‖ Or, kinsemen.

[c] Who was the sonne of Uzziel, the fourth sonne of Kohath, Exod. 6.18, 22. and num. 3.30.

[d] The thirde sonne of Kohath, Exod. 6.18.

[e] Prepare your selues, and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle. Chap. 13.10.

[f] According as he hath appointed in the Law. Exod. 25.14, 15.

[g] These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

[h] Which were inferiour in dignitie.

Eliab,

Eliab, and Maaseiah, & Benaiah with viols on i Alamoth.

21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon k Sheminith Jenazzeah.

22 But Chenaniah the chiefe of the Levites l had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah & Jehoshaphat and Nethaneel and Amasai, and Zechariah, & Benaiah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed Edom and Jeiah were porters m for the Arke.

25 *So Dauid and the Elders of Israel and the captaines of thousandes went to bring vp the Arke of the couenaunt of the Lord from the house of Obed Edom with ioy.

26 And because that God n helped the Levites that bare the Arke of the couenant of the Lord, they offered o seuen bullocks and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen p Ephod.

28 Thus all Israel brought vp the Arke of the Lordes couenaunt with shouting and sound of cornet, and with trumpets, and with cymbals, making a sound with viols and with harpes.

29 And when the Arke of the q Couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a windowe, and sawe King Dauid dancing and playing, and *she despised him in her heart.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices.* 4 *Dauid ordaineth Asaph and his brethren to minister before the Lord.* 8 *He appointeth a notable Psalme to be sung in the praise of the Lord.*

SO * they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offring the burnt offring and the peace offerings, he a blessed the people in the Name of the Lord.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottle of wine.

4 And he appointed certaine of the Leuites to minister before the Arke of the Lord, and to b rehearse and to thanke and praise the Lord God of Israel.

5 Asaph the chiefe, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, viols and harpes, and Asaph, to make a sound with cymbales,

6 And Benaiah and Jahaziel Priestes, with trumpets continually before the Arke of the couenant of God.

7 The at that time Dauid did c appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 *Praise the Lord & cal vpō his Name; declare his d works among the people.

9 Sing vnto him, sing praise vnto him, & talke of all his e wonderful works.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord reioyce.

11 Seeke the Lord & his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, & the iudgements of his mouth,

13 O seed of Israel his seruant, O the children of Iaakob his f chosen.

14 He is the Lord our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, and the word, which he commaunded to a thousand generations;

16 *Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iaakob for a g awe, and to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the h lot of your inheritance.

19 When ye were i few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked k kings for their sakes, saying,

22 Touch not mine l anointed, and doe my l Prophets no harme.

23 *Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praysed, and hee is to bee feared aboue all gods.

26 For all the gods of the people are m idoles, but the Lord made the heauens.

27 Praise & glory are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory & power.

29 Giue vnto the Lorde the glory of his Name: bring an offering and come before him, and worship the Lorde in the glorious Sanctuarie.

30 *Tremble ye before him, al the earth: surely the worlde shall be stable and not moone.

31 Let the o heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, & all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce

i This was an instrument of musike, or a certaine tune, whereunto they accustomed to sing Psalmes.

k Which was the eight tune, ouer the which he that was most excellent had charge.

l To wit, to appoint Psalmes & songs to them that sung.

m With Berechiah and Elkanah, verse 23. 2. *Sam.* 6. 12.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast, which Dauid offered at euery sixt pase. 2. Sam. 6. 13.

p Read 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them. 2. *Sam.* 6. 16.

a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

b To wit, Gods benefits toward his people.

c Dauid gaue them this Psalme to praise y Lord, signifying that in all our enterprises the Name of God ought to be praised and called vpon. *Psal.* 105. 1. *isa.* 12. 4.

d Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull prouidence hath chosen a few of the stocke of Abraham to be his children.

f In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby, that the promise of adoption onely appertaineth to the Church. *Gen.* 22. 16, 17, 18. *Luke* 1. 73. *heb.* 6. 17.

‡ *Eb. coard, whereby parcels of land were measured.*

h Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.

i As Pharaoh & Abimelech.

k Mine elect people & them whom I haue sanctified.

l To whom God declared his word, and they declared it to their posteritie. *Psal.* 95. 1.

m His strong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mightie hand of God.

o Hee exhorteth the dombe creatures to reioyce with him in considering y greatnesse of the grace of God.

at the presence of the Lord: for he commeth
p to rudge the earth.
34 Praise the Lord, for he is good, for his
mercy endureth for euer.
35 And say ye, Saue vs, O God, our sal-
uation, and gather vs, and deliuer vs from
the heathen, that wee may praise thine holy
Name, and q glory in thy praise.
36 Blessed be the Lord God of Israel for
euer and euer: and let all people say, r So be
it, and praise the Lord.
37 ¶ Then he left there before the Arke
of the Lords couenant Asaph & his brethren
to minister continually before the Arke,
that which was to be done euery day:
38 And Obed Edom and his brethren,
threescore and eight: and Obed Edom the
sonne of Iedithun, & Hosah were porters.
39 And Zadok the Priest and his bre-
thren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon,
40 To offer burnt offrings vnto the Lord,
vpon the burnt offring altar continually, in the morning and in the euening, euen accor-
ding vnto all that is written in the lawe of the Lord, which he commanded Israel.
41 And with them t were Heman, & Je-
dithun, & the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for euer.
42 Euen with them were Heman & Je-
dithun, to make a sounde with the cornets and with the cymbales, with excellent in-
struments of musicke: and the sonnes of Je-
dithun were at the gate.
43 And all the people departed, euery
man to his house: and Dauid returned to
u bless his house.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart & mouth to consent to these praises.

f With Zadok and the rest of the Priests.

t Declaring that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, & instruct our families to praise his Name.

CHAP. XVII.

3 Dauid is forbidden to builde an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 and prayeth vnto God.

2. *Sam.* 7. 1.

NOwe * after warde when Dauid dwelt
in his house, he said vnto Nathan the Pro-
phet, Beholde, I dwel in an house of a cedar
trees, but the Arke of the Lordes couenant
remaineth vnder b curtaines.
2 Then Nathan said to Dauid, Do all
that is in thine heart: for God is with thee.
3 And the same c night euen the word of
God came to Nathan, saying,
4 Go, and tell Dauid my seruant, Thus
saith the Lorde, Thou shalt not build me an
house to dwel in:
5 For I haue dwelt in no house, since
the day that I brought out the children of
Israel vnto this day, but I haue bene from
d tent to tent, and from habitation to habi-
tation.
6 Wheresoeuer I haue e walked with al
Israel, spake I one worde to any of the
Iudges of Israel (whom I commanded to
feede my people) saying, Why haue ye not
built me an house of cedar trees?
7 Now therefore thus shalt thou say vn-
to my seruant Dauid, Thus saith the Lord
of hostes, I tooke thee from the sheepe-
coate g and from following the sheepe, that
thou shouldest bee a prince ouer my people
Israel.
8 And I haue bene with thee whitherso-
euer thou hast walked, and haue destroyed al
thine enemies out of thy sight, and haue
‖ made thee a name, like the name of the
great men that are in the earth.
9 (Also I will appoint a place for my
people Israel, and h will plant it, that they
may dwell in their place, & moone no more:
neither shal the ‡ wicked people ‖ vexe them
any more, as at the beginning,
10 And since the time that I commaun-
ded Iudges ouer my people Israel) And I
will subdue all thine enemies: therefore I
say vnto thee, that the Lord will i build thee
an house.
11 And when thy dayes shall be fulfilled
to goe with thy fathers, then wil I raise vp
thy seede after thee, which shall bee of thy
sonnes, and will stablish his kingdome.
12 He shall build me an house, and I wil
stablish his throne for k euer.
13 I will be his father, and he shalbe my
sonne, and I will not take my mercy away
from him, as I tooke it from him that was
before l thee.
14 But I wil establish him in mine house,
and in my kingdom for euer, and his throne
shalbe established for euer.
15 According to all these words, and ac-
cording to al this vision. So Nathan spake
to Dauid.
16 ¶ And Dauid the King m went in,
and ‖ sate before the Lorde, and sayde, Who
am I, O Lorde God, and what is mine
house, that thou hast brought me n hi-
therto?
17 Yet thou esteeming this a small thing,
O God, hast also spoken concerning the
house of thy seruant for a great while, and
hast regarded me according to the estate of
a man of o hie degree, O Lord God.
18 What can Dauid desire more of thee
for the honour of thy seruaunt? for thou
knowest thy seruant.
19 O Lorde, for thy seruants sake, euen
according to thine p heart hast thou done
all this great thing to declare all magnifi-
cence.
20 Lord, there is none like thee, neither is
there any God besides thee, according to all
that we haue heard with our eares.
21 Moreouer, what one nation in the
earth is like thy people Israel, whose God
went to redeeme them to be his people, and
to make thy selfe a Name, and to doe great
and terrible things by casting out nations
from before thy people, whom thou hast de-
liuered out of Egypt?
22 For thou hast ordeined thy people Is-
rael to bee thine owne people for euer, and
thou Lord art become their God.
23 Therefore nowe Lorde, let the thing
that thou hast spoken concerning thy ser-
uant and concerning his house, bee confir-
med for euer, and do as thou hast said.
24 And let thy Name bee stable and
magnified for euer, that it may bee sayde,
The Lorde of hostes, God of Israel, is the
God

2. *Sam.* 7. 2.

a Well built and faire.

b That is, in tents couered w skins.

c As yet God had not reueiled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which remoued to and fro.

f Meaning, wheresoeuer his Arke went, which was a signe of his presence.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merits, but by my pure grace.

‖ *Or, gotten thee fame.*

h Make them sure that they shall not remoue.

‡ *Ebr. sonnes of iniquitie.*

‖ *Or, consume.*

i Wil giue thee great posteritie.

k That is, vnto the comming of Christ: for then these figures should cease.

l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

‖ *Or, remained.*

n Meaning, to this kingly estate,

o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shal proceed of me.

p Freely, and according to the purpose of thy will, without any deseruing.

God of † Israel, and let the house of Dauid thy seruant be stablished before thee.

25 For thou, O my God, hast * reuelled vnto the eare of thy seruant, that thou wilt builde him an house: therefore thy seruant hath ‡ beene bolde to pray before thee:

26 Therefore nowe Lorde (for thou art § God, and hast spoken this goodnesse vnto thy seruant)

27 Nowe therefore it hath pleased thee to blesse the house of thy seruaunt, that it may bee before thee for euer: for thou, O Lorde, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

AND after this Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, & the Moabites became Dauids seruantes, and ‖ brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer King of Zobah vnto Hamath, as hee went to stablish his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twentie thousande footemen, and * destroyed all the charets, but reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer King of Zobah, but Dauid slewe of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of ‖ Damascus, and the Aramites became Dauids seruants, and brought giftes: and the Lorde † preserued Dauid whereseuer he went.

7 And Dauid tooke the shieldes of gold that were of the seruauntes of Hadarezer, and brought them to Ierusalem.

8 And from * Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how Dauid had smitten all the hoste of Hadarezer King of Zobah:

10 Therefore hee sent d Hadoram his sonne to King Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and gold that he brought from all the nations, from * Edom, and from Moab, and from the children of Ammon and from the ‖ Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley † eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruauntes: and † Lord preserued Dauid whereseuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ‖ Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the † Cherethites and the Pelethites: & the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the seruats of Dauid. 6 He prepareth an armie against Dauid, 15 and is ouercome.

AFter this also * Nahash the King of the children of Ammon died and his sonne reigned in his stead.

2 And Dauid sayd I will shew kindnesse vnto Hanun the sonne of Nahash, because his a father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the lande of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayde to Hanun, Thinkest thou that Dauid doth honour thy father, that he doeth send comforters vnto thee? Are not his seruantes come to thee to b search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, & * shaued them, and cut off d their garments by the halfe vnto the buttocks, and sent them away.

5 And their went certaine and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayde, Tary at Iericho vntill your beards bee growen: then returne.

6 ¶ When the children of Ammon sawe that they † stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousande talents of siluer to hire them charets and horsemen out * of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before † Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battel.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the Kings that were come, were by themselues in the fielde.

10 When Ioab sawe that the front of the battell was against him before and behinde, then hee chose out of all the choise of † Israel, and set himselfe in aray to meet the Aramites.

11 And

---

a Which, 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the countrie round about in subiection.

‖ Or, payd tribute.

‖ Or, Hadadezer.

‖ Or, Euphrates. 2. Sam. 8. 4.

‖ Or, Damesek.

b That is, In all things that he enterprised.

c Which 2. Sam. 8. 8. are called Betah and Berothai. 1. King. 7. 23. iere. 52. 20.

d Called also Ioram. 2. Sam. 8. 10.

e Because the Edomites and the Syrians ioyned their power together, it is sayd 2. Sam. 8. 12. that the Aramites were spoyled.

f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threescore Psalme, and Abishai the rest.

‖ Or. Seraiah. 2. Sam. 8. 17. 1. King. 4. 3.

g Reade 2. Sam. 8. 18.

2. Sam. 10. 2.

a Because Nahash receiued Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malitious euer interpret the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards, 2. Sam. 10. 4.

d To put them to shame and villenie, whereas the embassadours ought to haue bene honoured: and because the Iewes vsed to weare side garmets and beards, they thus disfigured them to make them odious to others.

‖ Or, had made themselues to be abhorred of Dauid. 2. Sam. 10. 6. 8.

e Which were fiue in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

11 And the rest of the people he deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And hee sayd, If Aram be too strong for me, then thou shalt succour mee: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the LORD do that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And whe the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entered into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyond the [b] riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battel aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites [i] seuen thousand charets, and fortie thousand footmen, and killed Shophach the captain of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Annon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their giants.

AND [a] when the yere was expired, in the time that Kings go out a warre, Ioab caried out the strength of the army, and destroyed the countrey of the children of Ammon, and came and besieged [a] Rabbah (but Dauid taried at Ierusalem) & Ioab smote Rabbah and destroyed it.

2 [*] Then Dauid tooke the crown of their King from off his head, and found it the weight of a [b] talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoyle of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with sawes, and with harrowes of iron, and with axes, euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ * And after this also there arose warre at [‖] Gezer with the Philistims: then Sibbechai the Hushathite slewe [‖] Sippai, of the children of [‖] Raraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slew [c] Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battel at Gath, where was a man of a great stature, and his fingers were by [d] sixes, euen foure and twentie, and was also the sonne of Raraphah.

7 And when he reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Raraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred, 13 and there die seuentie thousand men of the pestilence.

AND [a] Satan stoode vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, and number Israel from [b] Beer sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The LORDE encrease his people an hundreth times so many as they be, O my lord the king: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of [c] trespasse to Israel?

4 Neuertheless the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number & summe of the people vnto Dauid: & all Israel were [e] eleuen hundred thousand men that drewe swoorde: and Iudah was [e] foure hundreth and seuentie thousand men that drewe sword.

6 But the Leuites & Beniamin counted hee not among them: for the kings worde was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid sayd vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the LORD spake vnto Gad Dauids [‖] Seer, saying,

10 Goe and tell Dauid, saying, Thus saieth the LORD, I offer thee three things: chuse thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saieth the LORD, Take to thee

12 Either three yeeres famine, or three moneths to bee destroyed before thine aduersaries, and the sword of thine enemies [‖] to take thee, or else the swoorde of the LORDE and pestilence in the lande three dayes, that the Angel of the LORD may destroy thorowout all the coastes of

---

g He declareth, that where the cause is euil, the courage cannot be valiant, and y in good causes men ought to be couragious, and commit the successe to God.

h That is, Euphrates.

i For this place read 2. Sam. 10. 18.

2. Sam. 11. 1.

a Which was the chiefe citie of the Ammonites. 2. Sam. 12. 29, 30

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threescore pound weight.

2. Sam. 21. 18. ‖ Or, Geb, 2. Sam. 21. 18. ‖ Or, Saph. ‖ Or, Rephaim, or, the giants.

c Read 2. Sam. 21. 19.

d Meaning, that he had fiue a piece on hands and feete.

a He tempted Dauid in setting before his eyes his excellencie and glory, his power and victories: read 2. Sam. 24. 1.

b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious mind, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared. e In Samuel is mention of thirtie thousand more: which was either by ioining to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out. ‖ Or, Prophet. ‖ Or, smite thee.

of Israel: nowe therefore aduise thee, what worde I shall bring againe to him that sent mee.

13 And Dauid said vnto God, I am in a wonderfull straite, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fal into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Jerusalem to destroy it. And f as he was destroying, the Lord beheld, and g repented of the euill, and saide to the Angel that destroyed, It is nowe enough, let thine hande cease. Then the Angel of the Lorde stoode by the threshing floore of Ornan the Jebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lorde stande betweene the earth & the heauen with his sworde drawen in his hand, and stretched out toward Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fel vpon their faces.

17 And Dauid saide vnto God, Is it not I that commaunded to number the people? It is euen I that haue sinned and haue committed euil, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on mee, and on my fathers house, and not on h thy people for their destruction.

18 ¶ Then the Angel of the Lorde commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lorde in the threshing floore of Ornan the Jebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about, and saw the Angel, & his foure sonnes that were with him, i hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue me the place of thy threshing floore, that I may build an k altar therein vnto the Lord: giue it mee for sufficient money, that the plague may be staied from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the King doe that which seemeth him good: lo, I giue thee bullockes for burnt offerings, and threshing instruments for wood, & wheate for meate offering, I giue it all.

24 And King Dauid said to Ornan, Not so: but I will buy it for sufficient l money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place m five hundred shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, & offred burnt offrings and peace offerings, and called vpon the Lord, and he

f Reade 2. Sam. 24.16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6.6.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

i If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as verse 18. for else it had bene abominable, except he had either Gods word, or reuelation.

l That is, as much as it is worth: for hauing ynough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God.

m Reade 2. Sam. 24.24.

n God declared that he heard his request in that he sent downe fire frō heauen: for else they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leui. 6.13. and came downe from heauen, Leuit. 9.24. as appeared by the punishment of Nadab and Abihu, Leuit. 10.1.

a and answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sworde againe into his sheath.

28 At that time when Dauid sawe that the Lorde had heard him in the threshing floore of Ornan the Jebusite, then hee sacrificed there.

29 (But the tabernacle of the Lord which Moses had made in the wildernes, and the altar of burnt offering were at that season in the hie place of Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for hee was afraide of the sworde of the Angel of the Lord.)

CHAP. XXII.

2 Dauid prepareth things necessary for the building of the Temple. 6 Hee commaundeth his sonne Salomon to build the Temple of the Lorde, which thing he himselfe was forbidden to do. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid sayde, This is the a house of the Lorde God, and this is the altar for the burnt offering of Israel.

a That is, the place wherein he wil be worshipped.

2 And Dauid commanded to gather together the b strangers that were in the land of Israel, and he let maisons to hew and polish stones to builde the house of God.

b Meaning, cunning men of other nations which dwelt among the Iewes.

3 Dauid also prepared much yron for the nailes of the doores and of the gates, and for the ioynings, and abundance of braſſe passing weight,

c To wit, which weighed fiftie shekels of golde, 2. Chron. 3.9.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much Cedar wood to Dauid.

5 And Dauid sayde, Salomon my sonne is yong and tender, and wee must builde an house for the Lorde, magnificall, excellent, and of great fame and dignitie thorowout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to builde an house for the Lord God of Israel.

7 And Dauid sayde to Salomon, *My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

*2. Sam. 7.13. Chap. 28.3.

8 But the word of the Lord came to me, saying, *d Thou hast shedde much blood, and hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

d This declareth how greatly God detesteth y shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

2. Sam. 7.13. 1. King. 5.5.

10 *He shal build an house for my Name, and he shall bee my sonne, and I will be his Father, and I will establish the throne of his kingdome vpon Israel for euer.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

11 Nowe therefore my sonne, the Lorde shall be with thee, and thou shalt prosper, and thou shalt builde an house to the Lorde thy God, as he hath spoken of thee.

12 Onely

12 Onely the Lord giue thee f wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: bee strong and of good courage: feare not, neither be afrayd.

14 For behold, according to my g pouertie haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousande thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer thou hast workemen with thee ynowe, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of siluer, and of brasse, and of yron, there is no number: h Up, therefore, and be doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lorde your God with you, and hath giuen you rest on euery side? for he hath giuen the i inhabitants of the lande into mine hand, and the land is subdued before the Lord, and before his people.

19 Nowe set k your hearts & your soules to seeke the Lorde your God, and arise, and builde the Sanctuary of the Lorde God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

f These are onely the meanes whereby Kings gouerne their subiects aright, and whereby the Realmes doe prosper and florish.

g For Dauid was poore in respect of Salomon.

‖ Or, masons, and carpenters.

h That is, goe about it quickly.

i The nations round about.

k For else he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

CHAP. XXIII.

1 *Dauid being old, ordeineth Salomon king.* 3 *He causeth the Leuites to be numbred,* 4 *And assigneth them to their offices.* 13 *Aaron and his sonnes are for the hie Priest.* 14 *The sonnes of Moses.*

SO when Dauid was olde & full of dayes, *he made Salomon his sonne king ouer Israel.

1. King. 1. 30.

2 And he gathered together all the princes of Israel with the Priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousande were set ‖ to aduance the worke of the house of the Lorde, and sixe thousand were ouerseers and iudges.

‖ Or, to haue care ouer.

5 And foure thousande were porters, and foure thousand praised the Lorde ‡ with instruments which ‡ he made to praise the Lord.

‡ Ebr. I made, meaning Dauid. Chap. 6. 1. Exod. 6. 17.

6 *So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to * Gerthon, Kohath, and Merari.

‖ Or, Libni, Exod. 6. 17.

7 Of the Gershonites were ‖ Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Iehiel, and Zetham, and Joel, three.

9 The sonnes of Shimei, Shelomith and Haziel, and Haran, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and ‖ Zizah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

‖ Or, Zina.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron, and Moses: and Aaron was separated to a sanctifie the most holy place, hee and his sonnes for euer to burne incense before the Lorde, to minister to him, and to bleste in his Name for euer.

Exod. 2. 2. & 6. 20. hebr. 5. 4. 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

14 ¶ Moses also the man of God, and his children were named with the b tribe of Leui.

b They were but of the order of the Leuites, and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of *Gershom was Shebuel the chiefe.

Exod. 2. 22. and 18. 3.

17 And the sonne of Eliezer was Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat. 1. 25.

18 The sonnes of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron was Ieriah the first, Amariah the second, Jahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Jishiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, & had no sonnes, but daughters, & their d brethren the sonnes of Kish tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi were Mahli, and Eder, and Jerimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the House of the Lord frō the age of e twentie yeeres and aboue.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as verl. 3. and againe afterward at 20. as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yeere olde, and had none after fiftie, Num. 4. 3.

25 For Dauid saide, The Lord God of Israel hath giuen rest vnto his people, that they may dwel in Jerusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therfore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courtes, and chambers, & in the f purifying of all holy things, and in the worke of the seruice of the house of God.

f In washing and clensing all the holy vessels.

29 Both for the shewbread, and for the fine floure, for the meate offring, and for the vnleauened cakes, and for the fried things, and for that which was rosted, and for all measures and size.

30 And for to stande euery morning, to giue

giue thanks and to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

*Leuit.*10.4,6. *numb.*3.4.*and* 26.60.

THese are also the a diuisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

a Whiles their father yet liued.

2 But Nadab and Abihu died a before their father, and had no children: therefore Eleazar, and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the ‖ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

‖ *Or, cousins.*

4 And there were found mo of the sonnes of Eleazar by the ‡ number of men, then of the sonnes of Ithamar, and they diuided them, to wit, among the sonnes of Eleazar, sixteene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

‡ *Ebr. heads.*

5 Thus they distributed them by lot the one from the other, and so the Rulers of the Sanctuarie, and the Rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the King and the Princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chief fathers of the Priests and of the Leuites, one familie being reserued for Eleazar, and another reserued for Ithamar.

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

7 And the first b lot fell to Jehoiarib, and the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiiah, the sixt to Mijamin,

10 The seuenth to Hakkoz, the eight to c Abiah,

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppa, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezer, the eighteenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel.

17 The one and twentie to Jachin, the two and twentie to Gamul.

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder d the hand of Aaron their father, as the Lorde God of Israel had commaunded him.

d By the dignity that God gaue to Aaron.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Jehdeiah,

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Jahath,

23 And his sonnes Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

24 The sonne of Vzziel, was Micah, the sonne of Micah was Shamir,

25 The brother of Michah, was Isshiiah, the sonne of Isshiiah, Zechariah,

26 The sonnes of Merari, were Mahli, and Mushi, the sonne of Jaaziah, was Beno,

27 The sonnes of Merari, of Jaaziah were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Jerahmeel,

30 And the sonnes of e Mushi were Mahli, and Eder, and Jerimoth: these were sonnes of the Leuites after the houshold of their fathers.

e Which was the second sonne of Merari.

31 And these also cast f lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, euen the chiefe of the families against their ponger brethren.

f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The singers are appointed, with their places and lottes.

MOreouer Dauid and the captaines of the armie a separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should sing prophecies with Harpes, with violes, and with cymbales, and their number was euē of the men for the office of their ministerie, to wit,

a The singers were diuided into 24. courses, so that euery course or order conteyned twelue, and in all there were 288. as verse 7.

2 Of the sonnes of Asaph, Zaccur, and Joseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hand of Asaph, which sang prophecies by the ‡ commission of the king.

‡ *Ebr. hands.*

3 Of Iedithun, the sonnes of Iedithun, Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, b sixe, vnder the hands of their father: Iedithun sang c prophecies with an Harpe, for to giue thanks and to praise the Lord.

b Whereof one is not here numbred.

c Meaning, Psalmes & songs to praise God.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir and Mahaziioth.

5 All these were the sonnes of Heman the Kings ‖ Seer in the words of God to lift vp the ‖ horne: and God gaue to Heman fourteene sonnes and three daughters.

‖ *Or, Tropher.* ‖ *Or, power, meaning of the king.*

6 All these were vnder the ‖ hand of their father,

‖ *Or, gouernment.*

father, singing in the house of the Lord with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, Iduthun, and Heman were at the Kings ‡ commaundement.

‡ Ebr. hand.

7 So was their number with their brethren that were instructed in the songs of the Lord, euen of all that were cunning, two hundreth fourescore and eight.

d Who should be in euery company and course. e Without respect to age or cunning.

8 And they cast lottes, d charge against charge, aswell e small as great, the cunning man as the scholler.

9 And the first lot fell to f Ioseph, which was of Asaph, the second to Gedaliah, who with his brethren and his sonnes were twelue.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

10 The thirde to Zaccur, hee, his sonnes, and his brethren were twelue.

11 The fourth to ‖ Izri, he, his sonnes and his brethren twelue.

‖ Or, the Zerites.

12 The fift, to Nethaniah, he, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, hee, his sonnes and his brethren twelue.

14 The seuenth, to Ielharelah, hee, his sonnes and his brethren twelue.

15 The eight, to Ielhaiah, he, his sonnes and his brethren twelue.

16 The ninth, to Mattaniah, he, his sonnes and his brethren twelue.

17 The tenth, to Shimei, hee, his sonnes and his brethren twelue.

18 The eleuenth, to Azareel, he, his sonnes and his brethren twelue.

19 The twelft, to Hhabiah, he, his sonnes and his brethren twelue.

20 The thirteenth, to Shubael, hee, his sonnes and his brethren twelue.

21 The fourteenth, to Mattithiah, he, his sonnes and his brethren twelue.

22 The fifteenth, to Ierimoth, hee, his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, hee, his sonnes and his brethren twelue.

24 The seuenteenth to Iolhbekahah, he, his sonnes and his brethren twelue.

25 The eighteenth, to Hanani, he, his sonnes and his brethren twelue.

26 The nineteenth to ‖ Mallothi, he, his sonnes and his brethren twelue.

27 The twentieth, to Eliathah, hee, his sonnes and his brethren twelue.

28 The one and twentieth, to Hothir, he, his sonnes and his brethren twelue.

29 The two and twentieth to Giddalti, he, his sonnes and his brethren twelue.

30 The three and twentieth, to Mahazioth, he, his sonnes and his brethren twelue.

31 The foure ‡ twentieth, to Romamtiezer, he, his sonnes and his brethren twelue.

CHAP. XXVI.

1 *The porters of the Temple are ordained, euery man to the gate, which he should keepe,* 20 *And ouer the treasure.*

‖ Or, courts and turnes.

COncerning the ‖ diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of a Asaph.

a This Asaph was not the notable musician, but another of that name called also Abiasaph, Chap. 6. 23, 37. & 9. 19. & also Ebiasaph,

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iedaiel the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Elihoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Joah the thirde, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai b the eight, for God had b blessed him.

b In giuing him many children.

6 And to Shemaiah his sonne, were sonnes borne, that c ruled in the house of their father, for they were men of might.

c Or, like their fathers house, meaning, worthy men and valiant.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren strong men: Eliu also, and Semachiah.

8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mighty and d strong to serue, euen threescore and two of Obed Edom.

‖ Or, nephewes.

d And meete to serue in the office of the Porterships.

9 And of ‖ Meshelemiah sonnes and brethren, eighteene mighty men.

10 And of Hosah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the ‖ sonnes and the brethren of Hosah were thirteene.

‖ Or, cousins.

12 Of these were the ‖ diuisions of the porters of the chiefe men, hauing the charge e as gainst their brethren, to serue in the house of the Lord.

‖ Or, courses.

e According to their turnes, aswell the one as the other.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.

14 And the lot on the Eastside fell to Shelemiah: then they cast lots for Zechariah his sonne, f a wise counseller, and his lot came out Northward.

‖ Or, Meshelemiah.

f One expert and meete to keepe that gate.

15 To Obed Edom Southward, and to his sonnes the house of g Asuppim:

g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

16 To Shuppim, and to Hosah Westward with the gate h of Shallecheth by the paued streete that goeth vpward, warde ouer against warde.

h Whereat they vsed to cast out the filth of the citie.

17 Eastwarde were sixe Leuites, and Northward foure a day, and Southwarde foure a day, and towarde Asuppim i two and two.

i Meaning, two one day, and two another.

18 In k Parbar towarde the West were foure by the paued streete, and two in Parbar.

k Which was an house wherein they kept the instruments of the Temple.

19 These are the diuisions of the Porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Iehieli.

22 The sonnes of Iehieli were Zethan & Ioel his brother appointed ouer the treasures of the house of the Lord.

23 Of the l Amramites, of the Izharites, of the Hebronites, and of the Uzielites.

l These also had charge ouer the treasures.

24 And Shebuel m sonne of Gershom the sonne of Moses, a ruler ouer the treasures.

25 And of his ‖ brethren, which came of Eliezer, was Rehabiah his sonne, and Iesaiah

‖ Or, cousins.

Iesshaiah his sonne, and Joram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, & the chiefe fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had dedicated.

m According as the Lord commanded, Num. 31.28.

27 (For of the battels and of the spoyles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, & Joab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse n without ouer Israel, for officers and for iudges.

n Meaning, of things that were out of the citie.

30 Of the Hebronites, Hashabiah and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyond Iorden Westward, in all the businesse of the Lord, & for the seruice o of the King.

o That is, for the kings house.

31 Among the Hebronites, was Jeriah the chiefest, euen the Hebronites, by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie, at Jazer, in Gilead.

32 And his p brethren men of actiuitie, two thousand and seuen hundreth chiefe fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to q God, and for the Kings businesse.

p To wit, the cousins of Iediah.

q Both in spirituall and temporall things.

CHAP. XXVIII.

Of the princes and rulers that ministred vnto the King.

THE children of Israel also after their nnumber, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the king by diuers ‡courses, a which came in and went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentie thousand.

‡Ebr. diuisions, or bandes.

a Which executed their charge and office, which is meant by coming in and going out.

2 Ouer the first course for the first moneth was Jashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, and Mikloth was b a captaine, and in his course were foure and twentie thousand.

b That is, Dodaies lieutenant.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Jehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mightie among *thirtie and aboue the thirtie, and in his course was Ammizabad his sonne.

2.Sam.23.20, 22,23.

7 The fourth for the fourth moneth was Asahel the brother of Joab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twenty thousand.

11 The eight for the eight moneth was Sibbecai the Vshathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of ‖Jemini: and in his course foure and twentie thousand.

‖Or, Beniamin.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

16 ¶ Moreouer c the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

c Meaning, besides these twelue captaines.

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Judah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Joel the sonne of Pedaiah:

21 Ouer the d other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Jaasiel the sonne of Abner:

d Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

22 Ouer Dan, Azariel the sonne of Jeroham. these are the princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeere old and vnder, because the Lord had saide that he would increase Israel like vnto the starres of the heauens.

24 And * Joab the sonne of Zeruiah began to number: but he finished it not, e because there came wrath for it against Israel, neither was the number put into the f Chronicles of King Dauid.

e Chap.21.7.

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages and in the towres was

e And the commandement of the king was abominable to Ioab, Chap. 21.6.

f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the midst of the booke, as touching the number of verses.

Jehona-

Jehonathan the ſonne of Vzziah:
26 And ouer them that dreſſed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the ſtore of the wine was Sabdi the Shiphmite:
28 And ouer the olive trees and mulbery trees that were in the valleys, was Baal Hanan the Gederite: and ouer the ſtore of the oyle was Joash:
29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the ſonne of Adlai:
30 And ouer the camels was Obil the Iſhmaelite: and ouer the aſſes was Jehdeiah the Meronothite:
31 And ouer the ſheepe was Jaziz, the Hagarite: all theſe were the rulers of the ſubſtance that was king Dauids.
32 And Jehonathan Dauids vncle a man of counſel and of vnderſtanding (for he was a [g] ſcribe) & Jehiel the ſonne of Hachmoni were with the kings [h] ſonnes.
33 And Ahithophel was the kings counſeller, and Hushai the Archite the kings friend.
34 And [i] after Ahithophel was Jehoiada the ſonne of Benaiah and Abiathar: and captaine of the kings armie was Joab.

g That is, a man learned in the word of God.
h To be their ſchoolemaſters and teachers.
i After that Ahithophel had hanged himſelfe, 2. Sam. 17. 23. Iehoiada was made counſeller.

CHAP. XXVIII.

3 Becauſe Dauid was forbidden to build the Temple, he willeth Salomon and the people to perſourme it, 8 Exhorting him to feare the Lord.

NOw Dauid aſſembled all the princes of Iſrael: the princes of the tribes, and the captaines of the bands that ſerued the king, and the captains of thouſands, and the captaines of hundzeths, and the rulers of all the ſubſtance and poſſeſſion of the king, and of his ſonnes, with the [‖] Eunuches, and the mightie, and all the men of power, vnto Jeruſalem.
2 And King Dauid ſtood vp vpon his feete, and ſaide, Heare me, my brethren and my people: I purpoſed to haue built an houſe of [a] reſt for the arke of the couenant of the Lord, & for a *footeſtoole of our God, and haue made ready for the building.
3 But God ſaid vnto me, *Thou ſhalt not build an houſe for my Name, becauſe thou haſt bin a man of warre, and haſt ſhed blood.
4 Yet as the Lord God of Iſrael choſe me before all the houſe of my father, to be king ouer Iſrael for euer (for in Iudah [b] would he chuſe a prince, and of the houſe of [b] Iudah is the houſe of my father, & among the ſonnes of my father he delighted in me to make me king ouer all Iſrael)
5 *So of all my ſonnes (for the Lord hath giuen me many ſonnes) he hath euen choſen Salomon my ſonne to ſit vpon the throne of the kingdome of the Lord ouer Iſrael.
6 And he ſaid vnto me, Salomon thy ſonne, he ſhall builde mine houſe and my courtes: for I haue choſen him to be my ſonne, and I will be his father.
7 I wil ſtablish therefore his kingdome for euer, if he indeuour himſelfe to doe my commandements, and my iudgements, as [c] this day.
8 Nowe therefore in the ſight of all Iſrael the Congregation of the Lord, and in the audience of our God, keepe & ſeeke for all the commandements of the Lord your God, that ye may poſſeſſe this [d] good land, and leaue it for an inheritance for your children after you for euer.
9 And thou, Salomon my ſonne, know thou the God of thy father, and ſerue him with a perfect heart, and with a willing minde: *For the Lord ſearcheth all hearts, and vnderſtandeth all the imaginations of thoughts: if thou ſeeke him, he will be found of thee: but if thou forſake him, he will caſt thee off for euer.
10 Take heede nowe, for the Lord hath choſen thee to build [e] the houſe of the Sanctuarie: be ſtrong therefore, and [g] doe it.
11 ¶ Then Dauid gaue to Salomon his ſonne the paterne of the porch and of the houſes thereof, and of the cloſets thereof, and of the galleries thereof, & of the chambers thereof that are within, and of the houſe of the Merciſeate,
12 And the paterne of all that [‡] he had in his mind for the courts of the houſe of the Lord, and for all the chambers round about, for the treaſures of the houſe of God, and for the treaſures of the dedicate things,
13 And for the courſes of the Prieſtes, and of the Leuites, and for all the worke for the ſeruice of the houſe of the Lord, and for all the veſſels of the miniſterie of the houſe of the Lord.
14 He gaue of golde by weight, for the veſſels of golde, for all the veſſels of all maner of ſeruice, and all the veſſels of ſiluer by weight, for all maner veſſels of all maner of ſeruice.
15 The weight alſo of gold for the [h] candleſticks, and golde for their lampes, with the weight for euery candleſticke, and for the lampes thereof, and for the candleſticks of ſiluer by the weight of the candleſticke, and the lampes thereof, according to the vſe of euery candleſticke.
16 And the weight of the gold for the tables of the wheade, for euery table, and ſiluer for the tables of ſiluer,
17 And pure golde for the fleſhhookes, and the bowles, and [‖] plates, and for baſens, gold in weight for euery baſen, and for ſiluer baſens, by weight for euery baſen,
18 And for the altar of incenſe pure gold by weight, and gold for the paterne of [i] the charet of the Cherubs that ſpread themſelues, and couered the Arke of the couenant of the Lord:
19 All, ſaide he, by writing ſent to me [k] by the hand of the Lorde which made me vnderſtand all the workemanſhip of the paterne.
20 And Dauid ſaide to Salomon his ſonne, Be ſtrong, and of a valiant courage and do it: feare not, nor be afraid: for the Lord God, euen my God is with thee: he will not leaue thee nor forſake thee, till thou haſt finiſhed all the worke for the ſeruice of the houſe

c If he continue to keepe my law, and depart not therefrom, as he doeth hitherto.
d To wit, of Canaan.
e He declareth that nothing can ſeparate them from the commoditie of this land both for themſelues and their poſteritie, but their ſinnes and iniquitie. 1. Sam. 16. 7. Pſa. 7. 9, 10. Ier. 11. 20. and 17. 10. and 20. 12.
f Meaning, for his Arke.
g Put it in execution.
‡ Ebr. that were in his ſpirit with him.

‖ Or, chiefe ſeruants, Gen. 37. 36.

a Where the Arke ſhould remaine, and remoue no more to and fro. *Pſal. 99. 5. 2. Sam. 7. 5, 13. 1. Chap. 22. 8.

b According to the prophecie of Iaakob, Gen. 49. 8. *Pſal. 9. 7.

h That is, the ten candleſticke, 1. King. 7. 49.

‖ Or, couerings.
i Meaning, of the Merciſeat which couerth the Arke, which was called the charet, becauſe the Lord declared himſelfe there.
k For all this was left in writing in the booke of the Law, Exo. 25. 40. which booke the King was bound to put in execution, Deut. 17. 19.

house of the Lord.

21 Beholde alſo, the companies of the Prieſtes and the Leuites for all the ſeruice of the house of God, euen they ſhall be with thee for the whole worke, [1] with euery free heart that is ſkilfull in any maner of ſeruice. The princes alſo and all the people will be ‡ wholy at thy commandement.

1 That is, euery one will be readie to helpe thee with thoſe gifts that God hath giuen him.
‡ Ebr. at all thy words.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 Hee exhorteth the people to doe the ſame. 22 Salomon is created king. 28 Dauid dieth, and Salomod his ſonne reigneth in his ſtead.

MOreouer Dauid the king ſayd vnto all the Congregation, God hath choſen Salomon mine onely ſonne yong and tender, and the worke is great: for this houſe is not for man, but for the [a] Lord God.

2 Nowe I haue prepared with all my power for the houſe of my God, golde for veſſels of golde, and ſiluer for them of ſiluer, and braſſe for things of braſſe, yron for things of yron, and wood for things of wood, and Onix ſtones, and ſtones to bee ſet, and carbuncle ſtones and of diuers colours, and all pretious ſtones, and marble ſtones in abundance.

3 Moreouer, becauſe I haue [b] delight in the houſe of my God, I haue of mine owne golde and ſiluer, which I haue giuen to the houſe of my God, beſide all that I haue prepared for the houſe of the Sanctuarie,

4 Euen three thouſand talents of golde of the golde of Ophir, and ſeuen thouſand talents of fined ſiluer to ouerlay the walles of the houſes.

5 The golde for the things of golde, and the ſiluer for things of ſiluer, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Iſrael, and the captaines of thouſands and of hundreths, with the rulers of the kings worke, offered willingly,

7 And they gaue for the ſeruice of the house of God fiue thouſand talents of gold, and tenne thouſand pieces, and tenne thouſand talents of ſiluer, and eighteene thouſand talents of braſſe, and one hundreth thouſand talents of yron.

8 And they with whom precious ſtones were [e] found, gaue them to the treaſure of the house of the Lord, by the hand of Jehiel the Gerſhunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfect heart. And Dauid the king alſo [g] reioyced with great ioy.

10 Therefore Dauid bleſſed the Lord before all the Congregation, and Dauid ſayd, Bleſſed bee thou O Lorde God of [s] Iſrael our father, for euer and euer.

11 Thine, O Lord, is greatneſſe & power, and glory, and victorie, and prayſe: for all that is in heauen and in earth is thine: thine is the kingdome, O Lorde, and thou exceleſt as head ouer all.

12 Both riches and honour come of thee, and thou reigneſt ouer all, and in thine hand is power and ſtrength, and in thine hand it is to make great, & to giue ſtrength vnto all.

13 Nowe therefore our God, wee thanke thee, and prayſe thy glorious Name.

14 But who am I, and what is my people, that we ſhould bee able to offer willingly after this ſort? for all things [h] come of thee: and of thine owne hand wee haue giuen thee.

15 For wee are [i] ſtrangers before thee, and ſoiourners, like all our fathers: our dayes are like the ſhadowe vpon the earth, and there is none ‡ abiding.

16 O Lorde our God, all this abundance that wee haue prepared to builde thee an house for thine holy Name, is of thine hande and all is thine.

17 I know alſo, my God, that thou [k] trieſt the heart, and haſt pleaſure in righteouſnes: I haue offered willingly in the vprightneſſe of mine heart all theſe things: now alſo haue I ſeene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Iſhak and Iſrael our fathers, keepe this for euer in the [l] purpoſe, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my ſonne a perfite heart to keepe thy commandements, thy teſtimonies and thy ſtatutes, and to doe all things, and to builde the houſe which I haue prepared.

20 ¶ And Dauid ſayd to all the Congregation, Nowe bleſſe the Lorde your God. And all the Congregation bleſſed the Lord God of their fathers, and bowed downe their heads, and worſhipped the Lorde, and the [l] king.

21 And they offered ſacrifices vnto the Lorde, and on the morowe after that day, they offered burnt offerings vnto the Lord, euen a thouſand yong bullockes, a thouſand rammes, and a thouſand sheepe, with their [m] drinke offerings, and ſacrifices in abundance for all Iſrael.

22 And they did eate, and drinke, before the Lorde the ſame day with great ioy, and they made Salomon the ſonne of Dauid king the ſecond time, and anoynted him Prince before the Lorde, and Zadok for the hie Prieſt.

23 So Salomon ſate on [n] the throne of the Lorde, as king in ſtead of Dauid his father, and proſpered: and all Iſrael obeyed him.

24 And all the princes & men of power, and all the ſonnes of king Dauid ‡ ſubmitted themſelues vnder king Salomon.

25 And the Lorde magnified Salomon in dignitie, in the ſight of all Iſrael, & gaue him ſo glorious a kingdome, as no king had before him in Iſrael.

26 ¶ [o] Thus Dauid the ſonne of Iſhai reigned ouer all Iſrael.

27 And the ſpace that hee reigned ouer Iſrael, was fourty yeere: ſeuen yeere reigned hee in Hebron, and three and thirtie yeere

P.i. reigned

a And therefore it ought to be excellent in all points.

b His great zeale toward the furtherance of the Temple made him to ſpare no expenſes, but to beſtowe his owne peculiar treaſure.

c He ſheweth what he had of his owne ſtore for the Lordes houſe.

d He was not onely liberall himſelfe, but prouoked others to ſet forth the worke of God.

‖ Or, to offer.

e Meaning, them that had any.

f That is, with a good courage & without hypocriſie.
Pſal. 122. 1.

g Which didſt reuele thy ſelfe to our father Iaakob.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or ſpirituall, we receiue them all of God, and therefore muſt giue him the glory.

i And therefore haue this land but lent to vs for a time.

‡ Ebr. waiting for them to returne.
1 Sam. 10. 7.
chap. 28. 9.

k Continue them in this good minde, that they may ſeeue thee willingly.

l That is, did reuerence to the King.

m Meaning all kinde of licour which they mingled with their ſacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Chriſt, who was the true anointed, and to whom God gaue the chiefe gouernement of all things.

‡ Ebr. gaue the hand.
1. King. 2. 12.

reigned he in Ierusalem:

28 And hee died in a good age, full of dayes, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of ○ Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and ᵖ times that went ouer him, and ouer Israel, ᵍ ouer all ʸ kingdomes of the earth.

○ The bookes of Nathan and Gad are thought to haue bene lost in the captiuitie.

p Meaning the troubles and griefes.

The second booke of the Chronicles.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, & the carying away of the people captiue into Babylon. In this story are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. Frst, that the godly Kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, howe it is a thing that greatly offendeth God, that such as feare him and professe his religion, shoulde ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout al their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole three thousand, fiue hundreth, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisedome. 11 Which he giueth him and more. 14 The number of his charets and horses. 15 And of his riches.

‖Or, established, and strong, reade 1. King. 2. 46.

THen Salomon the sonne of Dauid was ‖confirmed in his kingdome: and the Lorde his God was with him, and magnified him highly.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

2 And Salomon ᵃ spake vnto all Israel, to the captaines of thousands, and of hundreths, and to the Iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at ᵇ Gibeon: for there was the Tabernacle ᶜ of the Congregation of God which Moses the seruant of the Lorde had made in the wildernesse.

b Reade 1. Kings 3. 4.

c So called, because that God thereby shewed certaine signes to the Congregation, of his presence.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer the ᵈ brasen altar * that Bezaleel the sonne of Vri, the sonne of Hur had made, did he set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.

d Which was for the burnt offerings, Exod. 27. 1. Exod. 38. 1, 2.

6 And Salomon offered there before the Lorde vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered hee vpon it.

1. King. 3. 4.

7 ¶ The same night did God appeare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.

8 And Salomon sayde vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made me to reigne in his stead.

e Performe thy promise made to my father concerning me.

9 Nowe therefore, O Lorde God, let thy promise vnto Dauid my father bee * true, for thou hast made mee king ouer a great people, like to the dust of the earth.

10 Giue me nowe wisedome and knowledge, that I may ᶠ goe out and goe in before this people: for who can iudge this thy great people?

f That I may gouerne this people, reade 1. Chron. 27. 1. and 1. King. 3. 7.

11 And God sayde to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the ᵍ liues of thine enemies, neyther yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest iudge my people, ouer whome I haue made thee king,

g That is, to be reuenged on thine enemies.

12 Wisedome and knowledge is graunted vnto thee, and I will giue thee riches, and treasures and honour, so that there hath not beene the like among the kings which were before thee, neyther after thee shall there be the like.

13 Then Salomon came from the hie place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: and hee had a thousande and foure hundreth charets, and twelue thousande horsemen, whome hee placed in the ʰ charet cities, and with the king at Ierusalem.

1. King. 10. 26.

h Which were cities appointed to keepe and maintaine the charets.

15 And the King gaue siluer and gold at Ierusalem as ⁱ stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

i He caused so great plentie that it was no more esteemed then stones. Isa. 19. 9. ezek. 27. 7.

16 Also Salomon had horses brought out of Egypt and * fine linnen: ᵏ the kings merchants receiued the fine linnen for a price.

k Reade 1. king. 10. 28.

17 They came vp also and brought out of Egypt some charet, worth fiue hundreth shekels of siluer, that is, an horse for an hundreth and fiftie: and thus they brought horses to all the kings of the Hittites, and to the Kings of Aram by their ‡ meanes.

‡ Ebr. hands.

CHAP.

CHAP. II.

3 The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Huram the king of Tyrus for wood and workemen.

THen Salomon determined to build an house for the Name of the Lord, and an ‖house for his kingdome.

‖Or, *palace.*

2 And Salomon told out seuentie thousand that bare burdens, and fourescore thousand men to hew stones in the mountaine, and three thousand and a fiue hundred to ouerlee them.

a Which is to be vnderstood of all sort of officers, and ouerseers: for els the chiefe officers were but 3300. as 1. Kings 5.16.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and didest send him Cedar trees to build him an house to dwell in, so doe to me.

‖Or, *Hiram.* 2. *Sam.* 5.11.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shew bread, and for the burnt offerings of the morning, and euening, on the Sabboth dayes, and in the newe moneths, and in the solemne feasts of the Lorde our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can bee able to build him an house, when the heauen, and the heauen of heauens can not conteine him? who am I then that I should build him an house? but I doe it to burne b incense before him.

b That is, to doe the seruice which hee hath comanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

7 Send mee nowe therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and ‖crimosin & blue silke, and that can graue in grauen worke with the cunning men that are with mee in Iudah and in Ierusalem, whom Dauid my father hath prepared.

‖Or, *skarlet.*

8 Send me also Cedar trees, firre trees and c ‖ Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and beholde, my seruants shalbe with thine,

c Some take it for brasill, or the wood called Ebenum, others for corall.

‖Or, *Almuggim.* ‡ *Ebr. Corim.*

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber twentie thousand ‡ measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie d thousand baths of oyle.

d Then Huram king of Tyrus answered in writing which hee sent to Salomon, Because the Lord hath loued his people, hee hath made thee king ouer them.

12 Huram said moreouer, Blessed be the Lorde God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the king a e wise sonne that hath discretion, prudence & vnderstanding to build an house for the Lorde, and a palace for his kingdome.

e Some thinke it is that place which is called Peru.

13 Nowe therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the f daughters of Dan: and his father was a man of Tyrus, and he can ‖ skill to worke in gold, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and inuenter in all inuented worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

f It is also written that she was of the tribe of Naphtali, 1. kin. 7.14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father shee might be of Dan, & by her mother of Naphtali.

‖Or, *skill.*

15 Nowe therefore the wheate and the barley, the oyle, and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And wee will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖ Iapho, so thou mayest carie them to Ierusalem.

‖Or, *shippes.* ‖Or, *Ioppe.*

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and fiue hundreth.

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand and fiue hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

THen g Salomon began to build the house of the Lorde in Ierusalem, in ‖Mount a Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of h Ornan the Iebusite.

g 1. *Kings* 6.1.

a Which is the mountaine where Abraham thoght to haue sacrificed his sonne, Gene. 22.2. 2. *Sam.* 24.16, 21.

2 And hee began to build in the second moneth and the second day, in the fourth yeere of his reigne.

3 And these are the measures whereon Salomon grounded to build the house of God: the length of cubites after the first b measure was three score cubites, and the breadth twentie cubites:

b According to the whole length of the Temple, comprehending the most holy place with the rest.

4 And the porch, that was before the length in the front c of the breadth was twentie cubits, and the height was an d hundreth and twentie, and he ouerlayd it within with pure golde.

c It contained as much as did the breadth of the Temple, 1. Kings 6.3.

5 And the greater house hee sieled with firre tree which hee ouerlayd with good gold, and graued thereon palme trees and chaines.

6 And hee ouerlayd the house with precious stone for beautie: and the golde was golde of e Paruaim.

d From the foundation to the tope for in the booke of Kings mention is made, from the foundation to the first stage.

7 The house, I say, the beames, postes, and walles thereof, and the doores thereof ouerlayd hee with gold, and graued Cherubims vpon the walles.

8 ¶ Hee made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and he ouerlayd it with the best gold, of fiue hundred talents.

9 And the weight of the nailes was fiftie shekels of gold, and hee ouerlayd the chambers with gold.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and overlayde them with golde.

11 * And the wings of the Cherubims were twentie cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites, toyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stoode on their feete, and their faces were toward the house.

14 ¶ He made also f the vaile of blue silk, and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And hee made before the house two pillars of five and thirtie cubites hie: and the chapiter that was vpon the top of each of them, was five cubites.

16 He made also chaines for the Oracle, and put them on the heads of the pillars, and made an h hundred pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

1 *Kings* 6.24.

f Which separated the Temple from the most holy place.

g Euery one was eighteene cubites long, but the half cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

h For euery pillar an hundred, reade 1. Kings 7.20.

CHAP. IIII.

1 *The altar of brasse.* 2 *The molten Sea.* 6 *The caldrons.* 7 *The candlesticks, &c.*

AND hee made an altar of brasse twentie cubits long, and twentie cubits broad, and ten cubits high.

2 And hee made a molten a Sea of ten cubits from brim to brim, round in compasse, and five cubits high: and a line of thirtie cubits did compasse it about.

3 And vnder b it was the fashion of oxen, which did compasse it round about, • ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood vpon the twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood aboue vpon them, and all their hinder parts were inward.

5 And the thicknesse thereof was an hand breadth, and the brimme thereof was like the worke of the brimme of a cup, with floures of ‖ Lilies: it conteined d three thousand baths.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And hee made ten candlesticks of gold (according to e their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And hee made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and hee made an hundreth basens of gold.

9 And he made the court of the Priests, and the great f Court, and doores for the Court, and ouerlayed the doores thereof with brasse.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Huram made ‖ pots, & besoms, and basens. And Huram finished the worke that he should make for king Salomon for the house of God.

12 To wit, two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to couer the two bowles of the chapiters, which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, which were vpon the pillars.

14 Hee made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue bulles vnder it:

16 Pots also & besomes, and fleshhooks, and all these vessels made Huram g his father, to king Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Jorden did the king cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all the vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also, & the tables, whereon the h shewbread stood.

20 Moreouer the candlesticks, with their lamps to burne them after the maner, before the Oracle, of pure gold.

21 And the floures, and the lamps, and the tongs of gold, which was fine gold:

22 And the ‖ hookes, and the basens, and the spoones, and the athpans of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were i of gold.

f Called also the porch of Salomon, Act. 3.11. It is also taken for the Temple where Christ preached, Matt. 21.23.

‖ *Or, caldrons.*

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Ieweſſe, and his father a Tyrian. Some reade, for his father, the authour of this worke.

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

‖ *Or, instruments of musicke.*

i That is, covered with plates of golde.

CHAP. V.

1 *The things dedicated by Dauid, are put in the Temple.* 2 *The Arke is brought into the Temple.* 10 *What was within it.* 12 *They sing prayse to the Lord.*

SO * was all the worke finished that Salomon made for the house of the Lorde, and Salomon brought in the things that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring vp the Arke of the a couenant of the Lord from the b citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the King at the b feast: it was in the seuenth

1. *Kings* 7.51. *and* 8.1.

a Reade 2. Sam. 6.12.

b When the things were dedicate and brought into the Temple.

a A great vessell of brasse, so called because of the great quantitie of water, which it conteined, 1. Kings 7.23.

b Meaning, vnder the brim of the vessell, as 2. Kings 7.24.

c In the length of euery cubite were ten heads or knops which in all are 300.

‖ *Or, foure deliues.*

d In the first booke of Kings chap 7.26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures prooued afterward is declared.

e Euen as they should be made.

c Called in Ebrew Ethanim, conteining part of September, & part of October, 1. King. 8.2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers doe.

seuenth c moneth.

4 And all the elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in y Tabernacle, those did the Priests and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be tolde nor numbred for multitude.

7 So the Priestes brought the Arke of the Couenant of the Lorde vnto his place, into the Oracle of the house, into the most Holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might be seene out of the arke before the Oracle, but they were not seene ‖without: and there they are vnto this day.

‖Or, without the Oracle.

10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Horeb, where the Lord made a Couenant with the children of Israel, when they came out of Egypt.

d For Aarons rod and Manna were taken thence before it was brought to this place.

11 And when the Priests were come out of the Sanctuarie (for all the Priestes that were present, were e sanctified and did not waite by course.

e Were prepared to serue the Lord.

12 And the Leuites the singers of all sorts, as of Asaph, of Heman, of Ieduthun, and of their sonnes & of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harps at the East ende of the altar, and with them an hundred and twentie priests blowing with trumpets:

f They agreed all in one tune.

13 And they were as one to sound trumpets, and singing, and made one sound to be heard in praysing and thanking the Lorde, and when they lift vp their voice with trumpets and with cymbals, and with instruments of musicke, and when they praised the Lord, singing, g For hee is good, because his mercy lasteth for euer) then the house, euen the house of the Lorde was filled with a cloude.

g This was the effect of their songs, as Psal. 118.1, and psal. 136.1.

14 So that the priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of God.

CHAP. XVI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He prayeth vnto God for those that shal pray in the Temple.

1.King.8.12. a After that he had seene the glory of the Lord in the cloud.

THen *Salomon a said, The Lorde hath sayd, that hee would dwell in the darke cloude:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖hand fulfilled it, saying,

‖Or, power.

5 Since the day that I brought my people out of the lande of Egypt, I chose no citie of all the tribes of Israel to builde an ‖house, that my Name might bee there, neither chose I any man to be a ruler ouer my people Israel:

‖Or, Temple.

6 But I haue chosen Ierusalem, that my Name might bee there, and haue chosen Dauid to be ouer my people Israel.

7 *And it was in the heart of Dauid my father to builde an house vnto the Name of the Lord God of Israel,

2. Sam.7.5.

8 But the Lord said to Dauid my father, Whereas it was in thine heart to builde an house vnto my Name, thou diddest well that ‡ thou wast so minded.

‡ Ebr. that it was in thine heart.

9 Notwithstanding thou shalt not build the house, but thy sonne which shal come out of thy lognes, hee shall builde an house vnto my Name.

10 And the Lorde hath performed his worde that hee spake: and I am risen vp in the rowme of Dauid my father, and am set on the throne of Israel, as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the b Couenant of the Lorde, that hee made with the children of Israel.

b Meaning, the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.

12 ¶ And the King c stood before the altar of the Lord, in the presence of all the congregation of Israel, and stretched out his handes,

c On a scaffold that was made for that purpose, that he praying for the whole people, might be heard of all, as 1.King 8.22.

13 (For Salomon had made a brasen scaffold and set it in the mids of the court, of fiue cubites long, and fiue cubites broade, and three cubites of height, and vpon it hee stoode, and kneeled downe vpon his knees before all the Congregation of Israel, and d stretched out his hands toward heauen)

d Both to giue thankes for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.

14 And saide, O Lorde God of Israel, * there is no God like thee in heauen nor in earth, which keepest couenant, and mercy vnto thy seruaunts, that walke before thee with all their heart.

2.Mace 2.1.

15 Thou hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖hande, as appeareth this day.

‖Or, in effect, or by thy power.

16 Therefore nowe Lorde God of Israel, keepe with thy seruaunt Dauid my father, that thou hast promised him, saying, Thou ‡ shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

‡ Ebr. a man shall not be cut off.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed that God wil dwel with man on earth? Behold, the * heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this house, which I haue built?)

1.King.8.27.

19 But haue thou respect to the prayer of thy seruaunt, and to his supplication, O Lorde my God, to heare the cry and prayer

which thy ſeruant prayeth before thee,

20 That thine e eyes may bee open toward this houſe day and night, euen toward the place, where of thou haſt ſayd, that thou wouldeſt put thy Name there, that thou mayeſt hearken vnto the prayer, which thy ſeruant prayeth in this place.

21 Heare thou therefore the ſupplication of thy ſeruaunt, and of thy people Iſrael, which they pray in this place: & heare thou in the place of thine habitation, euen in heauen, and when thou heareſt, be mercifull.

22 ¶ * When a man ſhall ſinne againſt his f neighbour, and he lay vpon him an oth to cauſe him to ſweare, and the ‡ ſwearer ſhall come before thine altar in this houſe,

23 Then heare thou in heauen, and doe, and iudge thy ſeruants, in recompenſing the wicked to bring his way g vpon his head, and in iuſtifying the righteous, to giue him according to his righteouſneſſe.

24 ¶ And when thy people Iſrael ſhall be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe and ‖ confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

25 Then heare thou in heauen, and bee mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the lande which thou gaueſt to them and to their fathers.

26 When heauen ſhalbe ſhut vp, & there ſhall bee no rayne, becauſe they haue ſinned againſt thee, and ſhal pray in this place, and confeſſe thy Name, and ‖ turne from their ſinne, when thou doeſt afflict them,

27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants, & of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) & giue rayne vpon thy land, which thou haſt giuen vnto thy people for an inheritance.

28 ¶ * When there ſhall be famine in the land, when there ſhalbe peſtilence, blaſting, or mildew, when there ſhalbe graſſhopper, or caterpiller, when their enemie ſhall beſiege them ‡ in the cities of their lande, or any plague or any ſickneſſe,

29 Then what prayer and ſupplication ſo euer ſhall bee made of any man, or of all thy people Iſrael, when euery one ſhall knowe his owne plague, and his owne diſeaſe, and ſhall ſtretch foorth his handes toward this houſe,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doeſt know his h heart (for thou only knoweſt the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gaueſt vnto our fathers.

32 ¶ Moreouer, as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre country for thy great Names ſake, and thy mightie hand, and thy ſtretched out arme: when they ſhall come and i pray in this houſe,

33 Heare thou in heauen thy dwelling place, and do according to all that the ſtranger calleth for vnto thee, that all the people of the earth may knowe thy Name, & feare thee like thy people Iſrael, and that they may know, that thy Name is called vpon in this houſe which I haue built.

34 ¶ When thy people ſhall goe out to battell againſt their enemies, by the way that k thou ſhalt ſend them, and they pray to thee, ‖ in the way towarde this citie, which thou haſt choſen, euen towarde the houſe which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their ſupplication, and iudge their cauſe.

36 If they ſinne againſt thee (* for there is no man that ſinneth not) and thou be angry with them and deliuer them vnto the enemies, & they take them and carry them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they bee caried in captiues, and turne and pray vnto thee in the lande of their captiuitie, ſaying, Wee haue ſinned, we haue tranſgreſſed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their ſoule in the lande of their captiuitie, whither they haue carried them captiues, and pray towarde their land, which thou gaueſt vnto their fathers, and toward the citie which thou haſt choſen, and toward the houſe which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their ſupplication, & ‖ iudge their cauſe, and bee mercifull vnto thy people, which haue ſinned againſt thee.

40 Nowe my God, I beſeech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 * Now therefore ariſe, O LORD God, to con- l vnto thy reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Prieſtes bee clothed with m ſaluation, and let thy Saints reioyce in goodneſſe.

42 O Lorde God, refuſe not the face of n thine anoynted: remember the mercies promiſed to Dauid thy ſeruant.

e That thou mayeſt declare in effect, that thou haſt a continual care ouer this place.

a *King.* 8. 31.

f By reteining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

‡ *Ebr. ethe.*

g Meaning, to giue him that which he hath deſerued.

‖ *Or, praiſe.*

‖ *Or, toward this place.*

Chap. 20. 9.

‡ *Ebr. in the land of their gates.*

h He declareth that the prayers of hypocrites cannot be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

i He ſheweth that before God there is no acception of perſon, but al people that feareth him and worketh righteouſneſſe, is accepted, Act. 10. 35.

k Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ *Or, according to the maner of this citie.*

1. *King.* 8. 46. *eccluſ.* 7. 22. 1. *iohn* 1. 8.

‖ *Or, repent.*

‖ *Or, maintaine their right. Pſalm.* 132. 8.

l That is, into thy Temple.

m Let them be preſerued by thy power and made vertuous and holy.

n Heare my prayer, which am thine anoynted King.

CHAP. VII.

1 The fire conſumeth the ſacrifice. 3 The glory of the Lorde filleth the Temple. 12 Hee heareth his prayer, 17 And promiſeth to exalt him and his throne.

AND * when Salomon had made an ende of praying, a fire came downe from heauen, and conſumed the burnt offering and the ſacrifices: and the glory of the LORD filled the houſe,

2 So that the Prieſts could not enter into the houſe of the LORD, becauſe the glory of the LORD had filled the LORDS houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the LORD come downe vpon the houſe, they bowed themſelues with their faces to the earth vpon the pauement, and worſhipped, and praiſed the LORDE, ſaying, For hee is good, becauſe his mercie laſteth for euer.

4 * Then the king & al the people offered ſacrifices

2. *Mac.* 2. 10.

a Hereby God declared that he was pleaſed with Salomons prayer.

1. *King.* 8. 62, 63.

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundreth and twentie thousand sheepe. so the King and all the people dedicated the house of God.

6 And the Priestes waited on their offices, and the Leuites with the instruments of musike of the Lord, which King Dauid had made to prayse the Lorde, Because his mercy lasteth for euer: when Dauid praised God ‡ by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

‡ Ebr. by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate offering, and the fat.

8 And Salomon made [b] a feast at that time of seuen dayes, & all Israel with him, a very great congregatiō, from the entring in of Hamath, vnto the riuer of Egypt.

b The feast of the Tabernacles which was kept in the seuenth moneth.

9 And in the eight day they [c] made a solemne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

10 And the [d] three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart because of the goodnes that the Lorde had done for Dauid and for Salomon, and for Israel his people.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away til the next day. 1. King. 9. 1. Num. 12, 6.

11 * So Salomon finished the house of the Lord, & the kings house, & all that came into Salomons heart, to make to the house of the Lord: and he prospered in his house.

12 ¶ And the Lord * appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuour the land, or if I send pestilence among my people,

14 If my people, among who my Name is called vpon, doe humble themselues and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be merciful to their sinne, and will [e] heale their land:

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

15 Then mine eyes shall be open, & mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may bee there for euer: and mine eyes and mine heart shal be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then wil I stablish the throne of thy kingdom, according as I made the couenāt with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

Chap. 6, 16.

19 But if ye turne away, and forsake my statutes and my commaundements which I haue set before you, and shal go and serue other gods, and worship them,

20 Then will I plucke them vp out of my land which I haue giuen them, and this house which I haue [f] sanctified for my Name, will I cast out of my sight, and will make it to bee a prouerbe & a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: & whereas men abuse those things, which God hath appointed to set foorth his praise, he doeth withdraw his graces thence.

21 And this house which is most hie, shal be an astonishment to euery one that passeth by it, so that hee shall say, Why hath the Lorde done thus to this land, and to this house?

22 And they shal answere, Because they forsooke the Lorde God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euil vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributaries vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after [a] twentie yeere when Salomon had built the house of the Lord, and his owne house,

1. King. 9. 10.

a Signifying that he was twentie yeere in building them.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwel there.

b That is, which Hiram gaue againe to Salomon because they pleased him not: & therefore called them Cabul, that is, dirt or filth, 1. King. 9.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wildernesse, and repaired all [c] the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defenced with wals, gates and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.

6 Also Baalath, and al the cities of store that Salomon had, and al the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to builde in Jerusalem, and in Lebanon, and throughout all the lande of his dominion.

e Read 1. King. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, & Perizzites, and the Hiuites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make ‡ tributaries vntil this day.

‡ Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, & his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen [f] two hundreth & fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth them that had the principall charge, read 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for hee said, My wife shall not dwel in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomō offred burnt offrings

vnto the Lorde, on the *altar of the Lord which he had built before the porch,

Chap.4.1.

13 To *offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the newe moones, and in the solemne feastes, g three times in the yeere, that is, in the feast of the vnleauened bread, and in the feast of the Weekes, & in the feast of the Tabernacles.

Exod.29.39.
‖Or, after the maner of euery day.
g Read Leuit. 23.

14 And he set the courses of the Priests in their offices, according to ỳ order of Dauid his father, & the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by *their courses, at euery gate: for so was the commandement of Dauid the man of God.

1.Chro.24.1.

15 And they declined not from the commaundement of the King, concerning the Priests & the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the h worke, from the day of the foundation of the house of the Lord, vntil it was finished: so the house of the Lord was perfite.

h Both for the matter and also for the workemanship.

17 Then went Salomon to Ezion-geber, and to Eloth by the i sea side in the land of Edom.

i Meaning, the red sea.

18 And Huram sent him by the handes of his seruants, ships, and seruants that had knowledge of the Sea: and they went with the seruaunts of Salomon to Ophir, and brought thence k foure hundreth and fiftie talents of gold, and brought them to king Salomon.

k Which summe is thought to mount to three millions and sixe hundreth thousand crownes: for here is mention made of thirtie moe, then are spoken of, 1.King.9.28.

CHAP. IX.

1. 9 *The Queene of Sheba commeth to see Salomon, & bringeth gifts.* 13 *His yeerely reuennes.* 30 *The time of his reigne.* 31 *His death.*

AND *when the Queene of Sheba heard of the fame of Salomon, shee came to a proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours, and much gold, and precious stones: & when she came to Salomon, she communed with him of all that was in her heart.

1.King.10.1. matth.12.42. luke 11.31.
a To know whether his wisedome were so great as the report was.

2 And Salomon declared her all her questions, and there was b nothing hidde from Salomon, which he declared not vnto her.

b There was no question so hard that he did not solue,

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruaunts, and the order of his waiters, and their apparel, and his butlers, and their apparel, and his ‖ burnt offrings, which hee offered in the house of the Lorde, and she was ‡ greatly abashed.

Or, galleries whereby hee went vp.
‡Or, there was no more spirit in her.

5 And she sayd to the King, It was a true worde which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

‖Or, acts.

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, & happy are these thy seruants, which stand before thee alway and heare thy wisdom.

8 Blessed be the Lorde thy God, which loued thee, to set thee on his c throne as King, in the steade of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to grant vnto him the superioritie, and minister iustice to all.

9 Then shee gaue the King fiue score talents of gold, & of sweete odours exceeding much, and precious stones: neither was there such sweet odours since, as the queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruaunts of Salomon which brought gold from Ophir, brought d Algummim wood and precious stones.

d Read Chap. 2. 8.and 1.kin.10. 11.

11 And the King made of the Algummim wood e staires in the house of the Lord, and in the kings house, and harpes & violes for singers: and there was no such seene before in the land of Iudah.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

12 And King Salomon gaue to the queene of Sheba, euery pleasant thing that she asked, f beside for that which shee had brought vnto the King: so she returned and went to her owne countrey, both she, and her seruants.

f That is, which the King gaue her for recompense of that treasure which she brought.

13 ¶ Also the weight of gold that came to Salomon in one yere, was six hundreth, threescore and fiue talents of gold,

14 Besides that which chapmen & marchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, and g fiue hundreth shekels of beaten golde went to one target.

g Which summe mounteth to 2400. crownes of the sunne, *Budæus de asse.*

16 And three hundreth shields of beaten golde: three hundreth h shekels of gold went to one shield, and the king put them in the house of the wood of Lebanon.

h Or, pounds, called *mine*, whereof euery one seemed to make an hundreth shekels,

17 And the king made a great throne of yuorie, and ouerlaid it with pure gold.

18 And the throne had fiue steppes, with a footestoole of gold i fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the k stayes.

i That is, the steps and the footestoole were fastened to the throne.
k Vpon the pommels or knops.

19 And twelue lions stood there on the fiue steps on either side: there was not the like made in any kingdom.

20 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruaunts of Huram, euery three yere once came the ships of l Tarshish, and brought gold, and siluer, yuorie and apes, and peacocks.

l Which countrey of the best writers, is thought to be Cilicia, read 1.King. 10, 22.

22 So King Salomon excelled all the kings of the earth in riches and wisedom.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisedom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweet odours, horses, and mules from yeere to yeere.

25 And

25 And Salomon had ᵐ fourre thousand stalles of horses and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

ᵐ That is, ten horses in euery stable, which in all mount to fortie thousand, as 1. Kin. 4. 26.

26 And hee reigned ouer all the Kings from the ‖ Riuer euen vnto the land of the Philistims, and to the border of Egypt.

‖ Or, Euphrates.

27 And the King gaue siluer in Ierusalem, ⁿ as stones, and gaue cedar trees as the wilde figge trees that are abundant in the plaine.

ⁿ The abundãce of these temporal treasures in Salomons kingdom is a figure of the spiritual treasures, which the elect shal enioy in the heauens vnder the true Salomon Christ.

28 And they brought vnto Salomō horses out of Egypt, and out of all lands.

29 Concerning ỹ rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiah the Shilonite, and in the visions of ‖ Ieedo the Seer ᵒ against Ieroboam the sonne of Nebat?

‖ Or, Iddo.

ᵒ That is, which prophesied against him. 1. King. 11. 41, 42

30 And Salomon reigned in Ierusalem ouer all Israel fortie yeeres.

31 And Salomon * slept with his fathers, & they buried him in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 *The rigor of Rehoboam.* 13 *He followeth lewd counsel.* 16 *The people rebel.*

1. King. 12. 1.

THen * Rehoboam ᵃ went to Shechem: for to Shechem came al Israel to make him King.

ᵃ After the death of Salomon.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither hee had fled from the presence of Salomon the King) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father ᵇ made our yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, & we wil serue thee.

ᵇ That is, handled vs rudely. It seemeth, that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

5 And he sayde to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And King Rehoboam tooke counsel with the old men that had stood before Salomon his father, while he yet liued, saying, What counsel giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kind to this people, and please them and speake louing words to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsel of the yong men that were brought vp with him, and ᶜ waited on him.

ᶜ Or, that stood by him, that is, which were of his counsel and secrets.

9 And he said vnto them, ¶What counsel giue ye, that wee may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My ᵈ least part shal be bigger then my fathers loines.

ᵈ Or, litle finger, meaning, that he was of farre greater power then was his father.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with roddes, but I will correct you with ‖ scourges.

‖ Or, scorpions.

12 ¶Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I wil correct you with scourges.

15 So the king hearkened not vnto the people: for it was the ᵉ ordinance of God, that the Lorde might performe his saying, which he had spoken ‡ by Ahiah the Shilonite to Ieroboam the sonne of Nebat.

ᵉ Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans wil worketh as of it selfe, so that it cannot be excused in doing euil, by alleaging that it is Gods ordinance.

‡ Ebr. by the hand, 1. King. 12. 16.

16 So when all Israel saw that the king would not heare them, the people answered the King, saying, * What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: nowe see to thine own house, Dauid. So all Israel departed to their tentes.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that hee died: then king Rehoboam ‡ made speed to get him vp to his charet, to flee to Ierusalem.

‖ Or, receiuer.

‡ Ebr. strengthened himself.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 *Rehoboam is forbidden to fight against Ieroboam.* 5 *Cities which he built.* 21 *He hath eighteen wiues, and threescore concubines, & by them eight and twentie sonnes, and threescore daughters.*

AND * when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and ᵃ Beniamin nine score thousand cholen men of warre to fight against ᵇ Israel, and to bring the kingdome againe to Rehoboam.

1. King. 12. 20, 21

ᵃ That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

ᵇ Meaning, the ten tribes which rebelled.

2 But the worde of the Lorde came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, and to all Israel, that are in Iudah, and Beniamin, saying,

4 Thus saieth the Lord, Ye shal not go vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeied therefore the words of the Lord, & returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and ᶜ built strong cities in Iudah.

ᶜ Or, repaired them, and made them strong, to be more able to resist Ieroboam.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, & Shoco, & Adullam,

8 And

8 And Gath, and Mareſha, and Ziph,
9 And Adoraim, ‖ Lachiſh, ‖ Azekah,
10 And Zorah, and Aialon, and Hebron, which were in Iudah & Beniamin, ſtrong cities.
‖Or, ſtrengthened.
11 And he repaired the ſtrong holds and put captaines in them, and ſtore of vitaile, and oile and wine.
12 And in all cities hee put ſhieldes and ſpeares, and made them exceeding ſtrong: ſo Iudah and Beniamin were his.
13 ¶ And the Prieſts & the Leuites that were in all Iſrael, ‡ reſorted vnto him out of all their coaſts.
‡Ebr. ſtood.
14 For the Leuites left their ſuburbes, and their poſſeſſion, and came to Iudah and to Ieruſalem: *for Ieroboam & his ſonnes had caſt them out from miniſtring in the Prieſts office vnto the Lord.
*Chap. 13. 9.
15 *And he ordeined him Prieſts for the hie places, and for the d deuils, and for the calues which he had made.
*1. King. 12. 31.
d Meaning, idols, read Iſa. 44. 15.
16 And after the Leuites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their * hearts to ſeeke the Lorde God of Iſrael, to offer vnto the Lorde God of their fathers.
e Which were zealous of true religion, and feared God.
17 So they ſtrengthened the kingdom of Iudah, and made Rehoboam the ſonne of Salomon mightie, three yere long: for three yere they f walked in the way of Dauid and Salomon.
f So long as they feared God, and ſet foorth his word, they proſpered.
18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the ſonne of Dauid to wife, and Abihail the daughter of Eliab the ſonne of Iſhai,
19 Which bare him ſonnes, Ieuſh, and Shemariah, and Zaham.
20 And after her hee tooke Maakah the daughter of Abſalom which bare him Abiiah, and Atthai, and Ziza, & Shelomith.
21 And Rehoboam loued Maakah the daughter of Abſalom aboue all his wiues and his concubines: for he tooke eighteene wiues, and threeſcore concubines, & begate eight and twentie ſonnes, and threeſcore daughters.
22 And Rehoboam made g Abiiah the ſonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.
g Called alſo Abiiam, who reigned three yeere, 1. Kiug. 15. 2.
23 And he taught him: and diſperſed all his ſonnes throughout all the countreis of Iudah & Beniamin vnto euery ſtrong citie: and he gaue them abundance of vitaile, and h deſired many wiues.
h He gaue himſelfe to haue many wiues.

CHAP. XII.

1 Rehoboham forſaketh the Lord & is puniſhed by Shiſhak. 5 Shemaiah reproueth him. 6 Hee humbleth himſelfe. 7 God ſendeth him ſuccour. 9 Shiſhak taketh his treaſures. 13 His reigne & death. 14 Abiiah his ſonne ſucceedeth him.

AND when ‖ Rehoboam had eſtabliſhed the kingdom and made it ſtrong, he forſooke the Lawe of the Lord, and all Iſrael with him.
‖Or, when the Lord had eſtabliſhed Rehoboams kingdom.
2 Therefore in the fift yeere of king Rehoboam, Shiſhak the king of Egypt came vp againſt Ieruſalem (becauſe they had tranſgreſſed againſt the Lord)
3 With twelue hundreth charets, and three ſcore thouſand horſemen, & the people were without number, that came with him from Egypt, euen the Lubims, b Sukkiims, and the ‖ Ethiopians.
b Which were a people of Affrica called the Troglodites, becauſe they dwelt in holes.
‖Or, blacke Mores.
4 And he tooke the ſtrong cities which were of Iudah, and came vnto Ieruſalem.
5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ieruſalem, becauſe of Shiſhak, and ſayde vnto them, Thus ſaith the Lord, Ye haue forſaken me, c therefore haue I alſo left you in the hands of Shiſhak.
c Signifying that no calamitie can come vnto vs, except we forſake God, and that he neuer leaueth vs, till we haue caſt him off.
6 Then the princes of Iſrael, and the King humbled themſelues, and ſayde, The Lord is d iuſt.
d And therefore doeth iuſtly puniſh you for your ſinnes.
‡Eb. drop downe.
7 And when the Lord ſawe that they humbled themſelues, the word of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, therefore I will not deſtroy them, but I will ſend them deliuerance ſhortly, and my wrath ſhall not ‡ bee powred out vpon Ieruſalem by the hand of Shiſhak.
8 Neuertheleſſe they ſhalbe his ſeruants: ſo ſhall they know my e ſeruice, and the ſeruice of the kingdoms of the earth.
e He ſheweth that Gods puniſhments are not to deſtroy his vtterly, but to chaſtiſe them, to bring them to the knowledge of themſelues & to know how much better it is to ſerue God then tyrants.
9 ¶ Then Shiſhak king of Egypt came vp againſt Ieruſalem, and tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe: he tooke euen all, & he caried away the ſhields of gold, *which Salomon had made.
*Chap. 9. 15, 16.
10 In ſtead whereof King Rehoboam made ſhields of braſſe, and committed them to the hands of the chiefe of the garde, that waited at the doore of the Kings houſe.
11 And when the King entered into the houſe of the Lorde, the gard came and bare them & brought them againe vnto the gard chamber.
12 And becauſe he f humbled himſelf, the wrath of the Lord turned from him, that he would not deſtroy all together. And alſo in Iudah the things proſpered.
f Which declareth that God ſeeketh not the death of a ſinner, but his conuerſion, Eze. 18. 32. and 33. 11.
13 *So king Rehoboam was ſtrong in Ieruſalem & reigned: for Rehoboam was one and fortie yeere olde, when he began to reigne, & reigned g ſeuenteene yeres in Ieruſalem, the citie which the Lorde had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.
*1. King. 14. 21.
g That is, twelue yeres after that he had bene ouercome by Shiſhak, verſe 2.
14 And he did euill: for he prepared not his heart to ſeeke the Lord.
15 The acts alſo of Rehoboam firſt and laſt, are they not written in the ‡ booke of Shemaiah the Prophet, & Iddo the Seer, in rehearſing the genealogie? and there was warre allway betweene Rehoboam and Ieroboam.
‡Ebr. ſayings.
16 And Rehoboam ſlept with his fathers, and was buried in the city of Dauid. And ‖ Abiiah his ſonne reigned in his ſtead.
‖Or, Abiiam.

CHAP. XIII.

1 Abiiah maketh warre againſt Ieroboam. 4 He ſheweth the occaſion. 12 He truſteth in the Lord, and ouercommeth Ieroboam. 21 Of his wiues and children.

In

For ſuch is ſ inconſtancie of the people, ſ for the moſt part they follow ſ vices of their gouernors.

IN the eighteenth yeere of King Ieroboam, began Abiiah to reigne ouer a Iudah.
2 Hee reigned three yeere in Ierusalem: (his mothers name also was b Michaiah the daughter of c Uriel of Gibea) & there was warre betweene Abiiah and Ieroboam.
3 And Abiiah set the battel in aray with the armie of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundred thousande chosen men, which were strong and valiant.
4 And Abiiah stood vp vpon mount d Zemaraim, which is in mount Ephraim, and said, O Ieroboam, & all Israel, heare you me,
5 Ought you not to knowe that the Lord God of Israel hath giuen the kingdome ouer Israel to e Dauid for euer, euen to him and to his sonnes by a couenant f of salt?
6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath *rebelled against his lord:
7 And there are gathered to him g vaine men & ‡ wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was h but a childe and ||*tender hearted, and could not resist them.
8 Nowe therefore ye thinke that yee bee able to resist against the kingdome of the Lord, which is in the handes of the sonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.
9 *Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you priestes like the people of other countreys? whosoeuer cometh to i consecrate with a young bullocke and seuen rammes, the same may be a priest of them that are no gods.
10 But wee belong vnto the Lorde our God, and haue not forsaken him, and the Priestes the sonnes of Aaron minister vnto the Lord, and the k Leuites in their office.
11 And they burne vnto the Lorde euery k morning and euery euening burne offerings and sweete incense, and the bread is set in order vpon the pure table, and the candlesticke of golde with the lampes thereof, to burne euery euening: for wee keepe the watch of the Lorde our God: but yee haue forsaken him.
12 And beholde, this God l is with vs as a captaine, and his Priestes with the sounding trumpets, to cry an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.
13 ¶ But Ieroboam caused an ambushment m to compasse, & come behinde them, when they were before Iudah, and the ambushment behinde them.
14 Then Iudah looked, and behold, the battel was before and behind them, and they cried vnto the Lord, and the Priestes blew with the trumpets,
15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God ||smote Ieroboam and also Israel before Abiiah and Iudah.
16 And ‡ children of Israel fled before Iudah, & God deliuered them into their hand.
17 And Abiiah and his people slewe a great slaughter of them, so that there fell downe wounded of Israel fiue hundred thousand chosen men.
18 So ‡ children of Israel were brought vnder at that time: and the children of Iudah preuailed, *because they stayed vpon the Lord God of their fathers.
19 And Abiiah pursued after Ieroboam, and tooke cities from him, euen Beth-el, and the ‡ villages thereof, and Iesanah with her villages, & Ephron with her villages.
20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.
21 So Abiiah waxed mighty, & maried fourteene wiues, & begate two and twentie sonnes, and sixteene daughters.
22 The rest of the actes of Abiiah, and his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatrie, and commandeth his people to serue the true God. 11 Hee prayeth vnto God when he should goe to fight. 12 Hee obteineth the victory.

SO * Abiiah slept with his fathers, and they buried him in the citie of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.
2 And Asa did that was good and right in the eyes of the Lord his God.
3 For hee tooke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the a groues,
4 And commaunded Iudah to seeke the Lord God of their fathers, and to doe according to the Lawe and the commandement.
5 And he tooke away out of all the cities of Iudah the hie places, & the images: therefore the kingdome was b quiet before him.
6 Hee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lorde had giuen him rest.
7 Therefore he sayde to Iudah, Let vs builde these cities and make walles about, and towers, gates, and barres, whiles the land is c before vs: because we haue sought the Lord our God, we haue sought him, and hee hath giuen vs rest on euery side: so they built and prospered.
8 And Asa had an armie of Iudah that bare shieldes & speares, three hundred thousand, & of Beniamin that bare shieldes and drewe bowes, two hundred and fourescore thousand: all these were valiant men.
9 ¶ And there came out against them Zerah d of Ethiopia with an hoste of tenne hundred thousand, and three hundred charets, and came vnto e Mareshah.
10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Mareshah.
11 And Asa cried vnto the Lord his God, and

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1. King. 15.2.
c Called also Abshalom, for Abshalom was her grandfather, 1. King. 15.2.
d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doeth vsurpe it or take it frō that flocke, transgresseth the ordinance of the Lord. thus like an hypocrite he alleged the word of God for his aduantage.
f That is, perpetual, because the thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnly, and confirmed by offering of sacrifices, whereas they vsed salt according as was ordeined, Num. 18.19.
1. King. 11.26.
g This word in the Chaldee tongue is Racha, which our Sauiour vseth, Matth. 5.22.
‡ Ebr. children of Belial.
h Meaning in heart & courage.
||Or, faint hearted.
Leuit. 26.36.
1. King. 11.31.
chap. 11.14.
‡ Ebr. fill his hand.
i He sheweth the nature of idolaters which take no trial of the vocation, life, and doctrine of their ministers, but thinke the most vilest & greatest beastes sufficient to serue their turne.
k As it was appointed in the Law, Exod. 29.39.
l Because their cause was good & approued by the Lord, they doubted not of the successe and victory.
m Concerning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.

*Or, gaue him the ouerthrow.

n He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.
‡ Ebr. daughters

1. King. 15.8.

a Which were planted contrary to the Law, Deut. 16.21.

b He sheweth that the rest and quietnesse of kingdomes standeth in abolishing idolatrie, and aduancing true Religion.
c Whiles we haue the full gouernment thereof.

d The King of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh. 15.44. where Michaiah the Prophet was borne.

1. *Sam.* 14. 6.

‖ *Or, against many without power,*

f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause and see whether their enterprises tende to Gods glory, and thereupon assure themselues of the victorie by him, which is onely Almightie, and can turne all flesh into dust with the breath of his mouth.

and sayde, Lord, *it is nothing with thee to helpe ‖ with many, or with no power: helpe vs, O Lorde our God: for we rest on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, f let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lorde, and before his hoste: and they caried away a mighty great spoyle.

14 And they smote all the cities rounde about Gerar: for the g feare of the Lorde came vpon them, and they spoyled all the cities, for there was exceeding much spoyle in them.

15 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

g The Lord had striken them with feare.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Asa purgeth his countrey of idolatrie.* 11 *He sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *He deposeth his mother for her idolatrie.*

THen the Spirit of God came vpon a Azariah the sonne of Obed.

2 And he went out to meete Asa, b and sayd vnto him, O Asa, and all Iudah and Beniamin, heare ye me. The Lord is with you, while ye bee with him: and if ye seeke him, he wil be found of you, but if ye forsake him, he wil forsake you.

3 Now for a long season Israel hath bene without the c true God, d without Priest to teach, and without Lawe.

4 But whosoeuer returned in his affliction to the Lorde God of Israel, and sought him, he e was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therfore, and let not your handes bee weake: for your e worke shall haue a reward.

8 ¶ And when Asa heard these wordes, and the prophecie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah, and Beniamin, and out of the cities which hee had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah f Beniamin, f the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the e thirde moneth, in the fifteenth yeere of the reigne of Asa.

11 And they offered vnto the Lorde the same time of the f spoyle, which they had brought, euen seuen hundred bullockes, and seuen thouland sheepe.

12 And they made a couenant to seeke the Lorde God of their fathers, with all their heart, and with all their soule.

13 And g whosoeuer will not seeke the Lord God of Israel, shalbe slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a lowd voyce, and with shouting and with trumpets, and with cornets.

15 And all Iudah reioyced at the oathe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and hee was h found of them. And the Lord gaue them rest round about.

16 ¶ And King Asa deposed *Maachah his i mother from her regencie, because shee had made an Idole in a groue: And Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the hie places were not k taken away out of Israel: yet the heart of Asa was l perfit all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

a Who was called Obed as his father was, vers. 8.

b For the space of twelue yeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected, and idolatrie planted.

c He sheweth that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah King of the Ethiopians, Chap. 14. 9, 12. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called Shiuan, conteining part of May, and part of Iune.

f Which they had taken of the Ethiopians.

g These were the wordes of their couenant, which commanded all idolaters to be put to death according to the Lawe of God, Deu. 13. 5. 9, 15.

h So long as they serued him aright, so long did he preserue and prosper them.

1. *King.* 15. 13.

i Or, grandmother: and herein he shewed that he lacked zeale for she ought to haue died both by the Couenant, as verse 13. and by the Lawe of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Lawe.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore is Israel sometime taken for Iudah, because Iudah was his chiefe people.

m In respect of his predecessors.

CHAP. XVI.

2 *Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad King of Aram.* 7 *He is reproued by the Prophet.* 10 *Whom he punisheth in prison.* 12 *He putteth his trust in the Physicians.* 13 *His death.*

IN the fine and thirtieth yere of the reigne of Asa came *Baasha King of Israel vp against Iudah, and built b Ramah to let none passe out or goe in to Asa King of Iudah.

2 Then Asa brought out siluer and golde out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadad King of Aram that dwelt at ‖ Damaskus, saying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: beholde, I haue sent thee siluer and golde: come, c breake thy league with Baasha King of Israel, that hee may depart from me.

4 And Ben-hadad hearkened vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the King tooke all Iudah, and caried away the stones of Ramah and

a Who reigned after Nadab the sonne of Ieroboam.

1. *King.* 15. 17.

b He fortified it with walles and ditches: it was a citie in Beniamin nere to Gibeon.

‖ *Or, Darmesek.*

c He thought to repulse his aduersary by an vnlawful meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues more strong.

and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the King of Aram, & not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 *The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, hee deliuered them into thine hand.

9 *For the eyes of the Lord beholde all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡ prison; for hee was d displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And beholde, the acts of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖ diseased in his feete, and his disease was ‖ extreme: yet ye sought not the Lord in his disease, but to the f Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which hee had made for himselfe in the citie of Dauid, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the Apoticarie: and they burnt odours for him with an exceeding great fire.

‖ Or, Prophet. Chap. 14.9. 2. Macca. 9.5. and 12.22.

‡ Eb. prison house.

d Thus in stead of turning to God by repentance, he disdeined the admonition of the Prophet, and punished him, as the wicked doe when they be tolde of their faults.

‖ Or, gowtie, or swollen. 1. King. 15.23.

‖ Or, to the top of his head.

e God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we so continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.

f Hee sheweth that it is in vaine to seeke to the Physicians, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Physician, as a meane by whom God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lorde, prospereth in riches and honour. 6 Hee abol sheth idolatrie, 7 and causeth the people to bee taught. 11 He receiueth the tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bandes in the lande of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the a first wayes of his father Dauid, and sought not b Baalim,

4 But sought the Lorde God of his father, and walked in his commandements, and not after the ‡ trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And hee c lift vp his heart vnto the wayes of the Lord, and he tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Ionathan, and Adoniiah, and Tobiah, and Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they e fought not against Iehoshaphat.

11 Also some of the Philistims brought Iehoshaphat gifts & tribute siluer, and the Arabians brought him flocks, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, In Iudah were captaines of thousands, Adnah the captaine, and ‡ with him of valiant men three hundred thousand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundred and foure score thousand.

16 And at his hand Amasiah the sonne of Zichri, which f willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These g waited on the King, besides those which the king put in the strong cities throughout all Iudah.

d Hee knewe it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatry.

e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.

‡ Ebr. in his hand.

‖ Or, next to him.

f Meaning, which was a Nazarite, Num. 6.

g That is, they were as his ordinarie garde.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his propheste.

AND *Iehoshaphat had riches and honour in abundance, and hee was ioyned in a affinitie with Ahab.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: and Ahab slew sheepe and oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto c Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And hee answered him, I am as thou art, and my people

1. King. 22.3.

a For Ioram Iehoshaphats sonne married Ahabs daughter.

b That is, the third yeere, 1. Kin. 22.2.

c To recouer it out of the hands of the Syrians.

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.

b Sought not helpe at strange gods.

‡ Ebr. worke.

c He gaue himselfe wholly to serue the Lord.

people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat sayd vnto the king of Israel, Aske counsell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of [e] Prophets foure hundred men, and sayd vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat sayd, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the king of Israel sayd vnto Iehoshaphat, There is yet one man, by whom wee may aske counsell of the Lorde, but I [f] hate him: for hee doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuch, and sayd, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in their [h] apparell: they sate euen in the threshing flooze at the entring in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him [i] hornes of yron, and sayde, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lorde shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophets declare good to the king with one [k] accorde: let thy worde therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaiah sayd, As the Lorde liueth, whatsoeuer my God sayth, that will I speake.

14 ¶ So hee came to the King, and the King sayde vnto him, Michaiah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And hee sayd, [l] Goe yee vp, and prosper, and they shalbe deliuered into your hand.

15 And the king said to him, How oft shal I charge thee, that thou tell me nothing but the trueth in the Name of the Lord?

16 Then he sayd, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord sayde, [m] These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel sayde to Iehoshaphat, Did I not tell thee, that he would not prophesie good vnto me, but euill?

18 Againe he said, Therefore heare ye the word of the Lord: I saw the Lorde sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.

19 And the Lord sayde, Who shall [o] perswade Ahab king of Israel, that hee may goe vp and fall at Ramoth Gilead? And one spake and sayde thus, and another sayde that.

20 Then there came forth a spirite, and stoode before the Lorde, and sayde, I will perswade him. And the Lord sayd vnto him, Wherein?

21 And he sayd, I will goe out, and be a false spirit in the mouth of all his prophets. And hee [p] sayd, Thou shalt perswade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a [p] false spirite in the mouth of these thy prophets, and the Lord hath determined euil against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the [q] cheeke, and sayde, By what way went the Spirit of the Lord from mee, to speake with thee?

24 And Michaiah sayde, Beholde, thou shalt see that day, when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel sayd, Take ye Michaiah, and cary him to Amon the gouernour of the citie, and to Ioash the kings sonne,

26 And say, Thus sayth the King, Put this man in the prison house, and feede him with bread of [r] affliction and with water of affliction, vntill I returne in peace.

27 And Michaiah sayd, If thou returne in peace, the Lorde hath not spoken by mee. And [§] he said, Heare, all ye people.

28 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Iehoshaphat, I will [t] change my selfe, and enter into the battell: but put thou on thine apparel. So the king of Israel changed him selfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they sayd, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [u] cryed, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drewe a bowe [‡] mightily, and smote the king of Israel betweene the ioynts [‖] of his brigandine: therefore he sayd to his charetman, Turne thine hand, and cary me out of the host: for I am hurt.

34 And the battell increased that day: and the king of Israel [x] stood still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

d Heare the aduice of some Prophet, to knowe whether it be Gods will.
e Which were the prophets of Baal, signifying that the wicked esteeme none but flatterers and such as will beare with their inordinate affections.
f Yet the true ministers of God ought not to cease to doe their duetie, though the wicked magistrates cannot abide them to speake the truth.
g Meaning, that he ought not to refuse to heare any that was of God.
h That is, in their maiestie and royall apparell.
i Reade 1. King. 22. 11.
k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainesay it.
l He spake this by derision of the false prophets, at the king well perceiued.
m He prophesieth how the people should be dispersed and Ahab slaine.
n Meaning, his Angels.
§ Or, decree.
o That is, the Lord.
p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.
q By this cruelte his ambition and hypocrisie was discouered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them, in whom the true spirit is.
r Keepe him streitly in prison, and let him feele hunger & thirst.
§ Or, Michaiah.
t Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threatneth by his worde.
u He cried to the Lorde by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.
‡ Ebr. in his simplicitie, or ignorantly.
‖ Or, betweene the habergine.
x He dissembled his hurt, that his souldiers might fight more couragiously.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, hee called againe the people to the honouring of the Lord. 5 He appointeth iudges and ministers, 9 and exhorteth them to feare God.

And

‡*Ebr. in peace.*

a He declareth that the wrath & iudgement of God is ouer all such that fauour the wicked, and rather shewe not in deede that they are enemies to all such as hate the Lord.

‡*Ebr. wrath from the Lord.*

b He visited all his countrey and brought his people from idolatry to the knowledge of the true God.

c Both to preserue you, if you doe iustly, or to punish you, if you do the contrary.

d He will declare by the sharpenes of the punishment, that he hateth all iniquitie. *Deut.10.17. iob.34.19. acts 10.34. rom.2.11. gal.2.6. ephes.6.9. col.3.25. 1.pet.1.17.*

e The Priests and Leuites which should iudge matters according to the word of the Lord.

f That is, to try whether ỹ murther was done at vnwares, or els on set purpose, Numb.35.11. deut 4.41.

g Meaning, that God would punish them most sharply, if they would not execute iustice aright.

h Shall be chiefe ouerseer of the publike affaires of the Realme.

i They shall haue the handling of inferiour causes.

k God will assist them that doe iustice.

AND Iehoshaphat the king of Iudah returned ‡ safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and sayde to king Iehoshaphat, a Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath ‡ of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken away the groues out of the lande, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their Fathers.

5 And he set Iudges in the land throughout all the strong cities of Iudah, citie by citie,

6 And sayde to the Iudges, Take heede what ye doe: for ye execute not the iudgements of man, but of the Lorde, and he will be c with you in the cause and iudgement.

7 Wherefore nowe let the feare of the Lorde bee vpon you: take heede, and doe it: for there is no d iniquitie with the Lorde our God, neither e respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priestes, and of the chiefe of the families of Israel, for the iudgement and cause of the Lorde: and they e returned to Ierusalem.

9 And hee charged them, saying, Thus shall ye doe in the feare of the Lorde faithfully, and with a perfite heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene f blood and blood, betweene law and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespasse not against the Lorde, that g wrath come not vpon you and vpon your brethren. Thus shall yee doe and trespasse not.

11 And behold, Amariah ỹ Priest shalbe the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the h kings affaires, and the Leuites shall be officers i before you. Be of courage and doe it, and the Lord shalbe with the k good.

a That is, which counterfaited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

b Called ỹ dead sea, where God destroyed ỹ fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lorde, where as it moueth the wicked either to seeke after worldly meanes and policies, or elles to fall into despaire.

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he will continue toward his, forasmuch as hee hath once chosen them and begun to shewe his graces toward them. *1.King.8.37. chap.6.28.*

e Meaning warre which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou decla. rest thy presence and fauour. *Deut.2.9. nehe.13.1.*

g We onely put our trust in thee and waite for our deliuerance from heauen.

h That is, before the Arke of the couenant.

i Which was mooued by the Spirit of God to prophesie.

k They fight against God and not against you: therefore he will fight for you. *Exod.14.13, 14.*

‖ *Or, deliuerance.*

1 AFter this also came the children of Moab and the children of Ammon, ‡ with them of the a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the b Sea, out of Aram: and beholde: they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himselfe c to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lorde: they came euen out of all the cities of Iudah to enquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power ‡ might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and d gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, ‡ haue built thee a Sanctuarie therein for thy Name, saying,

9 * If euill come vpon vs, as the e sword of iudgement, or pestilence, or famine, wee will stand before this house and in thy presence, (for thy Name f is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of *Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the lande of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we knowe what to doe: but our eyes g are toward thee.

13 And all Iudah stood h before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Iehiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whom came i the Spirit of the Lord, in the midst of the Congregation.

15 And he said, Hearken yee, all Iudah, and yee inhabitants of Ierusalem, and thou, King Iehoshaphat: thus sayth the Lord vnto you, Feare you not, neither be afraide for this great multitude: for the k battell is not yours, but Gods.

16 To morowe goe yee downe against them: beholde, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wildernesse of Ieruel.

17 Yee shall not neede to fight in this battell: ‡ stand still, moue not, and beholde the ‖ saluation of the Lord toward you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morow goe out against them, and the Lord will be with you.

18 ¶ Then

l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

18 Then Iehoshaphat l bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites & of the children of the Korhites stoode vp to prayse the Lorde God of Israel with a loude voice on high.

20 And when they arose earely in the morning, they went foorth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stoode and sayde, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lorde your God, and ye shall bee assured: beleeue his m Prophets, and ye shall prosper.

m Giue credite to their words and doctrine.

21 And when hee had consulted with the people, and appoynted singers vnto the Lorde, and them that shoulde prayse him that is in the beautifull Sanctuarie, in going foorth before the men of armes, and saying, n Prayse ye the Lorde, for his mercie lasteth for euer.

n This was a Psalm of thanksgiuing which they vsed common'ly to sing when they prayssed the Lord for his benefits, and was made by Dauid, Psal. 136.

22 And when they began to shoute and to prayse, the Lorde layde ambushments against the children of Ammon, Moab, and o mount Seir, which were come against Iudah, and they slewe one another.

o Meaning, the Idumeans, which dwelt in Mount Seir.

23 For the children of Ammon, and Moab rose against the inhabitants of Mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped p to destroy an other.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for them selues, till they could cary no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they q assembled themselues in the valley of Berachah: for there they blessed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.

q To giue thanks to the Lord for the victorie, and therefore the valley was called Berachah, that is, blessing, or thankesgiuing, which was also called the valley of Iehoshaphat, Ioel 3.2,12. because the Lord iudged the enemies according to Iehoshaphats prayer.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the r feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

* 1. King. 22.42.

32 And he walked in the s way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lorde.

s Meaning, in his vertues and those wayes wherein hee followed God.

33 Howbeit the hie places were not t taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

t If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still retaine their filth and idolatrie, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused?

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the Kings of Israel.

* 1. King. 16.1. 1. King. 22.48,49.

35 ¶ Yet after this did Iehoshaphat king of u Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

u not haue his to ioyne in societie with idolaters and wicked men.

36 And hee ioyned with him to * make ships to goe to Tharshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophesied against Iehoshaphat, saying, Because thou hast x ioyned thy selfe with Ahaziah, the Lorde hath broken thy workes. and the ships were broken, that they were not able to goe to Tharshish.

x Read Chap. 19. 2. how by Israel is meant Iudah. 2. King. 8. 16.

CHAP. XXI.

1 Iehoshaphat dyeth. 3 Iehoram succeedeth him, 4 Which killeth his brethren. 6 Hee was brought to idolatrie, 11 And seduceth the people. 16 Hee is oppressed of the Philistims. 18 His miserable ende.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and, Shephatiah. All these were the sonnes of Iehoshaphat king of a Israel.

a Read Chap. 15. 17. how by Israel is meant Iudah. 2. King. 8. 16.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdome of his father, & made himselfe strong, and b slewe all his brethren with the sword, and also of the princes of c Israel.

b Because the wicked liue euer in feare and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish & defend.

c Meaning, of Iudah and Beniamin.

5 Iehoram was two and thirtie yeere olde, when hee began to reigne, and he reigned eight yeere in Ierusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to d wife, and hee wrought euill in the eyes of the Lord.

d So that we see how it cannot be that we should ioyne with the wicked and serue God.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * couenant that hee had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

* 2. Sam. 7.12,16. 1. King. 2.4. & 9. 5. 2. King. 8.19. chap. 6.16.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went foorth with his princes, & all his charets with him: and hee rose

rose vp by night, and smote Edom, which had compassed him, and the captaines of the charets.

e Reade 2.King. 8.22.

10 But Edom rebelled from vnder the hande of Iudah vnto this day. Then did e Libnah rebell at the same time from vnder his hande, because hee had forsaken the Lord God of his fathers.

f Meaning idolatrie, because that the idolater breaketh promise with God, as doeth the adultresse to her husband.

11 ¶ Moreouer, hee made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit f fornication, and compelled Iudah thereto.

g Some thinke that this was Elisha, so called, because he had the spirit in abundance, as had Eliiah.

12 And there came a writing to him from g Eliiah the Prophet, saying, Thus sayeth the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

13 But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil h thy bowels fall out for the disease, day by day.

i There were other Arabians in Aphrica Southward toward Egypt.

16 ¶ So the Lord stirred vp against Iehoram the spirite of the Philistims, and the Arabians that were beside the i Ethiopians.

k Called also Ahaziah, as Chap. 22.1 or Azariah vers.6. following.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was founde in the Kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue k Iehoahaz, the yongest of his sonnes.

l That is, as some write, he was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 22. yeres (his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne still, as Chap. 22.2.

18 And after al this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the ende of two yeeres, his guttes fell out with his disease: so hee died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When hee began to reigne, hee was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Ieboram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.

2.King.8.24. AND * the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

a Meaning the Philistims.

b Reade Chap. 21.20.

2 Two and b fourtie yeere old was Ahaziah when he began to reigne, and hee reigned c one yeere in Ierusalem, and his mothers name was Athaliah the daughter d of Omri.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lorde, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

e He sheweth that it must needes follow that the rulers are such as their counsellers be, & that there cannot be a good King, that suffreth wicked counsellers.

5 And he walked after their counsel, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel, because of the wounds wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram. Now Azariah the sonne of Iehoram King of Iudah, went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he causeth al meanes to serue to his will.

2 *King.9.7. f Or, tooke vengeance.*

7 And the destruction of Ahaziah f came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, * whom the Lorde had anoynted to destroy the house of Ahab.

g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grãdfather, moued them to giue him the honour of buriall.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and founde the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

h To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernment.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him, and buried him, because, sayde they, hee is the sonne of g Iehoshaphat, which sought the Lorde with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

i Meaning in the chamber where the Priests & Leuites slept, which kept their course weekely in the Temple.

10 ¶ * Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and h destroyed al the Kings seede of the house of Iudah.

k To wit, of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Ioash the sonne of Ahaziah, and stale him frõ among the kings sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so shee slew him not.

12 And hee was with them hidde in the i house of God sixe yeeres, whiles Athaliah reigned ouer the k land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

2.King.11.4. AND * in the seuenth yeere Iehoiada awaked bolde, and tooke the captaines of hundreths, to wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

a Of the reigne of Athaliah, or after the death of Ahaziah.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers b of Israel: and they came to Ierusalem.

b Meaning, of Iudah and Beniamin: readers by they are called Israel, Chap. 15.17.

3 And all the Congregation made a couenant with the King in the house of God:

And he said vnto them, Beholde the Kings sonne must reigne, * as the LORD hath layde of the sonnes of Dauid.

2.*Sam.*7.12,16. 1.*king.*2.4. *cha*9.21.7.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priestes, and the Leuites, shalbe porters of the doores.

5 And another third part to ward ỹ Kings house, and another third part at * the gate of the c foundation, and all the people shall bee in the courts of the house of the LORD.

2.*King.*11,6. c Which was the chiefe gate of the Temple toward the East.

6 But let none come into the house of the LORD saue the Priests, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the LORD.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hande, and hee that entreth d into the house shall bee slaine, and bee you with the King, when hee commeth in, and when he goeth out.

d Meaning, to make any tumult, or to hinder their enterprise.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commaunded, and tooke euery man his men that came on the Sabbath, with them that went * out on the Sabbath: for Iehoiada the Priest did not dischargo the courses.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shields, and bucklers which had bene King Dauids, and were in the house of God.

f Meaning the most holy place where the Arke stood.

10 And hee caused all the people to stand (euery man with his weapon in his hande) from the right side of the house, to the left side of the house by the altar and by the f house round about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne, and gaue him the g testimonie, & made him King. And Iehoiada and his sonnes anoynted him, and said, God saue the King.

g That is, the booke of the Lawe, or as some reade, they put vpon him his royall apparel. ‖ *Or, saw the king standing.*

12 ¶ But when Athaliah heard the noise of the people running & praising the King, shee came to the people into the house of the LORD.

13 And when shee ‖ looked, beholde, the King stoode by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the lande reioyced, and blew the trumpets, and the singers were with instruments of musicke, and they that could sing praysed: then Athaliah rent her clothes, and said, h Treason, treason.

h Declaring her vile impudencie, which hauing vaiustly, and by murther vsurped the crowne, would still haue defeated the true possessour, and therefore called true obedience, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, & layde vnto them, Haue her fooorth of the ranges, and hee that i followeth her, let him die by the sword: for the Priest had saide, Slay her not in the house of the LORD.

i To ioyne with her partie, and to maintaine her authoritie.

15 So they laid hands on her: and when shee was come to the entring of the horse-gate by the kings house, they slew her there.

16 ¶ And Iehoiada made a k couenant betweene him, and all the people, and the king, that they should be the LORDS people.

k That they would only serue him & renounce all idolatrie.

17 And all the people went to the house of Baal, and l destroyed it, and brake his altars and his images, and slewe m Mattan the Priest of Baal before the altars.

l According to their couenant made to the Lord.

m As the Lord commanded in his Lawe both for the person and also the citie, Deut.13.9.& 15.

18 And Iehoiada appointed officers for the house of the LORD, vnder the ‖ handes of the Priestes, & Leuites, whome Dauid had distributed for the house of the LORD, to offer burnt offerings vnto the LORDE, * as it is written in the Lawe of Moses, with reioycing & singing by ỹ appointment of Dauid.

‖ *Or, charge.*

*Num.*28.3.

19 And he set porters by the gates of the house of the LORDE, that none that was vncleane in any thing, should enter in.

n Which was the principall gate, that the king might be seene of all the people.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the LORDE, and they went through n the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet, o after that they had slaine Athaliah with the sword.

o For where a tyrant and an idolater reigneth, there can be no quietnesse for the plagues of God are cast among such people.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash * was seuen yeere olde, when hee began to reigne, and he reigned fourty yeere in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

1.*King.*12,1.

2 And Ioash did vprightly in the sight of the LORDE, all the dayes of p Iehoiada the Priest.

a Who was a faithfull counseller, and gouerned him by the word of God.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

‖ *Or, gaue him two wiues.*

4 ¶ And afterward it came into Ioash minde, to renue the house of the LORD.

5 And he assembled the Priestes and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all q Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

b He meaneth not the tenne tribes, but onely the two tribes of Iudah and Beniamin.

6 Therefore the King called Iehoiada the c chiefe, and layd vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the LORDE, and of the Congregation of Israel, for the Tabernacle of the testimonie?

c For he was the hie Priest.

*Exod.*30,13.

7 For r wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicate for the house of the LORD, did they bestow vpon Baalim.

d The Scripture doeth terme her thus, because she was a cruel murderer, and a blasphemous idolatresse.

8 Therefore the King commanded, * and they made a chest, and set it at the gate of the house of the LORD without.

2.*King.*12.9.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the LORD * the taxe of Moses the seruant of God, layd vpon Israel in the wildernesse.

*Exod.*30,13.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntil they had finished.

e Such as were faithfull men, whom the King had appointed for that matter,

11 And when it was time, * they brought the chest vnto the Kings officer by the hande of the Leuites: and when they sawe that there was much siluer, then the Kings

f Signifying that this thing was done by aduise & counsel, and not by any one mans affection.

‡ Ebr. a medicine was vpon the worke, meaning, it was repaired.

g For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles,

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common-wealth.

i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen & earth and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion, Nehe. 9.26.

l In a place aboue the people, to the intent that he might be heard.

m There is no rage so cruel and beastly, as of the whose hearts God hath hardened, and which delight more in superstition and idolattie, then in the true seruice of God, and pure simplicitie of his word.

kings Scribe (& one appointed by the high Priest) came and emptied the chest, & tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the king and f Iehoiada gaue it to such as did the labour and worke in the house of the Lorde, and hired Masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron & brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke ‡ amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and he made therof g vessels for the house of the Lord, euen vessels to minister, both mixters and incense cups, & vessels of gold & of siluer: and they offred burnt offrings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed old, and was ful of dayes, & died. An hundreth and thirtie yeere old was he when he died.

16 And they buried him in the citie of Dauid with the h Kings, because hee had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the i princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lorde God of their Fathers, & serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And God sent prophets among them, to bring them againe vnto the Lord: & they k made protestation among them, but they would not heare.

20 And the Spirite of God came vpon Zechariah the sonne of Iehoiada the Priest which stoode l aboue the people, and saide vnto them, Thus saieth God, Why transgresse ye the commandements of the Lord? surely ye shall not prosper: because ye haue forsaken the Lorde, hee also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the n commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnes which Iehoiada his father had done to him, but slew his sonne. And when he died, he said, The Lorde o looke vpon it, and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, & they came against Iudah and Ierusalem, & destroied all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the army of Aram came with a small company of men, yet ꝑ Lord deliuered a very great armie into their hand, because they had forsaken the Lorde God of their fathers: and they p gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruaunts conspired against him for the blood of the q children of Iehoiada the Priest, and slewe him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But r his sonnes, and the summe of the taxe gathered by him, and the s foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 10 Hee sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 Hee is slaine by a conspiracie.

AMaziah was fiue & twentie yeere olde, when he began to reigne, and hee reigned nine and twentie yere in * Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

2 And hee did a vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slew his seruants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Lawe, & in the booke of ‖ Moles, where the Lord commanded, saying, * The fathers shal not die for the b children, neither shal the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, & made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their Fathers, throughout all Iudah and Beniamin: and he numbred them from c twentie yeere old & aboue, and found among them three hundred thousand chosen men to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundreth thousand vallant men d out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel go with thee: for the Lord is not e with Israel, neither with all the house of Ephraim.

8 If not, gee thou on, doe it, make thy selfe strong to the battel, but God shal make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, ¶ What shall wee doe then for the hundreth talents, which I haue giuen to the host

n Reuenge my death, and require my blood at your hands: or hee speaketh this by prophesie, because he knew that God would doe it. This Zacharie is also called the sonne of Barachie, Matth. 23.35. because his progenitors were Iddo, Barachia, Iehoiada, &c.

o That is, reproued, and checked him, and handled him rigorously.

p Meaning, Zachatie, which was one of Iehoiadahs sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

2 *Kin.* 14.3.

a Meaning, in respect of his predecessors, albeit he had his imperfections. *Deut.* 24.16. 2. *king.* 14.6. *iere.* 31.30. *ezek.* 18.20.

b That is, for that fault, wherefore the child is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and goe to the warre.

d That is, out of the ten tribes which had separated themselues before, both from God and their true king.

e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credite to my words,

of Israel? Then the man of God answered, The Lorde is able to ᵍ giue thee more then this.

10 So Amaziah ſeparated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly againſt Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the ſalte valley, and ſmote of the children of ʰ Seir, ten thouſand.

12 And other ten thouſand did the children of Iudah take aliue, and caried them to the top of a ⁱ rocke, and caſt them downe from the top of the rocke, and they all burſt to pieces.

13 But the men of the ᵏ armie, which Amaziah ſent away, that they ſhould not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Bethhoron, & ſmote three thouſand of them, and tooke much ſpoile.

14 Now after that Amaziah was come from the ſlaughter of the Edomites, hee brought the gods of the children of Seir, & ſet them vp to be his gods, and ˡ worſhipped them and burned incenſe vnto them.

15 Wherefore the Lord was wroth with Amaziah, and ſent vnto him a Prophet, which ſayde vnto him, Why haſt thou ſought the gods of the people, which were not able to ᵐ deliuer their owne people out of thine hand?

16 And as he talked with him, ⁿ he ſaid vnto him, Haue they made thee the kings counſeller? ceaſe thou: why ſhould they ᵒ ſmite thee? And the Prophet ceaſed, but ſayd, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſel.

17 ¶ Then Amaziah king of Iudah tooke counſell, and ſent to Ioash the ſonne of Iehoahaz, the ſonne of Iehu king of Iſrael, ſaying, Come, ᵖ let vs ſee one another in the face.

18 But Ioash king of Iſrael ſent to Amaziah king of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the Cedar that is in Lebanon, ſaying, * Giue thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon went & trode downe the thiſtle.

19 Thou thinkeſt: loe, thou haſt ſmitten Edom, & thine heart lifteth thee vp to brag: abide nowe at home: why doeſt thou prouoke to thine hurt, that thou ſhouldeſt fall, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliuer them into his hand, becauſe they had ſought the gods of Edom.

21 So Ioash the king of Iſrael went vp: and hee, and Amaziah king of Iudah, ſawe one another in the face at Bethſhemeth, which is in Iudah.

22 And Iudah was put to the worſe before Iſrael, and they fled euery man to his tents.

23 But Ioash the king of Iſrael tooke Amaziah king of Iudah, the ſonne of Ioash, the ſonne of Iehoahaz in Bethſhemeth, and brought him to Ieruſalem, and brake downe the wall of Ieruſalem from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the gold and the ſiluer, and all the veſſels that were found in the houſe of God with ʳ Obed Edom, and in the treaſures of the kings houſe, and the children that were in hoſtage, and returned to Samaria.

25 ¶ And Amaziah the ſonne of Ioash king of Iudah liued after the death of Ioash ſonne of Iehoahaz king of Iſrael, ſixteene yeere.

26 Concerning the reſt of the actes of Amaziah firſt and laſt, are they not written in the booke of the kings of Iudah and Iſrael?

27 Nowe after the time that Amaziah did turne away from the Lorde, * they wrought treaſon againſt him in Ieruſalem: and when he was fled to Lachiſh, they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him vpon horſes, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1.5 Vzziah obeying the Lord, proſpereth in his enterpriſes. 16 He waxeth proud & vſurpeth the Prieſts office. 19 The Lord plagueth him. 20 The Prieſts driue him out of the Temple, and exclude him out of the Lordes houſe. 23 His buriall, & his ſucceſſour.

THen ᵃ all the people of Iudah tooke ᵃ Vzziah which was ſixteene yeere olde, and made him king in the ſtead of his father Amaziah.

2 He built ᵇ Eloth, and reſtored it to Iudah, after that the king ſlept with his fathers.

3 ᶜ Sixteene yeere old was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ieruſalem, and his mothers name was Iecoliah of Ieruſalem.

4 And he did vprightly in the ſight of the Lord, according to all that his father Amaziah did.

5 And hee ſought God in the dayes of ᶜ Zechariah (which vnderſtood the viſions of God) and when as ᵈ he ſought the Lord, God made him to proſper.

6 For he went forth and fought againſt the Philiſtims, and brake downe the wall of Gath, and the wall of Jabneth, and the wall of Aſhdod, and built cities in Aſhdod, and among the Philiſtims.

7 And God helped him againſt the Philiſtims, & againſt the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue ᵉ giftes to Vzziah, and his name ſpred to the entering in of Egypt: for he did moſt valiantly.

9 Moreouer

g He ſheweth that if we depend onely vpon God, we ſhall not need to be troubled with theſe worldly reſpects: for he will giue at all times that which ſhal be neceſſarie if we obey his word.

h For the Idumeans whom Dauid had brought to ſubiection, rebelled vnder Iehoram Iehoſhaphats ſonne.

i In the 2. King. 14.7. this rocke is called the citie Sela.

k That is, the hundred thouſand of Iſrael.

l Thus where he ſhould haue giuen the praiſe to God for his benefits and great victory, he fell from God, & did moſt vilely diſhonor him.

m He prooueth that whatſoeuer cannot ſaue himſelfe, nor his worſhippers, is no God but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admoniſhed of his fault, that he contemneth, mocketh, and threatneth him that warneth him: yea, impriſoneth him & putteth him to death, as chap. 16 10. & 18, 26. and 34. 21.

p That is, let vs try the matter hand to hand: for he was offended,

that the army of the Iſraelites, whom he had in wages, & diſmiſſed by the counſell of the Prophet, had deſtroyed certaine of the cities of Iudah. 2. Kin. 14. 9.

q Thus God oft times plagueth by thoſe means wherein men moſt truſt, to teach them to haue their recourſe onely to him: and to ſhew his iudgements, mooueth their hearts to folow that which ſhalbe their deſtruction,

r Meaning, the ſucceſſors of Obed Edom: for the houſe bare the name of the chiefe father.

2. King. 14. 19.

a Called alſo Azariah.

b He fortified it, and made it ſtrong: this citie was alſo called Elath and Elanon, neere to the red Sea.

2. Kin. 15 2.

c This was not that Zechariah which was the ſonne of Iehoiada, but ſome other Prophet of that name.

d For God neuer forſaketh any that ſeeketh vnto him, and therfore man is the cauſe of his owne deſtruction.

e That is, they paied tribute in ſigne of ſubiection.

9 Moreouer Uzziah built towres in Ierusalem at the corner gate, and at the valley gate, and at the * f turning, and made them strong.

10 And hee built towres in the wildernesse, and digged many ‖cisternes: for he had much cattell both in the valleis and plaines, plowmen, and dressers of vines in the mountaines, and in g Carmel: for he loued husbandry.

11 Uzziah had also an hoste of fighting men that went out to warre by bandes, according to the count of their number vnder the hand of Ieiel the scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole * number of the chiefe of the families of the valiant men were two thousand and sixe hundreth.

13 And vnder their hand was the armie for warre, three hundreth and seuen thousand, & fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Uzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very ‡ artificiall engins in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes, and great stones: and his name spred farre abroade, because God did helpe him marueilously, till he was mighty.

16 ¶ But when he was strong, his heart i was lift vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him toure score Priests of the Lord, valiant men.

18 And they withstoode Uzziah the king, and sayde vnto him, * It pertaineth not to thee, Uzziah, to burne incense vnto ỹ Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: k go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Uzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priestes, the leprosie rose vp in his forehead before ỹ Priestes in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, beholde, hee was leprous in his forehead, and they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

21 * And Uzziah the king was a leper vnto the day of his death, and dwelt as a leper in an l house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, & iudged the people of the land.

22 Concerning the rest of the actes of Uzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the fielde of the buriall, which pertained to the kings: for they sayd, Hee m is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

2 And he did vprightly in the sight of the Lorde according to all that his father Uzziah did, saue that he entred not into ỹ a Temple of the Lorde, and the people did yet b corrupt their wayes.

3 He built the hie c gate of the house of the Lorde, and he built very much on the wall of the castell.

4 Moreouer hee built cities in the mountaines of Iudah, and in the forests hee built palaces and towres.

5 And he fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and tenne thousande ‡ measures of wheate, and tenne thousande of barley: this did the children of Ammon giue him ‖ both in the second yeere and the third.

6 So Iotham became mighty d because hee directed his way before the Lorde his God.

7 Concerning the rest of the actes of Iotham, and all his warres and his wayes, loe, they are written in the booke of the kings of Israel and Iudah.

8 Hee was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the king of Israel. 9 The Prophet reproueth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

AHaz * was twentie yeere olde when hee began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lorde, like Dauid his father.

2 But a hee walked in the wayes of the kings of Israel, & made euen molten images for b Baalim.

3 Moreouer hee burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lorde had cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of

Nehe.3.19,24.

f Whereas the wall or towre turneth.

‖*Or, pittes.*

g That is, in mount Carmel, or as the worde signifieth in the fruitfull filde: it is also taken for a greene eare of corne, when it is full, as Leui.2.14.

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

‡*Ebr. engins by the inuention of an inuentiueman.*

i Thus prosperity causeth men to trust in themselues, and by forgetting him, which is the authour thereof, procure their owne perdition, *Num.18.7.*

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the worde of God, he did wickedly, & was therefore both iustly resisted and also punished,

2.King.15.5.

l According to the commandement of ỹ Lord, Leuit.13.46.

m And therefore was buried apart in the same field, but not in ỹ same sepulchres with his predecessours.

2.King.15.33.

a To wit, to offer incense against ỹ worde of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie,

c which was sixe score cubites hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap.33.14.

‡*Ebr. Corim.*

‖*Or yeerely.*

d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

2.King.16.2.

‖*Or, predecessours.*

a He was an idolater like them.

b As the idolaters haue certaine chiefe idols, who are as patrones: (as were these Baalim) so haue they others which are inferiour and doe represent the great idoles.

‖*Or, made them passe through the fire, as chap.33.6. Leuit.18.21.*

‡ Ebr. sonnes of captiuitie.

e Who was king of Israel.
‡ Ebr. sonnes of strength.
‖ Or, tyrant.

d Thus by the iust iudgement of God Israel destroyed Iudah.

e For they thought they had ouercome them by their owne valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him.
f May not God as well punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?
g Which tribe was now greatest, & had most authoritie.
h God will not suffer this sinne, which we commit against him, to be vnpunished.
i Whose names were rehearsed before, verse 12.

k Either for their wounds or wearinesse.
l To hem of the tribe of Iudah.

m To Tilgath Pilneeser, and those kings that were vnder his dominion. 2. King. 16.7.

hits, ‡ many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

6 For ᵉ Pekah the sonne of Remaliah slewe in Iudah fiue score thousande in one day, all ‡ valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‖ mighty man of Ephraim slew Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, ᵈ two hundreth thousand of women, sonnes and daughters, and carried away much spoyle of them, and brought the spoyle to Samaria.

9 ¶ But there was a Prophet of the Lord, (whose name was Obed) and he went out before the hoste that came to Samaria, and sayd vnto them, Beholde, ᵉ because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And nowe ye purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaids vnto you: but are not you such, that ᶠ sinnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of ᵍ Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stoode vp against them that came from the warre,

13 And sayd vnto them, Bring not in the captiues hither: for this shall be ʰ a sinne vpon vs against the Lord: ye intende to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath of God is against Israel.

14 So the armie left the captiues and the spoyle before the Princes and all the Congregation.

15 And the men that were ⁱ named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, and shodde them, and gaue them meate and gaue them drink, and ᵏ anointed them, and carried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their ˡ brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the ᵐ kings of Ashur, to helpe him.

17 (For the Edomites came moreouer, and slewe of Iudah, ‡ caried away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, and towarde the South of Iudah, and tooke Bethshemesh and Aialon, and Gederoth ᵍ Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages: and they dwelt there.

19 For the Lorde had humbled Iudah, because of Ahaz king of ᵃ Israel: for he had brought vengeance vpon Iudah and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser king of Ashur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz ‡ tooke a portion * out of the house of the Lorde, and out of the kings house ‡ of the Princes, and gaue vnto the king of Ashur: yet it helped him not.

22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the gods of Damascus, which ᵒ plagued him, and he sayde, because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will ᵖ helpe me: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lorde, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places, to burne incense vnto other gods, and prouoked to anger the Lorde God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the booke of the kings of Iudah and Israel.

27 And Ahaz slept with his father, and they buried him in the citie ‖ of Ierusalem, but brought him not vnto the ᵠ sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. 5 *Hezekiah repaireth the Temple, and aduertiseth the Leuites of the corruption of religion.* 12 *The Leuites prepare the Temple.* 20 *The king and his princes sacrifice in the Temple.* 25 *The Leuites sing prayses.* 31 *The oblation of the Temple.*

HEzekiah * beganne to reigne, when hee was fiue and twentie yeere olde, and reigned nine and twentie yeere in Ierusalem: and his mothers name was ‖ Abiiah the daughter of Zechariah.

2 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 Hee opened the ᵃ doores of the house of the Lord in the first yeere, and in the ᵇ first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete.

5 And sayde vnto them, Heare mee, yee Leuites, sanctifie nowe your selues, & sanctifie the house of the Lorde God of your fathers, and carrie forth ᶜ the filthinesse out of the Sanctuarie.

6 For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsaken him, and turned away their faces, frō the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porche, and quenched the lampes, and haue neyther burnt incense, nor offered burnt

n He meaneth Iudah, because Ahaz forsooke the Lorde and sought helpe of the infidels: reade of Israel taken for Iudah, Chap. 15.17.
‡ Ebr. diuided. 2. King. 16.8.
o As he falsely supposed.
p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idols gods, not considering that God punisheth them sometimes whom he loueth & giueth his enemies good successe for a time, whom afterward he will destroy.
‖ Or, Iudah and Beniamin.
‖ Or, in Ierusalem.
q They buried him not in the citie of Dauid where were the sepulchres of the kings.

2. King. 18. 1.

‖ Or, Abi.

a Which Ahaz had shut vp, Chap. 28. 24.
b This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lorde may be honoured and serued aright.
c Meaning, all the idols, altars, groues, & whatsoeuer was occupied in their seruice, and wherewith the Temple was pollured.

burnt offerings in the Sanctuarie vnto the God of Israel.

d He sheweth that the contempt of religion is the cause of all Gods plagues.

8 d Wherefore the wrath of the Lorde hath bene on Iudah and Ierusalem: and he hath made them a ‖scattering, a desolation, and an hissing, as ye see with your eyes.

‖Or, a nodding of the head and mockerie.

9 For loe, our Fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

10 Nowe ‡ I purpose to make a couenant with the Lord God of Israel, that he may e turne away his fierce wrath from vs.

‡ Ebr. it is in mine heart.

e He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyde his plagues, but by conforming themselues to his will. Numb. 18.6.

11 Now my sonnes, be not deceiued: for the Lorde hath * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Iedithun, Shemaiah, and Vzziel.

15 And they gathered their brethren, and sanctified themselues, and came according to the commandement of the king, and ‖ by the wordes of the Lord, for to clense the house of the Lord.

‖ Or, concerning the things of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to f clense it, and brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carrie it out vnto the brooke Kidron.

f From the pollutions and filth that Ahaz had brought in.

17 They began the first day of the g first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth they made an end.

g Which conteined part of March and part of April.

18 ¶ Then they went in to Hezekiah the King, and sayd, Wee haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the ‖ shewbread table, with all the vessels thereof:

‖ Or, table where the bread was set in order.

19 And all the vessels which King Ahaz had cast aside when hee reigned, and trangressed, haue wee prepared and sanctified: and beholde, they are before the altar of the Lord.

h By this maner of speech the Ebrewes meane a certein diligence and speed to do a thing, and when there is no delay. Leuit. 4.14.

20 ¶ And Hezekiah the king h rose early, and gathered the Princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullocks, and seuen rammes, and seuen lambes, and seuen hee goates, for a * sinne offering for the kingdome, and for the Sanctuarie, and for Iudah. And hee commanded the Priestes the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slewe the bullocks, and the Priestes receiued the blood, and i sprinkled it vpon the altar: they slewe also the rams and sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the altar.

i For without sprinkling of blood nothing could be sanctified, Heb. 9.22. Exod. 24.8.

23 Then they brought the hee goates for the sinne offering before the king and the Congregation, k and they laid their handes vpon them.

k That is, the king and the Elders, as Leuit. 4. 15. for they that offered a sinne offering, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exo. 29.10. 1. Chron. 16.4.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offring and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbals, with vials, and with harpes, * according to the commaundement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the l commaundement was by the hand of the Lorde, and by the hand of his Prophets.

l This thing was not appointed of man, but it was the commandement of God.

26 And the Leuites stoode with the instruments of Dauid, and the Priestes with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the Altar: and when the burnt offering began, the song of the m Lorde began with the trumpets, and the instruments ▫ of Dauid King of Israel.

m The Psalme which Dauid had appointed to be sung for thanksgiuing.

n Which Dauid had appointed to prayse the Lord with.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntil the burnt offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Leuites to prayse the Lord with the o wordes of Dauid, and of Asaph the Seer. so they praised with ioy, and they bowed themselues and worshipped.

o With that Psalme whereof mention is made, 1. Chron. 16.9.

31 And Hezekiah spake, and sayd, Now yee haue ‡ consecrate your selues to the Lorde: come neere and bring the sacrifices and offerings of praise into the house of the Lorde. And the Congregation brought sacrifices, and offerings of praises, and euery man that was willing in heart, offred burnt offrings.

‡ Ebr. filled your hands.

32 And the number of the burnt offerings, which the congregatiō brought, was seuentie bullockes, an hundreth rammes, & two hundreth lambes: all these were for a burnt offering to the Lord:

33 And for p sanctification sixe hundreth bullocks, and three thousand sheepe.

p That is, for the holy offerings.

34 But the Priests were too fewe, q and were not able to flay all the burnt offrings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were q more vpright in heart to sanctifie themselues, then the Priests.

q Meaning, were more zealous to set forward the religion. Leuit. 3, 3, 3.

35 And also the burnt offrings were many with the * fat of the peace offerings, and the drinke offerings for the burnt offering so the seruices of the house of the Lorde was set in order.

5. tim. 36 Then

36 Then Hezekiah reioyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passeouer by the kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to [a] Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lorde God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the [b] second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throwout all Israel from [c] Beer-sheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, [d] as it was written.

6 ¶ So the postes went with letters by the commission of the king and his princes, throwout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and [e] hee will returne to the remnant that are escaped of you, out of the hands of the kings of Ashur.

7 And be not ye like your fathers, [f] like your brethren, which trespassed against the Lord God of their fathers: and therefore hee made them desolate, as ye see,

8 Be not ye now stiffenecked like your fathers, but [f] giue the hand to the Lord, and come into his Sanctuarie, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if yee returne vnto the Lorde, your brethren and your children shall finde mercy before them that led them captiues, and they shall [g] returne vnto this land: for the Lord your God is gracious and mercifull, and wil not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie throw the land of Ephraim & of Manasseh, euen vnto Zebulun: but they [h] laughed them to scorne, and mocked them.

11 Neuerthlesse, diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one [i] heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assemblie.

14 ¶ And they arose, and tooke away the [k] altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth day of the second moneth: and the Priestes and Leuites were [l] ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Lawe of Moses the man of God: and the Priests sprinkled the [m] blood, receiued of the hands of the Leuites.

17 Because there were many in the congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The [n] good Lorde be mercifull to ward him,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee be not cleansed, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and [o] healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priests praysed the Lord day by day, singing with loude instruments vnto the Lord.

22 And Hezekiah ‡ spake comfortable vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eat in that feast seuen dayes, and offered peace offrings, and praysed the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a [p] thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and [q] blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, and to his holy habitation.

CHAP.

a Hee sheweth that religion can not proceed, except God touch the heart of the people.

b Meaning, all Israel whom Tilgath Pilneesar had not taken away into the captiuitie, 2. Kings 15. 29.

b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Numb. 9. 3. yet, if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10, 11.

c From one end of the land to the other, North and South.

d In such sort & perfectiō as God had appointed.

e He will haue compassion on them, and preserue them.

f Submit your selues to ỹ Lord, and rebell no more.

g God wil not onely preserue you, but through your repentance restore your brethren, which for their sinnes hee gaue into the handes of the enemies.

h Though the wicked mocke at the seruants of God, by whome he calleth them to repentance, as Gen. 19. 14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with the one sort, and moueth their heart, and the other are left to themselues.

k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their owne negligence (who should haue bene most prompt) and the readinesse of the people, Chap. 29. 36.

m To wit, of the Lambe of the Passeouer.

n He knew, that faith and sincerities of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

o That is, did accept them as purified.

‡ *Ebr. spake to the heart.*

p This great liberalitie declareth how Kings, Princes, and all they to whome God hath giuen wherewith, ought to be most ready to bestow it in setting forth of Gods glory.

q According to that which is written, Num. 6. 23. when they should dismisse the people.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 He ordaineth ouerseers to distribute to euery one his portion.

NOw when all these things were finished, all Israel that were found in the cities of Iudah, went out and [a] brake the images, and cut downe the groues, and brake downe the hie places, and the altars throwout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the [b] children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of ỹ Lord, Deut. 7. 25. Iosh. 7. 1. 2. mac. 12, 40.

b That is, all they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thankes, and to prayse in the gates of the [c] tents of the Lord.

c That is, the Temple where they assembled as in a tent.

3 (And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feastes, * as it is written in the Law of the Lord)

*Num. 28. 3, 9.

4 Hee commanded also the people that dwelt in Ierusalem, to giue a [d] part to the Priestes, and Leuites, that they might bee [e] encouraged in the Law of the Lord.

d The tithes and first fruits for the maintenance of the Priestes and Leuites.

e That their mindes might not be intangled with prouision of worldly things, but that they might wholly & cheerefully serue the Lord.

5 ¶ And when the commandement was [f] spred, the children of Israel brought abundance of first fruites of corne, wine, & oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

‖ Or, published.

f Which they had dedicate to the Lord by a vow.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes [g] which were consecrate vnto the Lord their God, and layd them on [h] many heapes.

g For the relieue of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, & such as were in necessitie.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the Princes came, and saw the heapes, they [i] blessed the Lord and his people Israel.

h They praised the Lord, and prayed for all prosperitie to his people.

9 And Hezekiah questioned with the Priestes and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings into the house of the Lord, we haue [i] eaten and haue bene satisfied, and there is left in abundance: for the Lorde hath blessed his people, and this abundance that is left.

i Hee sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iosabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

‡ Ebr. by the hand.

14 And Kore the sonne of Imnah the Leuite porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation being males [k] from three yeere olde and aboue, euen to all that entred into the house of the Lorde to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their [l] fidelitie are they partakers of the holy things.

l Meaning, that eyther by the faithfull distributions of the officers, euery one had their part in the things that were offered, or els that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generations of the Leuites.

20 And thus did Hezekiah throwout all Iudah, and did well and vprightly, and truely before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God, both in the Law and in the commaundements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde. 9 Sanherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankefull towarde the Lorde. 33 His death.

AFter these things faithfully described, * Sanherib king of Assyria came and entred into Iudah, and besieged the strong cities, and thought to [t] winne them for himselfe.

*2. King. 18. 13. Esa. 36. 1. eccles. 48. 18.

‡ Ebr. breake them vp.

2 When Hezekiah saw that Sanherib was come, and that his [‡] purpose was to fight against Ierusalem,

‡ Ebr. face.

3 Then he tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the

‡ *Ebr. hee was strengthened.*
a He made a double wall.
b Reade 2. Sam. 5. 9.
c Some reade, swords or daggers.
‡ *Ebr. he spake to their heart.*
2. *King.* 6. 16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong and vsed lawfull meanes, lest he should seeme to tempt God.
2 *King.* 18. 17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah onely destroyed idolatrie and placed true religion, thus the Papists slaunder the seruants of God: for when they destroy idolatrie, they say that they abolish religion.
h This is his blasphemie, that he will compare the liuing God to vile idoles.
i When man hath prosperitie, he swelleth in pride and thinketh himselfe able to resist and ouercome euen God himselfe.
k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
l Their words are written, 2. King. 18. 19.

the riuer that ranne thorow the middes of the countrey, saying, Why should the Kings of Ashur come, and finde much water?

5 And ‡ hee tooke courage, and built all the broken wall, and made vp the towres, and another wall without, and repaired a Millo in the b citie of Dauid, and made many c darts and shields.

6 And hee set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and ‡ spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither bee afraide for the King of Ashur, neither for all the multitude that is with him: * for there be moe with vs, then is with him.

8 With him is an d arme of flesh, but with vs is the e Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 *After this, did Sanherib king of Ashur send his seruants to Jerusalem (while hee was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah and vnto all Iudah that were at Jerusalem, saying,

10 Thus layth Sanherib the King of Ashur, Wherein doe you trust, that ye will remaine in Jerusalem, during the siege?

11 Doeth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the King of Ashur?

12 Hath not the same Hezekiah taken away his high places and his g altars, and commanded Iudah and Jerusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other landes able to deliuer their land out of mine hand?

14 Who is hee of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand? that your God should bee able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hand, and out of the hande of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his k seruant Hezekiah.

17 Yee wrote also letters, blaspheming the Lorde God of Israel, and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they l cryed with a loude voyce in the Iewes speech vnto the people of Jerusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, euen the m workes of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz * prayed against this, and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and n captaines of the hoste of the king of Ashur: so hee returned ‡ with shame to his owne land. And when hee was come into the house of his god, they that came forth of his p owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Jerusalem from the hand of Sanherib king of Ashur, and from the hand of all other, and ‖ manteined them on euery side.

23 And many brought offerings vnto the Lord to Jerusalem, and presents to Hezekiah king of Iudah, so that he was q magnified in the sight of all nations from thencefoorth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him r a signe.

25 But Hezekiah did not render according to the rewarde bestowed vpon him: for his heart s was lift vp, and wrath came vpon him, and vpon Iudah and Jerusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Jerusalem, and the wrath of the Lorde came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, and of golde, & of precious stones, and of sweete odours, and of shieldes, and of all pleasant vessels:

28 And of storehouses for the increase of wheat and wine, and oyle, and stalles for all beasts, and ‖ rowes for the ‖ stables.

29 And hee made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water spring of t Gihon, and ledde them streight vnderneath toward the citie of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the lande, God left him to u trie him, and to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, beholde, they are written in the vision of Isaiah the Prophet,

m Which were inuented, made, and authorized by man.
n This sheweth what is the best refuge in al troubles and dangers.
o To the number of an hundreth fourescore and fiue thouland, as 2. Kin. 19. 35, 36.
‡ *Ebr. with shame of face.*
p Meaning, Adramelech, and Sharezer his sonnes.
‖ *Or, gouerned.*
q Thus after trouble, God sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies.
2. *King.* 20. 1.
Isa. 38. 1.
r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteene yeere.
s He was lifted vp with the pride of his victorie and treasures, & shewed them for an ostentation to the ambassadors of Babylon.
‖ *Or, ranges, and partitions.*
‖ *Or, racks.*
t Which also was called Siloe, whereof mention is made, Isa. 8. 6. John 9. 7.
u Here we see the cause, why the faithfull are tempted, which is to the end whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenesse ministreth strength.

Prophet,

Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 Hee is led away prisoner into Babylon. 13 He prayeth to the Lord and is deliuered. 14 He abolisheth idolatrie. 16 And setteth vp true religion. 20 Hee dieth, and Amon his sonne succeedeth. 24 Whom his owne seruants slay.

2.King.21.1. MAnasseh was twelue yeere olde, * when hee began to reigne, and hee reigned fiue and fiftie yeere in Ierusalem:

2 And he did euil in the sight of the Lord, like the abominations of the Heathen, * whome the Lorde had cast out before the children of Israel.

Deut.18.9.

3 For hee went backe and built the high places, * which Hezekiah his father had broken downe: * and hee set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

2.King.18.4. Iere.32.34. 2.Chron.17.10.

4 Also he built altars in the house of the Lorde, whereof the Lord had sayde, * In Ierusalem shall my Name be for euer.

2.King.21.4.

5 And he built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 a And hee caused his sonnes to passe thorough the fire in the valley of Ben-hinnom: he gaue himselfe to witchcraft and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euil in the sight of the Lord to anger him.

a Reade 2. king. 16.3.

7 Hee put also the carued image, which hee had made in the house of God: whereof God had sayde to Dauid, and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

1.King.8.29. & 9.3. 2.king.21.7. & 23,27.

2.Sam.7,10.

8 Neither will * I make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commaunded them, according to the Lawe and statutes and iudgements by the b hand of Moses.

b By the charge giuen to Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whome the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake c to Manasseh and to his people, but they would not regard.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the worde taketh no place.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the King of Ashur, which tooke Manasseh and put him in fetters, and bound him in chaines, and carried him to Babel.

12 And when he was in tribulation, hee prayed to the Lord his God, & humbled him selfe greatly before the God of his fathers,

13 And prayed vnto him: and God was d entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this he built a wall without the citie of Dauid, on the West side of e Gihon in the valley, euen at the entrie of the fishgate, and compassed about f Ophel, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the image out of the house of the Lorde, and all the altars that he had built in the mount of the house of the Lorde, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the g altar of the Lord, and sacrificed thereon peace offrings, and of thankes, and commaunded Iudah to serue the Lord God of Israel.

17 Neuerthelesse the people did sacrifice still in the hie places, but vnto the h Lorde their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his i prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespasse, and the places wherein hee built hie places, and set groues and images (before he was humbled) beholde, they are written in the booke of the ‖ Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne k house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when hee began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the lande slewe all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles. 8 And restoreth the Temple. 14 The booke of the Lawe is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 Hee maketh couenant with God.

2.King.22.1. IOsiah * was eight yeere olde when hee began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of a Dauid his father, and bowed neither to the right hand nor to the left.

a He followed Dauid in all points that he followed the Lord.

3 And in the eight yeere of his reigne (when

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, nowe in his miserie seeketh vnto him.

e Reade Chap. 32.30.

f Reade Chap. 27.3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned, & is written in the Greeke, we haue placed it in the ende of this booke.

‖ Or, Hozai.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house. 2.King.21.23.

b When he was but sixteene yere olde, he shewed himselfe zealous of Gods glorie, and at twentie yeere olde he abolished idolatrie, and restored the true religion.

c Which sheweth ỳ he would see the reformation with his owne eyes.

d Reade 2. King. 23.16.

e This great zeale of this godly king the holy Ghost setteth foorth as an example and patterne to other kings and rulers, to teach them what God requireth of them. 2. King. 22.3.

‖ Or, they returned to Ierusalem, meaning, Shaphan, &c.

f For there were many portions & pieces annexed to the Temple.

g Meaning, that they were in such credite for their fidelitie, that they made none accountes of that which they receiued. 2. Kings 22.7,9.

h Reade 2. King. 22.8.

(when he was yet a b childe) he beganne to seeke after the God of Dauid his father: and in the twelft yeere hee began to purge Iudah, and Ierusalem from the high places, and the groues, and the carued images, and molten images:

4 And they brake downe c in his sight the altars of Baalim, and hee caused to cut downe the images that were on hie vpon them: hee brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strawed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the d bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their mattockes they brake all round about.

7 And when hee had e destroyed the altars & the groues, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne when hee had purged the land and the Temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the Gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lorde his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should doe the worke, and had the ouersight in the house of the Lorde: and they gaue it to the workemen that wrought in the house of the Lorde, to repaire and amend the house.

11 Euen to the workemen f & to the builders gaue they it, to bye hewed stone and timber for couples and for beames of the f houses, which the kings of Iudah had destroyed.

12 And the men did the worke g faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the bearers of burdens, & them that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the h booke of the Lawe of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered and sayd to Shaphan the chancellor, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to i the king, and brought the king worde againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chancellor declared to the king, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the king.

19 And when the king had heard the wordes of the Law, he k tare his clothes.

20 And the king commaunded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancellor, and Asaiah the kings seruant, saying,

21 Goe and enquire of the Lord for me, and for the rest of Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our l fathers haue not kept the worde of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of ‖ Tokhath, the sonne of ‖ Hasrah keeper of the m wardrobe (and she dwelt in Ierusalem within the n college) and they communed hereof with her.

23 And she answered them, Thus sayth the Lord God of Israel, Tell yee o the man that sent you to me,

24 Thus sayth the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the workes of their p handes, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus sayth the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

27 But because thine heart did q melt, and thou diddest humble thy selfe before God, when thou heardest his wordes against this place, and against the inhabitants thereof, and humblest thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, sayth the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this r place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered al the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests

For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17.18.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

l Thus the godly doe not onely lament their own sinnes, but also that their fathers and predecessours haue offended God.

‖ Or, Tikuah.

‖ Or, Harhas.

m Meaning, either of the Priests apparell, or of the Kings.

n Reade hereof, 2 King. 22.15.

o That is, to the king.

p This she speaketh in contempt of the idolaters, who contrary to reason & nature make that a god which they haue made and framed with their owne hands.

q This declareth what is the ende of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time onely for ỳ kings sake.

f Forasmuch as neither yong nor old could be exempted from the curses conteined therin, if they did transgresse, he knew it apperteined to all, & was his dutie to see it read to all sorts, that euery one might learne to auoid those punishments by seruing God aright.
t Because he had charge ouer all, & must answere for euery one ỹ perished, he thought it his dutie to see that all should make profession to receiue the word of God.

Priests and the Leuites, and all the people from the greatest to the f smallest, & he read in their eares, all the words of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keep his commandements, and his testimonies, & his statutes, with all his heart, and with all his soule, & that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Ierusalem, & Beniamin to stand to it: and the inhabitants of Ierusalem did according to the couenaunt of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreis that pertained to the children of Israel, and compelled all t that were found in Israel, to serue the Lorde their God: so all his dayes they turned not backe from the Lorde God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 Hee setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

MOreouer Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the a Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and incouraged them to the seruice of the house of the Lord,

3 And saide vnto the Leuites, that btaught all Israel and were sanctified vnto the Lorde, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shalbe no more a c burden vpon your shoulders: serue nowe the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, & according to the writing of Salomon his sonne.

5 And stand in the Sanctuary according to the diuision of the families of your brethren ‖ the children of the people, and after the diuision of the familie of the Leuites:

6 So kil the Passeouer, & sanctifie your selues, and d prepare your brethren that they may doe according to the word of the Lorde by the hand of Moses.

7 Iosiah also gaue to the ‡ people sheepe, lambs and kids, all so. the Passeouer, euen to all that were present, to the number of thirtie thousand, & three thousand bullocks: these were of the Kings substance.

8 And his Princes offred willingly vnto the people, to the Priests & to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priestes for the Passeouer, euen two thousand and fiue hundred sheepe, and three hundred bullocks.

9 e Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Iehiel, and Iosabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundred bullocks.

10 Thus the seruice was prepared, and the Priestes stood in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, and the Priestes f sprinkled the blood with their hands, and the Leuites flaied them.

12 And they tooke away from the g burnt offring to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer, with fire, according to the custome, but the sanctified things they sod in pots, pans, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues and for the Priests: for the Priestes the sonnes of Aaron were occupied in offering of burnt offerings, and the fatte vntill night: therefore the Leuites prepared for themselues, and for the Priestes the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing * according to ỹ commandement of Dauid, and Asaph, and Heman, and Ieduthun the kings h Seer: and the porters at euery gate, who might not depart from the seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lorde was prepared the same day, to keepe the Passeouer, & to offer burnt offerings vpon the altar of the Lord, according to the commaundement of King Iosiah,

17 And the children of Israel that were present, kept the Passeouer t the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keep such a Passeouer as Iosiah kept and the Priests and the Leuites, & all Iudah, and Israel that were ‡ present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in i the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After all this, when Iosiah had prepared ỹ Temple, Necho king of Egypt came vp to fight against k Carchemish by ‖ Perath, & Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house ỹ mine enemie, & God commaunded me to make haste: leaue off to come against God, which is with me, least he destroy thee.

22 But Iosiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And

2. *King.* 23. 21.

a The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of ỹ things which are signified.
b So that the Leuites charge was not only to minister in the Temple, but also to instruct the people in the word of God.
c As it was before the Temple was built: therefore your office onely is now to teach the people, and to prayse God.
1. *Chr.* 23. 24. 25. 26. *chapters, &c.*
‖ *Or, the people.*
d Exhort euery one to examine themselues, that they be not vnmeet to eare of the Passeouer.
‡ *Ebr. sonnes of the people.*
e So that euery one, and of all sorts, gaue of that they had, a liberall portion to the seruice of God.

f Meaning, of the lambe, which was called the Passeouer: for only the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.
g They reserued for the people that which was not expedient to be offred, that euery man might offer peace offerings, & so haue his portion. *Exod.* 12. 8. 1. *Chro.* 25. 1.

h Meaning hereby his Prophet, because he appointed the Psalmes & Prophesies which were to be sung.

‡ *Ebr. stand.*
i Which was in the 6x & twentieth yeere of his age. 2. *Kin.* 23. 29.
k Which was a citie of the Assyrians, & Iosiah fearing least he passing thorow Iudah, would haue taken his kingdom, made warre against him and consulted not with the Lord.
‖ *Or, Euphrates,*
‡ *Eb. of my battell.*
l That is, armed himselfe, or disguised himselfe because he might not be knowen.

23 And the shooters shot at King Iosiah: then the King said to his seruants, Carie me away, for I am very sicke.

24 So his seruaunts tooke him out of that charet, and put him in the second charet which he had, & when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: & al Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinaunce vnto Israel: and behold, they be written in [n] the Lamentations.

26 Concerning the rest of the actes of Iosiah & his goodnes, doing as it was written in the Law of the Lord,

27 And his deeds, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah, 14, 17 in whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seuentieth yere after by king Cyrus.

4. King. 23. 30.

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, & made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twentie yeere old when he began to reigne, and he reigned three [a] moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, & condemned the land in an [b] hundreth talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twentie yeere olde, when he began to reigne, and he reigned eleuen yere in Ierusalem, and did [c] euil in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, & bound him with chains to cary him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lorde to Babel, and put them in his temple at Babel.

8 Concerning the rest of the acts of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, behold, they are written in the booke of the kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yere old when he began to reigne, & hee reigned three moneths and ten dayes in Ierusalem, and did euil in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his ‖ brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twenty yere old, whe he began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himself before Ieremiah the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also, and of the people trespassed wonderfully, according to al the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem:

15 Therefore the Lord God of their fathers sent to them † by his messengers, ‡ rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and misused his Prophets, vntill the wrath of the Lorde arose against his people, and till there was no [g] remedie.

17 For hee brought vpon them the king of the Caldeans, who slew their yong men with the sword [h] in the house of their Sanctuarie, and spared neither yoong man, nor virgine, ancient, nor aged, God [i] gaue all into his hand.

18 And al the vessels of the house of God, great and small, and the treasures of the house of the Lorde, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake down the wall of Ierusalem, & burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were seruants to him & to his sonnes, vntil the kingdom of the [k] Persians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntil the land had her full of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was stirred) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a proclamation throw all his kingdome, and also by writing, saying,

23 Thus saieth Cyrus king of Persia, All the kingdoms of the earth hath p Lorde God of heauen giuen me, & hee hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lorde his God is? let him goe vp.

[m] The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, read Zech. 12. 11.

[n] Which some thinke Ieremie made, wherein he lamented the state of the Church after this kings death.

[a] For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.

[b] To pay this as a yeerely tribute.

[c] Because he and the people turned not to God by his first plague, he brought anew vpon him, and at length rooted them out. *2. King. 24. 13.*

[d] He meaneth superstitious marks which were found vpon his body, when he was dead: which thing declared how deeply idolatry was rooted in his heart, seeing hee bare the markes in his flesh.

[e] That is, hee began his reigne at eight yeere old, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteene yeere of his age, hee reigned alone three moneths and ten dayes.

[f] By this phrase the Scripture meaneth, often times, and diligently, as Iere. 11. 7. & 25. 3. & 26. 5. and 32. 33.

[g] Til God could no longer suffer their sinnes, but must needs punish them.

[h] Whither they fled, thinking to haue bene saued for the holinesse thereof.

[i] Which is not because God approoueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was led with ambition and vaineglory, whereunto were ioyned furie and crueltie: therefore his worke was condemnable notwithstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.

[k] When Cyrus king of Persia had made the Babylonians subiect.

[l] Who threatned the vengeance of God, & seuentie yeeres captiuitie, which he calleth the Sabbaths or rest of the land, Iere. 25. 11. *Iere. 25. 13. & 29. 10. 1. esd. 2. 1.*

[m] In the first yere that he reigned ouer the Caldeans, Ezr. 1. 1.

[n] God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne. Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his annointed: so called, because God vsed his seruice for a time to deliuer his Church.

¶ THE

¶ The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lord Almighty, God of our Fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen & earth with all their ornament, which hast bound the sea by the worde of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare and tremble before thy power: for the maiestie of thy glory cannot bee borne, & thine angry threatnings toward sinners is impotable, but thy mercifull promise is vnmeasurable & vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, & repentest for mans miseries. Thou, O Lorde, according to thy great goodnesse hast promised repentance and forgiuenesse to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto mee that am a sinner: for I haue sinned aboue the number of the sand of the sea, My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the height of the heauens, for the multitude of mine vnrighteousnesse. I am bowed downe to many yron bandes, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy cõmandements. I haue set vp abominations, & haue multiplied offences. Nowe therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lorde, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue mee, O Lord, forgiue me, & destroy me not with my transgressions. Be not angry with me for euer by reserning euill for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shew al thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.

b He speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse,

Ezra.

THE ARGVMENT.

As the Lord is euer mercifull vnto his Church and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bondage seuentie yeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they should grow into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domesticall enemies, which indeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by litle and litle till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Lawe, as Chap. 7. 6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 *Cyrus sendeth againe the people that was in captiuitie,* 8 *And restoreth them their holy vessels.*

2. *Chron.* 36. 22. 1. *esd.* 2. 1 *Ier.* 25. 12. & 29. 10.

a After that he and Darius had wonne Babylon.

b Who promised them deliuerance after that seuenty yeeres were past, Iere. 25. 11.

c That is, moued him, and gaue him heart.

Nowe in the a first yeere of Cyrus King of Persia (that the word of the Lord, spoken by the b mouth of Ieremiah, might bee accomplished) the Lord stirred vp the c spirit of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen me d all the kingdomes of the earth, and hee hath commaunded me to build him an house in Ierusalem, which is in Iudah.

d For hee was chiefe Monarch, and had many nations vnder his dominion, which this heathen King confesseth to haue receiued of the liuing God.

3 Who is he among you of all his people with whome his God is? let him goe vp to Ierusalem, which is in Iudah, and builde the house of the Lorde God of Israel: hee is the God, which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) e let the men of his place releeue him with siluer and with golde, and with substance, and with cattel, f and with a willing offring, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priestes and Leuites rose vp, with all them whose spirite God had raysed to goe vp, to builde the house of the Lord which is in Ierusalem.

e If any through pouertie were notable to returne, the Kings commission was that he should be furnished with necessaries.

f Which they themselues should send toward the reparation of the Temple.

6 And

g The Babylonians and Caldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stir vp the heart of the very infidels to helpe them. 2. *King.* 25. 13. 2. *chron.* 36. 7. *iere.* 27. 19, 20. *dan.* 1. 2.

6 And all g they that were about them, strengthened their handes with vessels of siluer, with golde, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the King Cyrus brought foorth the vessels of the house of the Lord, * which Nebuchad-nezzar had taken out of Ierusalem, & had put them in the house of his god.

8 Euen them did Cyrus King of Persia bring foorth by the hande of Mithredath the treasurer, & counted them vnto h Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousande basins of siluer, nine and twentie i knyues.

10 Thirtie bowles of golde, and of siluer bowles of the second sort, foure hundreth and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

i Which serued to kill the beastes that were offered in sacrifice.
k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

Nehe. 7. 6. 1. *esd.* 5. 7.

THese * also are the sonnes a of the prouince that went vp out of the captiuitie (whome Nebuchad nezzar King of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with b Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men d of the people of Israel was,

3 The sonnes of Paroth, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth and seuentie and fiue:

6 The sonnes of e Pahath Moab of the sonnes of Ieshua and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, fiue hundreth, and two and fourtie:

11 The sonnes of Bebai, fiue hundreth, and three and twentie:

12 The sonnes of Azgad a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, fiue hundreth threescore and fiue:

14 The sonnes of Biguai, two thousand, and fiue and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of f Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie & fiue:

21 ‡ The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, fiue and fiftie:

23 The men of Anothoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim of Chephirah, and Beeroth, seuen hundreth and three and fourtie:

26 The sonnes of Haramah and Gaba, fiue hundreth, and one and twentie:

27 The men of Michmas, an hundreth, and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth, and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twentie:

34 The sonnes of Iericho, three hundreth and fiue and fourtie:

35 The sonnes of Senaah, three thousand, fiue hundreth and thirtie.

36 ¶ The g Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousande and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ † The Leuites: the sonnes of Ieshuah, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ¶ † The singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ † The sonnes of the Porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundreth and nine and thirtie.

43 ¶ The h Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim,

a Meaning Iudea, which was a prouince, that is, a countrey which was in subiection.
b Zerubbabel was chiefe captaine, and Ieshua the hie Priest: but Nehemiah a man of great authoritie went not now but came after 64. yeeres.
c This was not that Mordecai which was Esters kinseman.
d Meaning, of the common people.
e Or, of the duke of Moab.
f Which were of the posteritie of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places,

g Before, he hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priestes.
† The Leuites.
† The singers.
† The porters.
h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Iosh. 9. 23.

Meunim, the ſonnes of Nephuſim,
51 The ſonnes of Bakbuk, the ſonnes of Hakupa, the ſonnes of Harhur,
52 The ſonnes of Bazluth, the ſonnes of Mehida, the ſonnes of Hartha,
53 The ſonnes of Barcos, the ſonnes of Siſara, the ſonnes of Thamah,
54 The ſonnes of Neziah, the ſonnes of Hatipha,
55 The ſonnes of Salomons [i] ſeruantes: the ſonnes of Sotai, the ſonnes of Sopheret, the ſonnes of Perida,
56 The ſonnes of Jaalah, the ſonnes of Darkon, the ſonnes of Giddel,
57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami.
58 All the Nethinims, and the ſonnes of Salomons ſeruaunts were three hundreth ninetie and two.
59 ¶ And theſe went vp from Telmelah, and from Telharſa, Cherub, Addan, and Immer, but they coulde not diſcerne their fathers houſe and their ſeede whether they were of Iſrael.
60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, fiue hundreth and two and fiftie.
61 And of the ſonnes of the Prieſtes, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.
62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthood.
63 And [l] Tirſhatha ſayde vnto them, that they ſhould not eate of the moſt holy thing, till there roſe vp a Prieſt with [m] Urim and Thummim.
64 The whole congregation together was two and fourtie thouſande, three hundreth and threeſcore,
65 Beſides their ſeruants & their maids: of whome were ſeuen thouſande, three hundreth and ſeuen and thirtie: and among them were two hundreth ſinging men and ſinging women.
66 Their horſes were ſeuen hundreth and fiue and thirtie: their mules two hundreth and fiue and fourtie:
67 Their Camels foure hundreth and fiue and thirtie: their aſſes, fiue thouſande ſeuen hundreth and twentie.
68 And certaine of the chiefe fathers, when they came to the houſe of the Lord, which was in Jeruſalem, they offered willingly for the houſe of God, to ſet it vp vpon his foundation.
69 They gaue after their abilitie vnto the treaſure of the worke, euen one and threeſcore thouſand [n] drammes of golde, and fiue thouſand [o] pieces of ſiluer, and an hundreth Prieſts garments.
70 So the Prieſts and the Leuites, and a certaine of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple,

k Of him is made mention, 2. Sam. 17. 27. & 19. 31. and becauſe the Prieſts office was had in contempt, theſe would haue changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the worlde, and the dignitie of their office.

l This is a Chalde name, and ſignifieth him that hath authoritie ouer others.

m Reade Exod. 28. 39.

n Which mount to of our money 24826. li. 13. ſhil. 4. d. eſteeming ỹ French crowne at 6. ſhil. 4. d. for the dramme is the eight part of an ounce, and the ounce, the eight part of a marke.

o Which are called minæ, and containe apiece two markes: ſo 5000. minæ make 550000. frankes, which mount to of our money 69666. li. 13. ſhil. 4. d. ſo that the whole ſumme was 34493. li. 6. ſhil. 8. d.

CHAP. III.

1 *They builde the altar of God,* 6 *They offer to the Lorde.* 7 *They prepare for the Temple,* 11 *And ſing vnto the Lord.*

AND * when the [a] ſeuenth moneth was come, and the children of Iſrael were in their cities, the people aſſembled themſelues as one man vnto Jeruſalem.

2 Then ſtoode vp Jeſhua the ſonne of Jozadak, and his brethren the Prieſts, and Zerubbabel the [b] ſonne of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt offrings thereon, as it is written in the Law of Moſes, the man of God,

3 And they ſet the altar vpon [c] his baſes (for feare was among them, becauſe of the people of thoſe countreyes) therefore they offered burnt offerings thereon vnto the Lorde, euen burnt offerings in the morning, and at euen.

4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt offering * dayly, by number according to the cuſtome day by day,

5 And afterward [d] the continuall burnt offering, both in the newe moneths and in all the feaſt dayes that were conſecrate vnto the Lorde, and in all the oblations willingly offered vnto the Lord.

6 From the firſt day of the ſeuenth moneth began they to offer burnt offrings vnto the Lord: but the foundation of the Temple of the Lord was not layd.

7 They gaue money alſo vnto the Maſons, and to the workemen, and meate and drinke, and oyle vnto them of Sidon and of Tyrus, to bring them cedar wood from Lebanon to the ſea vnto ‖ Japho, according to the graunt that they had of Cyrus King of Perſia.

8 ¶ And in the ſecond yeere of their comming vnto the houſe of God in Jeruſalem in the [e] ſecond moneth began Zerubbabel the ſonne of Shealtiel, & Jeſhua the ſonne of Jozadak, and the remnant of their brethren the Prieſtes and the Leuites, and all they that were come out of the captiuitie vnto Jeruſalem, and appoynted the Leuites from twentie yeere olde and aboue, to ſet forward the worke of the houſe of the Lord.

9 And Jeſhua [f] ſtoode with his ſonnes, and his brethren, and Kadmiel with his ſonnes, and the ſonnes of Judah together to ſet forwarde the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Leuites.

10 And when the buylders layde the foundation of the Temple of the Lord, they appoynted the Prieſtes in their apparell with trumpets, and the Leuites the ſonnes of Aſaph with Cymbals, to praiſe the Lord, *after the ordinance of Dauid King of Iſrael.

11 Thus they ſang when they gaue prayſe, and when they gaue thankes vnto the Lord, For he is good, for his mercie endureth for euer toward Iſrael. And all the people ſhouted with a great houte, when they prayſed the Lord, becauſe the foundation of the houſe of the Lord was layd.

12 Many alſo of the Prieſts and the Leuites and the chiefe of the fathers, ancient

1. *Eſd.* 5. 47.

a Called Tiſhri, which anſwereth to part of September, and part of October.

b Meaning, nephewe: for he was the ſonne of Pedaiah. reade 1. Chron. 3. 19.

c In the place where Salomon had placed it.

Exod. 23. 16.

d That is, after the feaſt of Tabernacles.

‖ *Or, Ioppe.*

e Which moneth conteyned part of April and part of May: for in the meane ſeaſon they had prouided for things neceſſarie for the worke.

f They gaue them exhortatiſons, and encouraged euery man forward in the worke.

1. *Chro.* 16. 7, 8.

men, which had seene the first house, (when the foundation of this house was laid before their eyes) e wept with a loud voyce, & many shouted aloud for ioy,

13 So that the people could not discerne the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loud cry, and the noyse was heard farre off.

e Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall bee more beautifull then the first: f meaning the spirituall Temple, which are the members of Christes body.

CHAP. IIII.

a The building of the Temple is hindered, & how.
11 Letters to Artaxerxes, and the answere.

NOw a the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lorde God of Israel.

2 And they came to Zerubbabel, & to the chiefe fathers, and said vnto them, Wee will build with you: for we seeke the Lord your God, as ye doe, and we haue sacrificed vnto him, since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, said vnto them, It is not for you, but for vs to build the house vnto our God: b for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Therefore the people of the land ‡ discouraged the people of Iudah, and troubled them in building,

5 And they c hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntil the reigne of Darius king of Persia.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of Artahshahte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshahte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ‖ chanceller, and Shimshai the Scribe wrote a letter against Ierusalem to Artahshahte the king, in this sort.

9 Then wrote Rehum the chanceller, and Shimshai the Scribe, and their companions, ‖ Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Babylaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whome the great and noble e Asnappar brought ouer and set in the cities of Samaria, and other that are beyond the h River and ‖ Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto king Artahshahte, THY SERVANTS the men beyond the River and Cheeneth, salute thee.

12 Be it knowen vnto the king, that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and builde, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie bee built, and the foundations of the walles layd, they will not giue tolle, tribute, nor i custome: so shalt thou hinder the kings tribute.

14 Now therefore because k we haue beene brought vp in the kings palace, it was not meete for vs to see the kings dishonour: for this cause haue we sent & certified the king,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this city is rebellious and noysome vnto kings and prouinces, and that they haue mooued sedition of olde time, for the which cause this citie was destroyed.

16 Wee certifie the king therefore, that if this citie bee builded, and the foundation of the walles layd, by this meanes the portion beyond the River shall not be thine.

17 ¶ The king sent an answere vnto Rehum the chauncellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the River, ‖ Shelam, and ‖ Cheeth.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and founde, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mighty kings also ouer Ierusalem, which haue ruled ouer all beyond the River, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heed now that ye faile not to do this: why should damage grow to hurt the King?

23 When the copie of King Artahshashtes letter was read before Rehum & Shimshai the Scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ‖ ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the seconde yeere of Darius king of Persia.

CHAP. V.

Haggai and Zechariah do prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Iehua the sonne of Iozadak arose,

g Some thinke it was Sancherib, but rather Salmanasar. h To wit, Euphrates, & he meaneth in respect of Babel that they dwelt beyond it. i Which were a certaine people that enuied the Iewes.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.

‡ *Ebr. in the Chalde, We haue eaten the salt of the Palace.*

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

‖ *Or, Haggeus. Hag. 1. 1. 1. esdr. 6. 2.*

arose, and began to builde the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

a Which encouraged them to go forward, and accused them that they were more carefull to builde their owne houses, then zealous to build the Temple of God.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the River, and Shether-bosnai and their companions, and saide thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 b Then saide wee vnto them after this maner, What are the names of the men that build this building?

b That is, the enemies asked this as verse 10.

5 But the c eye of their God was vpon the Elders of the Iewes, that they coulde not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyonde the River, and Shetherbosnai and his companions, Apharsechaie, (which were beyonde the River) sent vnto King Darius.

7 They sent a letter vnto him wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that wee went into the Prounce of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are layd in the walles, and this worke is wrought speedily, and prospereth in their hands.

‖ Or, marble.

9 Then asked we those Elders, and saide vnto them thus, Who hath giuen you commaundement to builde this house, and to lay the foundation of these walles?

10 We asked their names also, that wee might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and said, Wee are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a d great King of Israel c builded, and founded it.

d To wit, Salomon. 1. King. 6. 2. 2. chron. 3. 2. 2. King. 24. 10. and 25. 9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, e he gaue them ouer into the hand of Nebuchadnezzar King of Babel the Caldean, and he destroied this house, and caried the people away captiue vnto Babel.

e Reade Chap. 3. 1, 2.

13 But in the e first yere of Cyrus King of Babel, King Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, Those did Cyrus the King take out of the Temple of Babel, and they gaue them vnto one f Sheshbazzar by his name, whome hee had made captaine,

f Reade Chap. 1. 8.

15 And he said vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill nowe, hath it bene in building, yet is it not finished.

17 Nowe therefore if it please the King, let there bee search made in the house of the Kings treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to builde this house of God in Ierusalem, and let the King sende his minde concerning this.

g Meaning, in the librarie, or places where lay the registers, or records of times.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen a King Darius gaue commaundement, and they made search in the ‡ librarie of the treasures, which were there layde vp in Babel.

a Esd. 6. 1. ‡ Or, house of bookes.

2 And there was founde in a * coffer (in the palace that was in the prounce of the Medes) a volume, and therein was it thus written, as a memoriall,

* Wherein were the actes of the Kings of Medes and Persians.

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be three score cubites, and the breadth thereof three score cubites,

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expenses be giuen of the Kings house.

‖ Or, rowes, or courses. ‖ Or, marble.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple which was in Ierusalem, and brought vnto Babel) and let b him goe vnto the Temple that is in Ierusalem to his place and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyonde the River, and Shethar Boznai, (and their companions Apharsecate, which are beyond the riuer) be ye farre c from thence.

c Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commaundement what yee shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyonde the riuer, there be incontinently expenses giuen vnto these men that they d cease not.

d For lacke of money.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it bee yong bullockes, or rammes, or lambes for the burnt offrings of the God of heauen, wheate, salte, wine and oyle, according to the appointment of the Priestes that are in Ierusalem, that there bee no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shal alter this sentence, the wood shal bee pulled downe from his house, and shall bee set vp, and hee shall bee hanged thereon,

and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name c to dwell there, destroy all Kings and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speede.

c Who hath appointed that place to haue his name called vpon there. 1. Esd. 7.1.

13 ¶ Then Tatnai the captaine beyond the riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, and they prospered by the prophecying of f Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the commandement of the God of Israel, and by the commandement of Cyrus and Darius, g Artashashte king of Persia.

f Whom God stirred vp to assure them that he would giue their worke good successe.

15 And this house was finished the third day of the moneth h Adar, which was b the sixt yeere of the reigne of King Darius.

g This is the twelfe moneth, and conteineth part of Februarie and part of March.

16 ¶ And the children of Israel, ỹ priests and the Leuites, and the residue of the children of the captiuitie, kept the dedication of this house of God with ioy:

h And the two and fourtieth after their first returne.

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambs, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priestes in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

Num. 3. 6. & 8. 9.

19 And the children of the captiuitie kept the Passeouer on the foureteenth day of the first moneth.

20 (For the Priestes & the Leuites were purified all together) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

i Which were of the heathen and forsaken their idolatrie to worship the true God.

21 So the children of Israel which were come againe out of captiuitie, and all such as had i separated themselues vnto them, from the filthines of the heathen of the land, to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lorde had made them glad, and turned the heart of the King of k Ashur vnto them, to ‡ incourage them in the worke of the house of God, euen the God of Israel.

k Meaning, Darius who was King of the Medes, Persians, and Assyrians. ‡ *Ebr, to strengthen their hands.*

CHAP. VII.

1 By the commandement of the King, Ezra and his companions come to Ierusalem. 27 He giueth thanks to God.

NOw after these things, in the reigne of a Artashashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

a The Ebrewes write that diuers of the Kings of Persia were called by this name, as Pharaoh was a cõmon name to the Kings of Egypt, and Cæsar to the Empetours of Rome.

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of b Aaron, the chiefe Priest.

b Ezra deduceth his kinred, till he commeth to Aaron, to prooue that he came of him.

6 This Ezra came vp from Babel, and was a c Scribe prompt in the lawe of Moses, which the Lorde God of Israel had giuen, and the King gaue him all his request according to the hand of the Lorde his God which was vpon him.

c He sheweth here what a scribe is, who had charge to write the Lawe, and to expound it: whom Marke calleth a scribe, Marke 12.28. Matthew and Luke call him a Lawyer, or doctor of the Law. Matth 22.35. Luke 10.25.

7 And there went vp certaine of the children of Israel, and of the Priestes, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of King Artashashte.

8 And he came to Ierusalem in the d fift moneth, which was in the seuenth yeere e of the King.

d That conteined part of Iuly and part of August.

e Of King Darius.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the fift moneth came hee to Ierusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Lawe of the Lorde, and to doe it, and to teach the precepts, and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artashashte gaue vnto Ezra the Priest and scribe, euen a writer of the words of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings to Ezra the Priest and perfite Scribe of the Lawe of the God of heauen, and to f Cheeneth.

f Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priestes, and Leuites g to go to Ierusalem with thee, shall goe.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

14 Therefore art thou sent of the King and his seuen counsellers, to h enquire in Iudah & Ierusalem, according to the Lawe of thy God, which is in i thine hand,

h To examine who liued according to the Law.

15 And to carie the siluer and the golde, which the King and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

i Whereof thou art expert.

16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offering of the people, and that which the Priestes offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambes, with their meate offerings, and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer, and golde, doe ye it according to the will of your k God.

k As ye know best may serue to Gods glory.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needefull for the house of thy God, which shall bee meete for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I king Artashashte haue giuen cõm-

commandement to all the treasurers which
are beyond the ‡ Riuer, that whatsoeuer
Ezra the Priest and Scribe of the Lawe of
the God of heauen shall require of you, that
it be done incontinently,

22 Unto an hundreth talents of siluer,
vnto an hundreth ‡ measures of wheat, and
vnto an hundreth baths of wine, and vnto
an hundreth ‖ baths of oyle, and salt with-
out writing.

23 Whatsoeuer is by the commandement
of the God of heauen, let it be done speedily
for the house of the God of heauen: for why
should he be wroth ¤ against the Realme of
the King, and his children?

24 And we certifie you, that vpon any of
the Priests, Leuites, singers, porters, Ne-
thinims, or ministers in this house of God,
there shall no gouernour lay vpon them
tolle, tribute or custome.

25 And thou Ezra (after the wisdome of
thy God, that is in thine hand) ° set iudges
and arbiters, which may iudge all the peo-
ple that is beyond the Riuer, euen all that
knowe the Lawe of thy God, and teach yee
them that knowe it not.

26 And whosoeuer will not doe the Law
of thy God, and the kings lawe, let him haue
iudgement without delay, whether it be vn-
to death, or to banishment, or to confiscation
of goods, or to imprisonment.

27 ᵖ Blessed be the Lord God of our fa-
thers, which so hath put in the kings heart,
to beautifie the house of the Lorde that is in
Ierusalem,

28 And hath inclined mercie towarde
mee, before the King and his counsellours,
and before all the Kings mightie Princes:
and I was comforted by the hande of the
Lord my God, which was vpon mee, and I
gathered the chiefe of Israel to goe vp with
me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priests of their duetie. 31 What he did when they came to Ierusalem.

THese * are nowe the chiefe fathers of
them, and the genealogie of them that
came vp with me from Babel, in the reigne
of king ¤ Artahshshte.

2 Of the sonnes of Phinehas, Gershom:
of the sonnes of Ithamar, Daniel: of the
sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the
sonnes of Pharosh, Zechariah, and with
him the count of the males, an hundreth and
fiftie.

4 Of the sonnes of ‖ Pahath Moab, El-
hoenai, the sonne of Zerahiah, and with
him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne
of Iahaziel, and with him, three hundreth
males.

6 And of the sonnes of Adin, Ebed the
sonne of Ionathan, and with him fiftie
males.

7 And of the sonnes of Elam, Iesaiah
the sonne of Athaliah, and with him seuen-
tie males,

8 And of the sonnes of Shephatiah, Ze-
badiah the sonne of Michael, and with him
fourescore males.

9 Of the sonnes of Ioab, Obadiah the
sonne of Iehiel, and with him two hun-
dreth and eighteene males.

10 And of the sonnes of Shelomith the
sonne of Iosiphiah, and with him an hun-
dreth and threescore males.

11 And of the sonnes of Bebai, Zecharia-
ah, the sonne of Bebai, and with him eight
and twentie males.

12 And of the sonnes of Azgad, Joha-
nan the sonne of Hakkatan, and with him
an hundreth and ten males.

13 And of the sonnes of Adonikam, that
were the ᵇ last, whose names are these: Eli-
phelet, Iehiel and Shemaiah, and with
them threescore males.

14 And of the sonnes of Biguai, Uthai,
and Zabbud, and with them seuentie males.

15 And I gathered them to the ᶜ Riuer
that goeth toward Ahaua, and there abode
we three dayes: then I viewed the people,
and the Priestes, and found there none of
the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel,
to Shemaiah, and to Elnathan, and to Ja-
rib, and to Elnathan, and to Nathan, and
to Zechariah, and to Meshullam the chiefe,
and to Ioiarib, and to Elnathan, men of
vnderstanding,

17 And I gaue them commandement, to
Iddo the ᵈ chiefest at the place of Casiphia,
and I ‡ tolde them the wordes that they
should speake to Iddo, and to his brethren
the Nethinims at the place of Casiphia,
that they shoulde cause the ministers of the
house of our God to come vnto vs.

18 So by the good hand of our God, which
was vpon vs, they brought vs a man of vn-
derstanding of the the sonnes of Mahali the
sonne of Leui the sonne of Israel, and She-
rebiah with his sonnes and his brethren, e-
uen eightеene.

19 Also Hashabiah, and with him Je-
shaiah of the sonnes of Merari, with his
brethren, and their sonnes twentie.

20 And of the ᵉ Nethinims, whom Da-
uid had set, and the Princes for the seruice
of the Leuites, two hundreth and twentie of
the Nethinims, which all were named by
name.

21 And there at the Riuer, by Ahaua, I
proclaimed a fast, that wee might humble
our selues before our God, and seeke of
him a right way for vs, and for our children,
and for all our substance.

22 For I was ᵉ ashamed to require of
the king an armie and horsemen, to helpe vs
against the enemie in the way, because wee
had spoken to the king, saying, The hand of
our God is vpon all them that seeke him in
goodnesse, but his power and his wrath is
against all them that forsake him.

23 So we fasted, and besought our God
for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe
of the Priestes, Sherebiah, and Hashabiah,
and ten of their brethren with them,

25 And weighed them the siluer and the
golde, and the vessels, euen the offering of

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glorie, or affection to his people.

o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.

p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

* 1. Esd. 8. 29.

¤ Reade Chap. 7. 1.

‖ Or, captaine of Moab.

‡ Ebr. Corim.

m Reade 1. Kin. 7. 26. & 2. chron. 2. 10.

b That came to goe with Ezra.

c To that place of Euphrates, where Ahaua the Riuer entreth into it, looke 1. Esd. 8. 41.

d He was the chiefest that taught there the Lawe of God vnto the Leuites.

‡ Ebr. Put words in their mouth.

e Reade Chap. 2. 42.

f He sheweth that the ende of fasting is to humble the body to the spirit, which must procede of the heart liuely touched, or els is but hypocrisie.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes to giue an occasion to others to think that he did doubt of Gods power.

the house of our God, which the king and his counsellers, and his princes, and all Israel that were present had offered.

h Reade 1. king. 9.14.

26 And I weighed vnto their hand fiue hundreth and fiftie talents of siluer, and in siluer vessell, an hundreth talents, and in gold, an hundreth talents:

i Reade Chap. 2.69.

27 And twentie basins of golde, of a thousand drammes, and two vessels of shining brasse very good, and precious as gold.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lorde, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lorde God of your fathers.

29 Watch ye, and keepe them vntill yee weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priestes and the Leuites receiued the weight of the siluer, and of the golde, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahaua on the twelfth day of the first moneth, to goe vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as laid k waite by the way.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

32 And wee came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessell in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabad, the sonne of Iesshua, and Noadiah the sonne of Binnui the l Leuites,

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and fiue rannes, seuentie and seuen lambes, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the kings officers, and to the captaines beyond the riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 He prayeth vnto God.

WHen * as these things were done, the rulers came to mee, saying, The people of Israel, and the Priestes and the Leuites are not a separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

* 1. Esd. 8.67.

a From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrary to the Law of God, and maried where it was not lawfull, Deut. 7.3.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the landes, and the hand of the b princes and rulers hath bene chiefe in this trespasse.

b That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe c astonied.

c As one doubting whether God would continue his benefites towards vs, or els destroy this which he had begun. *Exod. 29.39. num. 28.3,4.*

4 And there assembled vnto mee all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntill the * euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine handes vnto the Lord my God,

6 And sayde, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer d our head, and our trespasse is growen vp vnto e the heauen.

d That is, we are drowned in sinne.

e They so exceed, that they cannot growe greater.

7 From the dayes of our fathers haue wee bene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our Priests bene deliuered into the hand of the kings of the landes, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space, grace hath bene shewed from the Lorde our God, in causing a remnant to escape, and in giuing vs a f naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22.23.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to repaire the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after this? for wee haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto yee goe to possesse it, is an vncleane land, because of the filthinesse of the people of the landes, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

* *Exod. 23.32. and 34.12,15,16. deut. 7.23.*

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shall yee take their daughters vnto your sonnes, nor seeke their * peace nor wealth for euer, that ye may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

* *Deut. 23.6.*

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath g for our iniquities, and hast giuen such deliuerance)

g Hast not vtterly cast down and destroyed vs for our sinnes, Deut. 28.13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abomination? wouldest not thou bee angrie toward vs till thou hadest consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for

We

we haue bene [b] reſerued to eſcape, as appeareth this day: beholde, wee are before thee in our treſpaſſe: therefore we cannot ſtand before thee becauſe of it.

h He ſheweth ỹ God is iuſt in puniſhing his people, & yet mercifull in reſerning a reſidue to whom he ſheweth fauor.

CHAP. X.

1 The people repent and turne, and put away their ſtrange wiues.

1. *Eſd.* 1. 90.

WHiles [a] Ezra prayed thus, and [a] confeſſed himſelfe weeping, and falling downe before the houſe of God, there aſſembled vnto him of Iſrael a very great Congregation of men, and women, & children: for the people wept with a great lamentation.

a He confeſſed his ſinnes, and the ſinnes of the people,

2 Then Shechaniah the ſonne of Jehiel one of the ſonnes of Elam, anſwered, and ſayd to Ezra, Wee haue treſpaſſed againſt our God, and haue taken ſtrange wiues of the people of the land, yet nowe there is [b] hope in Iſrael concerning this.

b Meaning, that God would receiue them to mercy.

3 Nowe therefore let vs make a couenant with our God, to put away [c] all the wiues, (and ſuch as are borne of them) according to the counſell of the Lorde, and of thoſe that feare the commandements of our God, & let it be done according to the Law.

c Which are ſtrangers & maried contrary to the law of God.

4 Ariſe: for the matter [d] belongeth vnto thee: we alſo will be with thee: be of comfort and doe it.

d Becauſe God hath giuen thee authoritie, and learning to perſwade the people herein, and to command them.

5 ¶ Then aroſe Ezra, & cauſed the chiefe Prieſts, the Leuites, & all Iſrael to ſweare, that they would doe according to this word. So they ſware.

1. *Eſdr.* 9, 1.

6 [e] And Ezra roſe vp frō before the houſe of God, and went into the chamber of Johanan the ſonne of Eliaſhib: he went euen thither, but hee did neither eate bread, nor drinke water: for hee mourned, becauſe of the tranſgreſſion of them of the captiuitie.

7 And they cauſed a proclamation to goe throughout Judah and Jeruſalem, vnto ‡ all them of the captiuitie, that they ſhould aſſemble themſelues vnto Jeruſalem.

‡ Ebr. *ſonnes of the captiuitie.*

8 And whoſoeuer would not come within three dayes according to the counſell of the Princes and Elders, all his ſubſtance ſhould be ‖ forfeite, and hee ſhould be ſeparate from the Congregation of them of the captiuitie.

‖ Or, *condemned.*

9 ¶ Then all the men of Judah & Benjamin aſſembled themſelues vnto Jeruſalem within three dayes, which was the twentieth day of the [e] ninth moneth, and all the people ſate in the ſtreete of the houſe of God, trembling for this matter, and for the [f] raine.

e Which conteined part of Nouember and part of December.

f For the ſeaſon was giuen to raine, and ſo the weather was more ſharpe and colde, and alſo their conſcience touched them.

10 And Ezra the Prieſt ſtood vp & ſayd vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to increaſe the treſpaſſe of Iſrael.

11 Now therefore [h] giue prayſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

g Ye haue layd one ſinne vpon another.

h Reade Ioſh. 7. 19.

12 And all the Congregation anſwered, and ſaid with a loude voyce, So wil we doe according to thy wordes vnto vs.

13 But the people are many and it is a rainie weather and we are not able to ſtand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers ſtand therefore [i] before all the Congregation, & let all them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed, Jonathan the ſonne of Aſah-el, and Jahaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did ſo and [k] departed, euen Ezra the Prieſt, & the men that were chiefe fathers to the familie of their fathers by name, and ſate downe in the firſt day of the tenth moneth to examine the matter.

k They went to the chiefe cities to ſit on this matter, which was three moneths in finiſhing.

17 And vntil the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues.

18 And of the ſonnes of the prieſts there were men found, that had taken ſtrange wiues, to wit, of the ſonnes of Jeſhua, the ſonnes of Jozadak, and of his brethren, Maaſeiah, Eliezer, and Jarib, and Gedaliah.

19 And they gaue [l] their handes, that they would put away their wiues, and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

l As a token that they would keepe promiſe and do it.

20 And of the ſonnes of Immer, Honani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Jehiel and Uzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 And of the Leuites, Jozabad, & Shimei and Kelaiah, (which is Kelitah) Pethahiah, Judah, and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Uri.

25 And of [m] Iſrael: of the ſonnes of Paroſh, Ramiah, and Jeſiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

m Meaning of the common people: for before he ſpake of the Prieſts and Leuites.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Jerimoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, Jeramoth.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

‖ Or, *the captaine of Moab.*

31 And of the ſonnes of Harim, Eliezer Iſhiah, Malchiah, Shemiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Menaſſeh, Shimei.

34 Of the ſonnes of Bani, Madai, Amram, and Uel,
35 Banaiah, Bediah, Chelluh,
36 Vaniah, Meremoth, Eliaſhib,
37 Mattaniah, Mattenai, and Iaalai,
38 And Bunni and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shaſhai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Joſeph.
43 Of the ſonnes of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
44 All theſe had taken ſtrange wiues: and among them were women that had [a] children.

[a] Which alſo were made illegitimate, becauſe the marriage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOD doeth in all ages and at all times ſet vp worthy perſons for the commoditie and profit of his Church, as now within the compaſſe of ſeuentie yeeres hee raiſed vp diuers excellent men for the preſeruation of his people, after their returne frõ Babylon: as Zerubbabel, Ezra, & Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was builded: the ſecond reformed their maners, and planted religion: and the third builded vp the walles, deliuered the people from oppreſſion, and prouided that the Law of God was put in execution among them. Hee was a godly man and in great authoritie with the King, ſo that the King fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things which hee could deſire. This booke is alſo called of the Latines the ſecond of Ezra, becauſe he was the writer thereof.

CHAP. I.

4 Nehemiah bewayleth the calamitie of Ieruſalem. 5 He confeſſeth the ſinnes of the people, and prayeth God for them.

THe wordes of Nehemiah the ſonne of Hachaliah. In the moneth [a] Chiſlen, in ỹ twentieth yeere, as I was in the palace of Shuſhan,
2 Came Hanani one of my [b] brethren, he and the men of Iudah: and I aſked them concerning ỹ Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.
3 And they ſayd vnto mee, The reſidue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ieruſalem is broken downe, and the gates thereof are burnt with fire.
4 And when I heard theſe wordes, I ſate downe and wept, and mourned certaine dayes, and I faſted and prayed before the God of heauen,
5 And ſaid * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obſerue his commandements,
6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy ſeruant, which I pray before thee daily, day and night for the children of Iſrael thy ſeruants, and confeſſe the ſinnes of the children of Iſrael, which wee haue ſinned againſt thee, both I and my fathers houſe haue ſinned:
7 We haue ‡ grieuously ſinned againſt thee, & haue not kept the commandements, nor the ſtatutes, nor the iudgements which thou commandedſt thy ſeruant Moſes.
8 I beſeech thee, remember the worde that thou commandedſt thy ſeruant Moſes, ſaying, Ye will tranſgreſſe, and I * will ſcatter you abroad among the people.
9 But if ye turne vnto me, and keepe my commandements, and doe them, * though your ſcattering were to the vttermoſt part of the heauen, yet will I gather you from thence, & will bring you vnto the place that I haue choſen, to place my Name there.
10 Nowe theſe are thy ſeruants and thy people, whome thou haſt redeemed by thy great power, and by thy mightie hand.
11 O Lord, I beſeech thee, let thine eare nowe hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to [d] feare thy Name, and I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of [e] this man: for I was the kings butler.

[a] Which conteineth part of Nouember and part of December, and was their ninth moneth.
[b] A Iewe as I was.
[c] Meaning in Iudea.
Deu. 7. 9.
‡ Ebr. corrupted.
Deut. 29. 22, 28.
Deut. 30. 4.
[d] That is, to worſhip thee.
[e] To wit, the King Artahſhaſhte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 Hee came to Hieruſalem, 17 And builded the walles.

NOw in the moneth [a] Niſan in the twentieth yeere of King [b] Artahſhaſhte, the wine ſtood before him, and I tooke vp the wine, and gaue it vnto the King. Nowe I was not before time ſad in his preſence.
2 And the King ſayd vnto mee, Why is thy countenance ſad, ſeeing thou art not ſicke? this is nothing but ſorowe of heart. Then was I ſore afraide,
3 And I ſayd to the King, God ſaue the King for euer: why ſhould not my countenance be ſad, when the citie and houſe of the ſepulchres of my fathers lyeth waſte, and the gates thereof are deuoured with fire?
4 And the King ſayd vnto me, For what thing doeſt thou require? Then I prayed [c] to the God of heauen,
5 And ſayd vnto the King, If it pleaſe the King, and if thy ſeruant haue found fauour in thy ſight, I deſire that thou wouldeſt ſend me to Iudah vnto the citie of the ſepulchres of my fathers, that I may build it.
6 And ỹ king ſayd vnto me, (the Queene alſo ſitting by him) Howe long ſhall thy iourney be? and when wilt thou come againe? So it pleaſed the King, and he ſent me, and I ſet him a time.
7 After I ſaid vnto the king, If it pleaſe the king, let them giue me letters to the captaines beyond the ‖ Ruer, that they may conuey me ouer, till I come into Iudah.

[a] Which was the firſt moneth of the yeere, and containeth part of March and part of April.
[b] Who is alſo called Darius: reade Ezra 7. 1. and was the ſonne of Hyſtaſpis.
[c] I deſired God in mine heart to proſper mine enterpriſe.
‖ Or, Euphrates.

8 And

8 And letters vnto Asaph the keeper of the Kings ‖ parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue mee according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the riuer, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I arose in the night, I, and a few men with mee: for I told no man what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Ierusalem, howe they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the ‖ fountaine, and to the Kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I sayd vnto them, Ye see the miserie that we are in, howe Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a [f] reproch.

18 Then I told them of the hand of my God (which was good ouer me) and also of the Kings wordes, that hee had spoken vnto mee. And they sayde, Let vs rise, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs, and despised vs, and sayd, What a thing is this that ye doe? Will yee [i] rebell against the King?

20 Then answered I them, and sayde to them, The God of heauen, hee will prosper vs, and wee his seruants will rise vp and build: but as for you, yee haue no portion nor right, nor [k] memoriall in Ierusalem.

‖ Or, paradise.

d As God moued me to aske, and as he gaue mee good successe therein.

e These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Ieweesse, had aduertisement euer of their affaires, and so wrought them great trouble.

‖ Or, conduite.

f That is, contemned of other nations, as though God had forsaken vs.

g They were incouraged, and gaue themselues to doe well, and to trauaile in this worthy enterprise.

h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burden the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

k Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessors euer feare God,

CHAP. III.

The number of them that build the walles.

THen arose Eliashib the hie Priest with his brethren the Priests, and they built the sheepegate: they [a] repaired it, and set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layde the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lords.

6 And the gate of the * olde fishpoole fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodeiah: they layde the beames thereof, and set on the doores thereof, and the lockes therof, and the barres therof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mispah, vnto the [c] throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harhohiah ‖ of the goldesmithes: next vnto him also fortified Hanantah, the sonne ‖ of Harakkahim, and they repayred Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Jedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the towre of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of ‖ Shelah by the Kings garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah, [l] sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other side ouer against the

a In Ebrewe, they sanctified it that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe thereunto. *Isa.* 22. 11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

‖ Or, of Zorephim.

‖ Or, of the Apothecaries.

‖ Or, measure.

‖ Or, Siloa.

the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him repaired the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Iehua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him fortified Meremoth, the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priestes, the men of [e] the plaine.

e Which dwelt in the plaine countrey by Iordan and Iericho.

23 After them fortified Beniamin, and Hashub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high towre that lyeth out from the Kings house, which is beside the court of the prison. After him, Pedaiah the sonne of Parosh.

f Reade Ezra Chap. 2. 43.

26 And the [f] Nethinims they dwelt in the fortresse vnto the place ouer against the water gate, Eastward, and to the towre that lyeth out.

27 After him fortified the Tekoites another portion ouer against the great towre, that lyeth out, euen to the wall of the fortresse.

28 From aboue the horsegate footh fortified the Priestes, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East-gate.

30 After him fortified Hanamah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

g Meaning, the sixt of his sonnes.

31 After him fortified Malchiah the goldsmithes sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the sheepegate, fortified the goldsmiths and the marchants.

CHAP IIII.

7 The building of Ierusalem is hindred. 15 But God breaketh their enterprise. 17 The Iewes build with one hand, and hold their weapons in the other.

BVt when Sanballat heard that we builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And said before his [a] brethren and the armie of Samaria, thus he sayd, What doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake & feeble.

3 And Tobiah the Ammonite was beside him, and said, Although they builde, yet if a fore goe vp, he shall euen breake downe their stony wall.

4 [c] Heare, O our God (for we are despised) and turne their shame vpon their owne head, and giue them vnto a praye [d] in the land of their captiuitie.

c This is the remedie that the children of God haue against the derision & threatnings of their enemies, to flee to God by prayer.

d Let them be spoyled and led away captiue.

5 And couer not their [e] iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

e Let thy plagues declare to the wold, that they set themselues against thee, and against thy Church: thus he prayeth, only hauing respect to Gods glory, and not for any priuate affection or grudge.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

‖ *Or, halfe height.*

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches beganne to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to ‡ hinder them.

‡ *Or, make to stay, Meaning, the people.*

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that wee are not able to builde the wall.

f That is, oftentimes.

11 Also our aduersaries had sayd, They shall not knowe, neither see, till we come into the middes of them and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde vs [f] ten times, [g] From all places whence ye shall returne, they will be vpon vs.

g They, which brought the tydings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

13 Therefore set I in the lower places behinde the wal vpon the tops of the stones, and placed the people by their families with their swordes, their speares and their bowes.

14 Then I beheld, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Bee not afraide of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for ỹ maintenance of Gods glory and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them helde the speares, and shieldes, and bowes, and habergins: and the rulers stood [i] behinde all the house of Iudah.

i To ouersee them and to encourage them to their worke.

17 They that builded on the wall, & they that

that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then saide I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, k resort yee thither vnto vs: our God shall fight for vs.

k Meaning, to resist their enemies, if neede required.

21 So wee laboured in the worke, and halfe of them held the speares from the appearing of the morning, till the starres came foorth.

22 And at the same time saide I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

l That is, when they purified themselues, or els when they washed their clothes.

23 So neither I, nor my brethren, nor my seruants, nor the men of the warde, (which followed me) none of vs did put off our clothes, saue euery one put them off l for washing.

CHAP. V.

1 *The people are oppressed and in necessitie.* 6 *Nehemiah remedieth it.* 14 *He tooke not the portion of others that had ruled before, lest hee should grieue the people.*

NOw there was a great crie of the people, and of their wiues a against their brethren their Iewes.

a Against the rich, which oppressed them.

2 For there were that sayde, Wee, our sonnes and our daughters are many, therefore wee take vp b corne, that wee may eate and liue.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

3 And there were that sayde, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that sayde, Wee haue borowed money for the kings c tribute vpon our lands and our vineyards.

c To pay our tribute to the King of the Persians, which was exacted yeerely of vs.

5 And now our flesh is as d the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power e in our handes: for other men haue our lands and our vineyards.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constrained to hire them to others.

6 Then was I very angrie when I heard their crie and these wordes.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and sayde vnto them, Ye lay f burdens euery one vpon his brethren: and I set a great g assembly against them,

f You presse them with vsurie, and seeke how to bring all things into your hands.

8 And I sayd vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe? or shall they be h solde vnto vs? Then held they their peace, and could not answere.

g Both because they should be moued with pitie, seeing how many were by them oppreſt, and also heare the iudgement of others, which should bee as it were witnesses of their dealing towarde their brethren.

9 i I saide also, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the k reproch of the heathen our enemies?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the name of God, seeing that our acts are no better then theirs.

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this ‖ burden.

‖ Or, vsurie.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their olines, and their houses, and remit the hundreth part of the siluer and of the corne, of the wine and of the oyle l that yee exact of them.

l Which ye take of them for the lone.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast said. Then I called the Priestes, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lap, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the congregation said, Amen, and prayed the Lord: and the people did according to this promise.

14 And from the time that the King gaue mee charge to be gouernour in the lande of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshahte, that is, twelue yeere, I, and my brethren haue not eaten the m bread of the gouernour.

m I receiued not that portion and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Iewes, and Rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ore, and sixe chosen sheepe, and birdes were prepared for mee, and ‖ within ten dayes wine for all n in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

‖ Or, once in ten dayes.

n Whereas at other times they had by measure, at this time they had most liberally.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

2 *Nehemiah answereth with great wisedome, and scale to his aduersarie.* 11 *Hee is not discouraged by the false prophets.*

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more a breaches therein (though at that time I had not set vp the doores vpon the gates)

a That is, that they were ioyned together, as Chap 4.6.

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that wee may meete together in the villages in the plaine

of

of Dno: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: b why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fifth time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath saide it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these c words.

7 Thou hast also ordeined d the Prophets to preache of thee at Ierusalem, saying, There is a King in Iudah: and now according to these words it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou fainest them of thine owne heart.

9 For all they afrayed vs, saying, Their handes shalbe weakened from the worke, and it shall not be done: now therefore ‡ incourage thou me.

10 ¶ And I came to the house of Shemaiah, the sonne of Delaiah the sonne of Mehetabeel, and he was e shut vp, and he said, Let vs come together into the House of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, f Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraide, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah and Sanballat according vnto these their workes, and Noadiah the ε Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fine and twentieth day of h Elul, in two and i fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraide, and their courage failed them: for they knewe that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for hee was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his prayse before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, & the watch appointed. 6 They that returned from the captiuitie are numbred.

NOw * when the wall was builded, and I had set vp the doores, and the porters and the singers and the Leuites were appointed,

2 Then I commaunded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not y gates of Ierusalem bee opened, vntill the heate of the sunne: and while a they stand by, let them shut the doores, and ‡ make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were fewe therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein,

6 These are the b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah euery one vnto his citie.

7 They which came with Zerubbabel, Iehuah, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand, an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fiue hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Iesua, and Ioab, two thousand, eight hundreth and eighteene.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fourtie.

14 The sonnes of Zacchai, seuen hundreth and threescore.

15 The sonnes of Binnui, fiue hundreth and eight and fourtie.

16 The sonnes of Bebai, fiue hundreth and eight

b Meaning, that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked. ‖ *Or, Geshem.*

c As the same goeth.

d Thou hast bribed, and set vp false prophets to make thy selfe King, and so to defraude the King of Persia of that subiection, which you owe vnto him. ‡ *Ebr. strengthen thou mine hand.*

e As though he would be secrete, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

f He doubted not but God was able to preserue him, and knew that if he had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his to resist false prophecies, though they seeme to haue neuer so great probabilitie.

g Very grieue caused him to pray against such which vader the pretence of being the ministers of God, were aduersaries to his glorie, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth, and contained part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward & professed enemie.

Eccles. 49. 13.

a To wit, they that are mentioned, verse 2. ‡ *Ebr. holde them, meaning, till the barres were put on.*

Ezra 2. 2.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, Chap. 2. 2.

‖ *Or, the captaine of Moab.*

eight and twentie.
17 The ſonnes of Azgad, two thouſand, three hundreth and two and twentie.
18 The ſonnes of Adonikam, ſixe hundreth three ſcore and ſeuen.
19 The ſonnes of Biguai, two thouſand three ſcore and ſeuen.
20 The ſonnes of Adin, ſixe hundreth, and fiue and fiftie.
21 The ſonnes of Ater of Hizkiah, ninetie and eight.
22 The ſonnes of Haſhum, three hundreth and eight and twentie.
23 The ſonnes of Bezai, three hundreth and foure and twentie.
24 The ſonnes of Hariph, an hundreth and twelue.
25 The [d] ſonnes of Gibeon, ninetie and fiue.
26 The men of Beth-lehem and Netophah, an hundreth foureſcore and eight.
27 The men of Anathoth, an hundreth and eight and twentie.
28 The men of Beth-aſmaueth, two and fourtie.
29 The men of Kiriath-iearim, Chephirah and Beeroth, ſeuen hundreth, and three and fourtie.
30 The men of Ramah and Gaba, ſixe hundreth and one and twentie.
31 The men of Michmas, an hundreth and two and twentie.
32 The men of Beth-el and Ai, an hundreth and three and twentie.
33 The men [e] of the other Nebo, two and fiftie.
34 The ſonnes of the other Elam, a thouſand, two hundreth and foure and fiftie.
35 The ſonnes of Harim, three hundreth and twentie.
36 The ſonnes of Jericho, three hundreth and fiue and fourtie.
37 The ſonnes of Lod-hadid and Ono, ſeuen hundreth and one and twentie.
38 The ſonnes of Senaah, three thouſand, nine hundreth and thirtie.
39 The Prieſts: the ſonnes of Jedaiah of the houſe of Jeſhua, nine hundreth ſeuentie and three.
40 The ſonnes of Immer, a thouſand, and two and fiftie.
41 The ſonnes of Paſhur, a thouſand, two hundreth and ſeuen and fourtie.
42 The ſonnes of Harim, a thouſand and ſeuenteene.
43 ¶ The Leuites: the ſonnes of Jeſhua of Kadmiel, and of the ſonnes of ‖Hodiuah, ſeuentie and foure.
44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fourtie.
45 The porters: the ſonnes of Shallum: the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.
46 ¶ The [f] Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth,
47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,
48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai,
49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar,
50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,
51 The ſonnes of Gazzam, the ſonnes of Uzza, the ſonnes of Paſeah,
52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſheſim,
53 The ſonnes of Bakbuk, the ſonnes of Hacupha, the ſonnes of Harhur,
54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Harſha,
55 The ſonnes of Barkos, the ſonnes of Siſera, the ſonnes of Tamah,
56 The ſonnes of Neziah, the ſonnes of Hatipha,
57 The ſonnes of Salomons ſeruants, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,
58 The ſonnes of Jaala, the ſonnes of Darkon, the ſonnes of Giddel,
59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.
60 All the Nethinims, and the ſonnes of Salomons ſeruants were three hundreth, ninetie and two.
61 ¶ And theſe came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not ſhewe their fathers houſe, nor their ſeede, or if they were of Iſrael.
62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fourtie.
63 And of the Prieſtes: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 Theſe ſought their writing of the genealogies, but it was not found: therefore they were put from the Prieſthood.
65 And [g] the Tirſhatha ſaid vnto them, that they ſhoulde not eate of the moſt holy, till there roſe vp a Prieſt with * Urim and Thummim.
66 All the Congregation together was two and fourtie thouſand, three hundreth and three ſcore,
67 Beſides their ſeruants & their maids, which were ſeuen thouſand, three hundreth and ſeuen and thirtie: and they had two hundreth and fiue and fourtie ſinging men and ſinging women.
68 Their horſes were ſeuen hundreth and ſixe and thirtie, and their mules two hundreth and fiue and fourtie.
69 The camels foure hundreth and fiue and thirtie, and ſixe thouſand, ſeuen hundreth and twentie aſſes.
70 And certaine of the chiefe fathers gaue vnto the worke. The Tirſhatha gaue to the treaſure, a thouſand [h] drammes of golde, fiftie baſons, fiue hundreth and thirtie Prieſts garments.
71 And ſome of the chiefe fathers gaue vnto the treaſure of the worke, twentie thouſand drammes of golde, and two thouſand and two hundreth ‖ pieces of ſiluer.
72 And

d That is, the inhabitants of Gibeon.
e For there were two cities of this name.
‖ Or, Hodaiah.
f Reade Ezra. 2.58.
g Meaning, Nehemias: for Tirſhatha in the Chalde tongue ſignifieth a butler. Exod. 28.30.
h Reade Ezra. 2.69.
‖ Or, mina.

72 And the reſt of the people gaue twentie thouſand drammes of golde, and two thouſand pieces of ſilner, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſts and Leuites, and the porters and the ſingers and the reſt of the people and the Nethinims, and all Iſrael dwelt in their cities: and when the i ſeuenth moneth came, the children of Iſrael were in their cities.

i Which conteined part of September, and part of October.

CHAP. VIII.

2 Eſra gathereth together the people, and readeth to them the Lawe. 12 They reioyce in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or boothes.

AND all the people aſſembled themſelues ‡ together, in the ſtreete that was before the water gate, and they ſpake vnto Ezra the a Scribe, that he would bring the booke of the Lawe of Moſes, which the Lord had commanded to Iſrael.

‡ *Ebr. as one man.*

a Reade Ezra 7.6.

2 And Ezra the Prieſt brought the Lawe before the Congregation both of men and women, and of all that b could heare and vnderſtand it, in the firſt day of the ſeuenth moneth,

b Which had age and diſcretion to vnderſtand.

3 And he read therein in the ſtreete that was before the watergate (from the morning vntill the c midday) before men and women, and them that vnderſtoode it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the Scribe ſtoode vpon a pulpit of wood, which hee had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Ananiah, and Uriiah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, and Meſhullam.

5 And Ezra opened the booke before all the people: for hee was d aboue all the people: and when hee opened it, all the people ſtoode vp.

d To the intent that his voyce might bee the better heard.

6 And Ezra prayſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their handes: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 Alſo Jeſhua, and Bani, e Sherebiah, Jamin, Akkub, Shabbethai, Hodiiah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Law, and the people ſtood in their place.

e In conſidering their offences againſt the Law. Therfore the Leuites doe not reproue them for mourning, but aſſure them of Gods mercies foraſmuch as they are repentant.

8 And they read in the booke of the law of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſayd vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people f wept, when they heard the wordes of the Law.

f That is, remember the poore.

10 Hee ſaid alſo vnto them, Goe and eate of the fat, and drinke the ſweete, and ſend part vnto them, for whom none is g prepared: for this day is holy vnto our Lord: be ye not ſorie therefore: for the ioy of the Lord is your ſtrength.

g Reioyce in the Lord, and he will giue you ſtrength.

11 And the Leuites made ſilence throughout all the people, ſaying, Holde your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend a way part, & to make great ioy, becauſe they had vnderſtoode the wordes that they had taught them.

13 And on the ſecond day, the cheefe fathers of all the people, the Prieſts and the Leuites were gathered vnto Ezra the ſcribe, that hee alſo might inſtruct them in the wordes of the Lawe.

14 And they found written in the Law, (that the Lord had commaunded by Moſes) that the children of Iſrael ſhould dwell in h boothes in the feaſt of the ſeuenth moneth,

Leuit. 23.34.

15 And that they ſhoulde cauſe it to bee declared and proclaymed in all their cities, and in Jeruſalem, ſaying, Goe forth vnto the mount, and bring oliue branches, and pine branches, and branches of i myrtus, and palme branches, and branches of thicke trees to make boothes, as it is written.

i *Or, goodly bread, as Leuit.* 23. 40.

16 So the people went forth and brought them and made them boothes, euery one vpon the k rooke of his houſe, and in their courtes, and in the courtes of the houſe of God, and in the ſtreete by the watergate, and in the ſtreete of the gate of Ephraim.

h For their houſes were made ſtat aboue, reade Deut. 22.8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and ſate vnder the boothes: for ſince the l time of Jeſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

l Which was almoſt a thouſand yeeres.

18 And he read in the booke of the Lawe of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly, according vnto the maner.

CHAP. IX.

1 The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies towarde them.

NOw the foure and twentieth day of this a moneth, the children of Iſrael were aſſembled with b faſting, and with ſackecloth, and earth vpon them.

a Meaning, the ſeuenth. 1. *Eſdr.* 9.4.

2 (And they that were of the ſeede of Iſrael were ſeparated from all the ‡ ſtrangers) and they ſtoode and confeſſed their ſinnes and the iniquities of their fathers.

‡ *Ebr. ſtrange children.*

3 And they ſtoode vp in their place and read in the booke of the Lawe of the Lord their God foure times on the day, and they c confeſſed and worſhipped the Lord their God foure times.

b They made confeſſion of their ſinnes and vſed prayers.

4 Then ſtood vp vpon the ſtaires of the Leuites Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cried with a loude voyce vnto the Lord their God.

5 And the Leuites ſayd, euen Jeſhua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stand vp, and praiſe the Lord your God for

for euer and euer, and let them prayse thy glorious Name, O God, which excelleth aboue all thanksgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, & all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lorde, the God that hast chosen Abram, and broughtest him out of * Ur in Caldea, * and madest his name Abraham,

Gen.11.31. Gen.17.5.

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his seede the land of the Cananites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

Gen.15.18.

9 * Thou hast also considered the affliction of our fathers in Egypt, & heard their cry by the red Sea,

Exod.3.7. and 14.10.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

11 * For thou didst breake vp the sea before them, and they went through the mids of the Sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters:

Exod.14.22.

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

Exod.13.21.

13 * Thou camest down also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, & true lawes, ordinaunces and good commaundements,

Exod.19.18,20. and 20.1.

14 And declaredst vnto them thine holy Sabbath, & commaundedst them precepts, and ordinaunces, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

Exod.16.15. Exod.17.6. Deut.1.8.

16 But they and our fathers behaued themselues proudly, & hardened their necke, so that they harkened not vnto thy commaundements,

17 But refused to obey, and would not remember thy marueilous workes that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercy, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: * the pillar of the cloude departed not from them by day to lead them the way, neither the pillar of fire by night, to shewe them light, and the way wherein they should goe.

Exod.13.22. num 14.14. 1.cor.10.1.

20 Thou gauest also thy good Spirit to instruct them, & withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didst also feed the fortie yeeres in the wildernesse: they lacked nothing: * their clothes waxed not old, and their feet * swelled not.

Deut.8.4. c Though the way was tedious and long.

22 And thou gauest them kingdoms and people, and * scattredst them into corners: so they possessed * the lande of Sihon and the land of the King of Heshbon, and the land of Og king of Bashan.

d Meaning, the heathen whom he dr out out. Num,21.26.

23 And thou diddest multiply their children, like the starres of the heauen, & broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, & possessed the land, and thou subduedst before them the inhabitants of the land, euen the Cananites, and gauest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards, and oliues, and trees for food in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, & rebelled against thee, and cast thy lawe behind their backs, and slew the Prophets (which * protested among them to turne them vnto thee) and committed great blasphemies.

e Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2.Chro,24.19.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had * rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

f He declareth how Gods mercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God. Leuit.18.5. ezek.20.11. rom.10.5. gal.3.12.

29 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* Which a man should do and liue in them) and * pulled away the shoulder, & were stiffenecked, and would not * heare.

g Which is a similitude taken of oxen, that shrinke at the yoke or burthen, as Zech.7.11.

30 Yet thou ‡ diddest forbeare them many yeeres, and protestedst among them by

h When thou didst admonish them by thy Prophets. ‡ Or, thou diddest prolong vpon them many yeres.

thy

thy Spirite, euen by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

Exod.34.6,7.

32 Now therefore our God, *thou great God mighte and terrible, that keepest couenant and *mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priestes, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of i Assur vnto this day.

Psal.143.1,2.

i By whom wee were led away into captiuitie, and haue bene appointed to be slaine, as Ester 3.13.

33 Surely thou art iust in all that is come vpon vs: for thou k hast dealt truely, but we haue done wickedly.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth frō Gods iustice to his mercies.

34 And our Kings and our Princes, our Priestes and our fathers haue not done thy Lawe, nor regarded thy commaundements nor thy protestations, wherewith thou hast l protested among them.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fatte land which thou diddest set before them, and haue not conuerted from their euill workes.

36 Beholde, wee are seruants this day, and the land that thou gauest vnto our fathers, to eate the m fruite thereof, and the goodnes thereof, beholde, we are seruants therein.

m That is, to be the lords thereof.

37 And it yeeldeth much fruite vnto the Kings whome thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this wee make n a sure couenant, and write it, and our princes, our Leuites and our Priestes seale vnto it.

n Thus by affliction they promise to keepe Gods commaundements, whereunto they could not be brought by Gods great benefites.

CHAP. X.

1 *The names of them that sealed the couenant betweene God and the people.*

NOwe they that sealed were Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiah,

‖ *Or, butler.*

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these are o the Priests.

o Which subscribed to keepe the promes.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.
10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of ‖ the people were Parosh, Pahath-Moab, Elam, Zatthu, Bani,

‖ *Or, captaine of Moab.*

15 Bunni, Azgad, Bebai,
16 Adonijah, Biguai, Adin,
17 Ater, Hizkiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And ‡ the rest of the people, the Priests, the Leuites, the Porters, the Singers, the p Nethinims, and all that were q separated from the people of the lands vnto the Lawe of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

p Reade Ezra 2.43.

q Which being idolaters, forsooke their wickednes, and gaue themselues to serue God.

29 The chiefe of them r receiued it for their brethren, and they came to the s curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commaundements of the Lord our God, and his iudgements and his statutes:

r They made the othe in the name of the whole multitude.

s Whereunto they gaue themselues, if they brake the Law, as Deut.28.15.

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuals to sell, t that wee would not take it of them on the Sabbath, and on the holy dayes: * and that we would let the seuenth yeere be free, and the debtes of euery ‡ person.

t Which notwithstanding they brake toone after, as Chap. 13.15.

Leuit.25.4. deut.15.1.

‡ *Ebr. hand.*

32 And wee made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exo.30.13.

33 For the u shewbread, and for the dayly offering, and for the dayly burnt offering, the Sabbaths, the new moones, for the solemne feastes, and for the things that were sanctified, and for the sinne offrings to make an atonement for Israel, and for all the worke of the house of our God.

‖ *Or, into the house of.*

34 We cast also lottes for the offering of the wood, euen the Priestes, the Leuites and the people to bring it into the house of our God, ‖ by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruites of our land, & the first of all the fruites of all trees, yeere by yeere, into the house of the Lord,

h By this rehearsall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not binde themselues by couenant.

36 And the first borne of our sonnes, and of our cattell, as it is x written in the Law, and the first borne of our bullocks and of our sheepe, to bring it into the house of our God, vnto the Priests that ministre in the house of our God,

i Whersoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law and according to the othe and couenant that we made.

37 And that wee should bring the first fruite of our dough, and our offerings, and the fruite of euery tree, of wine and of oyle, vnto the Priestes, to the chambers of the house of our God: and the tithes of our land vnto y Leuites, that the Leuites might haue the tithes in all the cities of our ‡ trauaile.

‡ *Ebr. labours.*

Num.18.26.

38 And the Priest, the sonne of Aaron shalbe with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the

the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offrings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall bee the vessels of the sanctuarie, and the Priestes that ministre, and the porters, and the singers, and k wee will not forsake the house of our God.

k We will not leaue it destitute of that, that shall be necessarie for it.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudah.

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, a to bring one out of tenne, to dwell in Ierusalem the holy citie, and nine partes to be in the cities.

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were fewe that offred themselues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These nowe are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priestes & the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Vzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of b Perez,

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of ‖Shiloni.

‖Or, of a Shilomite.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundred threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundred and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senuah, was the second ouer the citie.

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub c was chiefe of the house of God.

c That is, was the hie Priest.

12 And their brethren d that did the worke in the Temple, were eight hundred twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaiah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the Temple.

13 And his brethren, chiefe of the fathers two hundred and two and fourtie: and Amashai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren valiant men, an hundred e eight and twentie: and their ouerseer was Zabdiel the sonne of ‖Hagedolim.

‖Or, of one of the great men.

15 And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chiefe to e beginne the thanksgiuing and prayer: and Bakbukiah the second of his brethren, and Abda the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

e That is, he began the Psalme, and was the Chaunter.

18 All the Leuites in the holy citie were two hundred foursore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the f gates, were an hundred twentie and two.

f Meaning, of the Temple.

20 And the g residue of Israel of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

g Of them, which dwelt in Ierusalem.

21 And the Nethinims dwelt in the ‖fortresse, and Ziha, and Gispa was ouer the Nethinims.

‖Or, Ophel.

22 And the ouerseer of the Leuites in Ierusalem was Vzzi ỹ sonne of Bani, the sonne of Hashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph, singers were ouer the worke of the house of God.

23 For it was the kings commandement concerning them, that faithfull prouision should be for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah h was at the Kings hand in all matters concerning the people.

h Was chiefe about the king for all his affaires.

25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iecabzeel, and in the villages thereof,

26 And in Iehua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fieldes thereof, at Azekah, and in the villages therof: and they dwelt from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod & Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Beniamin.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are numbred, 27 And the wall is dedicated.

THese also are the Priestes and the Leuites that a went vp with Zerubbabel, the sonne of Shealtiel, and Iesua: to wit,

a From Babylon to Ierusalem.

Seraia, Ieremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadia, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Iehua.
8 And the Leuites, Iehua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] were ouer the thankesgiuings, hee, and his brethren.
9 And Bakbukiah and Unni, and their brethren were about them in the [d] watches.
10 And Iehua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begate Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priestes: vnder [e] Seraiah was Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Vnder [f] Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Uzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan, and Iaddua were the chiefe fathers of the Leuites written, and the Priestes in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, and Iehua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God, ward ouer [g] against ward.
25 Mattaniah and Bakbukkiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the thresholdes of the gates.
26 These were in the dayes of Ioiakim the sonne of Iehua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbals, viols, and with harpes.
28 Then the ‡ singers gathered themselues together both from the plaine country about Ierusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countries of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priestes and Leuites were purified, and clensed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the one went on the right hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priestes sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, and Azarel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the scribe went before them.
37 And to the gate of the fountaine, euen ouer against them went they vp by [l] the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.
38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the furnaces euen vnto the broad wall,
39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fish gate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheepegate: and they stoode in the gate of the ward.
40 So stood the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.
41 The Priestes also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Iehohanan, and Malchiah, and Elam, and Ezer: and the singers ‡ sang loud, hauing Izrahiah which was the ouerseer.
43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women and the children were ioyfull: and the ioy of Ierusalem was heard farre off.
44 Also at the same time were men appointed [m] ouer the chambers of the store for the offerings (for the first fruites, and for the tithes) to gather into them out of the fieldes of the cities the portions of the Law for the Priestes and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.
45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification, according to the commandement of Dauid, and Salomon his sonne.
46 *For in the dayes of Dauid & Asaph, of

b Next in dignitie to the hie Priests, & which were of the stocke of Aaron,
c Had charge of them that sang the Psalmes.
d They kept their wardes and watches according to their turnes, as 1. Chro. 23.6.
e That is, next to Seraiah, or father of that order which was called after the name of Seraiah.
f Whereof was Zacharie Iohn Baptists father.
g That is, one after another, and euery one in his course.
‡ Ebr. sonnes of the singers.
h Which were a certaine familie, and had their possessions in the fieldes, 1. Chro. 2. 54.
i Meaning, Nehemiah.
k That is, the brethren of Zaccur.
l Which was the going vp to the mount Sion, which is called the citie of Dauid.
‡ Ebr. caused to heare.
m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2. Chro. 31. 11. and nowe were repaired againe for the same vse.
1. Chro. 15. 16.

of olde were chiefe singers, & songs of praise and thanksgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [a] gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tither,

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

ON that day did they reade in the booke of Moses, in the audience of the people, and it was found written therin, that the Ammonite, and the Moabite, * shoulde not enter into the congregation of God,

Deut. 23.3.

2 Because they mette not the children of Israel with bread and with water, * but hired Balaam against them, that hee shoulde curse them: and our God turned the curse into a blessing.

Num. 22.5,6.

3 Nowe when they had heard the Lawe, they separated from Israel [a] all those that were mixed.

a That is, all such which had ioined in vnlawfull marriage, & also those with whom God had forbidden them to haue societie.

4 And before [b] this had the priest Eliashib the ouerlight of the chaber of the house of our God, being [c] kinsman to Tobiah:

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And he had made him a great chamber, and there had they aforetime layde the offerings, the incense, and the vessels, & the tithes of corne, of wine, and of oile (appointed for the Leuites, and the singers, & the porters) and the offerings of the Priests.

d Called also Darius, Ezra. 7.1. ‖ *Or, as the yeres end.*

6 But in all this time was not I in Jerusalem: for in the two and thirtieth yeere [d] of Artahshashte King of Babel, came I vnto the king, and ‖ after certeine dayes I obteined of the king.

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fel into such great absurdities: as appeareth also, Exod. 32.1.

7 And when I was come to Jerusalem, I vnderstoode [e] the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

f He protesteth that he did his duty with a good conscience, yet he doth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his owne good nesse sake, as verse 22. and 31.

8 And it grieued me sore: therfore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meat offering and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, & that euery one was fled to his land, euen the Leuites and singers that executed the worke.

11 Then reproued I the rulers and sayd, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oile vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, heerein, and wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes saw I in Iudah them that trode wine presses on the Sabbath, and and that brought in sheaues, and which laded asses also with wine, grapes, and figs, and all burthens, and brought them into Jerusalem vpon the Sabbath day: and [g] I protested to them in the day that they solde vitailes.

g I declared vnto thē, that God would not suffer such transgressors of his law to be vnpunished.

16 There dwelt men of Tyrus also therin, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Jerusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

h Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater,

19 And when the gates of Jerusalem began to be [i] darke before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

i About the time that the Sunne went downe: for the Sabbath lasted from the Sun going downe of the one day, to the Sun setting of the other.

20 So the chapmen and marchants of all marchandize remained once or twice all night without Jerusalem.

21 And I protested among them and said vnto them, Why tary ye all night about the wall? If yee doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites that they should cleanse themselues, and that they should come and keepe the [k] gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

k Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I saw Iewes that married wiues of [l] Ashdod, of Ammon, and of Moab.

l Which was a citie of the Philistims, and they had maried wiues thereof, and so had corrupted their speech and religion.

24 And their children spake halfe in the speech of Ashdod, & could not speake in the Iewes language, and according to the language of the one people, and of the other people.

m That is, I did excommunicate them, and driue them out of the Congregation.

25 Then I reproued them, and [m] cursed them, and smote certeine of them and pulled off their haire, and tooke an oth of them by God, Yee shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

1. *King.* 3.7,12.

26 * Did not Salomon the King of Israel sinne by these things? yet among many nations was there no King like him: for he was * beloued of his God, & God had made him King ouer Israel: * Yet strange women caused him to sinne.

2 *Sam.* 12.24,25. 1. *King.* 11.1,4. *eccles.* 47.19,20.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, euen to marrie strange wiues?

n Punish the according to their fault, and euill example, which they haue giuen to the rest of thy people contrary to their vocation.

28 And one of the sonnes of Joiada the sonne of Eliashib the high Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

29 Remember thē, O my God, [n] defile

the Priesthood, and the couenant of the Priesthood and of the Leuites.

30 Then cleansed I them from all strangers, & appointed the wards of the Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, ° in goodnesse.

° That is, to shew mercy vnto me.

Ester.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres, wherein the Ebrewes, and the Grecians doe varie, diuers authours write diuersly as touching this Ahashueroth, but it seemeth, Daniel 6.1. and 9.1. that hee was Darius King of the Medes, and sonne of Astyages, called also Ahashueroth, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride, and crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashueroth maketh a royall feast, 12 whereunto the Queene Vashti will not come: 19 for which cause she is diuorced. 20 The kings decree touching the preeminence of man.

a Called also Darius, who was nowe the soueraigne Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6. 1. maketh mention but of sixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse. *Nehem.* 1.1.

d Which they vsed in those countreys in sted of tables.

e As was beseeming for so magnificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as vers. 5.

NOw in the dayes of a Ahashueroth (this is Ahashueroth that reigned from India euen vnto Ethiopia, ouer an b hundred and seuen and twentie prouinces)

2 In those dayes when the King Ahashueroth ‹ sate on his throne, which was in the palace of * Shushan,

3 In the third yere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That he might shew the riches & glorie of his kingdome, and the honour of his great maiestie many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blew clothes, fastened with cords of fine linnen and purple, in siluer rings, and pillars of marble: the d beds were of gold, and of siluer vpon a pauement of porphyre, and marble and alabaster, and blew colour.

7 And they gaue them drinke in vessels of gold, and changed vessel after vessell, and royall wine in abundance according to the e power of the king.

8 And the drinking was by an order, none might f compell: for so the King had appointed vnto all the officers of his house, that they should do according to euery mans pleasure.

9 ¶ The queene Vashti made a feast also for the women in the royall house of king Ahashueroth.

10 Vpon the g seuenth day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches, (that serued in the presence of king Ahashueroth)

11 To bring Queene Vashti before the King with the crowne royall, that he might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, ‡ which he had giuen in charge to the eunuches: therefore the king was very angry, and his wrath kindled in him.

‡ *Ebr. which was in the hand of the eunuches.*

13 Then the King sayd to the wise men, h that knew the times (for so was the kings maner towards all that knew the law and the iudgement:

h That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan the seuen princes of Persia and Media, which saw the i kings face, and sate the first in the kingdome)

i Which were his chiefe counsellers, that might haue alwayes accesse to him.

15 What shall wee doe vnto the Queene Vashti according to the law, because she did not according to the word of ỹ king Ahashueroth by the commission of the eunuches?

16 Then Memucan answered before the King and the princes, The Queene Vashti hath not onely done k euill against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahashueroth.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

17 For the l act of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashueroth commanded Vashti the Queene to be brought in before him, but she came not.

l That is, her disobedience.

18 So shall the m princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much dispightfulnesse, and wrath.

m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance doe the same.

19 If it please the king, let a royall decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come n no more before King Ahashueroth: and let the King giue her royall estate vnto her companion that is better then she.

n Let her be diuorced and an other made Queene.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdome (though it be ° great) all the women shall giue their husbands honour, both great and small.

° For he had vnder him an hundreth twentie & seuen countries.

21 And this saying pleased the king and the

the princes, and the king did according to the word of Memucan.

22 For he sent letters into all the prouinces of the king, into euery prouince according to the writing thereof, & to euery people after their language, that euery man should q beare rule in his owne house, and that he should publish it in the language of the same people.

CHAP. II.

2 After the Queene is put away, certaine yong maids are brought to the king. 17 Esther pleaseth the king, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

AFter these things, when the wrath of King Ahashuerosh was appeased, hee a remembred Vashti, and what shee had done, and what was decreed b against her.

2 And the kings seruants that ministred vnto him, sayde, Let them seeke for the king beautifull yong virgins,

3 And let the King appoynt officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings eunuch c keeper of the women, to giue them their things d for purification.

4 And the maid that shal please the king, let her reigne in the steade of Vashti. And this pleased the king, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Jemini,

6 Which had beene caried away from Jerusalem e with the captiuitie that was caried away with Jeconiah king of Judah (whome Nebuchad-nezzar king of Babel had caried away)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for shee had neither father nor mother, f & the maid was faire, and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement, and his decree was published, and many maydes were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the mayde pleased him, and shee found fauour in his sight: therefore he caused her things for purification to bee giuen her speedily, and her ‡ fare, and seuen comely maydes to bee giuen her out of the kings house, and hee gaue chaunge to her and to her maydes of the best in the house of the women.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that shr should not tell it.

11 And Mordecai walked euery day before the court of ℌ womens house, to knowe if Ester did well, and what should bee done with her.

12 And when the course of euery mayde came, to goe in to king Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, fiue moneths with oyle of myrrhe, and fiue moneths with sweete odours, and in the purifying of the women:

13 And thus went the maides vnto the king) whatsoeuer she required, was g giuen her, to goe with her out of the womens house vnto the kings house.

14 In the euening shee went, and on the morow shee returned into the second house of the women vnder the hand of Shaashgaz the kings eunuch, which kept the concubines: shee came in to the king no more, except shee pleased the king, and that she were called by name.

15 Nowe when the course of Esther the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she should goe in to the king, shee desired nothing, but what ‖Hege the kings eunuch the keeper of the women saide: and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto king Ahashuerosh into his house royall in the tenth moneth, which is the h moneth Tebeth, in the seuenth yeere of his reigne.

17 And the king loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the king made a great feast vnto all his princes, and his seruants, which was i the feast of Ester, and gaue rest k vnto the prouinces, and gaue gifts, according to l the power of a king.

19 And when the virgins were gathered the m second time, then Mordecai sate in the kings gate.

20 Ester had not yet shewed her kinred, nor her people, as Mordecai had charged her: for Ester did after ℌ worde of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of ℌ kings eunuchs, Bigthan, & Teresh, which kept the doore, were wroth, and sought to lay n hand on the king Ahashuerosh.

22 And the thing was knowen to Mordecai, and hee tolde it vnto Queene Ester, and Ester certified the king therof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the King.

CHAP. II.

1 Haman after he was exalted, obtayned of the king, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did King Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the Kings seruants that were at the kings gate, bowed their knees, and

q That is, that the wife should be subiect to the husband, and at his commandement.

a That is, he called the matter againe into communication.
b By the seuen wisemen of his counsell.

c The abuse of these countreys was so great, that they inuented many meanes to serue the lustes of princes, and therefore, as they ordeyned wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appoynted, as one for them whiles they were virgins, an other when they were concubines, and for the Queenes another.
d Reade what this purification was, verse 12. 2. *King.* 24. 15.

‡ *Ebr. portions.*

e For though she was taken away by a cruell lawe, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oftentimes to heare of her.

f What apparell she asked of the Eunuch, that was he bound to giue her.

‖ *Or, Hegai.*
g Wherein her modestie appeared, because she sought not apparell to commend her beautie, but stoode to the Eunuches appointment.
h Which contained part of December and part of Ianuarie.

i That is, made for her sake.
k He releeued their tribute.
l That is, great and magnificall.
m That is, at the marriage of Ester, which was the second marriage of the king.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Cha. 10. 2.

reuerenced Haman: for the king had so commaunded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, sayde vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake daily vnto him, yet he would not heare them: therefore they b tolde Haman, that they might see howe Mordecais matters would stand: for hee had tolde them, that he was a Iewe.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe hee ‡ thought it too little to lay handes onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth ‖ Nisan) in the twelfth yeere of king Ahashuerosh, they cast Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth e Adar.

8 Then Haman said vnto king Ahashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the f kings lawes: therefore it is not the kings profite to suffer them.

9 If it please the king, let it bee written that they may be destroyed, and I will ‡ pay ten thousand talents of siluer by the handes of them that haue the charge of this businesse to bring it vnto the kings treasurie.

10 Then the king tooke his ring from his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite, the Iewes aduersarie,

11 And the king sayde vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the kings ‖ scribes called on the thirteenth day of the first moneth, & there was written (according to all that Haman commaunded) vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

13 And the letters were sent ‡ by postes into all the kings prouinces, to roote out, to kill and to destroy all the Iewes, both yong and olde, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there shoulde bee giuen a commaundement in all prouinces, and published vnto all people, that they shoulde bee ready against the same day.

15 And the posts compelled by the kings commaundement went forth, and the commaundement was giuen in the palace at Shushan: and the king and Haman sate g drinking, but the citie of Shushan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth and ashes, and went out into the middes of the citie, and cryed with a great cry, and a bitter.

2 And hee came euen before the kings a gate, but hee might not enter within the kings gate, being clothed with sackecloth.

3 And in euery prouince, and place, whither the kings charge and his commission came, there was great sorowe among the Iewes, and fasting, & weeping, and mourning, & ‡ many lay in sackecloth and in ashes.

4 ¶ Then Esters maids & her eunuches came and tolde it her: therefore the Queene was very heauy, and shee sent rayment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Ester Hatach one of the kings eunuches, whome hee ‡ had appointed to serue her, and gaue him a commaundement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the citie, which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, & of the ‡ summe of the siluer that Haman had promised to pay vnto the kings treasures, because of the Iewes for to destroy them.

8 Also he gaue him the ‖ copy of the writing & commission that was giuen at Shushan, to destroy them, that hee might shewe it vnto Ester, and declare it vnto her, and to charge her, that she should go in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he tolde Ester the words of Mordecai.

10 Then Ester sayde vnto Hatach, and commanded him to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces doe knowe, that whosoeuer, man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters words.

13 And Mordecai said, that they shoulde answere Ester thus, Thinke not with thy selfe, that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, ‡ comfort and deliuerance b shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and

a The Persians maner was to kneele downe and reuerence their Kings, and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.

b Thus wesee that there is none so wicked, but they haue their flatterers to accuse the godly.

‡ *Ebr. despised in his eyes.*

c Which answereth to part of March and part of Aprill.

d To knowe what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteyning part of Februarie, and part of March.

f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect how God is eyther pleased or displeased.

‡ *Ebr. weigh.*

‖ *Or, secretaries.*

‡ *Ebr the hands of poste.*

g To wit, the Iewes, that were in Shushan.

a Because he would aduertise Ester of this cruell proclamation.

‡ *Ebr. sackecloth and ashes were spread for many.*

‡ *Ebr. had caused to stand before her.*

‡ *Ebr, declaration.*

‖ *Or, contents.*

‡ *Ebr. breathing.*

b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though al worldly meanes faile.

and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answere Mordecai.

16 Go, and assemble all the Iewes that are found in Shushan, and fast yee for mee, and eate not, nor drinke in three dayes, day nor night. I also and my maydes will fast likewise, and so will I go in to the King, which is not according to the Lawe: and if I perish, [d] I perish.

17 So Mordecai went his way, and did according to all that Ester had commaunded him.

[e] For to deliuer Gods Church out of these present dangers.

[d] I wil put my life in danger & referre the successe to God, seeing it is for his glory and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third [a] day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she found fauour in his sight: and the King [b] held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then sayd the king vnto her, What wilt thou Queene Ester? and what is thy request? it shall be euen giuen [c] thee to the halfe of the kingdome.

4 Then sayd Ester, If it please the king, let the King & Haman come this day vnto the banket, that I haue prepared for him.

5 And the king sayd, Cause Haman to make haste that hee may doe as Ester hath sayd. So the king and Haman came to the banket that Ester had prepared.

6 And the king sayd vnto Ester, at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and sayd, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue mee my petition, and to performe my request, let the king and Haman come to the banket that I shall prepare for them, and I will doe to morow according to the kings saying.

[a] To wit, after that the Iewes had begun to fast.

[b] Which was a signe that her comming was agreeable vnto him, as Cha.4.11.

[c] Meaning hereby, that what soeuer she asked, should be graunted, as Mar.6.23.

[d] Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was most in vse or esteemed.

[e] I wil declare what thing I demaund.

9 Then went Haman forth the same day ioyfull and with a glad heart. But when Haman sawe Mordecai in the kings gate, that hee stood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when he came home, hee sent, and called for his friends, and Zereth his wife.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and how that hee had set him aboue the princes and seruants of the king.

12 Haman sayd moreouer, Yea, Ester the Queene did let no man come in with the king to the banket that shee had prepared, saue mee: and to morowe am I bidden vnto her also with the king.

13 But all this doeth nothing auaile me, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then sayd Zereth his wife and all his friends vnto him, Let them make a tree of fiftie cubites hie, and to morowe speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banket. And the thing pleased Haman, and he caused to make the tree.

[f] Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles & findeth the fidelitie of Mordecai, 10 And commaundeth Haman to cause Mordecai to be had in honour.

THe same night [t] the king slept not, and he commanded to bring the booke of the recordes and the Chronicles: and they were read before the king.

[t] Ebr. the kings sleepe departed.

2 Then it was found written that Mordecai [*] had tolde of Bigtana, and Tereth two of the king eunuches, keepers of the doore, who sought to lay handes on the king Ahashuerosh.

[*] Chap.2.22.

3 Then the king sayd, What honour and dignitie hath bene giuen to Mordecai [a] for this? And the kings seruants that ministred vnto him, sayd, There is nothing done for him.

4 And the king said, Who is in [b] court? (Nowe Haman was come into the vtter court of the kings house, that hee might speake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants sayd vnto him, Beholde, Haman standeth in the court. And the king sayd, Let him come in.

6 And when Haman came in, [b] king sayd vnto him, What shall be done vnto the man, whome the king wil honour? Then Haman thought in his heart, To whome would the king doe honour more then to me?

7 And Haman answered the king, The man whome the king would honour,

8 Let them bring for him royall apparell, which the king vseth to weare, & the [c] horse that the King rideth vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment and the horse bee deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whome the king will honour) and cause him to ride vpon the horse through the streete of the citie, and proclaime before him, Thus shall it be done vnto the man, whome the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horseback through the streete of the citie, and proclaimed before him, Thus shall it be done to the man whome the king will honour.

[a] For he thought it vnworthy his estate to receiue a benefit, & not reward it.

[b] Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

[c] Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gen.41.42.

12 And Mordecai came againe to the kings gate, but Haman hasted home mourning and his head couered.

13 And Haman tolde Zeresh his wife, and all his friends all that had befallen him. Then sayd his wise men, & Zeresh his wife vnto him, If Mordecai be of the seede of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, [d] but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and hasted to bring Haman vnto the banket that Ester had prepared.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shal come to passe.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 Shee accuseth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester.

2 And the King sayd againe vnto Ester on the second day at the banket of [a] wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and sayd, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For we are solde, I, and my people, to be destroyed, to be slaine and to perish: but if we were solde for seruants, and for handmaydes, I would haue held my tongue: although the aduersarie could not [b] recompence the Kings losse.

5 Then King Ahashuerosh answered, and sayd vnto the Queene Ester, Who is hee? and where is hee that ‡ presumeth to doe thus?

6 And Ester sayd, The aduersarie and enemie is this wicked Haman. Then Haman was afraide before the King and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he sawe that there was a [c] mischiefe prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was [d] fallen vpon the bed whereon Ester sate: therefore the king sayd, Will he force the Queene also before mee in the house? As the worde went out of the kings mouth, they [e] couered Hamans face.

9 And Harbonah one of the eunuches sayd in the presence of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake [f] good for the King. Then the King sayd, Hang him thereon.

10 So they hanged Haman on the tree, that hee had prepared for Mordecai: then was the Kings wrath pacified.

a Reade Chap. 5.6.

b Haman could not so much profite the king by this his malice, as he should hinder him by the losse of ‖ Iewes, and the tribute which hee hath of them.

‡ Ebr. filleth his heart.

c His conscience did accuse him that as hee had conspired ‖ death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beddes feete or couch whereupon shee sate, and made request for his life.

e This was the maner of the Persians, when one was out of the Kings fauour.

f Which discouered the conspiracie against the King, Chap. 2.21,22.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THe same day did king Ahashuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai [a] came before the King: for Ester told what he was [b] vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, and besought him that hee would put away the [c] wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

4 And the king held out the golden [d] scepter toward Ester. Then arose Ester, and stood before the King,

5 And sayd, If it please the king, and if I haue found fauour in his sight, & the thing be acceptable before the king, and I pleale him, let it be written, that the letters of the deuise of Haman the sonne of Ammedatha the Agagite, may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or howe can I suffer and see the destruction of my kinred?

7 And ỳ king Ahashuerosh sayd vnto the Queene Ester, and to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he ‖ layd hand vpon the Iewes.

8 Write yee also for the Iewes, as it liketh you in the Kings name, and seale it with the kings ring (for the writings written in the Kings name, and sealed with the Kings ring, may no [e] man reuoke.)

9 Then were the kings scribes called at the same time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their speach, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahashuerosh name, and sealed it with the Kings ring: and hee sent letters by posts on horsebacke, and that rode on beasts of price, as dromedaries, and ‖ colts of mares.

11 Wherein the king granted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for [h] their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of King Ahashuerosh, euen in the thirteenth day

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

d Reade Chap. 5.2.

‖ Or, went about to slay the Iewes.

e This was the lawe of ỳ Medes and Persians, as Dan. 6.15. notwithstanding the king reuoked the former decree graunted to Haman, for Esters sake.

f Which conteineth part of May and part of Iune.

g That is, in such letters and language, as was vsuall in euery prouince.

‖ Or, mules.

h That is, to defend themselues against all that would assaile them.

day of the twelfth moneth, which is the moneth i Adar.

13 The copie of the writting was, how there should be a commandement giuen in al and euery prouince, published among all the people, and that the Iewes should be ready against that day to k auenge themselues on their enemies.

14 So the postes rode vpon beasts of price, and dromedaries, and went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in royall apparell of blue, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come l light and ioy and gladnesse, and honour.

17 And in all and euery prouince, and in all and euery citie & place, where the kings commandement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land m became Iewes: for the feare of the Iewes fell vpon them.

i Which hath part of February, and part of March.

k The king gaue them libertie to kill all that did oppresse them.

l He sheweth by these words that follow, what this light was.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 *At the commandement of the king the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

NOw in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commandement and his decree drewe neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it a turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselues together into their cities, throughout all the prouinces of the king Ahasuerosh, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King b exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their c enemies with strokes of the sword and slaughter, and destruction, & did what they would vnto those that hated them.

6 And at Shushan the palace slewe the Iewes and destroyed d fiue hundred men,

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaizatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slewe they: but they layed not their handes e on the spoyle.

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman.

d Besides those three hundreth, that they slewe the second day, as verse 5.

e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the king.

12 And the King sayde vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundreth men, and the tenne sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may bee performed?

13 Then said Ester, If it please the king, let it bee graunted also to morowe to the Iewes that are in Shushan, to doe according f vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans tenne sonnes.

15 ¶ So the Iewes that were in Shushan assembled themselues vpon the fourteenth day of the moneth Adar, and slewe three hundreth men in Shushan, but on the spoyle they layd not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled themselues, and stoode for g their liues, and had rest from their enemies, and slewe of them that h hated them, seuentie & fiue thousand: but they layd not the hand on the spoyle.

17 This they did on the i thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote l these words, and sent letters vnto all the Iewes that were throughout all the prouinces of the King Ahasuerosh, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth, which was turned vnto them from sorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and m to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to doe as they had begunne, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had n cast Pur (that is a lot) to consume and destroy them,

f This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.

h Meaning, that they layd hands on none, that were not the enemies of God.

i Meaning, in all places saue in Shushan.

k As the Iewes doe, euen to this day, calling it in the Persians language Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendship, and reliefe of the poore.

n Reade Chap. 3. 7.

25 And

o That is, Eſter.

p Theſe are the words of ỹ kings commandement to diſanull Hamans wicked enterpriſe.

25 And when • ſhe came before the king, hee commanded by letters, Let his wicked ᵖ deuice (which hee imagined againſt the Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

26 Therefore they called theſe dayes Purim, by the name of Pur, and becauſe of all the words of this letter, and of that which they had ſeene beſides this, & of that which had come vnto them.

27 The Iewes alſo ordeined and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not faile to obſerue thoſe two dayes euery yere, according to their writing, and according to their ſeaſon,

[Or, tranſgreſſe.

q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that theſe dayes ſhould bee remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euen theſe dayes of Purim ſhould not faile among the Iewes, and the memoriall of them ſhould not periſh from their ſeede.

29 And the Queene Eſter the daughter of Abihail and Mordecai the Iewe wrote with all [authoritie (to confirme this letter of Purim the ſecond time)

[Or, ſtrength, or efficacie.

30 And he ſent letters vnto all the Iewes to the hundred and ſeuen and twentie prouinces of the kingdome of Ahaſhuerosh, with r words of peace and truth,

r Which were letters declaring vnto them quietneſſe, and aſſurance, & putting them out of doubt and feare.

31 To confirme theſe dayes of Purim, according to their ſeaſons, as Mordecai the Iew and Eſter the Queene had appointed them, and as they had promiſed for them ‡ ſelues and for their ſeede with ſ faſting and prayer.

‡ Ebr. ſoules.

ſ That they would obſerue Ebrewe is ſignified

32 And the decree of Eſter confirmed theſe words of Purim, and was written in the booke.

this feaſt with faſting and earneſt prayer, which in by this word (their crie.)

CHAP. X.

The eſtimation and authoritie of Mordecai.

AND the king Ahaſhuerosh laid a tribute vpon the lande, and vpon the yles of the ſea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Perſia?

a These three poynts are here ſet foorth as commendable, and neceſſarie for him that is in authoritie: to haue the fauour of the people, to procure their wealth, and to be gentle and louing toward them.

3 For Mordecai the Iewe was the ſecond vnto King Ahaſhuerosh, and great among the Iewes, and • accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeede.

IOB.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but alſo in his minde, and conſcience, by the ſharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and ſubtill diſputations brought him almoſt to deſpaire: for they ſet foorth God as a ſeuere Iudge, and mortall enemie vnto him, which had caſt him off, therefore in vaine hee ſhould ſeeke vnto him for ſuccour. Theſe friends came vnto him vnder pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding hee did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtorie we haue to marke that Iob mainteineth a good cauſe, but handleth it euill: againe, his aduerſaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway puniſh men according to their ſinnes, but that he had ſecrete iudgements, whereof man knewe not the cauſe, and therefore man could not reaſon againſt God therein, but hee ſhould be conuicted. Moreouer, he was aſſured that God had not reiected him, yet through his great torments and affliction, hee braſteth foorth into many inconueniences both of wordes and ſentences, and ſheweth himſelfe as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which hee doeth not handle well. Againe, the aduerſaries mainteine with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding vpon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euill: for they labour to bring Iob into deſpaire, and ſo they maintaine an euil cauſe. Ezekiel commendeth Iob as a iuſt man, Ezekiel 14.14. and Iames ſetteth out his patience for an example, Iames 5.11.

CHAP. I.

1 The holines, riches, and care of Iob for his children. 10 Satan hath permiſſion to tempt him. 13 He tempteth him by taking away his ſubſtance, and his children. 20 His faith and patience.

THere was a man in the lande of ª Uz called Iob, and this man ᵇ was an vpright and iuſt man, • one that feared God, and eſchewed euill.

ª That is, of the countrey of Idumea, as Lamen. 4.21. or bordering thereupon: for the land was called by the name of Uz the ſonne of Diſhan the ſonne of Seir, Gen. 36.28.

b Foraſmuch as he was a Gentile and not a Iew, and yet is pronounced vpright, and without hypocriſie, it declareth that among the heathen God hath his.

c Hereby is declared, what is meant by an vpright and iuſt man.

2 And hee had ſeuen ſonnes, and three daughters.

3 His ᵈ ſubſtance alſo was ſeuen thouſande ſheepe, and three thouſande camels, and fiue hundreth yoke of oxen, and fiue hundreth ſhee aſſes, and his familie was very great, ſo that this man was the greateſt of all the ‡ men of • the Eaſt.

d His children & riches are declared to commend his vertue in his proſperitie, and his patience and conſtancie, when God had taken them from him.

‡ Ebr. children.

4 And his ſonnes went and banketted in their houſes, euery one his day, and ſent, and called their three ſiſters to eate and to drinke with them.

5 And when ỹ dayes of their banketting

e Meaning, the Idumeans, &c. Arabians, Chaldeans, were

were gone about, Iob sent, and f sanctified them, and rose vp early in the morning, and s offered burnt offerings according to the number of them all. For Iob thought, It may bee that my sonnes haue sinned, and h blasphemed God in their hearts: thus did Iob i euery day.

6 ¶ Now on a day when the k children of God came and stoode before the Lorde, Satan m came also among them.

7 Then the Lorde sayde vnto Satan, Whence n commest thou? And Satan answered the Lorde, saying, o From compassing the earth to and fro, and from walking in it.

8 And the Lorde sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, an vpright and iust man, one that feareth God, & escheweth euill?

9 Then Satan answered the Lorde, and sayd, Doth Iob feare God for p nought?

10 Hast thou not made an q hedge about him and about his houle, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand and r touch all that he hath, to see if he will not blaspheme thee to t thy face.

12 Then the Lord said vnto Satan, Loe, all that he hath is in u thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the x presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating, and drinking wine in their eldest brothers houle,

14 There came a messenger vnto Iob, and sayde, The oxen were plowing, and the asses feeding in their places,

15 And the y Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I only am escaped alone to tell thee.

16 And while hee was yet speaking, an other came, and sayde, The z fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and sayde, The Caldeans set out three bands, and fell vpon the Camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayd, Thy a sonnes, and thy daughters were eating, and drinking wine in their eldest brothers houle,

19 And beholde, there came a great wind from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and b rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayd, * Naked came I out of my mothers wombe, and naked shall I returne c thither: the Lorde hath giuen, and the Lorde hath taken it: d blessed bee the Name of the Lord.

22 In all this did not Iob sinne, nor charge God e foolishly.

f That is, commaunded them to be sanctified: meaning, that they should consider the faults, that they had committed and reconcile themselues for the same.

g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and curling, as here, and 1. King. 21. 10. and 13. &c.

i While the feast lasted.

k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

l Because our infirmitie can not comprehend God in his Maiestie, he is set forth vnto vs as a King, that our capacitie may be able to vnderstand that which is spoken of him.

m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and to doe him all homage, without whose permission and appointment hee can doe nothing.

n This question is asked for our infirmitie: for God knewe whence he came.

o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Peter 5. 8.

p He feareth thee not for thine owne sake, but for the commoditie that hee receiueth by thee.

q Meaning, the grace of God, which serued Iob, as a rampart against all tentations.

r This signifieth that Satan is not able to touch vs, but it is God that must doe it.

s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to doe: for els hee can neuer goe out of Gods presence.

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob more grieuously, forasmuch as hee might see, that not onely men were his enemies, but that God made warre against him.

z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.

a Wh ch came not of impatiencie, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction, and gricle of minde: yet they keepe a meane herein, and rebell not against God, as the wicked doe. *Eccles.* 5. 14.

b That is, into the belly of the earth, which is the mother of all.

c Hereby hee confesseth that God is iust, and good, although his hand be sore vpon him.

d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friendes visite him.

AGAIN on a day the a children of God came and stood before the Lord, and b Satan came also among them, and stoode before the Lord.

2 Then the Lorde sayde vnto Satan, Whence commest thou? And Satan answered the Lord, & said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, * an vpright and iust man, one that feareth God, and eschweth euill? for yet hee continueth in his vprightnesse, c although thou mouedst me against him, to destroy him d without cause.

4 And Satan answered the Lord, and said, e Skinne for skinne, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his f bones, and his flesh, to see if hee will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, he is in thine hand, but g saue his life.

7 ¶ So Satan departed from the presence of the Lord, & smote Iob with sore h boyles,

1. *tim.* 6. 7.

a That is, the Angels. as chap. 1. 6. Reade Chap. 1 6. *Ezek.* 14. 14. *chap.* 1. 1.

b Reade Chap. 1. 6.

c He prooueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him.

d That is, when thou hadst nought against him, or whē thou wast not able to bring thy purpose to passe.

e Hereby hee meant that a mans owne skin is dearer vnto him then another mans.

f Meaning, his owne person.

g Thus Satan can goe no further in punishing, then God hath limited him.

h This sore was most vehement, wherewith also God plagued the Egyptians. Exod. 9. 9. and threatneth to punish the rebellious people, Deut. 28. 27. So that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off.

from

from the sole of his foote vnto his crowne.

8 And hee tooke a [i] potheard to scrape him, and he sate downe among the ashes.

9 Then said his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blaspheme God, and die.

10 But he said vnto her, Thou speakest like a foolish woman: what? shall wee receiue good at the hand of God, and not [n] receiue euill? In all this did not Iob sinne with his [o] lippes.

11 Nowe when Iobs three [p] friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knewe him not: therefore they lift vp their voyces and wept, & euery one of them rent his garment, and sprinckled [q] dust vpon their heades towarde the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nightes, and none spake a worde vnto him: for they sawe, that the griefe was very [r] great.

i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gaineth thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous temptation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.

m For death was appointed to the blasphemer, & so she meant that he should be soone rid out of his paine.

n That is, to be patient in aduersitie, as wee reioyce when hee sendeth prosperitie, and so to acknowledge him to be both merciful and iust.

o He so brideled his affections, that his tongue through impatiencie did not murmure against God.

p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they sawe how he was visited, they conceiued an euill opinion of him, as though hee had beene an hypocrite, and so iustly plagued of God for his sinnes.

q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorow, &c.

r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth & curseth the day of his birth.
11 He desireth to die, as though death were the end of all mans miserie.

AFterward [a] Iob opened his mouth, and [b] cursed his day.

2 And Iob cryed out, and sayd,

3 Let the day [c] perish, wherein I was borne, and the night when it was sayd, There is a man childe conceiued.

4 Let that day be darkenesse, let not God [d] regard it from aboue, neither let the light shine vpon it.

5 But let darkenesse, and the [e] shadow of death staine it: let the cloud remaine vpon it, & let them make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

a The seuē dayes ended, chap. 2. 13

b Here Iob beginneth to feele his great imperfection in this battel betweene the spirit and the flesh, Rom. 7. 18. and after a maner yeeldeth, yet in the ende hee getteth victorie, though he was in the meane time greatly wounded.

c Men ought not to be wearie of their life, and curse it because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God.

d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night.

e That is, most obscure darkenesse, which maketh them afrayd of death, that are in it.

8 Let them that curse the day, (being [f] ready to renue their mourning) curse it.

9 Let the starres of that twilight bee dimme thereof: let it looke for light, but haue none: neither let it [g] see the dawning of the day.

10 Because it shut not vp the doores of my mothers wombe: nor hid sorowe from mine eyes.

11 [h] Why dyed I not in the birth? or why dyed I not, when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For so should I nowe haue [i] lyen and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue builded themselues [k] desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked [l] haue there ceased from their tyranny, and there they that laboured valiantly, are at rest.

18 The [m] prisoners rest together, & heare not the voyce of the oppressour.

19 There are small and great, & the seruant is free from his master.

20 Wherefore is the light giuen to him that is in miserie? and [n] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce when they can finde the graue.

23 Why is the light giuen to the man whose way is [o] hidde, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I [p] feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, [q] yet trouble is come.

f Which curse the day of their birth, let them lay that curse vpon this night.

g Let it be alwayes night, and neuer see day.

h Ebr. The eye lids of the morning.

h This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his afflictions made him to vtter these words, as though death were the ende of all miseries, & as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braste out into this error out of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and builde in most barren places, because they would hereby make their names immortall.

l That is, by death the cruelnie of the tyrants hath ceased.

m All they that susteine any kinde of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh.

n He sheweth that the benefites of God are not comfortable except the heart be ioyfull, and the conscience quieted.

o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence.

p In my prosperitie I looked euer for a fall, as is come now to passe.

q The feare of trouble that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 And vniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered and sayd,

2 If wee assay to commune with thee, wilt thou bee grieued? but [a] who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and [b] hast

a Seeing this thine impatiencie.

b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.

c Thus he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

d He concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.

e They that do euill cannot but receiue euill.

f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom for their crueltie he compareth to lyons and their children to their whelpes) yet God both is able, and his iustice will punish them.

h A thing that I knew not before was declared vnto me by vision: that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when hee commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certeine feare ioyned, that the authoritie thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliiah, 1.King.19.12.

l He prooueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.

m If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall hee lay folly to mans charge, when hee would iustifie himselfe against God?

n That is, in this mortall body subiect to corruption, 2.Cor.5.1.

o They see death continually before their eyes, and daily approching toward them.

p No man for all this doeth consider it.

q That is, before that any of them were so wise as to thinke on death.

b hast strengthened the wearie hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who euer perished being an d innocent? or where were the vpright destroyed?

8 As I haue seene, they that e plough iniquitie, and sow wickednes, reape the same.

9 With the f blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the s Lion, and the voyce of the Lioneſſe, and the teeth of the Lions whelpes are broken.

11 The Lyon perisheth for lacke of praye, and the Lions whelps are scattered abroad.

12 But a thing was brought to mee h secretly, and mine eare hath receiued a litle thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, & dread which made all my bones to i tremble.

15 And the wind passed before mee, and made the haires of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image was before mine eyes, and in k silence heard I a voyce, saying,

17 Shall man be more l iust then God? or shall a man be more pure then his maker?

18 Behold, he found no stedfastnes in his seruants, and laid folly vpon his m Angels.

19 How much more in them that dwell in houses of n clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They bee destroyed from o the morning vnto the euening: they perish for euer, p without regard.

21 Doeth not their dignitie goe away with them? doe they not die, and that without q wisedome?

C H A P. V.

1, 2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who destroyeth the wicked, and deliuereth his.

CAll now, if any will r answere thee, and to which of the saints wilt thou turne?

2 Doubtlesse s anger killeth the foolish, and enuie slayeth the idiote.

3 I haue seene the t foolish well rooted, & suddenly I u cursed his habitation, saying,

4 His x children shalbe farre from saluation, and they shall bee destroyed in the y gate, and none shall deliuer them.

5 The hungry shall eate vp his haruest: yea, they shall take it from among the z thornes, and the thirstie shall drinke vp their substance.

6 For miserie commeth not forth of the dust, a neither doeth affliction spring out of the earth.

7 But man is borne vnto b trauaile, as the sparkes flie vpward.

8 But I would enquire c at God, and turne my talke vnto God:

9 Which d doeth great things and vnsearcheable, and marueilous things without number.

10 He e giueth raine vpon the earth, and powreth water vpon the streetes,

11 And setteth vp on hie them that bee lowe, that the sorowfull may be exalted to saluation.

12 Hee scattereth the deuises of the craftie: so that their handes cannot accomplish that which they doe enterprise.

13 *He taketh the wise in their craftines, & the counsell of the wicked is made foolish.

14 They meete with f darkenesse in the day time, and g grope at noone day, as in the night.

15 But hee saueth the h poore from the sword, from their i mouth, & from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie shall k stoppe her mouth.

17 Behold, blessed is the man whome God correcteth: therefore refuse not thou the chastising of the Almightie.

18 For hee maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee l in sixe troubles, and in the seuenth the euill shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of

r Hee willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as hee doeth.

b Murmuring against God in afflictions, increaseth the paine and vtereth mans folly.

c That is, the sinner that hath not the feare of God.

d I was not mooued with his prosperitie, but knew that God had cursed him and his.

e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.

f By publique iudgement they shall be condemned and none shall pitie them.

g Though there be but two or three eares left in the hedges, yet these shall be taken from him.

h That is, the earth is not the cause of barennesse, and mans miserie, but his owne sinne.

i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.

k If I suffered as thou doest, I would seeke vnto God.

l Hee counselleth Iob to humble himselfe vnto God, to whome all creatures are subiect, and whose workes declare that man is inexcusable, except hee glorifie God in all his workes.

m He sheweth by particular examples, what the workes of God are. 1.Cor.3.19.

n In things plaine and euident they shew themselues fooles in stead of wise men.

o This declareth that God punisheth the worldly wise, as he threatned, Deu. 28.29.

p That is, he humbleth himselfe before God.

q He compareth the slander of the wicked to sharpe swords.

r If the wicked be compelled at Gods workes to stoppe their mouthes, much more they that professe God.

t He will send trouble after trouble, that his children may not for one time but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

the

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When we are in Gods fauour, all creatures shall serue vs.
x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.
y Though the children of God haue not alwayes this promes performed, yet God doeth recompense it otherwise to their aduantage.
z Wee haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

the tongue, and thou shalt not bee afraid of destruction when it commeth.
22 But thou shalt t laugh at destruction and dearth, and shalt not be afraid of the beast of the earth.
23 For the stones of the field u shall be in league with thee, and the beastes of the field shalbe at peace with thee.
24 And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visite thine habitation, and shalt not x sinne.
25 Thou shalt perceiue also, that thy seed shalbe great, and thy posteritie as the grasse of the earth.
26 Thou shalt go to thy graue in y a full age, as a ricke of corne commeth in due season into the barne.
27 Lo, z thus haue we inquired of it, and so it is; heare this and know it for thy selfe.

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his fault. 8 Hee wisheth death. 14 Hee complaineth of his friends.

BUt Iob answered, and said,
2 Oh that my griefe were wel weighed, and my miseries were laid together in the a balance!
3 For it would bee now heauier then the sand of the sea: therefore my wordes are b swallowed vp.
4 For the arrowes of the Almightie are in me, the venime whereof doeth drinke vp my spirit, and the terrours of God c fight against me.
5 Doeth the d wilde asse bray when hee hath grasse? or loweth the ore when he hath fodder?
6 That which is e vnsauorie, shall it bee eaten without salt? or is there any taste in the white of an egge?
7 Such things as my soule refused to touch, as were sorowes, are my meate.
8 Oh that I might haue my f desire, and that God would graunt mee the thing that I long for!
9 That is, that God would destroy me: that hee would let his hand go, and cut me off.
10 Then should I yet haue comfort, (though I burne with sorow, let him not spare) g because I haue not denied the words of the Holy one.
11 What power haue I that I should endure? or what is mine h end, if I should prolong my life?
12 Is my strength the strength of stones? or is my flesh of brasse?
13 Is it not so, that there is in mee no i helpe? & that ‖ strength is taken from me?
14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.
15 My brethren haue deceiued mee as a k brooke, and as the rising of the riuers they passe away,
16 Which are blackish with yce, and wherein the snow is hid.
17 But in time they are dryed vp with heate, and are consumed: and when it is hot, they faile out of their places,
18 Or they depart from their way and course, yea, they vanish and perish.
19 They that goe to Tema, l considered them, and they that go to Sheba, waited for them.
20 But they were confounded: when they hoped, they came thither and were ashamed.
21 Surely now are ye like m vnto it: yee haue seene my fearefull plague, and are afraid.
22 Was it because I said, Bring vnto mee? or giue a reward to mee of your n substance?
23 And deliuer me frō the enemies hand, or ransome me out of the hand of tyrants?
24 Teach mee, and I will o hold my tongue: and cause me to vnderstand where in I haue erred.
25 Howe p stedfast are the wordes of righteousnesse? and what can any of you iustly reprooue?
26 Do yee imagine to reprooue q words, that the talke of the afflicted should bee as the winde?
27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.
28 Now therefore bee content to r looke vpon me: for I will not lie before your face.
29 Turne, I pray you, let there bee none iniquitie: returne, I say, and ye shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele sorowes?

a To know whether I complaine without iust cause.
b My griefe is so great, that I lacke wordes to expresse it.
c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.
d Thinke you that I crie without cause, seeing that brute beasts doe not complaine when they haue what they would?
e Can a mans taste delite in that he hath no sauour? meaning that none take pleasure in affliction, seeing they cannot away with things that are vnsauorie to the mouth.
f Herein hee sinneth double, both in wishing through impatiencie to die, & also in desiring of God a thing which was not agreeable to his will.
g That is, let me die at once, before I come to distrust in Gods promise through mine impatiencie.
h He feareth least he should be brought to inconueniences, if his sorowes should continue.
i Haue I not sought to helpe my selfe as much as was possible?
‖ *Or, wisedome, or lawe.*
k He compareth those friendes which comfort vs not in miserie, to a brooke which in sommer, when we needle waters, is drie, in winter is hard frosen, and in the time of raine, when we haue no neede, ouerfloweth with water.
l They that passe thereby to goe into the hote countreys of Arabia, thinke to finde water there, to quench their thirst, but they are deceiued.
m That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for consolation at your hands.
n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable wordes.
o Shew me wherein I haue erred, and I will confesse my fault.
p He that hath a good conscience, doeth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason.
q Doe you cauill at my wordes, because I should bee thought to speake foolishly, which am nowe in miserie?
r Consider whether I speake as one that is driuen to this impatience through very sorow, or as an hypocrite as you condemne me.

CHAP. VII.

1 Iob sheweth the shortnes & miserie of mans life.

IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an a hireling?
2 As a seruaunt longeth for the shadow, and as an hireling looketh for the end of his worke,
3 So haue I had as an inheritance the b moneths of vanitie, and painefull nights haue bene appointed vnto me.
4 If I laid mee downe, I said, When shall

a Hath not an hired seruant some rest and ease? then in this my continuall torment I am worse then an hireling.
b My sorow hath continued from moneth to moneth, and I haue looked for hope in vaine.

shall I arise? and measuring the euening, I am euen full with tossing to and fro vnto the dawning of the day.

c This signifieth that his disease was rare and most horrible.

5 My flesh is c clothed with wormes and filthinesse of the dust: my skinne is rent, and become horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.

6 My dayes are swifter then a d weauers shittle, and they are spent without hope.

e If thou behold me in thine anger, I shall not be able to stand in thy presence.

7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

f Shall no more enioy this mortall life.

8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall be no longer.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by wordes: and thus he speaketh as one ouercome with griefe of minde.

9 e As the cloude vanisheth and goeth away, so hee that goeth downe to the graue, shall f come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

11 Therfore I will not s spare my mouth, but will speake in the trouble of my spirit, and muse in the bitternesse of my minde.

12 Am I a sea h or a whale fish, that thou keepest me in ward?

i So that I can haue no rest, night nor day.

13 When I say, My couch shall refreshe me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me i with dreames, and astonishest me with visions.

k He speaketh as one ouercome with sorow, and not of iudgement, or of the examination of his faith.

15 Therefore my soule k chuseth rather to bee strangled and to die, then to be in my bones.

16 I abhorre it, I shall not liue alway: l spare me then, for my dayes are but vanitie.

17 What is man, that thou m doest magnifie him, and that thou settest thine heart vpon him?

18 And doest visite him euery morning, and triest him euery moment?

19 How long will it be yer thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue n sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespasse? and take away mine iniquitie? for nowe shall I sleepe in the dust, and if thou seekest mee in the morning, I shall o not be found.

l Seeing my terme of life is so short, let mee haue some rest and ease.

m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kindes of perswasion with God, that he might stay his hand.

n After all temptations faith bursteth foorth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because he still tried his faith.

o That is, I shall be dead.

CHAP. VIII.

1 *Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.*

THen answered Bildad the Shuhite, and sayd,

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of winde that vanisheth away.

2 Howe long wilt thou talke of these things? and how long shall the wordes of thy mouth a be as a mighty winde?

4 Doth God peruert iudgement? or doth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their b iniquitie,

b That is, hath rewarded them according to their iniquity: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

5 Yet if thou c wilt early seeke vnto God, and pray to the Almighty,

c That is, if thou turne betime, whiles God calleth thee to repentance.

6 If thou be pure and vpright, then surely hee will awake vp vnto thee, and hee will make the habitation of thy righteousnesse prosperous.

7 And though thy beginning d be small, yet thy latter end shall greatly increase.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.

8 e Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

e He willeth Iob to examine all antiquitie, and he shall finde it true which he here saith.

9 (For we are but f of yesterday, and are ignorant: for our dayes vpon earth are but a shadow)

f Meaning, that it is not ynough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.

10 Shall not they teach thee & tell thee, and vtter the words of their heart?

11 Can a rush growe without mire? or can the grasse grow without water?

g As a rush can not grow without moistnesse, so can not the hypocrite, because he hath not faith, which is moystened with Gods Spirit.

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of al that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust shall be as the house of a h spider.

h Which is to day, and to morow swept away.

15 He shall leane vpon his house: but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The i tree is greene before the sunne, and the branches spread ouer the garden thereof.

i He compareth the iust to a tree, which although it bee remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profite.

17 The roots therof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, and it k denie, saying, I haue not seene thee,

h That is, so that there remaine nothing there to proue whether the tree had growen there or no.

19 Behold, it will reioyce l by this meanes, that it may grow in another molde.

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till hee haue filled thy mouth with m laughter, and thy lips with ioy.

22 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

l To be planted in another place, where it may grow at pleasure.

CHAP. IX.

1 *Iob declareth the mightie power of God, and that mans righteousnesse is nothing.*

THen Iob answered, and said,

2 I know verily that it is so: for how should man compared vnto God bee a iustified?

a Iob here answereth to that point of Eliphaz and Bildads oration touching the Iustice of God and his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect.

3 If he would dispute with him, he could not answere him one thing of a b thousand,

b Of a thousand things, which God could lay to his charge, man cannot answere him one.

4 Hee is wise in heart, and mightie in strength: who hath bene fierce against him and hath prospered?

5 Hee remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he could doe, if he would set foorth his power.

6 Hee c remooueth the earth out of her place, and the pillars thereof doe shake.

7 Hee commandeth the sunne, and it riseth not: hee closeth vp the starres, as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 Hee maketh the starres d Arcturus, Orion, and Pleiades, and the clymates of the South.

d These are the names of certaine starres, whereby he meaneth, that all starres both knowen and vnknowen are at his appoyntment.

10 Hee doth great things, and vnsearchable: yea, marueilous things without number.

11 Loe, when he goeth e by me, I see him not: and when hee passeth by, I perceiue him not.

e I am not able to comprehend his works, which are common and daily before mine eyes, much lesse in those things which are hid and secrete.

12 Behold, when he taketh a pray, f who can make him to restore it? who shall say vnto him, What doest thou?

f He sheweth that when God doeth execute his power, he doeth it iustly, forasmuch as none can controlle him.

13 God g will not withdraw his anger, and the most mightie helpes h doe stoupe vnder him.

g God will not be appeased for ought that man can say for himselfe for his iustification.

14 How much lesse shall I answere him? or howe should I finde out i my words with him?

15 For though I were iust, yet coulde I k not answere, but I would make supplication to my iudge.

h That is, all the reason that men cã lay to approue their cause.

16 If I l crie, and hee answere mee, yet would I not beleeue, that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me m without cause.

i How shuld I be able to answere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart y which they spake.

18 Hee will not suffer mee to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, he is n strong: if wee speake of iudgement, who shall bring me to pleade?

20 If I woulde iustifie my selfe, mine owne mouth shall condemne mee: o if I would be perfit, he shall iudge me wicked.

k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous which before God is abomination.

21 Though I were perfect, yet I know not my soule: therefore abhoare p my life.

l Whiles I am in my pangs, I can not but burst forth into many inconueniences, although I know still that God is iust.

22 This is one point: therefore I sayd, He destroyeth the q perfit and the wicked.

m I am not able to feele my sinnes so great, as I feele the weight of his plague: and this he speaketh to condemne his dulnesse, and to iustifie God.

23 If the scourge should suddenly r slay, shoulde God s laugh at the punishment of the innocent?

n After he hath accused his owne weaknesse, he continueth to iustifie God and his power.

24 The earth is giuen into the hande of the wicked: hee t couereth the faces of the Iudges thereof: if not, where u is he? or who is he?

o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience.

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift shippes, and as the eagle that flieth to the pray.

p If God punish according to his iustice, hee will destroy aswell them that are counted perfit, as them that are wicked.

27 If x I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afrayed of all my sorowes, knowing that thou wilt not iudge mee innocent.

q To wit, the wicked.

29 If I be wicked, why y labour I thus in vaine?

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5.3. why should hee suffer the innocents to be so long tormented by them?

30 If I wash my selfe with snow water, and purge mine hands most cleane,

31 Yet shalt thou plunge me in the pit, and mine z owne clothes shall make me filthie.

32 For he is not a man as I am, that I should answere him, if we come together to iudgement.

33 Neither is there any vmpire a that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: b but because I am not so, I hold me still.

s That they can not see to doe iustice.

t That can shew the contrary?

u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities and my conscience condemneth me.

x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shall disclose mee so much more.

a Which might make an accord betweene God and mee, speaking of impatience, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is wearie of his life, and setteth out his fragilitie before God. 20 Hee desireth him to stay his hand. 22 A description of death.

MY soule is cut off c though I line: I will leaue my b complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, c Condemne mee not: shew mee, wherefore thou contendest with me.

3 Thinkest thou it good d to oppresse me, and to cast off the e labour of thine handes, and to fauour the f counsell of the wicked?

4 Hast thou g carnall eyes? or doest thou see, as man seeth?

5 Are thy dayes as mans h dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do i wickedly: for none can deliuer mee out of thine hand.

8 Thine k handes haue made me, and fashioned mee wholy round about, and wilt

a I am more like to a dead man, then to one that liueth.

b I will make an ample declaration of my torments, accusing my selfe, and not God.

c He would not that God should proceed against him by his secret iustice, but by the ordinarie meane that he punisheth others.

d Is it agreeable to thy iustice to doe me wrong?

e Wilt thou be without compassion? f Wilt thou gratifie the wicked and condemne me? g Doest thou this of ignorance? h Art thou inconstant and changeable, as the times, to day a friend, to morrow an enemie? i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set mee at libertie.

k In these eight verses following he describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him.

thou

BRISTOL MUSEUM — and — REFERENCE LIBRARY

thou destroy me?

9 Remember, I pray thee, that thou hast made mee as [l] the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred mee out as milke? and turned me to cruds like cheese?

11 Thou hast clothed mee with skinne and flesh, and ioyned mee together with bones and sinewes.

12 Thou hast giuen me life, & [m] grace: and thy [n] visitation hath preserued my spirit.

13 Though thou hast hidde these things in thine heart, yet I know [o] that it is so with thee.

14 If I haue sinned, then thou wilt straitly looke vnto mee, and wilt not holde me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not [p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou mee as a lyon: returne and shewe thy selfe [q] marueilous vpon me.

17 Thou renuest thy plagues against mee, and thou increasest thy wrath against mee: [r] changes and armies of sorowes are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not beene, but brought from the wombe to the graue.

20 Are not my dayes fewe? let him [s] cease, and leaue off from mee, that I may take a litle comfort,

21 Before I goe and shall not [t] returne, euen to the land of darkenesse, and shadowe of death:

22 Into a land, I say, darke as darkenesse it selfe, and into the shadow of death, where is none [u] order, but the light is their as darkenesse.

l As brittle as a pot of clay.
m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence, whereby thou preseruest me, and without which I should perish straightway.
o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.
p I will alway walke in feare & humilitie, knowing that none is iust before thee.
q Iob being sore assaulted in this battell betweene the flesh and the spirite, brasteth out into these affections, wishing rather short dayes then long paine.
r That is, diuersitie of diseases and in great abundance, shewing that God hath infinite meanes to punish man.
s Hee wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life.
t He speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.
u No distinction betweene light and darkenesse, but where all is very darkenesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 Hee is mercifull to the repentant. 18 Their assurance that liue godly.

Then answered Zophar the Naamathite, and said,

2 Shoulde not the multitude of wordes be answered? or shoulde a great [a] talker bee iustified?

3 Should men holde their peace at thy lyes? and when thou mockest others, shall none make thee ashamed?

4 For thou hast sayde, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God wolde speake and open his lippes against thee!

6 That he might shewe thee the [c] secrets of wisedome, how thou hast deserued double, according to right: knowe therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almightie to his perfection?

8 The heauens are hie, what canst thou doe? [d] it is deeper then the hell, howe canst thou know it?

9 The measure therof is longer then the earth, and it is broader then the sea.

10 If hee cut off, and [e] shut vp, or gather together, who can turne him backe?

11 For hee knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man newe borne is like a wild asse [f] colt.

13 If thou [g] prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine [h] hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy [i] face without spot, and shalt bee stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pits, and shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make suite vnto thee.

20 But the eyes of the [k] wicked shall faile, and their refuge shall perish, and their hope shall be sorow of minde.

a Should he perswade by his great talke, that he is iust?
b He chargeth Iob with this, that he should say that the thing which he spake, was true, and that he was without sinne in the sight of God.
c Which is not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stops mans mouth.
d That is, this perfection of God: and is man be not able to comprehend the height of the heauen, the depth of hel, the length of the earth, the breadth of the sea, whichare but creatures: how can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a new order in nature, who could controule him?
f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euill workes, and see that they offend not God, ouer whome thou hast charge.
i He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance, *Leuit.* 26.5,6.
k He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

1 Iob accuseth his friendes of ignorance. 7 Hee declareth the might and power of God, 17 And how he changeth the course of things.

Then Iob answered, and said,

2 In deede because that ye are the people onely, [a] wisedome must die with you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and hee [c] heareth him: the iust and the vpright is laughed to scorne.

5 [d] Hee that is ready to fall, is as a lampe despised in the opinion of the rich.

a Because you feele not that, which you speake, you thinke the whole standeth in words, and so flatter your selues as though none knewe any thing, or could knowe but you. *Prou.* 14.2.
b He reproueth these his friends of two faults: the one, that they thought they had better knowledge then in deede they had, and the other, that in steade of true consolation they did deride and despise their friend in his aduersitie.
c The which neighbour being a mocker, and a wicked man, thinking that no man is in Gods fauour but hee, because hee hath all things that hee desireth.
d As the rich esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

6 The tabernacles of robbers doe prosper, and they are in safetie, that provoke God, ‡ whom God hath enriched with his hand.

7 Aske nowe the beastes, a and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath of all ‖ mankinde.

11 Doth not b eares c discerne the words? and the mouth taste meate for it selfe?

12 Among the d ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsell and vnderstanding.

14 Beholde, hee will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be loosed.

15 Beholde, he withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisedome: hee that is deceiued, and that e deceiueth, are his.

17 Hee causeth the counsellers to goe as spoyled, and maketh the iudges fooles.

18 f He looseth the g collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes, as a pray, and ouerthroweth the mightie.

20 Hee taketh away the speach from the h faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mightie weake.

22 He discouereth the deepe places from their darkenesse, and bringeth foorth the shadowe of death to light.

23 Hee i increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the heartes of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and hee maketh them to stagger like a drunken man.

‡ *Ebr. to whome God hath brought in with his hand.*

a He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brute beasts doe dayly teach.

‖ *Or, flesh.*

b He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giuen them eares, as he hath done a mouth.

c Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Cha. 8. 8.

d He sheweth that there is nothing done in this world without Gods will and ordinance: for else he should not be almighty.

e He taketh wisdome from them.

f He abateth the honour of Princes, and bringeth them into the subiection of others.

1 He causeth that their words haue no credit, which is, when he will punish sinne. m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world, both in the order, and change of things, is by Gods will and appoyntment: wherein he declareth that he thinketh well of God, and is as able to set foorth his power in wordes, as they that reasoned against, were.

CHAP. XIII.

1 Iob compareth his knowledge with the experiance of his friends. 16 The penitent shalbe saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

LOe, mine eye hath seene all this: mine eare, hath heard, and vnderstoode it.

2 I knowe also as much as you knowe: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire a to dispute with God.

4 For in deede ye forge lies, and all you are b physitions of no value.

5 Oh, that you would hold your tongue, that it might bee imputed to you for wisedome!

6 Nowe heare my disputation, and giue eare to the arguments of my lippes.

7 Will ye speake c wickedly for Gods defence, and talke deceitfully for his cause?

8 Will yee accept his person? or will yee contend for God?

9 Is it well that hee should seeke of you? will you make a lie for him, as one lyeth for a man?

10 Hee will surely reproue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraide? and his feare fall vpon you?

12 Your d memories may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I e take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.

16 He shall bee my saluation also: for the f hypocrite shall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Beholde nowe: if I prepare mee to iudgement, I knowe that I shall be g iustified.

19 Who is hee, that will pleade h with me? for if I now holde my tongue, I die.

20 But doe not these two things vnto me: then will I not hide my selfe from thee.

21 i Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 Howe many are k mine iniquities and sinnes? shewe mee my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

×25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against mee, and makest me to possesse m the iniquities of my youth.

27 Thou puttest my feete also in the n stockes, and lookest narrowly vnto all my paths, and makest the print thereof in the ‡ heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is moth eaten.

a For although he knewe that God had a iustice, which was manifest in his ordinarie working, and another in his secret counsell, yet would he vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well apply your medicine to the disease.

c He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby he declareth that he is not an hypocrite, as they charged him.

g That is, cleared, and not cast off for my sinnes, as you reason.

h To prooue that God doeth thus punish me for my sinnes.

i If I defend not my cause, euery man will condemne me.

k Hee sheweth what these two things are.

l His pangs thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that he had deserued such rigor, wherein he offended, that hee would knowe a cause of God why hee did punish him.

m Thou punishest mee nowe for the faults that I committed in my youth.

n Thou makest me thy prisoner, and doest so presse mee that I can not stirre hand nor foote. ‡ *Ebr. rootes.*

CHAP.

CHAP. XIIII.

1 Iob describeth the shortnes and miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

MAn a that is borne of a woman, is of short continuance, and full of trouble.

2 He shooteth foorth as a flower, and is cut downe: he vanisheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such b one, and causest mee to enter into iudgement with thee.

4 *Who can bring a cleane thing out of filthines? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, c as an hireling.

7 For there is hope of a tree, if it be cut downe, that it wil yet sprout, and the branches thereof will not cease.

8 Though the roote of it waxe old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe mee secrete, vntill thy e wrath were past, and wouldest giue mee terme, and f remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till g my changing shall come.

15 Thou shalt call me, and I shall h answere thee: thou louest the worke of thine owne hands.

16 But nowe thou * numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a i bag, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth commeth to nought, and the k rocke that is removed from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that hee passeth away: hee changeth his face when thou castest him away.

21 And hee knoweth not if his sonnes shall be honourable, neither shall he vnderstand concerning them, whether they shall be of lowe degree:

22 But while his l flesh is vpon him, hee shall be sorowfull, and while his soule is in him, it shall mourne.

a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death. *Chap.8.9. psal. 144.4.*

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednesse of the flesh, when it is not subiect to the Spirit. *Psal.51.5.7.*

c Vntil the time that thou hast appointed for him to die, which he desireth, as the hireling wayteth for the ende of his labour to receiue his wages.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, whe reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take mee to mercie.

g Meaning, vnto the day of the resurrection whē hee should be changed and renued.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answere when thou callest mee. *Prouerb.5,21.*

i Thou layest them all together and sufferest none of my sinnes vnpunished.

k He murmureth through the impatience of the flesh against God, as though he vsed as great seuerities against him as against the hard rockes, or waters that ouerflowe, so that hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shall be in paine and miserie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because hee asserteth wisdome, and pureness to himselfe. 16 Hee describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the a winde, and fill his belly b with the East winde?

3 Shal he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off, c feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen d the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the * first man, e was borne? and wast thou made before the hilles?

8 Hast thou heard the secret counsell of God, and doest thou restraine wisedome to thee?

9 What knowest thou that wee knowe not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart f take thee away, and what doe thine eyes meane,

13 That thou answerest to God ‡ at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be cleane? and hee that is borne of woman, that hee should be g iust?

15 Beholde, hee found no stedfastnesse in his saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which h drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue told, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was i giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauelleth of child, and the number of m yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of n darknes: for he seeth the sword before him.

23 Hee wandreth o to and fro for bread

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten as soone as they are vttered, as ✝ East winde drieth vp the moysture as soone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers, & contemners of God.

e That is, the most ancient, and so by reason the most wise?

f Art thou onely wise?

g Hee accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsell.

h Why doest thou stand in thine owne conceite?

‡ *Ebr. in thy spirit.*

i His purpose is to proue, that Iob as an vniust man and an hypocrite is punished for his sinnes, like as hee did before, Chap. 4.18.

k Which hath a desire to sinne, as he that is thirstie, to drinke.

l Who by their wisdome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.

m The cruell man is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserie whereinto hee once falleth.

o God doeth not onely impouerish the wicked oft times: but euen in their prosperitie hee punisheth them with a greedines euermore to gather: which is a beggerie.

where he may: hee knoweth that the day of darkenes is prepared at hand.

24 Affliction and p anguish shall make him afrayd: they shall prevaile against him as a king ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

27 Because he hath couered his face with q his fatnesse, and hath collops in his flanke.

28 Though he dwell r in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shall not be rich, neither shall his substance continue, neither shall hee prolong the s perfection thereof in the earth.

30 Hee shall neuer depart out of darkenesse: the flame shal dry vp his branches, and hee shall goe away with the breath of his mouth.

31 Hee t beleeueth not that hee erreth in vanitie: therefore vanitie shalbe his change.

32 His branch shall not bee greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sowre u grape, and shall cast him off, as the oliue doeth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of x bribes.

35 For they y conceiue mischiefe, and bring forth vanitie, and their belly hath prepared deceit.

p He sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.

q That is, he was so puffe vp with great prosperitie and aboundance of all things, that he forgate God: noting, that Iob in his felicitie had not the true feare of God.

r Though hee build and repaire ruinous places to get him fame, yet God shal bring all to nought, & turne his great prosperitie into extreme miserie.

s Meaning, that his sumptuous buildings should neuer come to perfection.

t He standeth so in his owne conceite, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction.

u As one that gathereth grapes before they be ripe.

x Which were built or maintained by powling and briberie.

y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God witnesse of his innocencie.

BVt Iob answered, and sayd,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there bee no ende of wordes of a wind? or what maketh thee bolde so to b answere?

4 I could also speake as yee doe: (but would God your c soule were in my soules stead) I could keepe you company in speaking, and could d shake mine head at you,

5 But I would strengthen you e with my mouth, and the comfort of my lips should asswage your sorow.

6 Though I speake, my sorowe f cannot be asswaged: though I cease, what release haue I?

7 But now g hee maketh me wearie: O God, thou hast made all my h congregation desolate,

a Which serue for vaine ostentation & for no true comfort.

b For Eliphaz did reply against Iobs answere.

c I would you felt that which I doe.

d That is, mocke at your miserie, as you doe at mine.

e If this were in my power, yet would I comfort you, and not do as ye doe to me.

f If they would say, Why doest thou not then comfort thy selfe? hee answereth, that the iudgements of God are more heauie, then hee is able to asswage either by wordes or silence.

g Meaning, God,

h That is, destroyed most of my familie.

8 And hast made mee full of i wrinckles, which is a witnesse thereof, and my leannesse riseth vp in mee, testifying the same in my face.

9 k His wrath hath torne me, and hee hateth mee, and gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon mee, and smitten mee on the l cheeke in reproch: they gather themselues together against me.

11 God hath deliuered me to the vniust, and hath made mee to turne out of the way by the m hands of the wicked.

12 I was in wealth, but he hath wrought mee to nought: hee hath taken mee by the necke, and beaten me, and set me as a marke for himselfe.

13 His n archers compasse mee round about: hee cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.

14 Hee hath broken mee with one breaking vpon another, and runneth vpon mee like a giant.

15 I haue sewed a sackcloth vpon my skinne, and haue abased mine p horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there be no wickednesse in q mine hands, and my prayer r be pure.

18 O earth, couer not thou my s blood, and let my crying finde no place.

19 For loe, nowe my t witnesse is in the heauen, and my record is on hie.

20 My friends u speake eloquently against me: but mine eye powreth out teares vnto God.

21 Oh that a man might x pleade with God, as man with his neighbour!

22 For the yeres accompted come, and I shall go the way, whence I shall not returne.

i In token of sorow & griefe.

k That is, God by his wrath: and in this diuersitie of words and hie stile, he expresseth how grieuous the hand of God was vpon him.

l That is, hath handled mee most contemptuously: for so smiting on the cheeke signified, 1. King. 22. 24. marke 14. 65.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p Meaning, his glory was brought lowe.

q Signifying, that he is not able to comprehend the cause of this his grieuous punishmẽt.

r That is, vnfained & without hypocrisie.

s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, & let me finde no fauour.

t Though man condemne me, yet God is witnes of my cause.

u Vse painted words in stead of true consolation.

x Thus by his great torments he is carried away, and brasteth out into passions, and speaketh vnaduisedly, as though God would intreat man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

1 Iob sayeth that hee consumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 Shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue is ready for me.

2 There are none but a mockers with me, and mine eye continueth in b their bitternesse.

3 c Lay downe nowe and put me in surtie for thee: who is he that will d touch mine hand?

4 For thou hast hid their heart from e vnderstanding: therefore shalt thou not set them vp on hie.

a In steade of comfort, being now at deaths doore, hee had but them that mocked at him, and discouraged him.

b I see still that they seeke but to vexe me.

c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light.

d And answere for thee?

e That these mine afflictions are thy iust iudgements, though man know not the cause.

5 f For

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shal not himselfe onely, but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the ende they shall come to vnderstanding, and know what shalbe the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

5 f For the eyes of his children shal faile, that speaketh flatterie to his friends.
6 He hath also made me a g byword of the people, and I am as a tabret h before them.
7 Mine eye therfore is dimme for griefe, and all my strength is like a shadow.
8 The righteous shalbe astonied at this, and the innocent shall be moued against the hypocrite.
9 But the righteous will hold his i way, and he whose hands are pure, shall increase his strength.
10 All k you therefore turne you, and come nowe, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart
12 Haue changed the l night for the day, and the light that approched, for darkenesse.
13 Though I hope, m yet the graue shall be mine house, and I shall make my bed in the darke.
14 I shall say to corruption, Thou art my n father, and to the worme, Thou art my mother and my sister.
15 Where is then nowe mine hope? or who shall consider the thing, that I hoped for?
16 o They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

l Iob speaketh to them three, that came to comfort him.
m That is, haue brought me sorowe in stead of comfort.
n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them.
p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 *Bildad rehearseth the paines of the vnfaithfull and wicked.*

THen answered Bildad the Shuhite, and said,
2 When will a ye make an ende of your words? b cause vs to vnderstand, and then we will speake.
3 Wherefore are we counted as beastes, and are vile in your sight?
4 Thou art c as one that teareth his soule in his anger. Shall the d earth be forsaken for thy sake? or the rocke remoued out of his place?
5 Yea, the light of the wicked shall be quenched, and the sparke of his fire shall not shine.
6 The light shall be darke in his dwelling, & his candle shall be put out with him.
7 The steps of his strength shall be restrayned, and his owne counsell shall cast him downe.
8 For he is taken in the net by his feete, and he e walketh vpon the snares.
9 The grenne shal take him by the heele, and the theefe shall come vpon him.
10 A snare is laide for him in the ground, and a trap for him in the way.
11 Fearefulnesse shall make him afraide on euery side, and shal driue him to his feete.
12 His strength shall be f famine: and destruction shall be readie at his side.
13 It shall deuoure the inner partes of his skinne, and the h first borne of death shall deuoure his strength.
14 His hope shall be rooted out of his dwelling, and shall cause him to goe to the i king of feare.
15 Feare shall dwell in his house (because it is not k his) l and brimstone shall be scattered vpon his habitation.
16 His roote shall be dried vp beneath, and aboue shall his branch be cut downe.
17 His remembrance shall perish from the earth, and he shall haue no name in the streete.
18 They shall drive him out of the m light vnto darkenesse, and chase him out of the world.
19 He shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.
20 The posteritie shall be astonied at his n day, and feare shall come vpon the auncient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

a Which count your selues iust? as Chap.12.4.
b Whom you take to be but beasts, as Chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their sinnes.
f Meaning, that the wicked are in continuall danger.

g That which should nourish him shalbe consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or partes.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him & his.
m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

CHAP. XIX.

2 *Iob reproueth his friends,* 15 *And reciteth his miseries and grieuous paines.* 25 *Hee assureth himselfe of the generall resurrection.*

BVt Iob answered, and said,
2 How long will ye vexe my soule, and torment me with words?
3 Ye haue now a tenne times reproched me, and are not ashamed: ye are impudent toward me.
4 And though I had in deede erred, mine b errour remaineth with me.
5 But in deede if you wil aduance your selues against me, and rebuke me for my reproch,
6 Know nowe, that God hath c ouerthrowen me, and hath compassed me with his net.
7 Beholde, I crie out of violence, but I haue none answere: I crie, but there is no iudgement.
8 Hee hath hedged vp my way that I cannot d passe, and he hath set darkenesse in my paths.
9 He hath spoiled me of mine honour, & taken the e crowne away from mine head.
10 Hee hath destroyed me on euery side, and I am gone: and he hath remoued mine hope like a f tree.
11 And he hath kindled his wrath against me, and counted me as one of his enemies.
12 His g armies came together, & made their way vpon me, and camped about my tabernacle.
13 Hee hath removed my brethren farre from me, and also mine acquaintance were strangers vnto me.
14 My neighbors haue forsaken me, and my familiars haue forgotten me.
15 h They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not

a That is, many times, as Nehem. 4.12.
b That is, I my selfe shall be punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, and declareth still, that his affliction commeth of God, though he be not able to feele the cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatsoeuer was deare vnto him in this world.
f Which is pluckt vp, and hath no more hope to growe.
g His manifold afflictions.
h Mine household seruants by all these losses Iob sheweth, that touching the flesh he had great occasion to be moued.

answere, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secrete friendes abhorred me, and they whom I loued, are turned against me.

20 My bone [k] cleaueth to my skinne, and to my flesh, and I haue escaped with the [l] skinne of my teeth.

21 Haue pitie vpon me: haue [m] pitie vpon me, (O ye my friendes) for the hand of God hath touched me.

22 Why doe ye persecute me, as [n] God? and are not satisfied with my [o] flesh?

23 Oh that my words were nowe written! Oh that they were written euen in a booke!

24 And grauen with [p] an yron pen in lead, or in stone for euer!

25 For I am sure, that my [q] Redeemer liueth, & he shall stand the last on the earth.

26 And though after my skinne wormes destroy this body, yet shal I see God [r] in my flesh.

27 Whom I my selfe shall see, and mine eyes shall beholde, and none other for me, though my reines are consumed within me.

28 But ye saide, Why is he persecuted? And there was [s] a deepe matter in me.

29 Be ye afraid of the sworde: for [t] sworde will be [u] auenged of wickednesse, that ye may know that there is a iudgement.

CHAP. XX.

1 *Zophar sheweth that the wicked and the couetous shall haue a short ende,* 22 *Though for a time they flourish.*

Then answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause me to answere, and therefore I make haste.

3 I haue heard [a] the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

4 Knowest thou not this of olde? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall he perish for euer, like his dung, and they which haue seene him shall say, Where is he?

8 He shall flee away as a dreame, & they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

10 His children shall [c] flatter the poore, and his hands shall [d] restore his substance.

11 His bones are full of the sinne of his youth, and [e] it shall lie downe with him in the dust.

12 When wickednesse [f] was sweete in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the midst of him.

15 He hath deuoured substance, and he shall vomite it: for God shall driue it out of his belly.

16 He shall sucke the [g] gall of Aspes, and the vipers tongue shall slay him.

17 He shall not see the [h] riuers, nor the floods and streames of honie and butter.

18 He shall restore the labour, & shall deuours no more: euen according to the substance shalbe his exchange, [i] and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, and hath spoyled houses which he builded not.

20 Surely hee shall feele no quietnesse in his body, neither shall hee reserue of that which he desired.

21 There shal none of his [k] meate be left: therefore none shall hope for his goods.

22 When he shalbe filled with his abundance, he shall be in pane, and the hand [l] of all the wicked shall assaile him.

23 He shall be about to fill his belly, but God shall send vpon him his fierce wrath, [m] and shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the yron weapons, & the bow of steele shall strike him through.

25 The arrowe is drawen out, and commeth forth of the [n] body, and shineth of his gall, so feare commeth vpon him.

26 [o] All darknesse shall be hid in his secret places: the fire that is not [p] blowen, shall deuoure him, & that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The [q] increase of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage that he shall haue of God for his [s] wordes.

---

i Which were hers and mine.

k Besides these great losses and most cruell vnkindnes, he was touched in his owne person as followeth.

l All my flesh was consumed.

m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.

n Is it not ynough that God doth punish me, except you by reproches increase my sorowe?

o To see my body punished, except ye trouble my minde.

p He protesteth that notwithstanding his sore passions, his religion is perfite, and that he is not a blasphemer, as they iudged him.

q I doe not so iustifie my selfe before the worlde, but I knowe that I shall come before the great Iudge, who shall be my deliuerer and Sauiour.

r Herein Iob declareth plainely that hee had a full hope, that both the body and soule should enioye the presence of God in the last resurrection.

s Though his friendes thought that hee was but persecuted of God for his sinnes, yet hee declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an exemple for others.

t God will be reuenged of this hastie iudgement, whereby you condemne me.

a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.

b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

c Whereas the father through ambition and tyranny oppressed the poore, [f] children through pouertie and miserie shall seeke fauour at the poore.

d So that the thing, which he hath taken away by violence, shall be restored againe by force.

e Meaning, that he shall carie nothing away with him, but his sin.

f As poyson that is sweete in the mouth bringeth destruction, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth euil gotten goods to the venime of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.

h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.

i That is, these raueners and spoylers of the poore shall enioy their theft but for a time: for after God will take it from them, and cause them to make restitution, so that it is but an exchange.

k Hee shall leaue nothing to his posteritie.

l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.

m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.

n Some reade, of the quiuer.

o All feare and sorowe shall light vpon him, when hee thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shall flowe away like riuers, and be dispersed in diuers places.

r Thus God will plague the wicked.

s Against God, thinking to excuse himselfe, and to escape Gods hand.

CHAP.

CHAP. XXI.

Iob declareth how the prosperitie of the wicked maketh them proude. 15 Insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and said,

2 Heare diligently my words, & this a shalbe in stead of your consolations.

3 Suffer me, that I may speake, & when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it b were so, how should not my spirit be troubled?

5 Marke mee, and bee abashed, and lay your hand vpon your c mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore doe the wicked d liue, and waxe olde, and growe in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, & the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cowe calueth, and casteth not her calfe.

11 They send forth their children e like sheepe, and their sonnes daunce.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their daies in wealth, and suddenly f they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the g knowledge of thy wayes.

15 Who is the Almightie, that we should serue him? and what profit should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their h hand: therefore let the counsell of the wicked i bee farre from me.

17 How oft shal the candle of the wicked bee put out? and their destruction come vpon them? he will diuide their liues in his wrath.

18 They shall bee as stubble before the winde, and as chaffe that the storme carieth away.

19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shall know it.

20 k His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.

21 For what pleasure hath hee in his house after him, when the number of his moneths is cut off?

22 Shall any teach l God knowledge, who iudgeth the highest things?

23 One m dyeth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones run full of marow.

25 And another n dieth in the bitternesse of his soule, and neuer eateth with pleasure.

26 They shall sleep both in o the dust, and the wormes shal couer them.

27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.

28 For yee say, Where is the princes p house? and where is the tabernacle of the wickeds dwelling?

29 Haue yee not q aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of r destruction, and they shall bee brought forth to the day of wrath.

31 Who shall declare his way s to his face? and who shall reward him for that he hath done?

32 Yet he shall be brought to the graue, and remaine in the heape.

33 The t slime valleys shalbe sweete vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answeres there remaine but lyes?

a Your diligent marking of my words shalbe to me a great consolation.

b As though he would say, I doe not talke with man, but with God, who will not answere me, & therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proueth against his aduersaries, that God punisheth not straightwayes the wicked, but oft times giueth the long life, & prosperity: so y we must not iudge God iust or vniust by the things that appeare to our eye.

e They haue store of children, lustie and healthfull: and in these poynts he answereth to that which Zophar alledged before.

f Not being tormented with long sickneſſe.

g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seen by common experience, the wicked that hate God, are better dealt withall, then they that loue him.

h It is not their owne, but God onely lendeth it vnto them.

i God keepe me from their prosperity.

k When God recompenseth his wickednes, he shall know y t prosperity was but vanity.

l Who sendeth to the wicked prosperitie, and punisheth the godly.

m Meaning, the wicked.

n To wit, the godly.

o As concerning their bodies and this he speaketh according to the common iudgement.

p Thus they called Iobs house in derision, concluding y t it was destroyed because he was wicked.

q Which through long trauelling haue experience and tokens hereof, to wit, that the wicked doe prosper and the godly liue in affliction.

r Though the wicked flourish here, yet God will punish him in the last day.

s Though men do flatter him, & none dare reproue him in this world, yet death is a token, that God will bring him to an account.

t He shalbe glad to lie in a slimie pit, which before would not be content with a royall palace.

u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 13 And that hee denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and saide,

2 Can a man be a profitable vnto God, as hee that is wise, may bee profitable to himselfe?

3 * Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy waies vpright?

4 Is it for feare b of thee that he will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the c pledge from thy brother for nought, & spoiled the clothes of the naked.

7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mighty man d had the earth, and hee that was in authoritie, dwelt in it.

9 Thou hast cast out widowes empty, & the armes of e the fatherlesse were broken.

10 Therfore snares are round about thee, and feare shall suddenly trouble thee:

11 Or darkenes y t thou shouldest not see, and f abundance of waters shal couer thee.

12 Is not God on g hie in the heauen? & beholde

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. *Chap 35.7.*

b Least thou shouldest reproue or hurt him?

c Thou hast bene cruell and without charitie, and wouldest doe nothing for the poore, but for thine owne aduantage.

d When thou wast in power and authoritie, thou didst not iustice but wrong.

e Thou hast not onely shewed pity, but oppressed them, f That is, manifold afflictions. g He accuseth Iob of impietie and contempt of God, as though he would say, if thou passe not for men, yet consider the height of Gods maiestie.

h That so much the more by that excellent worke thou mayest feare God, and reuerence him.

i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.

k How God hath punished them from the beginning?

l He prooueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purpose to passe.

m He answereth to that, which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of the like.

n The iust reioyce at the destruction of the wicked for two causes: first because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies.

o That is, the state and preseruation of the godly is hid vnder Gods wings.

p Meaning, of the wicked.

q He exhorteth Iob to repentance, and to returne to God.

r God will restore vnto thee all thy substance.

s Which shalbe in abundance like dust.

t That is, the fauour of God.

u God wil deliuer his when the wicked are destroyed round about them, as in the flood, and in Sodom.

x God wil deliuer a whole countrey from peril, euen for the iust mans sake.

beholde the height of the [b] starres howe hie they are.

13 But thou sayest, Howe shoulde God [i] knowe? can hee iudge thorough the darke cloude?

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Wilt thou marked [p] way of the world, [k] wherein wicked men haue walked?

16 Which were [l] cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which saide vnto God, Depart from vs, and asked what the Almightie coulde do for them.

18 Yet he [m] filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shal reioyce, [n] and the innocent shal laugh them to scorne.

20 Surely [o] our substance is hid: but the fire hath deuoured the remnant of [p] them.

21 Therefore acquaint thy selfe, I pray thee, [q] with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, & lay vp his words in thine heart.

23 If thou returne to the Almightie, thou shalt [r] be built vp, and thou shalt put iniquitie farre from thy Tabernacle.

24 Thou shalt lay vp gold for [s] dust, and the golde of Ophir, as the stones of the riuers.

25 Yea, the Almightie shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight [m] in the almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the [t] light shal shine vpon thy wayes.

22 [u] When others are cast downe, then shalt thou say, I am lifted vp: and God shal saue the humble person.

30 The innocent shal deliuer the [x] pland, and it shall be preserued by the pureneſſe of thine hands.

mp groning.

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I woulde pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the wordes, that hee would answere me, and would vnderstande what he would say vnto me.

6 Would he [b] pleade against me with his great power? No, but hee would [c] put strength in me.

7 [d] There the righteous might reason with him, so I should bee deliuered for euer from my Iudge.

8 [e] Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him.

9 If to the North where he worketh, yet I cannot see him: hee will hide himselfe in the South, and I cannot behold him.

10 But he knoweth my [f] way, and tryeth me, and I shal come forth like the golde.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from [p] commandement of his lips, and I haue esteemed the wordes of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can [h] turne him? yea, hee doeth what his minde desireth.

14 For he will perform that, which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraide of him.

16 For God [k] hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in [l] darknes, but he hath hid the darknesse from my face.

CHAP. XXIII.

2 *Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge,* 10 *And that he is not punished onely for his sinnes.*

Then Iob answered and said,

2 Though my talke bee this day in [a] bitternesse, and my plague greater then my groning.

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I woulde pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the wordes, that hee would answere me, and would vnderstande what he would say vnto me.

6 Would he [b] pleade against me with his great power? No, but hee would [c] put strength in me.

7 [d] There the righteous might reason with him, so I should bee deliuered for euer from my Iudge.

8 [e] Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him.

9 If to the North where he worketh, yet I cannot see him: hee will hide himselfe in the South, and I cannot behold him.

10 But he knoweth my [f] way, and tryeth me, and I shal come forth like the golde.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from [p] commandement of his lips, and I haue esteemed the wordes of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can [h] turne him? yea, hee doeth what his minde desireth.

14 For he will perform that, which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraide of him.

16 For God [k] hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in [l] darknes, but he hath hid the darknesse from my face.

b Vsing his absolute power, and saying, because I am God, I may doe what I will.

c Of his mercie he would giue me power to answere him.

d When he of his mercy hath giuen strength to maintaine their cause.

e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements, on what side or part so euer he turneth himselfe.

f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his works: he sheweth also his confidence, that God doeth visit him for his profit.

g His words is more precious vnto me, then the meate wherewith the body is sustened.

h Iob confesseth that at this present, he felt not Gods sauour, and yet was assured, that he had appointed him to a good end.

i In many points man is not able to attaine to Gods iudgements.

k That I should not be without feare.

l Hee sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

2 *Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked,* 12 *How all things are gouerned by Gods prouidence,* 17 *And the destruction of the wicked.*

How should not the times bee [a] hid from the Almightie, seeing that they which know him, see not his [b] dayes.

2 Some remoue the land marks, that rob the flocks, and feede thereof.

3 They leade away the asse of the fatherlesse: and take the widowes ore to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues [c] together.

5 Behold, others as wilde asses in the wildernesse, goe forth to their businesse, and [d] rise early for a pray: the wildernesse

a Thus Iob speaketh in his passions and after the iudgement of the flesh. that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the

e He and his liue by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoyle another, but for neceſſitie.
h The poore are driuen by the wicked into rocks and holes, where they can not lie drie for the raine.
i That is, they ſo powle and pil the poore widowe, that ſhe cannot haue to ſuſtaine her ſelfe, that ſhe may be able to giue her child ſucke.
k That is, his garments, wherewith he ſhould be couered or clad.
l In ſuch places, which are appointed for that purpoſe: meaning that thoſe that labour for the wicked are pined for hunger.
m For the great oppreſſion and extortion.
n Cry out & cal for vengeance.
o God doth not condemne the wicked, but ſeemeth to paſſe ouer it by his long ſilence.
p That is, Gods worde, becauſe they are reproued thereby.
q By theſe particular vices, and the licence thereunto, he would proue that God puniſheth not the wicked, and rewardeth the iuſt.

e giueth him and his children foode,
6 They reape f his prouiſion in the field, but they gather the late vintage of the wicked.
7 They cauſe the naked to lodge without garment, and without couering in the colde.
8 They ar wet with the ſhowres of the mountaines, h and they embrace the rocke for want of a couering.
9 They pluck the fatherleſſe i from the breaſt, and take the pledge k of the poore.
10 They cauſe him to goe naked without clothing, and take the gleaning from the hungry.
11 They that make oyle l betweene their walles, and treade their wine preſſes, ſuffer thirſt.
12 Men m crie out of the citie, & the ſoules of the ſlaine n crye out: yet God doeth o not charge them with follie.
13 Theſe are they that abhorre the light: they know not the wayes thereof, nor continue in the paths thereof.
14 The murtherer riſeth early, & killeth the poore and the needie: and in the night he is as a thiefe.
15 The eye alſo of the q adulterer wayteth for the twylight, and ſayeth, None eye ſhall ſee me, and diſguiſeth his face.
16 They dig through houſes in the dark, which they marked for themſelues in the day: they know not the light.
17 But the morning is euen to them as the ſhadowe of death: if one knowe them, they are in the terrours of the ſhadowe of death.
18 He is ſwift vpon the r waters: their ſ portion ſhall be curſed in the earth: he wil not behold the way of the vineyards.
19 As the dry ground and heate conſume the ſnowe waters, ſo ſhal the graue t the ſinners.
20 u The pitiful man ſhal forget him: the wormе ſhall feede his ſweetneſſe: he ſhalbe no more remembred, and the wicked ſhall bee broken like a tree.
21 Hee x doeth euill intreate the barren, that doeth not beare, neither doeth he good to the widow.
22 Hee draweth alſo the y mightie by his power, and when he riſeth vp, none is ſure of life.
23 Though men giue him aſſurance to be in ſafetie, yet his eyes are vpon their wayes.
24 They are exalted for a litle, but they are gone, and are brought lowe as all other: they are deſtroyed, and cut off as the toppe of an eare of corne.

r They thinke that all the world is bent againſt them, and dare not goe by the hie way. t As the dry ground is neuer ful with waters, ſo will they neuer ceaſe ſinning, till they come to the graue. u Though God ſuffer the wicked for a time, yet their ende ſhalbe moſt vile deſtruction, and in this poynt Iob commeth to him ſelfe, and ſheweth his confidence. x He ſheweth why the wicked ſhal not be lamented, becauſe he did not pitie others. y He declareth that after that the wicked haue deſtroyed the weakeſt, they will doe like to the ſtronger, and therefore are iuſtly preuented by Gods iudgements.

25 But if it be not ſo, who z will prooue mee a liar, and make my wordes of no value?

z That is, that contrary to your reaſoning no man can giue a perfect reaſon of Gods iudgements, let me be reproued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without ſinne before God.

THen anſwered Bildad the Shuhite, and ſaide,
2 a Power and feare is with him, that maketh peace in his hie places.
3 Is there any number in his armies? and vpon whom b ſhall not his light ariſe?
4 And howe may a man bee c iuſtified with God? or how can he be cleane? that is borne of woman?
5 Beholde, hee will giue no light to the moone, d and the ſtarres are vncleane in his ſight.
6 How much more man, a worme, euen the ſonne of man which is but a worme.

a His purpoſe is to proue, that albeit God trie and afflict the iuſt, yet ſoone after he ſendeth proſperitie, and becauſe he did not ſo to Iob, he concludeth that he is wicked.
b Who can hide him from his preſence? c That is, be iuſt in reſpect of Gods power, the moone and ſtarres can not haue that light, which is giuen them, much leſſe can man haue that excellencie, but of God.

CHAP. XXVI.

Iob ſheweth that man can not helpe God, and prooueth it by his miracles.

BVt Iob anſwered, and ſayd,
2 a Whome helpeſt thou? him that hath no power? ſaueſt thou the arme that hath no ſtrength?
3 Whom counſelleſt thou? him that hath no wiſedome? thou b ſheweſt right well as the thing is.
4 To whome doeſt thou declare theſe wordes? or whoſe ſpirit c cometh out of thee?
5 The d dead things are formed vnder the waters, and were vnto them.
6 The graue is e naked before him, and there is no couering for f deſtruction.
7 He ſtretcheth out the g North ouer the emptie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.
9 He holdeth backe the face of his throne: h and ſpreadeth his cloud vpon it.
10 He hath ſet bounds about the waters, vntill the i day and night come to an end.
11 The k pillars of heauen tremble and quake at his reproofe.
12 The ſea is calme by his power, and by his vnderſtanding hee ſmiteth the pride thereof.
13 His Spirite hath garniſhed the heauens, and his hand hath formed the crooked ſerpent.
14 Loe, theſe are part of his wayes: but m how little a portion heare we of him? and

a Thou concludeſt nothing: for neither thou helpeſt mee, which am deſtitute of all helpe, neither yet ſpeakeſt ſufficiently on Gods behalfe, who hath no need of thy defence.
b But thou doeſt not apply it to the purpoſe.
c That is, moueth thee to ſpeake this?
d Iob beginneth to declare y force of Gods power & prouidence in the mines & mettals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but he ſeeth it.
f Meaning the graue, wherein things putrifie.
g Hee cauſeth the whole heauens to turne about the North pole.
h That is, he hideth the heauens, which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vpholde it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heauen it ſelfe is not able to abide his reproch.
l Which is a figure of ſtarres faſhioned like a ſerpent, becauſe of the crookedneſſe.
m If theſe few things, which we ſee dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his works?

who

[illegible] but stand his fearefull power?

CHAP. XXVII.

Iob. 13 The reward of the wicked and oppressours tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrils,

4 My lippes surely shall speake no wickednesse, [b] and my tongue shall vtter no deceite.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnes, and will not forsake it: mine heart shal not reproue of my [e] dayes.

7 Mine enemie shalbe as the wicked, and hee that riseth against mee, as the vnrighteous.

8 For what [f] hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will he set his delite on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almightie.

12 Behold, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children bee in great number, the sword shall destroy them, and his posteritie shal not be satisfied with bread.

15 His remnant shal be buried in death, and his widowes [l] shall not weepe.

16 Though he should heape vp siluer as the dust, and prepare rayment as the clay,

17 Hee may prepare it, but the iust shal put it on, and the innocent shall deuide the siluer.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shal not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shal carry him away by night.

21 The Eastwinde shall take him away, and he shal depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though hee would faine flee out of his hand.

23 Euery man shall clappe their hands at him, and hisse at him out of their place.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnes: for they iudge only by outward signes.

b How soeuer men iudge of me, yet I will not speake contrary to that, which I haue said, and so doe wickedly in betraying the trueth.

c Which condemne me as a wicked man, because the hand of God is vpon me.

d I will not confesse that God doeth thus punish me for my sinnes.

e Of my life past

f What aduantage hath the dissembler to gaine neuer so much, seeing he shal lose his owne soule?

g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to al.

h That is, these secret iudgements of God, and yet doe not vnderstand them.

i Why maintaine you then this errour?

k Thus will God order the wicked, and punish him, euen vnto his posteritie.

l None shall lament him.

m Which breedeth in another mans possession or garment, but is soone shaken out.

n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisedom of God is vnsearchable,

THe siluer surely hath his veine, [a] and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darknesse, [k] and he trieth the perfection of all things: he setteth a bond of darknesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is gold.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

8 The lions whelps haue not walked it, nor the lyon passed thereby.

9 He putteth his hand vpon the [g] rocks, and ouerthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rocks, and his eye seeth euery precious thing.

11 He bindeth the floods, that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The deepe saith, It is not in me: the sea also saith, It is not with me.

15 [k] Golde shall not be giuen for it, neither shall siluer bee weighed for the price thereof.

19 It shall not be valued with the wedge of golde of Ophir, nor with the precious onix, nor the saphir.

17 The golde nor the chrystall shall be equall vnto it, nor the exchange shall be for plate of fine golde.

18 No mention shall bee made of coral, nor of the [l] gabish: for wisedome is more precious then pearles.

19 The topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.

20 Whence then commeth wisedome? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares,

23 But God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For hee beholdeth the endes of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and commed it: he prepared it and also considered it.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God.

b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisedome.

c Meaning, him that dwelleth thereby.

d Which a man cannot wade through.

e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.

f He alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither foules nor beasts can enter.

g After that he hath declared the wisedome of God in the secrets of nature, he describeth his power.

h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisedome can not be attained vnto.

i It is too hie a thing for man to attaine vnto in this world.

k It can neither be bought for golde nor precious stones, but is onely the gift of God.

l Which is thought to be a kinde of precious stone.

m Meaning that there is no natural meanes, whereby man might attaine to the heauenly wisedome: by the foules that flie hie.

n He maketh God onely the author of this wisedome, and the giuer thereof.

28 And vnto man he said, Beholde, * the o feare of the Lord is wisedome, and to departe from euill is vnderstanding.

Prouerb. 1. 7.

o He declareth that man hath so much of this heauenly wisedome, as hee sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7. 21 His authoritie, 12 Iustice and equitie.

MOreouer Iob proceeded and continued his parable, saying,

‡ *Ebr. moneths before.*

2 Oh that I were as ‡ in times past, when God preserued me!

a When I felt his fauour.

3 When his a light shined vpon mine head: and when by his light I walked thorowe the b darkenesse,

b I was free from affliction.

4 As I was in the dayes of my youth: when c Gods prouidence was vpon my tabernacle.

c That is, seemed by euident tokēs to be more present with me.

5 When the Almightie was yet with me, and my children round about me:

6 When I washed my pathes d with butter, and when the rocke powred me out riuers of oyle:

d By these similitudes he declareth the great Prosperitie that he was in, so that he had none occasion to be such a sinner, as they accused him.

7 When I went out to the gate, euen to the iudgement seate, & when I caused them to prepare my seate in the streete,

8 The young men sawe me, & e hid themselues, and the aged arose, and stoode vp.

e Being ashamed of their lightnesse, and afraid of my grauitie.

9 The princes staied talke, and laid their hand on their f mouth.

f Acknowledging my wisedome.

10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the g eare heard me, it blessed me: and when the eye sawe me, it gaue witnesse to h me.

g All that heard me, praysed me.

h Testifying, ỹ I did good iustice.

12 For I deliuered the i poore that cried, and the fatherlesse, and him that had none to helpe him.

i Because his aduersaries did so muchcharge him with wickednes, he is compelled to render a count of his life.

13 k The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

k That is, I did succour him that was in distres, and so he had cause to prayse me.

14 I put l on iustice, and it couered me: my iudgement was as a robe, and a crowne.

l I delited to doe iustice, as others did to weare costly apparell.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knewe not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

m That is, at home in my bed without all trouble, and vnquietnesse.

18 Then I said, I shall die in my m nest, & I shall multiply my dayes as the sand.

19 For my roote is n spread out by the water, and the dewe shall lie vpon my branch.

n My felicitie doeth increase.

20 My glory shall renue toward me, and my bowe shall be restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke o dropped vpon them.

o That is, was pleasant vnto them.

23 And they waited for me, as for the raine, and they opened their mouth p as for the latter raine.

p As the drye ground thirsteth for the raine.

24 If I q laughed on them, they beleeued it not: neither did they cause the light of my countenance r to fall,

q That is, they thought it not to be a iest, or they thought not ỹ I would condiscend vnto them.

r They were afraid to offend me, & cause me to be angry.

25 I appointed out s their way, and did sit as chiefe, and dwelt as a king in the armie, and like him that comforteth the mourners.

s I had them at commandement.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21 Because of his aduersarie and affliction, 23 Death is the house of all flesh.

BVt nowe they that are ponger then I, a mocke me: yea, they whose fathers I haue refused to set with the b dogges of my flockes.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men nowe contemne me.

b Meaning, to be my shepheards, or to keepe my dogges.

2 For whereto shoulde the strength of their handes haue serued me, seeing age c perished in them?

c That is, their fathers died for famine before they came to age.

3 For pouertie and famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.

‖ *Or, mallowes.*

4 They cut vp ‖ nettles by the bushes, and the iuniper rootes was their meate.

5 They were d chased forth from among men: they shouted at them, as at a thiefe.

d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked and lewd fellowes, such as he here describeth.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, & vnder the thistles they gathered themselues.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

e They make songs of me, and mocke at my miserie.

9 And now am I their e song, and I am their talke.

10 They abhorre mee, and flee farre from me, and spare not to spit in my face.

f God hath taken from me the force, credite and authoritie wherewith I kept them in subiection.

11 Because that God hath loosed my cord and humbled me, f they haue loosed the bridle before me.

g He said that the yong men when they saw him, hid themselues, as Chap. 29. 8. and now in his misery they were impudent and licentious.

12 The youth rise vp at my right hand: they haue pusht my feet, and haue trode on me as on the g paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none h helpe.

h That is, they sought by all meanes how they might destroy me.

14 They came as a great breach of waters, and k vnder this calamitie they come on heapes.

i They need none to helpe them.

15 Feare is turned vpon mee: and they pursue my soule as the winde, and mine health passeth away as a cloud.

k By my calamitie they tooke an occasion against me.

16 Therefore my soule is nowe l powred out vpon mee, and the dayes of affliction haue taken hold on me.

l My life faileth me, and I am as

17 m It pearceth my bones in the night, and my sinewes take no rest.

m Meaning sorow.

18 For the great vehemencie is my garment changed, which compasseth mee about as the collar of my coate.

n That is, God hath brought me into contempt.

19 n Hee hath cast me into the mire, and I am become like ashes and dust.

o He speaketh not that to accuse God, but to declare the vehemencie of his affliction, where by he was caryed beside himselfe.

20 When I cry vnto thee, thou doest not heare mee, neither regardest mee, when I stand vp.

21 Thou turnest thy selfe o cruelly against mee, and art enemie vnto mee with the strength of thine hand.

p He compareth his affliction to a tempest or whirlewind.

22 Thou takest me vp and causest mee to ride vpon the p winde, and makest my

halfe dead.

‖ strength

for, wiſdome, or lawe.

q None can deliuer me thence though they lamēt at my death.

r In ſteade of comforting, they mocked at me.

ſ Not delighting in any worldly thing, no not ſo much as in the vſe of the ſunne.

t Lamenting them that were in affliction, and rouing others to pitie the ſame.

u I am like the wilde beaſts that deſire moſt ſolitarie places.

x With the heate of affliction.

a I kept mine eyes from all wanton lookes.

b Would not God then haue puniſhed me?

c Iob declareth that the feare of God was a bridle to ſtay him from all wickednes.

d He ſheweth wherein his yprightneſſe ſtandeth, that is, in as much as he was blameleſſe before men, and ſinned not againſt the ſecond table.

e That is, hath accompliſhed the luſt of mine eye.

f According to the caſe of the Law, Deut 28, 33.

g Let her be made a ſlaue.

h He ſheweth that albeit man neglect the puniſhment of aduiterie, yet the wrath of God will neuer ceaſe, till ſuch be deſtroyed.

i When they thought themſelues euill intreated by me.

k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?

l He was moued to ſhew pitie vnto ſeruants, becauſe they were Gods creatures as he was.

m By long waiting for her requeſt.

n He nouriſhed the fatherles and maintained the widowes cauſe.

o To oppreſſe him and doe him iniurie.

p Let me rot in pieces.

q I refrained not from ſinning for feare of men, but becauſe I feared God.

r If I was proud of my worldly proſperitie and felicitie, which is meant by the ſhining of the Sunne and brightneſſe of the Moone.

ſ If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My ſeruants moued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.

x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.

y That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.

z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.

a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

b Should not this booke of his accuſations bee a praiſe and commendation to mee?

c I will make him account of all my life without feare.

d As though I had withholden their wages that laboured in it.

without

ſtrength to faile.

23 Surely I knowe that thou wilt bring me to death, and to the houſe appointed for all the liuing.

24 Doubtleſſe none can ſtretch his hand q vnto the graue, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, c euill came vnto me: and when I waited for light, there came darkeneſſe.

27 My bowels did boyle without reſt: for the dayes of affliction are come vpon me.

28 I went mourning r without ſunne: I ſtood vp in the congregation ſ and cryed.

29 I am a brother to the t dragons, and a companion to the oſtriches.

30 My ſkinne is blacke vpon me, and my bones are burnt with x heate.

31 Therefore mine harpe is turned to mourning, and mine organes into the voice of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine a eyes: why then ſhould I thinke on b a maide?

2 For what portion ſhould I haue of God from aboue? and what inheritance of the Almightie from on hie?

3 Is not deſtruction to the wicked, and ſtrange puniſhment to c the workers of iniquitie?

4 Doeth not he beholde my wayes, and tell all my ſteps?

5 If I haue walked in vanitie, or if my foote hath made haſte to deceite,

6 Let God weigh me in the iuſt balance, and he ſhall know mine d vprightneſſe.

7 If my ſtep hath turned out of e way, or mine heart hath f walked after mine eye, or if any blot haue cleaued to mine hands,

8 Let me ſowe, and let another g eate: yea, let my plants be rooted out.

9 If mine heart hath beene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife grind vnto another man, and let other men bowe downe vpon her:

11 For this is a wickednes, and iniquitie to be condemned:

12 Yea, this is a fire that ſhall deuoure h to deſtruction, and which ſhall roote out all mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maide, when they i did contend with me,

14 What then ſhall I doe when k God ſtandeth vp? and when hee ſhall viſite me, what ſhall I anſwere?

15 He that hath made me in the womb, hath hee not made l him? hath not hee alone faſhioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widowe m to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth he hath growen vp with me n as with a father, and from my mothers wombe I haue beene a guide vnto her)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not bleſſed me, becauſe hee was warmed with the fleece of my ſheepe,

21 If I haue lift o vp mine hand againſt the fatherleſſe, when I ſawe that I might helpe him in the gate,

22 Let mine p arme fall from my ſhoulder, & mine arme be broken from the bone.

23 For Gods puniſhment was q feare full vnto me, and I could not be deliuered from his highneſſe.

24 If I made gold mine hope, or haue ſayde to the wedge of golde, Thou art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the r Sunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine ſ hand,

28 (This alſo had bene an iniquitie to bee condemned: for I had denied the God t aboue.)

29 If I reioyced at his deſtruction that hated mee, or was moued to ioy when euill came vpon him,

30 Neither haue I ſuffered my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my u tabernacle ſay, Who ſhall giue vs of his fleſh? we can not be ſatisfied.

32 The ſtranger did not lodge in the ſtreete, but I opened my doores vnto him that went by the way.

33 If I haue hid x my ſinne, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made afraid a great multitude, yet the moſt contemptible of the families did y feare me: ſo I kept ſilence, and went not out of the doore.

35 Oh that I had ſome to heare me! behold my ſigne that the Almightie will witneſſe for mee: though mine aduerſarie ſhould write a booke againſt me,

36 Would not I take it vpon my ſhoulder, and bind it as z a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a c prince.

38 If my land d crie againſt mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friends.

without silver: or if I haue grieued c the soules of the masters thereof,
40 Let thistles grow in stead of wheate, and cockle in stead of barley.
THE f WORDES OF IOB ARE ENDED.

CHAP. XXXII.

1 *Elihu reproueth them of folly.* 8 *Age maketh not a man wise, but the Spirit of God.*

SO these three men ceased to answere Iob, ‡because he ‡esteemed himselfe iust.
2 Then the wrath of Elihu the sonne of Barachel the a Buzite, of the familie of b Ram, was kindled: his wrath, I say, was kindled against Iob, because hee iustified himselfe c more then God.
3 Also his anger was kindled against his three friendes, because they could not finde an answere, and yet condemned Iob.
4 (Now Elihu had waited till Iob had spoken: for d they were more ancient in yeres then he)
5 So when Elihu saw that there was none answere in the mouth of the three men, his wrath was kindled.
6 Therefore Elihu the sonne of Barachel the Buzite answered, and sayde, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afrayd to shew you mine opinion.
7 For I sayde, The e dayes shall speake, and the multitude of yeeres shall teach wisdome.
8 Surely there is a spirite in man, f but the inspiration of the Almighty giueth vnderstanding.
9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.
10 Therefore I say, Heare me, and I will shew also mine opinion.
11 Behold, I did wait vpon your words, and hearkened vnto your knowledge, whiles you sought out g reasons.
12 Yea, when I had considered you, loe, there was none of you that reproued Iob, nor answered his wordes:
13 Lest ye should say, We haue h found wisedome: for God hath cast him downe, and no man.
14 Yet hath i hee not directed his wordes to me, neither will I answere k him by your wordes.
15 Then they fearing, answered no more, but left off their talke.
16 (When I had waited (for they spake not, but stood still, and answered no more)
17 Then answered I in my turne, and I shewed mine opinion.
18 For I am full of l matter, and the spirit within me compelleth me.
19 Behold, my belly is as the wine, which hath no vent, and like the new bottels that brast.
20 Therefore will I speake, that I may take breath: I will open my lips, and will answere.
21 I will not now accept the person of man, m neither will I giue titles to man.
22 For I may not giue n titles, lest my Maker should take me away suddenly.

CHAP. XXXIII.

5 *Elihu accuseth Iob of ignorance.* 14 *Hee sheweth that God hath diuers meanes to instruct man and to draw him from sinne.* 19. 29 *He afflicteth man, and suddenly deliuereth him.* 26 *Man being deliuered, giueth thanks to God.*

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my wordes.
2 Behold now, I haue opened my mouth, my tongue hath spoken in my mouth).
3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.
4 The a Spirit of God hath made mee, and the breath of the Almighty hath giuen me life.
5 If thou canst giue me answere, prepare thy selfe, and stand before me.
6 Beholde, I am according to thy wish in b Gods stead: I am also formed of the clay.
7 Beholde, my terrour shall not feare thee, neither shall mine hand c be heauie vpon thee.
8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:
9 I am d cleane, without sinne: I am innocent, and there is none iniquitie in me.
10 Loe, hee hath found occasions against me, and counted me for his enemie.
11 Hee hath put my feete in the stockes, and looketh narrowly vnto all my paths.
12 Beholde, in this hast thou not done right: I will answere thee, that God is greater then man.
13 Why doest thou striue against him? for hee doeth not e giue account of all his matters.
14 For God speaketh f once or twise, and one regardeth it not.
15 In dreames and g visions of the night, when sleepe falleth vpon men, & they sleepe vpon their beds,
16 Then hee openeth the eares of men, euen by their corrections, which hee h had sealed,
17 That hee might cause man to turne away from his enterprise, and that he might hide the i pride of man,
18 And keepe backe his soule from the pit, and that his life should not passe by the sword.
19 He is also stricken with sorow vpon his bed, and the griefe of his bones is sore,
20 So that his k life causeth him to abhorre bread, and his soule daintie meate.
21 His flesh faileth that it cannot bee seene, and his bones which were not seene, clatter.
22 So his soule draweth to the graue, and his life l to the buriers.
23 If there be a m messenger with him, or

a Which came of Buz the sonne of Nahor Abrahams brother.
b Or, as the Chalde paraphrast readeth, Abram.
c By making him selfe innocent, and by charging God of rigour.
d That is, the three mentioned before.
e Meaning, the ancient which haue experience.
f It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.
g To proue that Iobs affliction came for his sinnes,
h And flatter your selues, as though you had ouercome him,
i To wit, Iob.
k He vseth almost the like arguments, but without tanting and reproches.
l I haue conceiued in my minde great store of reasons.
m I will neither haue regard to riches, credite, nor authoritie, but will speake the very trueth.
n The Ebrewe word signifieth, to change the name, as to call a foole a wise man: meaning that he would not cloke the trueth to flatter men.

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.
b Because Iob had wished to dispute his cause with God, Chap. 16.21. so that he might doe it without feare, Elihu sayth, he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.
c I will not handle thee so roughly as these others haue done.
d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13.16. and 30 Chap.
e The cause of his iudgements is not alwayes declared to man.
f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowen: yea, and though God should speake, yet he is not vnderstoode.
g God sayth he, the cause of his iudgements, or els by afflictions, or by his messenger.
h That is, determined to send vpon them.
i He sheweth for what ende God sendeth afflictions: to beate downe mans pride, and to turne from euill.
k That is, his painefull and miserable life.
l To them that shal burie him.
m A man sent of God to declare his will.

‡ *Ebr. was iust in his owne eyes.*

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnesse standeth, which is through the iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.

q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

an interpreter, one of a thousand * to declare vnto man his righteousnesse,

24 Then will he haue * mercie vpon him, and will say, p Deliuer him, that he goe not downe into the pit; for I haue receiued a reconciliation.

25 Then shall his flesh bee q as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and hee will be fauourable vnto him, and he shall see his face with ioy: for hee will render vnto man his r righteousnesse.

27 He looketh vpon men, and if one say, I haue sinned, and ſ peruerted righteousnes, and it did not profite t me,

28 u Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke x twise or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be y matter, answere me, and speake: for I desire to z iustifie thee.

33 If thou hast not, heare me: holde thy tongue, and I will teach thee wisedome.

CHAP. XXXIIII.

1 *Elihu chargeth Iob, that hee calleth himselfe righteous.* 12 *Hee sheweth that God is iust in his iudgements.* 24 *God destroyeth the mightie.* 30 *By him the hypocrite reigneth.*

MOreouer Elihu answered, and sayd,

2 Heare my wordes, ye a wise men, and hearken vnto mee, yee that haue knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meate.

4 Let vs seeke b iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath sayd, I am righteous, and God hath taken c away my iudgement.

6 Should I lie in my d right? my wound of the arrowe is * grieuous without my sinne.

7 What man is like Iob, that drinketh e scornefulnesse like water?

8 Which goeth in the f company of them that worke iniquitie, and walketh with wicked men?

9 For hee hath sayd, h It profiteth a man nothing, that he should i walke with God.

10 Therefore hearken vnto me, yee men of wisedome, God forbid that wickednesse should be in God, and iniquitie in the Almightie.

11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainely God will not doe wickedly, neither will the Almightie peruert iudgement.

13 Whom * hath hee appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If k he set his heart vpon man, and gather vnto himselfe his spirit l and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my words.

17 Shall he that hateth iudgement, m gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, Thou art n wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall dye suddenly, o and the people shall be troubled at midnight, p and they shall passe foorth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenesse nor shadow of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that he should q enter into iudgement with God.

24 Hee shall breake the mightie without r searching, and shal set vp other in their stead.

25 Therefore shal he declare their s works: he shall turne the t night, and they shall be destroyed.

26 Hee striketh them as wicked men in the places of the u seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to x come vnto him, and hee hath heard the cry of the afflicted.

29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because the y hypocrite doeth reigne, and because the people are snared.

31 Surely it appertaineth vnto God * to say, I haue pardoned, I will not destroy.

32 a But if I see not, teach thou mee: if I haue done wickedly, I will doe no more.

33 Will hee performe the thing vnto b thee? for thou hast reproued c it, because that

chap. 36. 23.

k To destroy him.

l The breath of life which hee gaue man.

m If God were not iust, how could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraide to speake euill of God.

o When they looke not for it.

p The messengers or visitation that God shall send.

q God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.

r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other armie,

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning, openly in the sight of all men.

x By their cruelties and extortion.

y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice, ate but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.

a Which are esteemed wise of the world.

b Let vs examine the matter vprightly.

c That is, hath afflicted mee without measure.

d Should I say, I am wicked, being an innocent?

e I am sorer punished then my sinne deserueth.

f Which is compelled to receiue the reproch and scornes of many for his foolish words.

g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements.

h He wresteth Iobs wordes, who sayde that Gods children are oft times punished in this world, and the wicked go free.

i That is, liue godly, as Gene. 5. 22.

z Onely it belongeth to God to moderate his corrections, and not vnto man.

a Thus Elihu speaketh in the person of Iob, mocking Iob, because he would be wiser then God.

b Wil God vse thy counsell in doing his works?

c Thus he speaketh in the person of God, as though Iob should chuse & refuse affliction at his pleasure.

that thou hast chosen, and not I. now speake what thou knowest.

34 Let men of vnderstanding tell mee, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his wordes according to wisedome.

36 I desire that Iob may be [d] tryed, vnto the ende touching the answeres for wicked men.

37 For hee [e] addeth rebellion vnto his sinne: hee clapperth his handes among vs, and multiplieth his wordes against God.

CHAP. XXXV.

6 Neither doth godlinesse profite, or vngodlinesse hurt God, but man. 13 The wicked crie vnto God, and are not heard.

ELihu spake moreouer, and said,

2 Thinkest thou this right, that thou hast sayde, I am [a] more righteous then God?

3 For thou hast sayde, What profiteth it thee, and what availeth it mee, to purge mee from my sinne?

4 Therefore will I answere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and see, and behold the [c] clouds which are higher then thou.

6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes bee many, what dost thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth hee at thine hand?

8 Thy wickednesse may hurt a man as thou art: and thy righteousnesse may profite the sonne of man.

9 They cause many that are oppressed, [e] to crie, which cry out for the violence of the mightie.

10 But none sayeth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beast of the earth, and giueth vs more wisedome then the foules of the heauen.

12 Then they cry because of the violence of the wicked, but [f] he answereth not.

13 Surely God will not heare vanitie, neither will the Almightie regard it.

14 Although thou sayest to God, Thou wilt not regard it, [g] yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the euil with great extremitie.

16 Therefore Iob [h] openeth his mouth in vaine and multiplyeth wordes without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice. 9 And wherefore hee punisheth. 13 The propertie of the wicked.

ELihu also proceeded and sayd,

2 Suffer me a litle, and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteousnesse vnto my Maker.

4 For truely my wordes shall not be false, and he that is [b] perfite in knowledge, speaketh with thee.

5 Beholde, the mightie God casteth away none that is [c] mightie and valiant of courage.

6 [d] Hee maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with [e] Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tied with the cordes of affliction,

9 Then hee will shew them their [f] worke and their sinnes, because they haue bene proud.

10 Hee openeth also their eare to discipline, and commaundeth that they returne from iniquitie.

11 [g] If they obey and serue him, they shall ende their dayes in prosperitie, & their yeeres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish [h] without knowledge.

13 But the hypocrites [i] of heart increase the wrath: for they [k] call not when he bindeth them.

14 Their soule dieth in [l] youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the straite place into a broade place and not shut vp beneath: and [m] that which resteth vpon thy table, had bene full of fatte.

17 But thou art full of the [n] iudgement of the wicked, though iudgement and equitie maintaine all things.

18 [o] For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 [p] Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heede: looke not to [q] iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appoynted to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men beholde it [r] afarre off.

26 Behold, God is excellent: [s] and wee know him not, neither can the number of his yeeres be searched out.

---

[d] That he may speake as much as he can, that we may answere him and all the wicked that shall vse such arguments.

[e] He standeth stubbornely in the maintenance of his cause.

[a] Iob neuer spake these words: but because he maintained his innocencie, it seemed as though he would say, that God tormented him without iust cause.

[b] Such as are in the like errour.

[c] If thou canst not controll the cloudes, wilt thou presume to instruct God?

[d] Neither doth thy sin hurt God, nor thy iustice profit him: for he will be glorified without thee.

[e] The wicked may hurt man & cause him to crie, who if he sought to God, which sendeth comfort, should be deliuered.

[f] Because they pray not in faith as seeling Gods mercies.

[g] God is iust, howsoeuer thou iudgest of him.

[h] For if he did punish thee, as thou deseruest, thou shouldest not be able to open thy mouth.

[a] He sheweth that when wee speake of God, we must lift our spirits more hie then our naturall sense is able to reach.

[b] Thou shalt perceiue that I am a faithfull instructour, and that I speake to thee in the name of God,

[c] Strong & constant, & of vnderstanding: for these are the giftes of God, & he loueth them in man: but for as much as God punished now Iob, it is a signe that these are not in him.

[d] Therefore he wil not preserue the wicked: but to the humble & afflicted heart he will shew grace.

[e] He preferreth the godly to honour.

[f] He will moouе their hearts to feele their sinnes, that they may come to him by repentance, as he did Manasseh. *Isa.1.19.*

[g] That is, in their folly or obstination, and so shall be cause of their owne destruction.

[h] Which are maliciously bent against God and flatter themselues in their vices.

[i] When they are in affliction they seeke not to God for succour, as Asa, 2. Chro. 16. 12. Reue. 16. 11.

[k] They die of some vile death, and that before they come to age.

[l] If thou hadst bene obedient to God, he would haue brought thee to libertie and wealth.

[m] Thou art altogether after the maner of the wicked: for thou doest murmure against the iustice of God.

[n] God doeth punish thee, lest thou shouldest forget God in thy wealth, and so perish.

[o] Be not thou curious in seeking the causes of Gods iudgements, when hee dest oyeth any.

[p] And so murmure against God through impatiencie.

[q] The workes of God are so manifest, that a man may see them a farre off, and know God by the same.

[r] Our infirmitie hindereth vs so, that we cannot attaine to the perfite knowledge of God.

27 When

27 When hee reſtraineth the drops of water, the raine [f] powreth downe by the vapour thereof,

28 Which raine the clouds doe droppe and let fall abundantly vpon man.

29 Who can knowe the diuiſions of the cloudes, and the thunders of his [t] tabernacle?

30 Beholde, hee ſpreadeth his light vpon [u] it, and couereth the [x] bottome of the ſea.

31 For thereby hee iudgeth [y] the people, and giueth meate abundantly.

32 He couereth the light with the clouds, and commandeth them to goe [z] againſt it.

33 [a] His companion ſheweth him thereof, and there is anger in riſing vp.

f That is, the raine commeth of thoſe drops of water, which he keepeth in the cloudes.

t Meaning, of the cloudes, which he calleth the Tabernacle of God.

u Vpon the cloude.

x That men can not come to the knowledge of the ſprings thereof.

y Hee ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doth ouerflowe any places, and the other that it maketh the land fruitfull.

z That is, one cloude to daſh againſt another.

a The colde vapour ſheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude, mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is, noyſe and thunder claps.

CHAP. XXXVII.

2 Elihu proueth that the vnſearchable wiſdome of God is manifeſt by his works, 4 As by the thunders, 6 The ſnowe, 9 The whirlewinde, 11 And the raine.

[a] AT this alſo mine heart is [a] aſtonied, and is moued out of his place.

2 Heare the [b] ſound of his voyce, and the noyſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the world.

4 After it a noiſe ſoundeth: hee thundreth with the voyce of his maieſtie, and hee will not ſtay [c] them when his voyce is heard.

5 God thundreth marueilouſly with his voyce: he worketh great things, which wee know not.

6 For he ſaith to the ſnow, Be thou vpon the earth: [d] likewiſe to the ſmall raine and to the great raine of his power.

7 [e] With the ſeale thereof hee [e] ſhutteth vp euery man, that all men may knowe his worke.

8 Then the beaſts go into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the [f] Northwind.

10 At the breath of God the froſt is giuen, and the breadth of the waters [g] is made narrow.

11 He maketh alſo the clouds to [h] labour, to water the earth, and ſcattereth the cloud of [i] his light.

12 And it is turned about by his gouernment, that they may doe whatſoeuer he commandeth them vpon the whole world:

13 Whether it be for [k] puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wonderous workes of God.

a As the marueiling of the thunder, and lightnings: whereby he declareth that the faithfull are liuely touched with the maieſtie of God, when they behold his works.

b That is, the thunder, whereby he ſpeaketh to men, to waken their dulneſſe, & to bring them to the conſideration of his workes.

c Meaning the raines and thunders.

d So that neither ſmall raine nor great, ſnow nor any thing els cōmeth without Gods appointment.

e By raines and thunders God cauſeth men to keepe themſelues within their houſes.

f In Ebrew it is cal'ed the ſcattering winde, because it driueth away the cloudes, and purgeth the ayre.

g That is, froſen vp and dried.

h Gather the vapours & moone to & fro to water the earth.

i That is, the cloud that hath lightning in it.

k Raine, colde, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to proſite the earth, or to declare his fauour toward man, as Chap. 36, 31.

15 Diddeſt thou know when God diſpoſed them? and cauſed the [l] light of his cloud to ſhine?

16 Haſt thou knowen the [m] varietie of the cloud, and the wounderous workes of him, that is perfite in knowledge?

17 Or how thy clothes are [n] warme, when he maketh the earth quiet through [p] South winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten [o] glaſſe?

19 Tell vs what we ſhall ſay vnto him: for we cannot diſpoſe our matter [p] becauſe of darkneſſe.

20 Shall it be told him when I ſpeake? or ſhall man ſpeake when hee ſhall be [r] deſtroyed?

21 And nowe men ſee not the light, [ſ] which ſhineth in the cloudes, but the wind paſſeth and cleanſeth them.

22 The [t] bright neſſe commeth out of the North: the praiſe thereof is to God, which is terrible.

23 It is the Almightie: we cannot find him out: hee is excellent in power and iudgement, and abundant in iuſtice: hee [u] afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wiſe in their owne conceite.

l That is, [ſ] lightning to breake forth in [ſ] clouds.

m Which is ſometime changed into raine, or ſnow, or haile, or ſuch like.

n Why thy clothes ſhould keepe thee warme, when the South wind bloweth, rather then when any other winde bloweth?

o For their clearenesse.

p That is, our ignorance: ſignifying that Iob was ſo preſumptuous that hee would controll the workes of God.

q Hath God neede that any ſhould tell him when man murmureth againſt him?

r If God would deſtroy a man, ſhould he repine?

ſ The cloude ſtoppeth the ſhining of the ſunne, that man cannot ſee it till the winde haue chaſed away the cloudes: and if man bee not able to attaine to the knowledge of theſe things, how much leſſe of Gods iudgements?

t In Hebrew, golde: meaning, faire weather and cleare as golde.

u Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creator is knowen.

THen anſwered the Lord vnto Iob out of the [a] whirlewinde, and ſayd,

2 Who is this that [b] darkeneth the counſell by wordes without knowledge?

3 Gird vp now thy loynes like a man: I [c] will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I layde the [d] foundations of the earth? declare, if thou haſt vnderſtanding,

5 Who hath layd the meaſures thereof, if thou knoweſt? or who hath ſtretched the line ouer it?

6 Whereupon are the foundations thereof ſet? or who layd the coyner ſtone thereof?

7 When the ſtarres of the morning [e] prayſed me together, and all the [f] children of God reioyced:

8 Or who hath ſhutte vp the ſea with doores, when it iſſued and came forth as out of the wombe?

9 When I made the clouds as a couering

a That his words might haue greater maieſtie, and that Iob might knowe with whome hee had to doe.

b Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure and ſheweth his owne follie.

c Because he had wiſhed to diſpute with God, Chap. 13. 3. God reaſoneth with him to declare his raſhneſſe.

d Seeing hee could not iudge of thoſe things, which were done ſo long before hee was borne, he was not able to comprehend al Gods works: much leſſe the ſecret cauſes of his iudgements.

e The ſtarres and dumme creatures are ſayd to prayſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein.

f Meaning, the Angels.

g As though the great sea were but as a little babe in the hands of God to turne to & fro.
h That is, Gods decree and commandement, as verse 10.
i To wit, to rise, since thou wast borne?
k Who hauing in the night bene giuen to wickednesse, cannot abide the light, but hide themselues.
l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anewe, and all things therin clad with new beauty.
m If thou art not able to seeke out the depth of the sea, howe much lesse art thou able to comprehend ỹ counsell of God?
n That thou mightest appoynt it his way and limits.
o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.
p The yce couereth it, as though it were paued with stone.
q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowres.
r Which starre bringeth in winter.
s Certaine starres so called: some thinke they were the twelue signes.
t The North starre, with those that are about him?
u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?
x In the secrete parres of man,

thereof, and darkenesse as the g swaddling bands thereof:
10 When I established my commandement vpon it, and set barres and doores,
11 And sayde, Hitherto shalt thou come, but no farther, and here h shall it stay thy proude waues.
12 Hast thou commanded the i morning since thy dates? hast thou caused the morning to know his place?
13 That it might take hold of the corners of the earth, and that the wicked might be shaken out of it?
14 It is turned as clay to fashion, k and all stand vp as a garment.
15 And from the wicked their light shalbe taken away, and the hie arme shalbe broken.
16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the l depth?
17 Haue the gates of death bene opened vnto thee? or hast thou seene the gates of the shadowe of death?
18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.
19 Where is the way where light dwelleth? and where is the place of darkenesse,
20 That thou m shouldest receiue it in the bonds thereof and that thou shouldest know the pathes to the house thereof?
21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?
22 Hast thou entred into the treasures of the snowe? or hast thou seene the treasures of the haile,
23 Which I haue o hid against the time of trouble, against the day of warre and battell?
24 By what way is the light parted, which scattereth the East winde vpon the earth?
25 Who hath diuided the spowtes for the raine? or the way for the lightning of the thunders,
26 To cause it to rayne on the earth where no man is, and in the wildernesse where there is no man?
27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring foorth?
28 Who is the father of the raine? or who hath begotten the droppes of the dewe?
29 Out of whose wombe came the yce? who hath engendred the frost of the heauen?
30 The waters are hidde p as with a stone: and the face of the depth is frozen.
31 Canst thou restraine the sweete influences of q the Pleiades? or loose the bands of r Orion?
32 Canst thou bring foorth s Mazzaroth in their time? canst thou also guide t Arcturus with his sonnes?
33 Knowest thou the course of heauen, or canst thou set u the rule thereof in the earth?
34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?
35 Canst thou send the lightnings that they may walke, and say vnto thee, Loe, here we are?
36 Who hath put wisdome in the x reines? or who hath giuen the heart vnderstanding?
37 Who can number the clouds by wisdome? or who can cause to ceale the y bottels of heauen,
38 When the earth groweth into hardnesse, z and the clottes are fast together?

open those bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The bountie & prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WIlt a thou hunt the pray for the Lyon? or fill the appetite of the lyons whelpes,
2 When they couch in their places, and remaine in the couert to lie in wayte?
3 Who prepareth for the rauen his meat, when his birdes b crie vnto God, wandering for lacke of meate?
4 Knowest thou the time when the wilde goates bring foorth yong? or doest thou marke when the c hindes doe calue?
5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring foorth?
6 They bowe themselues: they e bruse their yong and cast out their sorowes.
7 Yet their yong waxe fat, and grow vp with corne: they goe foorth and returne not vnto them.
8 Who hath set the wilde asse at liberty? or who hath loosed the bonds of the wilde asse?
9 It is I which haue made the wildernesse his house, and the f salt places his dwellings.
10 He derideth the multitude of the citie: he heareth not the crye of the driuer.
11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.
12 Will the Unicorne g serue thee? or will he tary by thy crib?
13 Canst thou binde the Unicorne with his band to labour in the furrowe? or will he plowe the valleis after thee?
14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?
15 Wilt thou beleeue him, that he wil bring home thy seed, and gather it vnto thy barne?
16 Hast thou giuen the pleasant wings vnto the peacockes? or wings and feathers vnto the ostrich?
17 Which leaueth his egges in the earth, and maketh h them hote in the dust,
18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.
19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed i in vaine.
20 For God hath depriued him of k wisdome, and hath giuen him no part of vnderstanding.
21 When l time is, hee mounteth on hie: he mocketh the horse and his rider.
22 Hast thou giuen the horse strength? or

y That is, the cloudes, wherein the water is conteined as in bottels.
z For when God doeth not

a After he had declared Gods workes in the heauens, he sheweth his marueilous prouidence in earth, euen toward the bruite beastes.
b Reade Psalme 147. 9.
c He chiefly mareth mention of wilde goates and hindes, because they bring foorth their yong with most difficultie.
d That is, howe long they goe with yong?
e They bring foorth with great difficultie.
f That is, the barren ground where no good fruites growe.
g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoynt the wisedome of God, whereby he gouerneth all the world.
h They write that the ostrich couereth her egges in the sand, and because the countrey is hot, and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care and naturall affection toward his yong.
l When the yong ostrich is growen vp, he outrunneth the horse.

couered his necke with m neying?
23 Hast thou made him afrayde as the grashopper? his strong neying is fearefull.
24 He n diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnessed man.
25 He mocketh at feare, & is not afraied, and turneth not backe from the sword.
26 Though the quiuer rattle against him, the glittering speare and the shield.
27 Hee o swalloweth the ground for fiercenesse and rage, and hee beleeueth not that it is the noyse of the trumpet.
28 Hee saith among the trumpets, Ha, ha: he smelleth the battell a farre off, and the noyse of the captaines, and the shouting.
29 Shal the hauke flie by thy wisedome, stretching out his wings toward the p South?
30 Doth the eagle mount vp at thy commandement, or make his nest on hie?
31 She abideth & remaineth in the rocke, euen vpon the top of the rocke, & the tower.
32 From thence she spieth for meate, and her eyes behold afarre off.
33 His yong ones also sucke vp blood: and where the slaine are, there is shee.
34 Moreouer the Lord spake vnto Iob, and sayd,
35 Is this to q learne, to striue with the Almightie? he that reproueth God, let him answere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Behold, I am r vile: what shall I answere thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no further.

CHAP. XL.

2 Howe weake mans power is, being compared to the workes of God, 10 Whose power appeareth in the creation, and gouerning of the great beast.

AGaine the Lord answered Iob out of the * whirlewinde, and sayd,
2 Gird vp nowe thy loines like a man: I will demaund of thee, and declare thou vnto me.
3 Wilt thou disanull a my iudgement? or wilt thou condemne me, that thou mayest be iustified?
4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?
5 Decke thy selfe nowe with b maiestie and excellencie, and aray thy selfe with beautie and glorie.
6 Cast abroade the indignation of thy wrath, and beholde euery one that is proud, and abase him.
7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.
8 Hide them in the dust together, and binde c their faces in a secret place.
9 Then will I confesse vnto thee also, that thy right hand can d saue thee.
10 ¶ Behold nowe e Behemoth, (whom I made f with thee) which eateth g grasse.
11 Beholde nowe, his strength is in his loines, & his force is in the nauell of his belly.
12 When hee taketh pleasure, his taile is like a Cedar: the sinewes of his stones are wrapt together.
13 His bones are like staues of brasse, and his small bones like staues of yron.
14 h He is the chiefe of the waies of God: i hee that made him, will make his sword to approch vnto him.
15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.
16 Lieth hee vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?
18 Beholde, hee spoyleth the riuer, k and hasteth not: he trusteth that he can draw vp Iorden into his mouth.
19 He taketh it with his eyes, & thrusteth his nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out l Leuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast a hooke into his nose? canst thou pierce his iawes with an angle?
22 Will hee make many m prayers vnto thee, or speake thee faire?
23 Will he make a couenant with thee? and wilt thou take n him as a seruant for euer?
24 Wilt thou play with him, as with a bird? or wilt thou binde him for thy maids?
25 Shall the companions banket with him? shall they diuide him among the marchants?
26 Canst thou fill the basket with his skinne? or the fish panter with his head?
27 Lay thine hand vpon him: remember o the battell, and doe no more so.
28 Behold, p his hope is in vaine: for shal not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan, God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is he then q can stand * before me?
2 Who hath preuented me that I should b make an ende? All vnder heauen is mine.
3 I will not keepe silence concerning c his parts, nor his power, nor his comely proportion.
4 Who can discouer the face d of his garment? or who shall come to him with a double e bridle?
5 Who shall f open the doores of his face? his teeth are fearefull round about.
6 The maiestie of his scales is like strong shieldes, and are sealed.
7 One is set to another, that no winde can come betweene them.
8 One is ioyned to another: they sticke together, that they cannot be sundred.
9 His neesings s make the light to shine, and his eyes are like the eye liddes of the morning.
10 Out of his mouth goe lampes, and sparkes of fire leape out.
11 Out of his nostrels cōmeth out smoke, as

m That is, giuen him courage? which is meant by neying and shaking his maine: for with his breath he couereth his necke.
n He beateth with his hoofe.
o He so riddeth the ground, that it seemeth nothing vnder him.
p That is, when colde commeth, to flie into the warme countries.
q Is this the way for a man that will learne, to striue with God? which thing he reproueth in Iob.
r Whereby he sheweth that he repented, and desired pardon for his faults.
Chap. 38. 1.
a Signifying, that they that iustifie themselues, condemne God as vniust.
b Meaning, that these were proper vnto God, and belonged to no man.
c Cause them to die if thou canst.
d Prouing hereby that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.
e This beast is thought to be the elephant, or some other, which is vnknowen.
f Whom I made as well as thee.
g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lyon, nothing were able to resist him or contend him.
h He is one of the chiefest works of God among the beasts.
i Though man dare not come neere him, yet God can kill him.
k He drinketh at leasure, and feareth no body.
l Meaning, the whale.
m Because he feareth lest thou shouldest take him.
n To doe thy businesse, and be at thy commandement.
c If thou once consider the danger, thou wilt not meddle with him.
p To wit, that trusteth to take him.
a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The partes and members of the whale.
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
f Who dare look in his mouth?
g That is, casteth out flames of fire.

as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and h labour is reiected before his face.

14 The members of his body are ioyned: they are strong in themselues, and can not be mooued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mighty are afrayed of his maiestie, and for feare they faint in themselues.

17 When the sword doth touch him, hee will not rise vp, nor for the speare, dart nor habergeon.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer can not make him flee: the stones of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones i are vnder him, and he spreadeth sharpe things vpon the mire.

22 Hee maketh the depth to k boile like a pot, & maketh the sea like a pot of ointment.

23 He maketh a path to l shine after him: one would thinke the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth m all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age, and death.

THen Iob answered the Lord, and sayd,

2 I know that thou canst doe all things, and that there is no a thought hid from thee.

3 Who is he that hideth counsell without b knowledge? therefore haue I spoken that I vnderstood not, euen things too woonderfull for me, c and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demaund of thee, d and declare thou vnto me.

5 I haue e heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 ¶ Now after that the Lorde had spoken these wordes vnto Iob, the Lorde also sayde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friendes: for yee haue not spoken of me the thing that is f right, like my seruant Iob.

8 Therefore take vnto you nowe seuen bullocks and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall g pray for you: for I will accept him, lest I should put you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Sophar the Naamathite went, and did according as the Lorde had sayd vnto them, and the Lord accepted Iob.

10 ¶ Then the Lorde turned the h captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him al his k brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a ‖ piece of money, and euery one an eare-ring of golde.

12 So the Lorde blessed the last dayes of Iob more then the first: for hee had l foureteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 Hee had also seuen sonnes, and three daughters.

14 And hee called the name of one m Jemimah, and the name of the second n Kezia, and the name of the third o Keren-happuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourty yeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob died, being old, & full of dayes.

h Nothing is painfull or hard vnto him.

i His skinne is so hard that hee lyeth with as great ease on the stones as in the mire.

k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boyled.

l That is, a white froth & shining streame before him.

m He despiseth all other beasts and monsters, & is the proudest of all others.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I? for this God layd to his charge, cha. 38. 2.

c I cõfesse herein mine ignorance, and that I spake I wist not what.

d Hee sheweth that hee will be Gods scholar to learne of him.

e I knew thee only before by heare say: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kindred, reade Chap. 19. 13.

‖ *Or, lambe, or money so marked.*

l God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.

m That is, of long life, or beautifull as the day.

n As pleasant as Cassia, or sweet spice.

o That is, the horne of beauty.

The * Psalmes of Dauid.

THE ARGVMENT.

THis booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are conteined that appertaine to true felicity, aswell in this life present as in the life to come. For the riches of true knowledge, and heauenly wisedome are here set open for vs, to take thereof most abundantly. If we would know the great, and high maiesty of God, here wee may see the brightnesse therof shine most clearely. If we would seeke his incomprehensible wisdome, here is the schoole of the same profession. If we would comprehend his inestimable bounty, and approch neere thereunto, and fill our handes with that treasure, heere we may haue a most liuely and comfortable taste thereof. If wee would knowe wherein standeth our saluation, and howe to attaine to life euerlasting, heere is Christ our onely Redeemer, and Mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. Hee that will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted

*Or, praises, according to the Hebrewes: and were chiefly instituted to praise and giue thanks to God for his benefits. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he brideleth them, insomuch as they can not touch an haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we haue most present remedies against all temptations, and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layed vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a Preface, to exhort all godly men to studie and meditate the heauenly wisedome. For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy Scriptures: 4 And that the wicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

BLessed is the man that doeth not walke in the [a] counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull:

2 But his delight is in the [*] Law of the Lord, and in his [b] Law doth he meditate day and night.

3 For hee shall be like a [*] tree planted by the riuers of waters, that will bring forth her fruit in due season: whose leafe shall not fade: so [c] whatsoeuer he shal do, shal prosper.

4 [d] The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stand in the [e] iudgement, nor sinners in the assembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euil counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, & so falleth into cõtempt of God, which contempt is called the seat of the scorners. *Deut.6.6. iosh.1. 8. prou.6.20.*

b In the holy Scriptures, *Iere.17.8.*

c Gods children are so moystened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation.

d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth the [n] downe that they shall not rise nor stand in the company of the righteous.

e But tremble when they feele Gods wrath.

f Doth approue and prosper, like as not to know, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduaunce it euen to the end of the world, 10 and therefore exhorteth Kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christes kingdome.

WHy doe the [a] Heathen [*] rage, and the people murmure in vaine?

2 The kings of the earth band themselues, and the princes are assembled together against the Lord, and against his [‖] Christ.

3 [b] Let vs breake their bandes, and cast their cords from vs.

4 [*] But he that dwelleth in the heauen shal laugh: the Lord shall haue them in derision.

5 [c] Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings can not preuaile against Christ. *Act.4.25.*

‖ *Or, anoynted.*

b Thus the wicked say, that they will cast off the yoke of God, and of his Christ. *Prou 1.26.*

c Gods plagues will declare that in resisting his Christ, they sought against him.

7 I will declare the [d] decree: that is, the Lorde hath sayd vnto mee, [*] Thou art my Sonne: this [e] day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the [f] ends of the earth for thy possession.

9 [*] Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessell.

10 [g] Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 [h] Kisse the sonne, least he be angry, and ye [i] perish in the way, when his wrath shall suddenly burne, blessed are all [y] trust in him.

d To shew that my vocation to the kingdome is of God. *Act.13.23,33. hebr.1.5.*

c That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So it is applied to Christ in his first comming and manifestation.

e Not onely the Iewes, but the Gentiles also, *Reuel.2.27.*

g He exhorteth all rulers to repent in time.

h In signe of homage.

i When the wicked shall say, Peace and rest, seeming yet to be but in the mid-way of their purposes, then shall destruction suddenly come, 1. Thes. 5.3.

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great railings and terrours of his enemies, yea, against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him, and all the Church.

¶ A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries [a] increased: how many rise against me?

2 Many say to my soule, There is no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for me: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and he heard me out of his holy mountaine. Selah.

5 I layed mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousand of the people that should beset me round about.

7 [*] Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d] Saluation belongeth vnto the Lorde, and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b Selah here signifieth a lifting vp of the voice, to cause vs to consider the sentence, as a thing of great importance.

c When he considered the trueth of Gods promise and tried the same, his faith increased marueilously.

d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, hee called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully resisted his dominion, 7 and finally preferreth the fauour of God before all worldly treasures.

¶ [a] To

a Among them that were appoynted to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he beganne this Psalme on the instrument called Neginoth or in a tune so called.

b Thou that art the defender of my iust cause.

c Both of minde and body.

d Ye that thinke your selues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A King that walketh in his vocation.

g For feare of Gods iudgement.

h Cease your rage.

i Serue God purely and not with outward ceremonies.

k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour.

l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

¶ [a] To him that excelleth on Neginoth. A Psalme of Dauid.

HEare mee when I call, [b] O God of my righteousnesse: thou hast set me at libertie, when I was [c] in distresse: haue mercy vpon me, and hearken vnto my prayer.

2 O [d] ye sonnes of men, how long will ye turne my glory into shame, [e] louing vanitie, and seeking lyes? Selah.

3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man: the Lord will heare when I call vnto him.

4 [g] Tremble, and sinne not: examine your owne heart vpon your bedde, and bee [h] still. Selah.

5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shewe vs any [k] good? but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou, Lord, [l] onely makest mee dwell in safetie.

PSAL. V.

1 Dauid oppressed with the crueltie of his enemies, and fearing great dangers, calleth to God for succour, shewing howe requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, hee conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shall bee partakers of the same mercies.

¶ To him that excelleth vpon ‖ Nehiloth. A Psalme of Dauid.

‖ *Or, a musicall instrument or tune.*

HEare my wordes, O Lord: vnderstand my [a] meditation.

2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I direct mee vnto thee, and I will [b] waite.

4 For thou art not a God that loueth [c] wickednesse: neither shall euill dwell with thee.

5 [d] The foolish shall not stand in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lyes: the Lord will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine house in the multitude of thy mercie: and in thy feare will I worship towarde thine holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, [f] because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within, they are very corruption: their * throte is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: ‖ let them [g] fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [h] let all them, that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt ‖ blesse the righteous, and with fauour [i] wilt compasse him, as with a shield.

Rom. 3. 13.

‖ *Or, cause them to erre.*

‖ *Or, giue good successe.*

i So that he shall be safe from all dangers.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrors of death euerlasting, he desireth forgiuenesse. 6 Bewayling that if God tooke him away in his indignation, hee shoulde lacke occasion to praise him as hee was wont to doe, whiles he was among men. 9 Then suddenly feeling Gods mercy, hee sharpely rebuketh his enemies, which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, * [a] rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercy vpon mee, O Lord, for I am weake: O Lord heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 ‖ Mine eye is dimmed for despite, and sunke in because of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame [f] suddenly.

Iere. 10. 24.

a Though I deserue destruction, yet let thy mercy pitie my frailtie.

b For my whole strength is abated.

c His conscience is also touched with the feare of Gods iudgement.

d He lamenteth that occasion should be taken from him to praise God in the congregation.

‖ *Or, mine eye is eaten as it were with wormes.*

e God sendeth comfort & boldnesse in affliction, that we may triumph ouer our enemies.

f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 Being falsly accused by Chush one of Sauls kinsemen, he calleth to God to be his defender. 3 To whom he commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to award sentence against the wicked, 12 And so entring into the consideration of Gods mercies and promise, he waxeth bolde, and derideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne necke which they haue purposed for others.

¶ [g] Shigaion of Dauid, which he sang vnto the Lord, concerning the ‖ words of * Chush the sonne of Jemini.

‖ *Or, kinde of tune.*

‖ *Or, accusations.*

2. Sam. 19. 17.

O Lord my God, in thee I put my trust: saue me from all that persecute mee, and deliuer me.

2 Lest [a] he deuoure my soule like a lion, and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done [b] this thing, if there be any wickednesse in mine handes,

4 [c] If I haue rewarded euill vnto him that had peace with mee, (yea, I haue deliuered him that vexed me without cause)

5 Then let the enemie persecute my soule and take it: yea, let him treade my life downe vpon the earth, and lay mine [d] honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, [e] lift vp thy selfe against the rage of mine enemies, and awake for mee according to the [e] iudgement that thou hast appointed.

7 So shal the congregation of the people compasse thee about: for their sakes therfore [f] returne on hie.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my [g] righteousnesse, and according to mine innocencie, that is in me.

9 Let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence is in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, [i] euery day.

12 Except [k] hee turne, hee hath whet his sword: hee hath bent his bowe and made it ready.

13 Hee hath also prepared him deadly weapons: hee will ordaine his arrowes for them that persecute me.

14 * Beholde, he shall trauaile with wickednesse: for hee hath conceiued mischiefe, but he shall bring forth a lye.

15 He hath made a pit and digged it, and is fallen into the pit that he made.

16 His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.

17 I will praise the Lord according to his [l] righteousnesse, and will sing praise to the Name of the Lord most high.

a He desireth God to deliuer him frō the rage of cruel Saul.
b Wherewith Cushi chargeth mee.
c If I reuerenced not Saul for affinities sake, & preserued his life, 1. Sam. 26 8, 9.
d Let me not only die, but be dishonoured for euer.
e In promising me the kingdom.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace. *Isa.* 59. 4. *Iob.* 15. 35.
l In keeping faithfully his promise with mee.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God toward man, whom hee made, as it were a god ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

To him that excelleth on ‖ Gittith. A Psalme of Dauid.

O Lord our Lord, howe ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the [a] mouth of babes and sucklings hast thou ‖ ordayned strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.

3 When I beholde thine heauens, euen the works of thy fingers, the moone and the starres which thou hast ordayned,

4 What is [b] man, say I, that thou art mindefull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then [c] God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:

7 All [d] sheepe and oxen: yea, and the beastes of the field;

8 The foules of the ayre, and the fish of the sea, and that which passeth thorowe the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

a Though the wicked would hide Gods prayses, yet the very babes are sufficient witnesses of the same.
b It had bene sufficient for him to haue set forth his glory by the heauens, though he had not come so lowe as to man which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation, he is led to consider the benefites which he hath by his regeneration through Christ.

PSAL. IX.

1 After hee had giuen thankes to God for the sundrie victories that hee had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles: 14 He being nowe likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will prayse the Lorde with my [a] whole heart: I will speake of all thy marueilous workes.

2 I will bee glad, and reioyce in thee: I will sing praise to thy name, O most high,

3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For [b] thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 [c] O enemy, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord ‖ shall sit for euer: he hath prepared his throne for iudgement.

8 For hee shall iudge the world in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the [d] poore, a refuge in due time, euen in affliction.

10 And they that knowe thy name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Sion: shew the people his workes.

12 For [e] when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord: consider my trouble, which I suffer of them that hate mee, thou that liftest mee vp from the gates of death,

14 That I may shewe all thy prayses within the [f] gates of the daughters of Sion, and reioyce in thy saluation.

15 The

‖ *Or, kinde of instrument, or tune.*
‖ *Or, noble, or marueilous.*
‖ *Or, established.* ‖ *Or, confound.*

‖ *Or, kinde of instrument, or tune: or, for the death of Labben or Goliath.*
a God is not praised, except the whole glorie be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie that mindeth nothing, but destruction: but the Lord will deliuer his, and bring him into iudgement.
‖ *Or, reigne as iudge.*
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he sufferreth not the wicked vnpunished.
f In the open assemblie of the Church.

g For God ouerthroweth the wicked in their enterprises.
h The mercie of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered. ‖Or, this is worthy to be noted.
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they can not learne without the feare of thy iudgement.

15 The heathen are ſ sunken downe in the pit, that they made: in the net that they hid, is their foot taken.
16 h The Lord is knowen by executing iudgement: the wicked is snared in the worke of his owne handes. ‖ Higgaion. Selah.
17 The wicked shall turne into hell, and all nations that forget God.
18 For the poore ſhall not be alway forgotten: the hope i of the afflicted ſhall not periſh for euer.
19 Up Lord: let not man preuaile: let the heathen be iudged in thy ſight.
20 Put them in feare, O Lord, that the heathen may know that they are but k men. Selah.

PSAL. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kinds of wrong, which worldly men vſe, aſſigning the cauſe thereof, that wicked men, being as it were drunken with worldly proſperitie, and therefore ſetting apart all feare and reuerence towards God, thinke they may doe all things without controlling. 15 Therefore he calleth vpon God to ſend ſome remedie againſt theſe deſperate euils, 16 and at length comforteth himſelfe with hope of deliuerance.

l So ſoone as we enter into affliction, we thinke God ſhould helpe vs, but that is not alwayes his due time.
b The wicked man reioyceth in his owne luſt: he boaſteth when he hath that he would: he braggeth of his witte and wealth, and bleſſeth himſelfe, and thus blaſpheme th the Lord. ‖Or, ſmuffeth at. ‖Or, not be moued becauſe he was neuer in euill.
c The euill ſhall not touch mee, Ie. 28.15. or els he ſpeaketh thus, becauſe he neuer felt euill.
d Hee ſheweth that the wicked haue many means to hide their crueltie, & therefore ought more to be feared.
e By the hypocriſie of them that haue authoritie.

WHy ſtandeſt thou farre off, O Lorde, and hideſt thee in a due time, euen in affliction?
2 The wicked with pride doth perſecute the poore: let them be taken in the crafties that they haue imagined.
3 For the wicked hath b made boaſt of his owne hearts deſire, and the couetous bleſſeth himſelfe: he contemneth the Lord.
4 The wicked is ſo proud that he ſeeketh not for God: he thinketh alwayes, There is no God.
5 His wayes alway proſper: thy iudgements are high aboue his ſight: therefore ſ deſieth he all his enemies.
6 He ſayeth in his heart, I ſhall ‖ neuer be moued, c nor be in danger.
7 His mouth is full of curſing, and deceit and fraud: vnder his tongue is miſchiefe and iniquitie.
8 d He lieth in wait in the villages: in the ſecret places doth he murther the innocent: his eyes are bent againſt the poore.
9 He lieth in wait ſecretly, euen as a lion in his denne: hee lieth in wait to ſpoyle the poore: hee doth ſpoyle the poore, when hee draweth him into his net.
10 Hee croucheth and bowetly: therefore heaps of the e poore do fall by his might.
11 Hee hath ſayd in his heart, God hath forgotten, he hideth away his face, and will neuer ſee.
12 f Ariſe, O Lord God: lift vp thine hand: forget not the poore.
13 Wherefore doth the wicked contemne God? he ſayth in his heart, Thou wilt not g regard.
14 Yet thou haſt ſeene it: for thou beholdeſt miſchiefe and wrong, that thou mayeſt h take it into thine handes: the poore committeth himſelfe vnto thee: for thou art the helper of the fatherleſſe.
15 Breake thou the arme of the wicked and malicious: ſearch his wickednes, and thou ſhalt finde i none.
16 The Lorde is King for euer and euer: the k Heathen are deſtroyed footh of his land.
17 Lord, thou haſt heard the deſire of the poore: thou preparest their heart: thou bendeſt thine eare to them.
18 l To iudge the fatherleſſe and poore, that earthly man ‖ cauſe to feare no more.

the poore are deuoured. f He calleth to God for helpe, becauſe wickedneſſe is ſo farre ouergrowen, that God muſt now helpe or neuer.
g Therefore thou muſt needs puniſh this their blaſphemie.

h To iudge betweene the right and the wrong.
i For thou haſt vtterly deſtroyed him.
k The hypocrites, or ſuch as liue not after Gods Law, ſhall be deſtroyed.
l God helpeth when mans helpe ceaſeth. ‖Or, deſtroy no more man vpon the earth.

PSAL. XI.

1 This Pſalme conteineth two parts. In the firſt Dauid ſheweth how hard aſſaultes of tentations hee ſuſteined, and in how great anguiſh of minde he was, when Saul did perſecute him. 4 Then next hee reioyceth that God ſent him ſuccour in his neceſſitie, declaring his iuſtice aſwell in gouerning the good, & the wicked men, as the whole world.

¶ To him that excelleth. A Pſalme of Dauid.

IN the Lord put I my truſt: how ſay yee then to my ſoule, a Flee to your mountaine as a bird?
2 For loe, the wicked bend their bowe, & make ready their arrowes vpon the ſtring, that they may ſecretly ſhoot at them, which are vpright in heart.
3 For the b foundations are caſt downe: what hath the c righteous done?
4 The Lorde is in his holy palace: the Lords throne is in the heauen: his eyes d wil conſider: his eye lids will trie the children of men.
5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his ſoule hate.
6 Vpon the wicked he ſhal raine ſnares, e fire, and brimſtone, and ſtormie tempeſt: this is the f portion of their cup.
7 For the righteous Lorde loueth righteouſneſſe: his countenance doth beholde the iuſt.

a This is the wicked counſell of his enemies to him and his companions, to driue him from the hope of Gods promiſe.
b All hope of ſuccour is taken away.
c Yet am I innocent and my cauſe good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the deſtruction of Sodome & Gomorrha.
f Which they ſhall drinke euen to the dregges, Ezek. 23.34.

PSAL. XII.

1 The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccor to his children. 7 Then comforting himſelfe and others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes.

¶ To him that excelleth vpon the eight tune. A Pſalme of Dauid.

HElpe Lorde, for there is not a a godly man left: for the faithfull are failed from among the children of men.
2 They ſpeake deceitfully euery one with his neighbour, b flattering with their lips, and ſpeake with a double heart.
3 The Lorde cutte off all flattering lippes, and the tongue that ſpeaketh proud thinges:

a Which dare defend the trueth, & ſhew mercy to the oppreſſed.
b Hee meaneth the flatterers of the court which hurt him more with their tongues then with their weapons.

c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, and deliuereth in the end from all dangers.
e Because the Lords word and promise is true and vnchangeable, he will performe it, & preserue the poore from this wicked generation. f That is, thine, though hee were but one man. g For they suppresse the godly, and maintaine the wicked.

4 Which haue sayde, c With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?

5 d Nowe for the oppression of the needie, and for the sighs of the poore, I will vp sayth the Lord, and will e set at libertie him, whom the wicked hath snared.

6 The wordes of the Lorde are pure wordes, as the siluer, tried in a fornace of earth, fined seuen folde.

7 Thou wilt keepe f them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, g it is a shame for the sonnes of men.

PSAL. XIII.

1 Dauid as it were ouercome with sundry and new afflictions, fleeth to God as his onely refuge, 3 and so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrours of death.

¶ To him that excelleth. A Psalme of Dauid.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the licke man doth his place.
c Which might turn to Gods dishonour, if he did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefits past and by others to come.

HOw long wilt thou forget me, O Lord, a for euer? how long wilt thou hide thy face from me?

2 How long shall I take b counsell within my selfe, hauing wearinesse dayly in mine heart? how long shall mine enemie be exalted aboue me?

3 Beholde, and heare me, O Lorde my God: lighten mine eyes, that I sleepe not in death:

4 Lest mine enemy say, I haue c preuailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy d mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath e dealt louingly with me.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licentiousnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, hee comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

Psal. 53. 1.
a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder & wickednesse among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.

THe * foole hath said in his heart, a There is no God: they haue b corrupted, and done an abominable work: there is none that doth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doth good, no not one.

4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 d There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made e a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

¶ Note that of this 14. Psalme, the 5, 6, and 7 verses, which are put into the common translation, and that seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the maners of the wicked: and are gathered out of the 5, 140. & 10 Psalmes, the 59 of the Prophet Isaiah, and the 36 Psalme, and are alleged by S. Paul, and placed together in the 3. to the Romans.

d Where they thinke themselues most sure.
e You mocke the that put their trust in God.
f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he only can do it.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes, for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.

¶ A Psalme of Dauid.

a First God requireth vprightnes of life, next doing well to others, & thirdly trueth and simplicitie in our words.
b He that flattereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

LOrde, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that a walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.

3 Hee that slaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 b In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: he that sweareth to his owne hinderance and changeth not.

5 Hee that c giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doth these things, d shall neuer be moued.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his workes, but for his faiths sake. 4 Protesting that he hateth all idolatrie, taking God only for his comfort and felicitie, 8 who suffereth him to lacke nothing.

¶ Michtam of Dauid.

‖Or, a certeine tune.
a He sheweth that we cannot call vpon God, except we trust in him.
b Though we can not inrich God, yet wee must bestowe Gods giftes to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries, *Exod.* 23. 13.

PReserue mee, O God: for in thee doe I a trust.

2 O my soule, thou hast sayd vnto the Lord, Thou art my Lord: my b welldoing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The c sorrowes of them, that offer to another God, shall be multiplied: d their offerings of blood will I not offer, neither make * mention of their names with my lippes.

5 The Lord is the portion of mine inheritance and of my cup: thou shalt maintene my lot.

6 The e lines are fallen vnto me in pleasant places, yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me

e Wherewith my portion is measured.

me counsell: my f reines also teach mee in the nights.

8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I shal not slide.

9 Wherefore mine h heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou i wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life: in thy k presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

f God teacheth me continually by secret inspiration.
g The faithfull are sure to persuere to the end.
h That is, I reioyce both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God fauoureth, there is perfect felicitie.

PSAL. XVII.

1 Heere hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore hee desireth God to reuenge his innocencie, and deliuer his.

¶ The prayer of Dauid.

HEare a the right, O Lord, consider my crie: hearken vnto my prayer of lippes vnfained.

2 Let my b sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast c proued and visited mine heart in the night: thou hast tried mee, and foundest nothing: for I was purposed that my d mouth should not offend.

4 Concerning the workes of men, by the e wordes of thy lippes I kept me from the cruell man.

5 Stay my steps in thy paths, that my feete doe not slide.

6 I haue called vpon thee: f surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes.

7 Shew thy marueilous mercies: thou that art the Sauiour of them that trust in thee, from such as resist thy right hand.

8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies which compasse me round about for h my soule.

10 They are inclosed in their owne i fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steppes: they haue set their eyes to bring downe to the ground:

12 Like as a Lyon that is greedy of pray, and as it were a Lyons whelpe lurking in secret places.

13 Vp Lord, k disappoint him: cast him downe: deliuer my soule from the wicked ‖ with thy sword,

14 From men by thine l hand, O Lord, from men ‖ of the world, who haue their m portion in this life, whose bellies thou filest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy spirit examined my conscience.
d I was innocent toward mine enemie both in deede and thought.
e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their crueltie can not be satisfied but with my death.
i They are puft vp with pride, as the stomacke that is choked with fatte.
k Stoppe his rage.
‖ *Or, which is thy sword.*
l By thy heauenly power.
‖ *Or, whose tyrannie hath too long endured.*
m And feele not the smart that Gods children oft times doe.

15 But I will behold n thy face in righteousnesse, and when I o awake, I shalbe satisfied with thine image.

n This is the full felicitie comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, and thanksgiuing in the entring into his kingdom, wherein he extolleth and praiseth most highly the marueilous mercies and graces of God, who hath thus preserued and defended him. 32 Also he setteth foorth the image of Christes kingdom, that the faithfull may bee assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue there against.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I Will loue thee dearely, O Lorde my strength.

2 *a* The Lord is my rocke, and my fortresse, and hee that deliuereth me, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthie to bee b praised: so shall I be safe from mine enemies.

4 The c sorowes of death compassed me, and the floods of wickednesse made mee afraid.

5 The ‖ sorowes of the graue haue compassed mee about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voyce out of his Temple, and my crie did come before him, euen into his eares.

7 d Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because hee was angrie.

8 Smoke went out at his nostrils, and a e consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and f darknesse was vnder his feete.

10 And he rode vpon g Cherub and did flie, and hee came flying vpon the wings of the wind.

11 He made darknesse his h secret place, and his pauilion round about him, euen darknes of waters, and cloudes of the ayre.

12 At the brightnesse of his presence his cloudes passed, haile stones and coles of fire.

13 The Lord also thundred in the heauen, and the Highest gaue i his voyce, haile stones and coles of fire.

14 Then hee sent out k his arrowes and scattered them, and he increased lightnings and destroyed them.

2. *Sam.* 22. 2.
a He vseth this diuersitie of names to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obteine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God hath deliuered him.
‖ *Or, cordes, or, cables.*
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shall be to the wicked.
f Darknesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large. Psalme 104.
h As the people, will not shew himselfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings.
a King angle with

15 And

15 And the chanels of waters were seene, and the [l] foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue, and taken mee: hee hath drawen me out of many [m] waters.

17 Hee hath deliuered mee from my [n] strong enemie, and from them which hate me: for they were [o] too stroug for me.

18 They preuented me in the day of my calamitie: but the Lord was my stay.

19 Hee brought mee forth also into a large place: [p] he deliuered mee, because he fauoured me.

20 The Lord rewarded me according to my [q] righteousnesse: according to the pureness of mine hands he recompensed me;

21 Because I kept the waves of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee: and I did not cast away his [r] commandements from me.

23 I was vpright also with him, and haue kept me from my [s] wickednesse.

24 Therefore the Lord rewarded me according to my righteousnesse, and according to the pureness of mine hands in his sight.

25 With the [t] godly thou wilt shew thy selfe godly: and with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darknes.

29 For by thee haue I [x] broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my [z] way vpright.

33 Hee maketh my feete like Hindes feet, and setteth mee vpon mine [a] high places.

34 He teacheth mine hands to fight: so that a bowe of [b] braste is broken with mine armes.

35 Thou hast also giuen mee the [b] shield of thy saluation, and thy right hand hath stayed me, and thy [c] louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, [y] they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.

40 And thou hast [e] giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They [f] cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then did I beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the [g] heathen: a people, whom I haue not [h] known, shall serue me.

44 As soone as they heare, they shall obey mee: the strangers shall [i] bee in subiection to me.

45 Strangers shall [k] shrinke away, and feare in their priuie chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluation bee exalted.

47 It is God that giueth mee power to auenge me, [z] subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them, that rose against mee: thou hast deliuered mee from the [l] cruell man.

49 Therefore [m] I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth hee vnto his king, [z] sheweth mercie to his anointed, euen to Dauid, and to his [n] seed for euer.

l That is, the deepe bottoms were seene, when the red sea was diuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent mee succour.
p The cause of Gods deliuerance is his onely fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers exercised himselfe in the Lawe of God.
s I neither gaue place to their wicked tentations, nor to mine owne affections.
t Here he speaketh of God according to our capacitie, who sheweth mercie to his, and punisheth the wicked, as is said also, Leuit. 26. 21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God, that hee both gate the victorie in the field, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z He giueth good successe to all mine enterprises.
a As towres and forts, which he tooke out of the hands of Gods enemies. [b] Or, steele.
b To defend me from dangers.
c He attributeth the beginning, continuance and increase in well doing, onely to Gods fauour.
d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine hands to be slaine.
f They that reiect the crie of the afflicted, God will also reiect them, when they crie for helpe: for either paine or feare cause those hypocrites to crie.
g Which dwell round about me.
h The kingdome of Christ is in Dauids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.
i Or, lie: signifying a subiection constreined and not voluntarie.
k Peare shal cause them to be afraid and come foorth of their secret holes and holds to seeke pardon.
l That is, Saul who of malice persecuted him.
m This prophecie apperteineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9.
n This did not properly appertein to Salomon, but to Iesus Christ.

CHAP. XIX.

1 To the intent hee might moouo the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion, and ornaments: 8 And afterward calleth them to the Law, where in God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth foorth more at large.

¶ To him y excelleth. A Psalme of Dauid.

THe [*] heauens declare the glorie of God, and the firmament sheweth the worke of his hands.

2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor [c] language, where their voyce is not heard.

4 Their [d] line is gone foorth through all the earth, and their words into the endes of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth forth as a bridegroome out of his [e] chamber, and reioyceth like a mightie

Rom. 1. 20.
a He reproueth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glorie.
b The continuall successe of the day and night is sufficient to declare Gods power and goodnesse.
c The heauens are a Schoolemaster to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.
e Or, vaile. The maner was, that the bride and bridegrome should stand vnder a vaile together, and after come foorth with great solemnitie, and reioycing of the assemblie.

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compaſſe is vnto the endes of the ſame, and none is hid from the heate thereof.

f Though the creatures cannot ſerue, yet this ought to be ſufficient to leade vs vnto him.

7 The f Law of the Lord is perfect, conuerting the ſoule: the teſtimonie of the Lord is ſure, & giueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

g So that al mans inuentions & intentions are lies.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are ſ trueth: they are righteous h altogether,

h Euery one without exception.

10 And more to bee i deſired then golde, yea, then much fine golde: ſweeter alſo then honie and the honie combe.

i Except Gods word be eſteemed aboue all worldly things, it is contemned.

11 Moreouer by them is thy ſeruaunt made circumſpect, and in keeping of them there is great k reward.

k For God accepteth our indeuour, though it be farre vnperfect,

12 Who can vnderſtand his l faultes? cleanſe me from ſecret faules.

l Then there is no reward of duetie, but of graee: for where ſinne is, there death is the reward.

13 Keepe thy ſeruant alſo from m preſumptuous ſinnes: let them not reigne ouer me: n ſo ſhall I be vpright, and made cleane from much wickednesſe.

m Which are done purpoſely and of malice.

14 Let the wordes of my mouth, and the o meditation of mine heart, bee acceptable in thy ſight, O Lord, my ſtrength, and my redeemer.

n If thou ſuppreſſe my wicked affections by thine holy Spirit.

o That I may obey thee in thought, word and deede.

PSAL. XX.

1 A prayer of the people vnto God, that it would pleaſe him to heare their King, and receiue his ſacrifice, which he offred before he went to battel againſt the Ammonites.

¶ To him that excelleth. A Pſalme of Dauid.

a Hereby kings are alſo admoniſhed to call to God in their affaires.

THe a Lord heare thee in the day of trouble: the b Name of the God of Iaakob defend thee:

b The vertue, power, & grace of God.

2 Send thee helpe from the Sanctuary, and ſtrength thee out of Zion.

3 Let him remember all thine offerings, and c turne thy burnt offerings into aſhes. Selah:

c In token that they are acceptable vnto him.

4 And grant thee according to thine heart, and fulfill all thy purpoſe:

5 That we may reioyce in thy d ſaluation, and ſet vp the banner in the Name of our God, when the Lorde ſhall performe all thy petitions.

d Granted to the king, in whoſe wealth our felicitie ſtandeth.

6 Nowe e knowe I that the Lorde will helpe his anointed, and will heare him, from his f Sanctuarie by the mighty helpe of his right hand.

e The Church feeleth that God hath heard their petition.

f As by the viſible Sanctuarie Gods familiaritie appeared toward his people, ſo by the heauenly is meant his power and maieſtie.

7 Some truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 g They are brought downe and fallen, but we are riſen, and ſtand vpright.

g The worldlings that put not their onely truſt in God.

9 Saue Lord: h let the King heare vs in the day that we call.

h Let the King be able to deliuer vs by thy ſtrength, when we ſeeke vnto him for ſuccour.

PSAL. XXI.

1 Dauid in the perſon of the people praiſeth God for the victorie, attributing it to God, and not to the ſtrength of man. Whereon the holy Ghoſt directeth the faithfull to Chriſt, who is the perfection of this kingdome.

¶ To him that excelleth. A Pſalme. of Dauid.

THe King ſhall a reioyce in thy ſtrength, O Lord: yea, how greatly ſhall he reioyce in thy ſaluation!

a When he ſhall ouercome his enemies, and to be aſſured of his vocation.

2 Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips. Selah.

3 For thou b diddeſt preuent him with liberall bleſſings, and diddeſt ſet a crowne of pure golde vpon his head.

b Thou declareſt thy liberall fauor toward him before he prayed.

4 c He aſked life of thee, and thou gaueſt him a long life for euer and euer.

c Dauid did not only obteine life, but alſo aſſurance that his poſteritie ſhould reigne for euer.

5 His glorie is great in thy ſaluation: dignitie and honour haſt thou layed vpon him.

6 For thou haſt ſet him as d bleſſings for euer: thou haſt made him glad with the ioy of thy countenance.

d Thou haſt made him thy bleſſings to others, & a perpetual example of thy fauour for euer.

7 Becauſe the king truſteth in the Lord, and in the mercie of the moſt High, he ſhall not ſlide.

8 e Thine hand ſhall find out all thine enemies, and thy right hand ſhall finde out them that hate thee.

e Here he deſcribeth the power of Chriſts kingdom againſt the enemies thereof.

9 Thou ſhalt make them like a fierie ouen in time of thine anger: the Lord ſhall deſtroy them in his f wrath, and the fire ſhal deuoure them.

f This teacheth vs patiently to endure the croſſe till God deſtroy the aduerſarie.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from the children of men.

11 For they g intended euill againſt thee, and imagined miſchiefe, but they ſhall not preuaile.

g They laid as it were their nets to make Gods power to giue place to their wicked enterpriſes.

12 Therefore ſhalt thou put them h apart, and the ſtrings of thy bow ſhalt thou make ready againſt their faces.

h As a marke to ſhoote at.

13 i Bee thou exalted, O Lord, in thy ſtrength: ſo wil we ſing & praiſe thy power.

i Mainteine thy Church againſt thine aduerſaries, that we may haue ample occaſion to praiſe thy Name.

PSAL. XXII.

1 Dauid complained becauſe he was brought into ſuch extremities, that he was paſt all hope, but after he had rehearſed the ſorowes and griefes wherewith he was vexed, 10 Hee recouereth himſelfe from the bottomleſſe pit of tentations, and groweth in hope. And here vnder his owne perſon he ſetteth forth the figure of Chriſt, whom hee did foreſee by the Spirit of prophecie, that he ſhould marueilouſly and ſtrangely be deiected, and abaſed, before his Father ſhould raiſe and exalt him againe.

¶ To him that excelleth vpon ‖ Aieleth Hasſhahar. A Pſalme of Dauid.

‖ *Or, the hinde of the morning, and this was the name of ſome common ſong.*

MY a God, my God, why haſt thou forſaken mee, and art ſo farre from mine health, and from the wordes of my b roaring.

a Here appeareth that horrible conflict which he ſuſteined betweene faith and deſperation.

2 O my God, I crie by day, but thou heareſt not, and by night, but ‖ haue no audience.

b Being tormented with extreme anguiſh,

‖ *Or, I ceaſe not,*

3 But thou art holy, and doeſt inhabite

the

c He meaneth the place of praiſing, euen the Tabernacle: or els it is ſo called, becauſe he gaue the people continually occaſion to praiſe him.

d And ſeeming moſt miſerable of all creatures, which was ment of Chriſt. And herein appeareth the vnſpeakable loue of God toward man, that he would thus abaſe his ſonne for our ſakes.

‡*Ebr. rolled vpon God. Matth. 27. 43.*

e Euen from my birth thou haſt giuen me occaſion to truſt in thee.

f For except Gods prouidence preſerue the infants, they ſhould periſh a thouſand times in the mothers wombe.

g He meaneth, that his enemies were ſo fatte, proud and cruell, that they were rather beaſtes then men.

h Before, hee ſpake of the cruelties of the enemies, and nowe he declareth the inward griefs of the minde, ſo that Chriſt was tormented both in ſoule and body.

i Thou haſt ſuffered mee to be without all hope of life.

k Thus Dauid complaineth as though he were nayled by his enemies both handes and feete: but this was accompliſhed in Chriſt.

the c prayſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliuer them.

5 They called vpon thee, and were deliuered: they truſted in thee, and were not confounded.

6 But I am a d woorme, and not a man: a ſhame of men, and the contempt of the people.

7 All they that ſee me, haue mee in deriſion: they make a mowe and nod the head, ſaying,

8 ‡ *He truſted in the Lord, let him deliuer him: let him ſaue him, ſeeing he loueth him.*

9 But thou diddeſt drawe me out of the e woombe: thou gaueſt mee hope, euen at my mothers breſts.

10 I was caſt vpon thee, euen from f the woombe: thou art my God from my mothers belly.

11 Be not farre from mee, becauſe trouble is neere: for there is none to helpe me.

12 Many young bulles haue compaſſed me: mightie g Bulles of Baſhan haue cloſed me about.

13 They gape vpon mee with their mouthes, as a ramping and roaring lion.

14 I am like h water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My ſtrength is dryed vp like a potſheard, and my tongue cleaueth to my tawes, and thou haſt brought mee into the duſt of death.

16 For dogges haue compaſſed mee, and the aſſemblie of the wicked haue incloſed mee: they k pierced mine handes and my feete.

17 I may tell all my bones: yet they beholde, and looke vpon me.

18 They part my garments among them, and caſt lots vpon my veſture.

19 But bee not thou farre off, O Lord, my ſtrength: haaſten to helpe me.

20 Deliuer my ſoule from the ſword: my l deſolate ſoule from the power of the dog.

21 m Saue me from the lyons mouth, and anſwere mee in ſauing me from the hornes of the vnicornes.

22 * *I will declare thy Name vnto my brethren: in the mids of the Congregation will I praiſe thee, ſaying,*

23 n *Prayſe the Lorde, yee that feare him: magnifie yee him, all the ſeede of Iaakob, and feare yee him, all the ſeede of Iſrael.*

24 For he hath not deſpiſed nor abhorred the affliction of the o poore: neither hath he hidde his face from him, but when he called vnto him, he heard.

25 *My prayſe ſhall be of thee in the great congregation: my p vowes will I performe before them that feare him.*

26 q *The poore ſhall eat and be ſatisfied: they that ſeeke after the Lord, ſhall prayſe him: your heart ſhall liue for euer.*

27 *All the endes of the worlde ſhall remember themſelues, and turne to the Lorde: and all the kinreds of the nations ſhall worſhip before thee.*

28 *For the kingdome is the Lords, and he ruleth among the nations.*

29 *All they that be fat r in the earth, ſhall eate and worſhip: all they that goe downe into the duſt, ſhall bowe before him, ſ euen he that cannot quicken his owne ſoule.*

30 t *Their ſeede ſhall ſerue him: it ſhall be counted vnto the Lord for a generation.*

31 *They ſhall come, and ſhall declare his righteouſneſſe vnto a people that ſhall be borne, becauſe he hath u done it.*

l He meaneth, that his ſoule was in danger of the enemies, as the ſheepe that wandreth in the darke valley without his ſhepheard.

m Albeit his enemies ſought to deſtroy him, yet God deliuered him, & dealeth moſt liberally with him in deſpite of them.

n As was the maner of great feaſts.

o He ſetteth not his felicitie in the pleaſures of this world, but in the feare and ſeruice of God

p Which were ſacrifices of thankſgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q He doth alſo lude ſtill to the ſacrifice.

r Though ſ poore be firſt named, as verſ. 26. yet the wealthy are not ſeparated frō the grace of Chriſts kingdome.

ſ In whom there is no hope that he ſhall recouer life: ſo neither poore nor rich, quicke nor dead ſhall be reiected from his kingdome.

t Meaning the poſteritie, which the Lord keepeth as a ſeede to the Church to continue his praiſe among men.

u That is, God hath fulfilled his promiſe.

PSAL. XXIII.

1 Becauſe the Prophet had prooued the great mercies of God at diuers times, and in ſundry maners, he gathereth a certeine aſſurance, fully perſwading himſelfe that God will continue the very ſame goodneſſe towards him for euer.

¶ A Pſalme of Dauid.

THe Lord is my * ſhepheard, a I ſhall not want.

2 Hee maketh mee to reſt in greene paſture and leadeth me by the ſtill waters.

3 Hee b reſtoreth my ſoule, and leadeth mee in the c paths of righteouſneſſe for his Names ſake.

4 Yea, though I ſhould walke through the valley of the d ſhadow of death: I will feare no euill: for thou art with me: thy rod and thy ſtaffe, they comfort me.

5 Thou doeſt prepare a e table before me in the ſight of mine aduerſaries: thou doeſt f anoint mine head with oyle, and my cup ruaneth ouer.

6 Doubtleſſe, kindneſſe & mercy ſhall followe me all the dayes of my life, & I ſhall remaine a long ſeaſon in the houſe of the Lord.

Iſa. 40. 11. iere. 23. 3. ezek. 34. 23. iohn 10. 11. 1. pet. 2. 25.

a He hath care ouer me and miniſtreth vnto mee all things.

b He comforteth or refreſheth me.

c Plaine, or ſtreight wayes.

d Though he were in danger of death, as the ſheepe that wandreth in the darke valley without

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth all the world, yet toward his choſen people his gratious goodneſſe doeth moſt abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into the Sanctuarie, which are the true worſhippers of God, purged from the ſinfull filth of the world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the end he might ſtirre vp all the faithfull to the true ſeruice of God.

¶ A Pſalme of Dauid.

THe earth * is the Lords, & all that therein is: the world & they that dwell therein.

Deut. 10. 14. iob. 28. 24. 1. cor. 10. 26.

a Hee noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters which naturally are aboue it.

2 For he hath founded it vpon the a seas: and established it vpon the floods.

3 Who shall ascend vnto the mountaine of the Lord? and who shal stand in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.

5 He shal receiue a blessing from the Lord, and righteousnesse from the God of his saluation.

b Though circumcision separate the carnall seede of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite.

6 This is the b generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.

c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132.14.

7 c Lift vp your heads, yee gates, and be yee lift vp yee euerlasting doores, and the King of glory shal come in.

8 Who is this King of glory? the Lord, strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, yee gates, and lift vp your selues, ye euerlasting doores, and the King of glory shall come in.

10 Who is the King of glory? the Lord of hostes, he is the King of glory. Selah.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. Hee beginneth euery verse according to the Ebrewe letters, two or three except.

¶ A Psalme of Dauid.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rods. *Isai.28.26. rom. 10.11.*

c Receiue me in the faith of thy promise, that I swarue not on any side.

d Constantly, and against all tentations.

e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

VNto thee, a O Lord, lift I vp my soule.

2 My God, I b trust in thee: let mee not be confounded: let not mine enemies reioyce ouer me.

3 * So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.

4 c Shewe mee thy wayes, O Lord, and teach me thy paths.

5 Leade me forth in thy trueth, and teach mee: for thou art the God of my saluation: in thee doe I trust d all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the e sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.

8 Gratious and righteous is the Lorde: therefore will hee f teach sinners in the way.

9 Them that be meeke, will he g guide in iudgement, and teach the humble his way.

10 All the paths of the Lorde are mercie and trueth vnto such as keepe his couenant and his testimonies.

11 For thy h Names sake, O Lorde, be mercifull vnto mine iniquitie, for it is great.

12 What i man is hee that feareth the Lord? him will hee teach the way that hee shall k chuse.

13 His soule shall dwell l at ease, and his seede shall inherite the land.

14 The m secret of the Lord is reuealed to them that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lorde: for he will bring my feete out of the net.

16 Turne thy face vnto me, & haue mercie vpon me: for I am desolate and poore.

17 The sorowes of mine heart n are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauell, and forgiue all my sinnes.

19 Beholde mine o enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer mee: let me not be confounded, for I trust in thee.

21 Let p mine vprightnesse and equitie preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

f That is, call them to repentance. g He will gouerne and comfort them that are truely humbled for their sinnes.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shal prosper both in spirituall and corporall things.

m His counsell conteined in his worde, whereby he declareth that hee is the protectour of the faithfull.

n My griefe is increased because of mine enemies crueltie.

o The greater that his afflictions were, and the more that his enemies increased, the more neere felt hee Gods helpe.

p Forasmuch as I haue behaued my selfe vprightly toward mine enemies: let them know that thou art the defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally hee maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to bee in the company of the faithfull in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open prayses and thanks giuing.

¶ A Psalme of Dauid.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.

b My very affections and inward motions of the heart.

e He sheweth what stayed him, that hee did not recompence euill for euill.

d He declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.

f Destroy mee not in the ouerthrow of the wicked.

JUdge me, a O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.

2 Proue me, O Lord, and trie me: examine my b reines, and mine heart.

3 For thy c louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not d haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assemblie of the euill, and haue not companied with the wicked.

6 I will e wash mine hands in innocencie, O Lord, and compasse thine altar,

7 That I may declare with the voyce of thankesgiuing, and set forth all thy wonderous workes.

8 O Lorde, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 f Gather not my soule with the sinners, nor my life with the bloody men:

g Whoſe cruell hands doe execute the malicious deuices of their hearts.

h I am preſerued from mine enemies by the power of God, and therefore will prayſe him onely.

10 In whoſe hands is e wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.

12 My foote ſtandeth in h vprightneſſe: I will prayſe thee, O Lord, in the Congregations.

PSAL. XXVII.

1 Dauid maketh this Pſalme beeing deliuered from great perils, as appeareth by the prayſes and thankeſgiuing annexed: 6 Wherein wee may ſee the conſtant faith of Dauid againſt the aſſaults of all his enemies, 7 And alſo the ende wherefore he deſireth to liue and to be deliuered, onely to worſhip God in his Congregation.

¶ Pſalme of Dauid.

a Because he was aſſured of good ſucceſſe in all his dangers, and that his ſaluation was ſurely layd vp in God, he feared not the tyrannie of his enemies.

b That God will deliuer me and giue my faith the victorie.

c The loſſe of countrie, wife, and all worldly commodities grieue mee not in reſpect of this one thing, that I may not prayſe my name in the middes of the congregation.

d Dauid aſſured himſelfe by the Spirite of prophecie, that he ſhould ouercome his enemies and ſerue God in his Tabernacle.

e Hee groundeth vpon Gods promiſe, and ſheweth that he is moſt willing to obey his commandement.

f He magnifieth Gods loue towards his, which farre paſſeth the moſt tender loue of parents towardes their children.

THe Lord is my a light and my ſaluation, whome ſhall I feare? the Lorde is the ſtrength of my life, of whome ſhall I bee afrayd?

2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my fleſh, they ſtumbled and fell.

3 Though an hoſte pitched againſt mee, mine heart ſhould not bee afraide: though warre be raiſed againſt me, I will truſt in b this.

4 c One thing haue I deſired of the Lorde, that I will require, euen that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beautie of the Lorde, and to viſite his temple.

5 For in the time of trouble he ſhall hide me, in his Tabernacle: in the ſecret place of his pauilion ſhall hee hide me, and ſet me vp vpon a rocke.

6 d And now ſhall her lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle ſacrifices of ioy: I will ſing and prayſe the Lorde.

7 Hearken vnto my voice, O Lord, when I cry: haue mercie alſo vpon mee and heare me.

8 When thou ſaydeſt, e Seeke yee my face, mine heart anſwered vnto thee, O Lorde, I will ſeeke thy face.

9 Hide not therefore thy face from mee, nor caſt thy ſeruaunt awaye in diſpleaſure: thou haſt bene my ſuccour: leaue mee not, neither forſake me, O God of my ſalnation.

10 f Though my father and my mother ſhould forſake me, yet the Lord will gather me vp.

11 Teach me the way, O Lord, & lead me in a right path, becauſe of mine enemies.

12 Giue mee not vnto the s luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, & ſuch as ſpeake c ruelly.

13 I ſhould haue fainted, except I had beleeued to ſee the goodneſſe of the h Lorde in the land of the liuing.

14 i Hope in the Lord: be ſtrong, and hee ſhall comfort thine heart, and truſt in the Lord.

g But either preſſe their wrath, or bridle their rage. h In this preſent life before I dye, as Iſaiah 38.11. i Hee exhorteth himſelfe to depend on the Lorde, ſeeing he neuer failed in his promiſes.

PSAL. XXVIII.

1 Being in great feare and heauineſſe of heart to ſee God diſhonoured by the wicked, he deſireth to be ridde of them, 4 And cryeth for vengeance againſt them: And at length aſſureth himſelfe, that God hath heard his prayer, 9 Vnto whoſe tuition he commendeth all the faithfull.

¶ A pſalme of Dauid.

a He counteth himſelfe as a dead mā, till God ſhew his fauour toward him, and graunt him his petition.

b Hee vſed this outward meanes to helpe the weakeneſſe of his faith: for in that place was the Arke, and there God promiſed to ſhew the tokens of his fauour.

c Deſtroy not the good with the bad.

d He thus prayeth in reſpect of Gods glory, and not for his owne cauſe, being aſſured, that God would puniſh the perſecuters of his Church.

e Let them be vtterly deſtroied, as Mala. 1.4.

VNto thee, O Lorde, doe I cry: O my ſtrength, be not deafe toward mee, leſt, if thou anſwere mee not, I bee a like them that goe downe into the pit.

2 Heare the voyce of my petitions, when I crye vnto thee, when I holde vp mine hands toward thine b holy Oracle.

3 c Drawe mee not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours when malice is in their hearts.

4 d Rewarde them according to their deedes, and according to the wickedneſſe of their inuentions: recompenſe them after the worke of their hands: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his handes: therefore e breake them downe, and builde them not vp.

6 f Praiſed be the Lorde, for hee hath heard the voyce of my petitions.

7 The Lord is my ſtrength, & my ſhielde: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I prayſe him.

8 The Lord is g their ſtrength, & he is the ſtrength of ſ deliuerances of his annoynted.

9 Saue thy people, and bleſſe thine inheritance: feed them alſo, and exalt them for euer.

f Because he felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his prayſes. g Meaning, his ſouldiers, who were as meanes by whome God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the worlde, (which for the moſt part thinke there is no God) 3 At the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble, 11 And though thereby God threatneth ſinners, yet is he alwayes mercifull to his, and moueth them thereby to prayſe his Name.

¶ A Pſalme of Dauid.

a He exhorteth the proud tyrants to humble themſelues vnder Gods hand, and not to be inferiour to brute beaſts & dumme creatures.

b The thunderclaps that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.

c That is, the thunder bolt breaketh the moſt ſtrong trees, and ſhall men thinke their power to be able to reſiſt God?

GIue vnto ſ Lord, ye a ſonnes of ſ mighty: giue vnto the Lord glory & ſtrength.

2 Giue vnto the Lord glory due vnto his Name: worſhip the Lorde in the glorious Sanctuarie.

3 The voice of the Lorde is vpon the waters: the glory of God maketh it to thunder: the Lord is vpon the great waters.

4 The voice of the Lorde is mightie: the voyce of the Lord is glorious.

5 The c voyce of the Lord breaketh the cedars: yea, the Lorde breaketh the cedars of Lebanon.

6 Hee maketh them alſo to leape like a calfe: Lebanon alſo and d Sirion like a yong Vnicorne.

7 The voyce of the Lorde diuideth the e flames.

d Called alſo Hermon

e It causeth the lightnings to shoote and glide.
f In places most desolate, where as seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pierceth the most secret places.
i Though the wicked are nothing mooued with these sights, yet the faithfull praise God.
k To moderate the rage of the tempest and waters, that they destroy not all.

flames of fire.
8 The voyce of the Lorde maketh the wildernesse to tremble: the Lord maketh the wildernesse of Kadesh to tremble.
9 The voyce of the Lorde maketh the hindes to g calue, and h discouereth the forests: therefore in his i Temple doth every man speake of his glorie.
10 The Lord sitteth vpon the k flood, and the Lord doth remaine King for euer.
11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendreth thanks to God, exhorting others to loue the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children, 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.

2. Sam. 7. 2, 5. Deut. 20. 5.
a After that Absalom had polluted it with most filthy fornication.
b He condemneth them of great ingratitude, which doe not praise God for his benefites.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them, that haue receiued mercie, and shew mercy liberally vnto others.
f Before his tabernacle.
Psal. 145. 8. Isa. 54. 7, 8. 2. Cor. 4. 17.
g I put too much confidence in my quiet state, as Ier. 31. 18. 2. chron. 32. 24, 25.
h I thought thou hadst established me in Zion most surely.
i After that thou haddest withdrawen thine helpe, I felt my misery.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the end of mans creation.
l Because thou hast preserued me, that my tongue shall praise thee, I will not be vnmindfull of my duety.

¶ *A Psalme or song of the *dedication of the a house of Dauid.

I Will magnifie thee, O Lord: b for thou hast exalted mee, and hast not made my foes to reioyce ouer me.
2 O Lord my God, I cryed vnto thee, and thou hast c restored me.
3 O Lord, thou hast brought vp my d soule out of the graue: thou hast reuiued me from them that goe downe into the pit.
4 Sing praises vnto the Lord, yee e his Saints, and giue thankes f before the remembrance of his Holinesse.
5 *For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.
6 And in my g prosperitie I said, I shall neuer be mooued.
7 For thou Lord of thy goodnesse hadst made my h mountaine to stande strong: but thou diddest hide thy face, and I i was troubled.
8 Then cried I vnto thee, O Lord, and prayed vnto my Lord.
9 What profit is there in my blood, when I goe downe to the pit? shall the dust k giue thankes vnto thee? or shall it declare thy trueth?
10 Heare O Lord, and haue mercy vpon me: be thou mine helper.
11 Thou hast turned my mourning vnto ioy: thou hast loosed my sacke and girded me with gladnesse.
12 Therefore shall my l tongue praise thee and not cease: O Lord my God, I will giue thanks vnto thee for euer.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditation hee had by the power of faith, when death was before his eies, his enemy being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally, he exhorteth all the faithfull to trust in God, and to loue him, because hee preserueth and strengthened them, as they may see by his example.

¶ To him that excelleth. A Psalme of Dauid.

IN * thee, O Lorde, haue I put my trust: let me neuer be confounded: deliuer me in thy a righteousnesse.
2 Bowe downe thine eare to mee: make haste to deliuer mee: bee vnto mee a strong rocke, and an house of defence to saue me.
3 For thou art my rocke & my fortresse: therefore for thy Names sake direct me and guide me.
4 Draw mee out of the b net, that they haue layed priuily for mee: for thou art my strength.
5 Into thine c hand I commend my spirit: for thou hast redeemed me, O Lord God of trueth.
6 I haue hated them that giue themselues to deceitfull vanities: for I d trust in the Lord.
7 I will be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast knowen my soule in aduersities,
8 And thou hast not shut me vp in e hand of the enemie, but hast set my feete at f large.
9 Haue mercie vpon me, O Lorde: for I am in trouble: mine g eye, my soule and my belly are consumed with griefe.
10 For my life is wasted with heauines, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.
11 I was a h reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, i who seeing me in the streete, fled from me.
12 I am forgotten as a dead man out of mind: I am like a broken vessell.
13 For I haue heard the rayling of k great men: feare was on euery side, while they conspired together against mee, and consulted to take my life.
14 But I trusted in thee, O Lord: I said, l Thou art my God.
15 My m times are in mine hand: deliuer me from the hand of mine enemies, and from them that persecute me.
16 Make thy face to shine vpon thy seruant, and sane me through thy mercy.
17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, & n to silence in the graue.
18 Let the lying lippes bee made dumme, which cruelly, proudly and spitefully speake against the righteous.
19 Howe great is thy goodnesse, which thou o hast layd vp for them, that feare thee, and done to them that trust in thee, euen before the sonnes of men!

Psal. 71. 1.
a For then God declareth himselfe iust, when he preserueth his, according as hee hath promised.
b Preserue me from the craftie counsels and subtill practises of mine enemies.
c Hee desireth God not onely to take care for him in this life, but that his soule may be saued after this life.
d This affection ought to be in all Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.
e Largeneſſe signifieth comfort, as straitnesse, sorowe and perill.
f Meaning, that his sorowe and torment had continued a great while.
g Mine enemies had drawen all men to their part against me, euen my chiefe friends.
h They were afraid to shewe me any token of friendship.
i They that were in authoritie, condemned me as a wicked doer.
k I had this testimonie of conscience, that thou wouldest defend mine innocencie.
l Whatsoeuer changes come, thou gouernest them by thy prouidence.
m Let death destroy them, to the intent that they may hurt no more.
n The treasures of Gods mercy are alwayes layd vp in store for his children, albeit at all times they doe not enioy them.

20 Thou

‡ *Ebr. in the ſecret of thy face.*

o That is, in a place where they ſhall haue thy comfort, and be hid ſafely frō the enemies pride.

p Meaning, there was no citie ſo ſtrong to preſerue him, as the defence of Gods fauour.

q And ſo by my raſhneſſe and infidelitie deſerued to haue bene forſaken. ‖ *Or, yee that feele his mercies.*

r Bee conſtant in your vocation, and God will confirme you with heauenly ſtrength.

20 Thou doeſt hide them ‡ o priuily in thy preſence from the pryde of men: thou keepeſt them ſecretly in thy Tabernacle from the ſtrife of tongues.

21 Bleſſed be the Lord: for he hath ſhewed his marueilous kindeneſſe toward mee in a p ſtrong citie.

22 Though I ſaid in mine q haſte, I am caſt out of thy ſight, yet thou heardeſt the voyce of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preſerueth the faithfull, and rewardeth abundantly the proud doer.

24 All ye that truſt in the Lord, be ſtrong, and he ſhall ſtablish your heart.

PSAL. XXXII.

1 Dauid puniſhed with grieuous ſickeneſſe for his ſinnes, counteth them bleſſed, to whom God doth not impute their tranſgreſſions. 5 And after that he had confeſſed his ſinnes and obteined pardon, 6 Hee exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Pſalme of Dauid to giue s inſtruction.

a Concerning the free remiſſion of ſinnes, which is the chiefeſt point of our faith.

b To be iuſtified by faith, is to haue our ſinnes freely remitted, and to be reputed iuſt, Rom. 4. 6.

c Betweene hope and deſpaire.

d Neither by ſilence nor crying found I eaſe: ſignifying, that before the ſinner be reconciled to God, hee feeleth a perpetuall torment.

e Hee ſheweth that as Gods mercy is the only cauſe of forgiueneſſe of ſinnes, ſo the meanes therof are repentance and confeſſion, which proceed of faith.

f When neceſſity cauſeth him to ſeeke to thee for helpe, Iſa. 55. 6.

BLeſſed is he whoſe wickednes is a forgiuen, and whoſe ſinne is couered.

2 Bleſſed is the man, vnto whom the Lord imputeth not iniquitie, and in whoſe ſpirite there is no guile.

3 When I held my c tongue, my bones conſumed, or when I d roared all the day,

4 (For thine hand is heauie vpon mee, day and night: and my moyſture is turned into the drought of ſummer. Selah.)

5 Then I e acknowledged my ſinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickednes vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah.

6 Therefore ſhall euery one that is godly, make his prayer vnto thee in a f time when thou mayeſt be found: ſurely in the flood of great waters g they ſhal not come neere him.

7 Thou art my ſecret place: thou preſerueſt mee from trouble: thou compaſſeſt mee about with ioyfull deliuerance. Selah.

8 I will h inſtruct thee, and teach thee in the way, that thou ſhalt goe, and I will guide thee with mine eye.

9 Be ye not like an horſe, or like a mule, which vnderſtand not: whoſe i mouthes thou doeſt binde with bit and bridle, leaſt they come neere thee.

10 Many ſorowes ſhall come to the wicked: but he that truſteth in the Lord, mercy ſhall compaſſe him.

11 Be glad ye righteous, and k reioyce in the Lord, and be ioyfull all yee, that are vpright in heart.

s Hee ſheweth that all our felicitie ſtandeth in this, that the Lord is our God.

g To wit, the waters, and great dangers.

h Dauid promiſeth to make the reſt of Gods children partakers of the benefits, which hee felt, and that he will diligently looke and take care to direct them in the way of ſaluation.

i If men can rule bruit beaſtes, thinke they, that God will not bridle and tame their rage?

k He ſheweth, that peace and ioy of conſcience in the holy Ghoſt is the fruit of faith.

PSAL. XXXIII.

1 He exhorteth good men to praiſe God, for that he hath not onely created all things, and by his prouidence gouerneth the ſame, but alſo is faithfull in his promiſes. 10 He vnderſtandeth mans heart, and ſcattereth the counſell of the wicked, 16 ſo that no man can be preſerued by any creature or mans ſtrength: but they that put their confidence in his mercy, ſhalbe preſerued from all aduerſities.

REioyce in the Lord, O ye righteous: for it a becometh vpright men to be thankfull.

2 Praiſe the Lord with harpe: ſing vnto him with viole, and b inſtrument of ten ſtrings.

3 Sing vnto him a new ſong: ſing cherefully with a loud voice.

4 For the c word of the Lord is righteous and all his d works are faithfull.

5 He e loueth righteouſnes & iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoſte of them by the breath of his mouth.

7 Hee f gathereth the waters of the ſea togethers as vpon an heape, and layeth vp the depths in his treaſures.

8 Let all the earth feare the Lord: let all them that dwell in the world feare him.

9 For hee ſpake, and it was done: hee commaunded, and it ‖ ſtood.

10 The Lorde breaketh the g counſell of the heathen, and bringeth to nought the deuices of the people.

11 The counſell of the Lorde ſhall ſtand for euer, and the thoughts of his heart throughout all ages.

12 Bleſſed is that nation, whoſe h God is the Lorde: euen the people, that hee hath choſen for his inheritance.

13 The Lord i looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in k earth.

15 He k facioneth their hearts euery one, and vnderſtandeth all their workes.

16 The l King is not ſaued by the multitude of an hoſte, neither is the mighty man delimered by great ſtrength.

17 A horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength.

18 Behold, m the eye of the Lord is vpon them that feare him, and vpon them, that truſt in his mercy,

19 To deliuer their ſoules from death, and to preſerue them in famine.

20 n Our ſoule waiteth for the Lord: for he is our helpe and our ſhield.

21 Surely our heart ſhall reioyce in him, becauſe we truſted in his holy Name.

22 Let thy mercy, O Lorde, be vpon vs, as we truſt in thee.

a It is the duety of the godly to ſet foorth the prayſes of God for his mercy and power ſhewed toward them.

b To ſing on inſtruments was a part of the ceremoniall ſeruice of the Temple, which doeth no more apperteine vnto vs, then the ſacrifices, cenſings and lighrs.

c That is, counſel or commandement in gouerning the world.

d That is, the effect & execution.

e Howſoeuer the world iudgeth of Gods workes, yet hee doeth all things according to iuſtice and mercy.

f By the creation of the heauens and beautifull ornament, with the gathering alſo of the waters, he ſetteth foorth the power of God, that all creatures might feare him.

g No counſell can preuaile againſt God, but he defeateth it, and it ſhall haue euil ſucceſſe.

h Hee ſheweth that all our felicitie ſtandeth in that all things are gouerned by Gods prouidence, and not by fortune.

k Therefore he knoweth their wicked enterpriſes.

l If Kings and the mightie of the world cannot be ſaued by worldly meanes, but onely by Gods prouidēce, what haue others to truſt in, that haue not like means?

m God ſheweth that toward his of his mercie, which man by no meanes is able to compaſſe.

n Thus hee ſpeaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had eſcaped Achiſh, according as it is written in the 1. Sam. 21. 11. whome in this title hee calleth Abimelech, (which was a generall name to all the kings of the Philiſtims) he praiſeth God for his deliuerance, 3 Prouoking all others by him

his example to trust in God, to feare and serue him:
14 VVho defendeth the godly with his Angels, 15 And vtterly destroyeth the wicked in their sinnes.

¶ A Psalme of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and he departed.

a He promiseth neuer to become vnmindefull of Gods great benefite for his deliuerance.

I Will a alway giue thanks vnto the LORD: his praise shalbe in my mouth continually.

2 My soule shall glorie in the LORD: the b humble shall heare it, and be glad.

3 Praise ye the LORD with me, and let vs magnifie his Name together.

4 I sought the LORD, and he heard mee: yea, he deliuered me out of all my c feare.

5 They d shall looke vnto him, and runne to him: and their faces shall not be ashamed, saying,

6 This poore man cryed, and the LORD heard him, and saued him out of all his troubles.

7 The e Angel of the LORD pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the LORD is: blessed is the man that trusteth in him.

9 Feare the LORD, yee his Saints: for nothing wanteth to them that feare him.

10 The f lyons doe lacke, and suffer hunger, but they which seeke the LORD, shall g want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the h feare of the LORD.

12 * What man is hee, that desireth life, and loueth long dayes for to i see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschewe euill and doe good: seeke peace and followe after it.

15 The eyes of the LORD are vpon the righteous, and his eares are open vnto their cry.

16 But the k face of the LORDE is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the LORD heareth them, and deliuereth them out of all their troubles.

18 The LORD is neere vnto them that are of a l contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the LORD deliuereth him out of them all.

20 m He keepeth all his bones: not one of them is broken.

21 But malice shall slay the n wicked: and they that hate the righteous, shall perish.

22 The LORD o redeemeth the soules of his seruants: and none that trust in him, shall perish.

b They that are beaten downe with the experience of their owne euils.

c Which I conceiued for ſ dangers wherein I was.

d They shall be bolde to flee to thee for succour, when they shall see thy mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie hee appoynteth his Angels to watch ouer vs.

f The godly by their patient obedience profite more then they, which rauine and spoyle.

g If they abide the last triall.

h That is, the true religion and worship of God. 1. *Pet.* 3. 10.

i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.

k The anger of God doeth not onely destroy the wicked, but also aboliſheth their name for euer.

f When they seeme to bee swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ saith, all the haires of his head.

n Their wicked enterprises shall turne to their owne destruction.

o For when they seeme to bee ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he praieth God to pleade and to auenge his cause, 8 That they may be taken in their nets and snares, which they laide for him, that his innocencie may be declared, 27 And that the innocent, which taketh part with him, may reioyce and praise the Name of the LORD, that thus deliuereth his seruant. 28 And so he promiseth to speake foorth the iustice of the Lord, and to magnifie his name all the dayes of his life.

¶ A Psalme of Dauid.

PLeade thou my a cause, O LORD, with them that striue with mee: fight thou against them that fight against me.

a He desireth God to vndertake his cause against them that did persecute him and slander him.

2 b Lay hand vpon the shield and buckler, and stand vp for mine helpe.

b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.

3 Bring out also the speare, and stoppe the way against them, that persecute mee: say vnto my c soule, I am thy saluation.

c Assure me against these tentations that thou art the authour of my saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the LORD d scatter them.

d Smite them with the spirit of giddinesse, that their enterprises may be foolish, and they receiue iust reward.

6 Let their way be darke and slipperie: and let the Angel of the LORDE persecute them.

7 For e without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

e Shewing, that we may not call God to be a reuenger, but onely for his glorie, and when our cause is iust.

8 Let destruction come vpon f him at vnwares, and let his net that hee hath layde prauily, take him: let him fall into s the same destruction.

f When he prosiseth to him selfe peace.

9 Then my soule shall bee ioyfull in the LORD: it shall reioyce in his saluation.

10 All my b bones shall say, LORD, who is like vnto thee, which deliuerest the poore from him that is too strong for him! yea, the poore, and him that is in miserie, from him that spoyleth him!

g Which he prepared against the children of God.

11 i Cruell witnesses did rise vp: they asked of me things that I knew not.

h He attributeth his deliuerance onely to God, praising him therefore both in soule and body.

12 They rewarded mee euill for good, to k haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my l prayer was turned vpon my bosome.

i That would not suffer me to ruge my selfe.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewayleth his mother.

k To haue taken from me all comfort, and brought mee into despaire.

15 But in mine m aduersitie they reioiced, and gathered themselues together: the abiects assembled themselues against mee, and I knew not: they tare n me and ceased not,

16 With the false ſcoffers at o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold this? Deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I giue thee thankes in a great congregation: I will praise thee among much people.

19 Let not them that are mine enemies,

l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head. m When they sawe me ready to slip, and as one that had halted for infirmitie. n With their railing words. o The word signifieth cakes: meaning, that the proud courtiers at their daintie feasts scoffe, raile, and conspire his death.

vniustly reioyce ouer mee, neither let them r winke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against the ‖quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, ‖our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy ſ righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, ſ O our soule reioyce: neither let them say, We haue deuoured him.

26 Let them bee confounded, and put to shame ᵗ together, that reioyce at mine hurt: let them be clothed ᵘ with confusion & shame, that lift vp themselues against me.

27 But let them be ioyfull and glad, ˣ that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the ʸ prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

p In token of contempt and mocking.

‖Or, cleefts of the earth: meaning himselfe & others in their miserie.

q They reioyced as though they had nowe seene Dauid ouerthrowen.

r It is the iustice of God to giue to the oppressers affliction and torment, and to the oppressed, ayde and relieſe, 2. Thess. 1. 6.

ſ Because we haue that, which we sought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mighty.

u This prayer shall alwayes be verified against them, that persecute the faithful.

x That at least fauour my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 Then he turneth to consider the vnspeakeable goodnesse of God towards all creatures: 9 But specially towards his children, that by the faith thereof hee may be comforted and assured of his deliuerance by this ordinarie course of Gods worke, 13 VVho in the ende destroyeth the wicked and saueth the iust.

¶ To him that excelleth. A Psalme of Dauid, the seruant of the Lord.

VVIckednesse saith to the wicked man, ª euen in mine heart, that there is no feare of God before his eyes.

2 For he ᵇ flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.

3 The wordes of his mouth are iniquitie and ᶜ deceit: he hath left off to vnderstand and to doe good.

4 Hee ᵈ imagineth mischiefe vpon his bed: hee setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy ᵉ mercie, O Lord, reacheth vnto the heauens, & thy faithfulnesse vnto the clouds.

6 Thy righteousnesse is like the † mightie mountaines: thy iudgements are like a great ᶠ deepe: thou, Lord, doest saue man & beast.

7 Howe excellent is thy mercie, O God! therefore the children of men trust vnder the shadowe of thy wings.

8 They shalbe ᵍ satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindenesse vnto them that ʰ knowe thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the ⁱ foote of pride come against me, and let not the hand of the wicked moue me.

12 ᵏ There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

a I see euidently by his deedes, that sinne pusheth forward the reprobate from wickednesse to wickednesse, albeit he goe about to couer his impietie.

b Though all other detest his vile sinne, yet he himselfe feeth it not.

c The reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.

d By describing at large the nature of the reprobate, hee admoniſheth the godly to beware of these vices.

e Though wickednesse seemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

† *Ebr. the mountaine of God: for whatsoeuer is excellent, is often called.*

f The depth of thy prouidence gouerneth al things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

g Onely Gods children haue ynough of all things, both concerning this life and the life to come.

a He sheweth who are Gods children, to wit, they that knowe him & leade their liues vprightly.

i Let not the proud aduance himselfe against me, ne ther the power of the wicked driue me away.

k That is, in their pride, wherein they flatter themselues.

PSAL. XXXVII.

1 This Psalme conteineth exhortation & consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked do liue for the time, hee doth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies, 11 And howe miserably that the righteous seemeth to liue in the world, yet hu ende is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.

¶ A Psalme of Dauid.

FRet not ª thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be ᵇ cut downe like grasse, and shall wither as the greene herbe.

3 ᶜ Trust thou in the Lord & do good: dwel in the land, and thou shalt be fed assuredly.

4 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 ᵈ Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, and thy ᵉ iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: fret not thy selfe for him ſ which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leane off wrath: fret not thy selfe a also to doe euill.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shall inherit the land.

10 ʰ Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But * meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.

12 ⁱ The wicked practiseth against the iust, and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he seeth that his day is coming.

14 The wicked haue drawen out the sword, and haue bent their bow, to cast downe the poore and needie, and to slay such as be of vpright conuersation.

15 Their sword shall enter into their owne heart, and their bow shall be broken.

16 A little that the righteous hath, is better then the riches of many wicked.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the vpright, and their inheritance shall endure for euer.

19 They shall not be confounded in the euill time, and in the dayes of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambes: they shall consume, and vanish away like smoke.

21 The wicked borroweth, and payeth not againe: but the righteous is mercifull, and giueth.

22 For such as be blessed of him, shall inherit the land: but they that be cursed of him, shall be cut off.

23 The steps of a man are directed of the Lord, and he alloweth his way.

24 Though he fall, he shall not be vtterly cast downe: for the Lord vpholdeth him with his hand.

25 I haue been young, and now am old: yet haue I not seene the righteous forsaken, nor his seede begging bread.

26 He is alwayes merciful, and lendeth: and his seede is blessed.

27 Depart from euill, and doe good, and dwell for euermore.

28 For the Lord loueth iudgement, and forsaketh not his Saints: they are preserued for euer: but the seede of the wicked shall be rooted out.

29 The righteous shall inherit the land, and dwell therein for euer.

30 The mouth of the righteous will talke of wisedome, and his tongue will speake of iudgement.

31 The lawe of his God is in his heart, and none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leaue him in his hand, nor condemne him when he is iudged.

34 Waite on the Lord, and keepe his way, and he shall exalt thee to inherit the land: when the wicked are destroyed, thou shalt see it.

35 I haue seene the wicked in great power, and spreading himselfe like a greene bay tree.

36 Yet he passed away, and lo, he was not: I sought him, but he could not be found.

37 Marke the perfect man, and behold the iust: for the end of that man is peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the saluation of the righteous is of the Lord, who is their strength in the time of trouble.

40 And the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and saue them, because they trust in him.

a He admoniſheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.

b For Gods iudgment cutteth downe their state in a moment.

c To trust in God, and to doe according to his will, are sure tokens that his prouidence will neuer faile vs.

d Be not led by thine owne wisedome, but obey God, and he will finiſh his worke in thee.

e As the hope of the day light causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob 21. 7. &c.

g Meaning, except he moderate his affections, hee shall bee led to doe as they doe.

h Hee correcteth the impatiencie of our nature, which cannot abide till the fulnesse of Gods time be come. *Matt. 5. 5.*

i The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

iust, and gnasheth his teeth against him.

13 But the LORD shall laugh him to scorne: for he seeth, that his day is comming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast downe the poore and needy, and to slay such as be of vpright conuersation.

15 But their sword shall enter in to their owne heart, and their bowes shalbe broken.

16 [k] A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but the LORD vpholdeth the iust.

18 The LORD [l] knoweth the dayes of vpright men, and their inheritance shalbe perpetuall.

19 They shall not be confounded in the perillous time, and in the dayes of famine they shall haue [m] enough.

20 But the wicked shall perish, and the enemies of the LORD shalbe consumed as the [n] fat of Lambes: euen with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.

22 For such as be blessed of God, shall inherit the land, & they that be cursed of him, shalbe cut off.

23 [p] The pathes of man are directed by the LORD: for he loueth his way.

24 Though he [q] fall, he shall not be cast off: for the LORD putteth vnder his hand.

25 I haue bene yoong, and am olde: yet I saw neuer the righteous forsaken, nor his seed begging bread.

26 But he is euer mercifull and lendeth, and his seed inioyeth the blessing.

27 Flee from euill and do good, and dwel for euer.

28 For the Lord loueth iudgement, and forsaketh not his saints: they shall be preserued for euermore: but the seed of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwell therein [r] for euer.

30 The [s] mouth of the righteous will speake of wisdome, and his tongue will talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the LORD will not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Wait thou on the LORD, and keepe his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he [x] passed away, and lo, he was gone, and I sought him, but he could not be found.

37 [y] Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressors shall be destroyed together, and the end of the wicked shall be cut off.

39 But the [z] saluation of the righteous is of the LORD: he is their strength in the time of trouble.

40 For the LORD shal helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes, and that which shalbe necessary.

n They shall vanish away suddenly: for they are fed for ỹ day of slaughter.

o God so furnisheth him with his blessing, that hee is able to helpe others.

p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefits, yet he recompenseth him with spirituall treasures.

s They shal continually be preserued vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart, and that their life be vpright.

u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approoue their cause, and reuenge their wrong.

x So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God proue them by sundrie tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the ende with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

A Psalme of Dauid for [a] remembrance.

O LORD, rebuke mee not in thine [b] anger, neither chastise me in thy wrath.

2 For thine [c] arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.

5 My wounds are putrified, and corrupt because of my [f] foolishnesse.

6 I am bowed, and crooked very sore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I g roare for the very griefe of mine heart.

9 LORD, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart ‡ panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friends stand aside from my plague, and my [i] kinsemen stand afarre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a [k] deafe man heard not, and am as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O LORD, do I wait: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce

a To put him-selfe and others in minde of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.

c Thy sickenesse, wherewith thou hast visited me.

d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.

e He confesseth his sinnes, Gods iustice, & maketh prayer his refuge.

f That rather gaue place to mine owne lusts, then to the will of God.

‖ *Or, blacke, as one that is disfigured and consumed with sicknesse.*

g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to crie vnto God with sure trust for deliuerance.

‡ *Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe and counsell.*

h My sight faileth me for very sorrow.

i Partly for feare, & partly for pride they denied all duety and friendship.

k For I can haue no audience before men, and therefore patiently wait for the helpe of God.

l That is, if they see y thou succor me not in time, they will mocke and triumph, as though thou hadst forsaken me.

m I am without hope to recouer my strength.

n In my greatest miserie they most reioyce.

o He had rather haue the hatred of all the world, then to faile in any part of his dutie to Godward.

p Which art the author of my saluation: & this declareth that he prayed with sure hope of deliuerance.

ouer mee: for l when my foot slippeth, they extoll themselues against me.

17 Surely I am ready to m halt, and my sorrow is euer before me.

18 When I declare my paine, and am sorie for my sinne,

19 Then mine n enemies are aliue & are mightie, and they that hate me wrongfully are many.

20 They also that reward euill for good, are mine aduersaries, because I followe o goodnesse.

21 Forsake me not, O Lord: be not thou farre from me, my God.

22 Haste thee to helpe me, O my Lorde, my p saluation.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe & bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For hee confesseth that when he had determined silence, that he brast forth yet into words that he would not, through the greatnesse of his griefe. 4 Then hee rehearseth certeine requests with sute of the infirmitie of man, 8 and maketh with them many prayers: but all doe shew a minde woonderfully troubled, that it may plainely appeare how he did striue mightily against death and desperation.

¶ To the excellent musician a Jeduthun. A Psalme of Dauid.

I Thought, b I will take heed to my waies, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, c and my sorow was more stirred.

3 Mine heart was hotte within me, and while I was musing, the fire kindled, & d I spake with my tongue, saying,

4 Lord, let mee know mine end, and the measure of my dayes, what it is: let mee knowe how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.

9 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: hee heapeth vp riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the l foolish.

9 I should haue bene dum, and not haue opened my mouth, because s thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes doest chastile man for iniquitie, thou as a moth h makest his i beautie to consume: surely euery man is vanitie. Selah.

12 Heare my prayer, O Lorde, and hearken vnto my crie: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recouer my strength, k before I goe hence, and be not.

a This was one of the chiefe singers, 1. Chron. 16.41.

b Albeit he had appointed with himselfe patiently to haue tarried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.

c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.

d He confesseth that he grudged against God, considering the greatnesse of his sorowes, and the shortnesse of his life.

e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weake creature.

f Make mee not a mocking stocke to the wicked, or wrappe me not vp with the wicked, when they are put to shame.

g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.

i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delight, so that the rod of God his sorow caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

k For taketh away all that is desired in this world.

PSAL. XL.

1 Dauid deliuered fro great danger, doth magnifie and praise the grace of God for his deliuerance, & commendeth his prouidence towards all mankinde. 5 Then doeth he promise to giue himselfe wholly to Gods seruice, and so declareth how God is truly worshipped. 14 Afterward he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

¶ To him y excelleth. A Psalme of Dauid.

I Waited a patiently for the Lord, and he inclined vnto me, and heard my cry.

2 He brought me also out of the b horrible pit, out of the myrie clay, and set my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth c a newe song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, e regardeth d not the proud, nor such as turne aside to lies.

5 e O Lord my God, thou hast made thy woonderfull works so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou didst not desire: (for f mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 g Then sayd I, Lo, I come: for in the rolle of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy law is within mine heart.

9 I haue declared thy righteousnesse in the h great Congregation: loe, I will not refraine my lippes: O Lord, thou knowest.

10 I haue not hidde thy righteousnesse within mine heart, but I haue declared thy i trueth and thy saluation: I haue not concealed thy mercie and thy trueth from the great Congregation.

11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercie and thy trueth alway preserue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number

a Though God deferred his help, yet he patiently abode, till he was heard.

b He hath deliuered me from most great dangers.

c That is, a speciall occasion to prayse him: for Gods benefites are so many occasions for vs to praise his name.

d To follow their example, which he must needs do, that trusteth not only in the Lord.

e Dauid goeth from one kinde of Gods fauor, to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are farre aboue our capacities: we cannot so much as tell them in order.

f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the lawe nothing in respect of the spirituall seruice.

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was writtea in the booke of thine elect for this end.

h In the Church assembled in the Sanctuarie.

i Dauid here numbreth three degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauor, so that hereof proceedeth our saluation.

then the haires of mine heade: therefore
k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.
mine heart hath k failed me.
13 Let it please thee, O Lorde, to deliuer me: make haste, O Lord, to helpe me.
14 Let them be i confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backeward and put to rebuke, that desire mine hurt.
15 Let them bee m destroyed for a reward of their shame, which say vnto mee, Aha, aha.
16 Let all them that seeke thee, reioyce, & be glad in thee: & let them, that loue thy saluation, say alway, n The Lord be praysed.
17 Though I be poore & needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.
l He desireth that Gods mercie may contend for him against the rage of his enemies.
m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me.
n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

i Shewing me euident signes of thy fatherly prouidence.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them, that pitie his ease, 9 And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas, Iohn 13, 18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most heartie thanks vnto God.

¶ To him that excelleth. A Psalme of Dauid.

BLessed is hee that a iudgeth wisely of the poore: the Lorde shall deliuer him in the time of trouble.
2 The Lorde will keepe him, and preserue him aliue: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.
3 The Lord will strengthen him vpon the b bed of sorow: thou hast turned all his c bed in his sickenesse.
4 Therefore I said, Lord, haue mercy vpon mee: heale my soule, for I haue sinned against thee.
5 Mine enemies d speak euill of mee, saying, When shall he die, and his name perish?
6 And if hee come to see me, hee speaketh e lyes, but his heart heapeth iniquitie within him, & when he commeth forth, hee telleth it.
7 All they that hate mee, whisper together against me: euen against me doe they imagine mine hurt.
8 f A mischiefe is light vpon him, and he that lyeth, shall no more rise.
9 Yea, my ♣ familiar friend, whome I trusted, which did eate of my bread, g hath lifted vp the heele against me,
10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.
11 By this I knowe that thou fauourest me, because mine enemie doeth not triumph against me.
12 And as for mee, thou vpholdest mee h in mine integritie, and doest set mee before thy face for euer.
13 Blessed bee the Lorde God of Israel world without end. k So be it, euen so be it.

a As a treasure to be kept of them, which were of the number of the Leuites.
b By these similitudes of thirst and panting he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorowe.
e Though he susteined grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thicke vpon mee, that I felt my selfe as ouerwhelmed: whereby hee sheweth there is no ende of our miserie, till God be pacified, and send remedie.
h He assureth himselfe of Gods helpe in time to come.
i That is, I am most grieuously tormented.
k This repetition doeth declare that Dauid did not ouercome at once: to teach vs to bee constant, forasmuch as God will certainely deliuer his.
k By this repetition he stirreth vp the faithfull to praise God.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecutours, he couldc not be present in the congregation of Gods people, protesting that although hee was separated in body from them, yet his heart was thitherward afflicted. 7 And last of all hee sheweth, that he was not so farre ouercome with these sorowes and thoughtes, 8 but that hee continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to giue instruction, a committed to the sonnes of Korah.

AS the heart brayeth for the riuers of water, so b panteth my soule after thee, O God.
2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?
3 c My teares haue bene my meate day and night, while they dayly say vnto mee, Where is thy God?
4 When I remembred d these things, I powred out my very heart, because I had gone with the multitude, and led them into the house of God with the voyce of singing, and prayse, as a multitude that keepeth a feast,
5 Why art thou cast downe, my soule, and vnquiet within me? e wayte on God: for I will yet giue him thanks for the helpe of his presence.
6 My God my soule is cast downe within me, f because I remember thee, from the land of Iorden, and Hermonim, and from the mount Mizar.
7 One g deepe calleth an other deepe by the noyse of the water spoutes: all thy waues and thy floods are gone ouer me.
8 The Lorde h will graunt his louing kindnes in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.
9 I will say vnto God, which is my rocke, Why hast thou forgotten me? Why goe I mourning, when the enemie oppresseth me?
10 My i bones are cut asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?
11 k Why art thou cast downe, my soule? and why art thou disquieted within mee? wayte on God: for I will yet giue him thankes: hee is my present helpe, and my God.

a Not condemning him as accursed, whom God doeth visite, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he restoreth vs.
b When for sorow and griefe of minde he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed and sent him comfort.
d That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.
e For, pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.
f The enemies thought by his sharpe punishments, that God was become his mortall enemie. ‡ *Ebr. The man of my peace.*
g As Dauid felt this falshood, and as it was chiefly accomplished in Christ, Iohn 13, 18. so shall his members continually procure the same.
h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.

PSAL. XLIII.

1 Hee prayeth to bee deliuered from them which conspire against him, that he might ioyfully praise God in his holy congregation.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle. b That is, the cruel company of mine enemies. c To wit, thy fauour, which appeareth by the performance of thy promises. d He promiseth to offer a solemne sacrifice of thanksgiuing in token of his great deliuerance. e Whereby hee admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

JUdge me, O God, and defend my cause against the vnmercifull people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppresseth mee?

3 Sende thy light and thy trueth: let them lead me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then will I go vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet giue him thanks, he is my present helpe, and my God.

PSAL. XLIIII.

1 The faithful remember the great mercie of God toward his people. 9 After they complaine, because they feele it no more, 17 Also they alleadge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffred. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreeme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction. b That is, the Canaanites. c To wit, our fathers. d Of Canaan. e That is, our fathers. f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4. 37. g Because thou art our King, therefore deliuer thy people from their miserie. h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers. i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

WE haue heard with our eares, O God: our fathers haue told vs the workes, that thou hast done in their dayes, in the olde time:

2 How thou hast driuen out the heathen with thine hand, and planted them: howe thou hast destroyed the people, and caused them to grow.

3 For they inherited not the land by their owne sword, neyther did their owne arme saue them: but thy right hande, and thine arme, and the light of thy countenance, because thou diddest fauour them.

4 Thou art my King, O God: send helpe vnto Iaakob.

5 Though thee haue wee thrust backe our aduersaries: by thy name haue wee troden downe them that rose vp against vs.

6 For I do not trust in my bowe, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will wee praise God continually, and will confesse thy name for euer. Selah.

9 But nowe thou art farre off, and puttest vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle for themselues.

11 Thou giuest vs as sheepe to bee eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My confusion is dayly before mee, and the shame of my face hath couered mee,

16 For the voyce of the slanderer and rebuker, for the enemie and auenger.

17 All this is come vpon vs, yet doe wee not forget thee, neither deale wee falsely concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of Dragons, and couered vs with the shadowe of death.

20 If wee haue forgotten the name of our God, and holden vp our handes to a strange God,

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake are wee slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lorde? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?

25 For our soule is beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy mercies sake.

Or, at their pleasure.

Rom. 8. 6.

k Knowing God to be authour of this calamitie, they murmure not, but seeke remedy at his hands, who wounded them.

l As slaues which are solde for a low price, neither lookest thou for him that offereth most, but takest the first chapman.

m I dare not lift vp mine head for shame.

n Meaning, the proude and cruell tyrant.

o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.

Or, whales: meaning the bottomles seas of tentations, here we see the power of faith which can be ouercome by no perils.

p They shew that they honoured God aright, because they trusted in him alone.

q They take God to witnesse, that they were vpright to himward.

r The faithful make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matth. 5. 10. 1. Pet. 4. 14.

s There is no hope of recouerie, except thou put to thy hand, and raise vs vp.

t Which is the onely and sufficient ransome to deliuer both body and soule from all kind of slauery and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praised, & also his mariage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people, & the loue of her countrey, & giue her self wholy to her husband. Vnder the which figure the wonderfull maiesty & increase of the kingdome of Christ, & the church his spouse now taken of the Gentiles is described.

¶ To him that excelleth on Shoshannim a song of loue to giue instruction, committed to the sonnes of Korah.

a This was a certaine tune or an instrument. b Of that perfit loue that ought to be betweene the husband and the wife. c Salomõs beautie & eloquence to win fauor with his people, and his power to ouercome his enemies, is here described.

MIne heart will vtter foorth a good matter: I will intreate in my workes of the King: my tongue is as the penne of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory,

4 And prosper with thy glory: d ride vpon the word of trueth and of meekenesse and of righteousnes: so thy right hand shal teach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer & euer: the scepter of thy kingdome is a scepter of righteousnesse.

7 Thou louest righteousnesse, and hatest wickednesse, because God, euen thy God hath f anointed thee with the oyle of gladnes aboue thy fellowes.

8 All thy garments smell of myrre and aloes, and Cassia, when thou comest out of the yuorie palaces, g where they haue made thee glad.

9 Kings daughters were among thine honourable wiues: vpon thy right hand did stand the h Queene in a vesture of golde of Ophir.

10 i Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shall the King haue pleasure in thy beautie: for hee is thy Lord, and reuerence thou him.

12 And the k daughter of ‖ Tyrus with the rich of the people shal doe homage before thy face with presents.

13 The Kings daughter is all glorious l within: her clothing is of imbroidered gold.

14 Shee shalbe brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnesse shall they be brought, and shall enter into the Kings palace.

16 In stead of thy Fathers shall thy m children be: thou shalt make them princes n through all the earth.

17 I will make thy o Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without ende.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet estate of a Kingdome standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.

e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdome of Christ.

f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee.

h Though hee had many kings daughters among his wiues, yet hee loued Pharaohs daughter best.

i Vnder ỹ figure of Pharaohs daughter hee sheweth that the Church must cast off all carnall affections to obey Christ onely.

k He signifieth that diuers of them that be rich, shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospell. ‖ *Or*, *Tyr.*

l There is nothing fained nor hypocriticall, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the faule is to be imputed onely to their owne ingratitude.

m They shall haue greater graces then their fathers.

n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members.

o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselues wholy into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of their enemies, because this is his delite to assuage the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth vpon a Alamoth. A song committed to the sonnes of Korah.

GOd is our ‖ hope & strength, and helpe in b troubles, ready to be found.

2 Therefore will not we c feare, though the earth be mooued, & though the Mountaines fall into the middes of the sea.

3 Though the waters thereof d rage and be troubled, and the mountaines shake at the surges of the same, Selah.

4 Yet there is a e Riuer, whose streames shall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be mooued: God shall helpe it f very early.

6 When the nations raged, and the kingdomes were mooued, God ‡ thundred, and the earth melted.

7 The Lord of hostes is g with vs: the God of Iaakob is our refuge. Selah.

8 Come, and beholde the workes of the Lord, h what deolations hee hath made in the earth.

9 Hee maketh warres to cease vnto the endes of the world: hee breaketh the bowe and cutteth the speare, and burneth the chariots with fire.

10 Be i still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth,

11 The Lorde of hostes is with vs: the God of Iaakob is our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

‖ *Or, protection.*

b In all manei of troubles God sheweth his speedie mercy and power in defending his.

c That is, we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede requireth. ‡ *Ebr. gaue his voyce.*

g They are assured that God can and will defend his Church from all dangers and enemies.

h To wit, how oft he hath destroyed his enemies, and deliuered his people.

i He warneth them that persecute ỹ Church, to cease their crueltie: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posteritie of Iaakob: 9 And after prophesieth of the kingdome of Christ in this time of the Gospell.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALl people a clappe your handes: sing aloude vnto God with a ioyfull voyce.

2 For the Lord is high, & terrible: a great King ouer all the earth.

3 Hee hath b subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen c our inheritance for vs: euen the glory of Iaakob whome hee loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the d sound of the trumpet.

6 Sing prayses to God, sing prayses: sing prayses vnto our King, sing prayses.

7 For God is ỹ king of all the earth: sing prayses euery one that hath e vnderstanding.

a Here is figured Christ, vnto whome all his should giue willing obedience, and who would shewe himselfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the Lawe and Prophets, scholemasters to the Gentiles, that they should with gladnesse obey them.

c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.

d He doeth allude vnto the trumpets that were blowen at solemne feastes: but hee doeth further signifie the triumph of Christ and his glorious ascension into the heauens.

e He requireth that vnderstanding be ioyned with singing, least the Name of God bee prophaned with vaine crying.

f Hee prayſeth Gods highnes, for that he ioyneth ỹ great Princes of ỹ world (whom he calleth ſhields) to the felowſhip of his Church.

8 God reigneth ouer the Heathen: God ſitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhields of the world belong to God: he is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ieruſalem from the hand of many Kings is mentioned, for the which, thankes are giuen to God, and the ſtate of that cite is prayſed, that hath God ſo preſently at all times ready to defend them. This Pſalme ſeemeth to bee made in the time of Ahaz, Ioſhaphat, Aſa or Ezechiah: for in their times chiefly was the cite by forreine Princes aſſaulted.

a Some put this differẽce betwene a ſong & Pſalme, ſaying that it is called a ſong, when there is no inſtrument, but the voice: & the Pſalme, the contrary. The ſong of the Pſalme is when the inſtruments begin, and the voice followeth. The Pſalme of the ſong, the contraray.

¶ [a] A ſong or Pſalme committed to the ſonnes of Korah.

GReat is the Lord, and greatly to be prayſed, in the [b] Citie of our God, euen vpon his holy Mountaine.

2 Mount Zion, lying Northwarde, is faire in ſituation: it is the [c] ioy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowen for a [d] refuge.

4 For lo, the Kings were [e] gathered and went together.

5 When they ſaw [f] it they marueiled: they were aſtonied, and ſuddenly driuen backe.

6 Feare came there vpon them, and ſorow, as vpon a woman in trauaile.

7 As with an Eaſtwind thou breakeſt the ſhips [g] of Tarſhith, ſo were they deſtroyed.

8 As we haue [h] heard, ſo haue wee ſeene in the Citie of the Lord of hoſtes, in the citie of our God: God wil ſtabliſh it for euer. Selah.

9 Wee waite for thy louing kindneſſe, O God, in the midſt of thy temple.

10 O God, according vnto thy Name, ſo is thy prayſe vnto the [i] worlds ende: thy right hand is full of righteouſneſſe.

11 Let [k] mount Zion reioyce, and the daughters of Iudah be glad, becauſe of thy iudgements.

12 [l] Compaſſe about Zion, and goe round about it, and tell the towres thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your poſteritie.

14 For this God is our God for euer and euer: he ſhall be our guide vnto the death.

b Albeit God ſheweth his wonders through all the world, yet he wil be chiefly prayſed in his Church.

c Becauſe the word of ſaluation came thence to all them that ſhould beleeue.

d Except God were the defence thereof, neither ſituation, nor munition could preuaile.

e They conſpired and went againſt Gods people.

f The enemies were afraide at the ſight of the citie.

g That is, of Cilicia, or of the Sea called Mediterraneum.

h To wit, of our fathers, ſo haue we prooued: or, God hath performed his promiſe.

i In all places where thy Name ſhalbe heard of, men ſhall prayſe thee, when they heare of thy marueilous works.

k Let Ieruſalem and the cities of Iudea reioyce for thy iuſt iudgements againſt thine enemies.

l For in this outward defence and ſtrength Gods bleſſings did alſo appeare: but the chiefeſt to be referred to Gods fauour and ſecret defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghoſt calleth all men to the conſideration of mans life, 7 Shewing them not to be moſt bleſſed, that are moſt wealthie, and therefore not to be feared: but contrariwiſe he liftеth vp our minds to conſider how all things are ruled by Gods prouidence: 14 Who as he iudgeth theſe worldly miſers to euerlaſting torments, 15 So doeth hee preſerue his, and will reward them in the day of the reſurrection, 2. Theſſ. 1. 6.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

HEare [a] this, all ye people: giue eare, all ye that dwell in the world,

2 As well low as hie, both rich and poore.

3 My mouth ſhal ſpeake of wiſdome, and the meditation of my heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore ſhould I [b] feare in the euill dayes, when iniquitie ſhall compaſſe mee about, as at mine heeles?

6 They truſt in their [c] goods, and boaſt themſelues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: hee cannot giue his ranſome to God,

8 (So [d] precious is the redemption of their ſoules, [e] and the continuance for euer.)

9 That he may liue ſtill for euer, and not ſee the graue.

10 For hee ſeeth that wiſe men [f] die, and alſo that the ignorant and foolith periſh, and leaue their riches for [g] others.

11 Yet they thinke, their houſes, and their habitations ſhall continue for euer euen from generation to generation, and [‖] call their lands by their names.

12 But man ſhal not continue in honour: he is like the [h] beaſts that die.

13 This their way [i] vnto their foolithneſſe: yet their poſteritie [i] delight in their talke. Selah.

14 [k] Like ſheepe that lie in graue: [l] death deuoureth them, and the righteous ſhal haue domination ouer them in the [m] morning: for their beautie ſhall conſume, when they ſhall goe from their houſe to graue,

15 But God ſhall deliuer my ſoule from the power of the graue: [‖] for hee wil receiue me. Selah.

16 Be not thou afraide when one is made rich, and when the glory of his houſe is increaſed.

17 * For he ſhal take nothing away when he dieth, neither ſhall his pompe deſcend after him.

18 For while he liued, [‡] he reioyced himſelfe: and [n] men will prayſe thee, when thou makeſt much of thy ſelfe.

19 [‖] [o] He ſhal enter into the generation of his fathers, [p] and they ſhall not liue for euer.

20 Man is in honour, [q] vnderſtandeth not: he is like to beaſts that periſh.

a He will intreate how God gouerneth the worlde by his prouidence which cannot be perceiued by the iudgement of the flesh.

b Though wickednesſe reigne & enemies rage, ſeeing God will execute his iudgements againſt the wicked in time conuenient.

c To truſt in riches is meere madnes, ſeeing they can neither reſtore life nor prolong it.

d That is ſo rare, or not to bee found, as prophecie was precious in the dayes of Eli, 1. Sam. 3. 1.

e Meaning, it is impoſſible to liue for euer: alſo that life & death are only in Gods hands.

f In that that death maketh no difference betweene the perſons.

g That is, not to their children, but to ſtrangers. Yet the wicked profite not by theſe examples, but ſtill dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body.

i They ſpeake and doe the ſame thing that their fathers did.

k As ſheepe are gathered into the folde, ſo ſhall they bee brought to the graue.

l Becauſe they haue no part of life euerlaſting.

m Chriſts coming is as the morning, when the elect ſhall reigne with Chriſt their head ouer the wicked. ‖ *Or, becauſe he hath receiued me. Iob 27. 19. 1. Sam. 6. 7.* ‡ *Ebr. he bleſſed his ſoule.*

n The flatterers praiſe them that liue in delights and pleaſures. ‖ *Or, hu ſoule.*

o And not paſſe the terme appoynted for life.

p Both they and their fathers ſhall liue here but a while, and at length die for euer.

q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuſeth them like a beaſt to his owne condemnation.

PSAL. L.

1 Becauſe the Church is alway full of hypocrites, 8 which doe imagine that God will be worſhipped with

with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 21 *Therefore the Prophet doth reprooue this grosse errour, and pronounceth the Name of God to be blasphemed, where holinesse is set in ceremonies.* 23 *For hee declareth the worship of God to be spirituall, whereof are two principall parts, inuocation, and thanksgiuing.*

¶ A Psalme of [a] Asaph.

THe God of gods, euen the Lord hath spoken and called the [b] earth from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the [c] perfection of beautie, hath God shined.

3 Our God shall come [e] and shall not keepe silence: [d] a fire shall deuoure before him, and a mightie tempest shalbe moued round about him.

4 He shal call the heauen aboue, and [e] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, those that make a couenant with mee with [g] sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe. Selah.

7 Heare, O my people, [e] I will speake: heare, O Israel, and I wil testifie vnto thee: for I am God, euen thy God.

8 I will not [h] reproue thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy folds.

10 [i] For all the beastes of the forest are mine, and the beastes on a thousand mountaines.

11 I knowe all the foules on the mountaines: and the wilde beastes of the fielde are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 [k] Will I eate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God prayse, and [l] pay thy vowes vnto the most High,

15 And call vpon mee in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked sayde God, [m] What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest [o] to bee reformed, and hast cast my words behind thee?

18 For when thou seest a theefe, [o] thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, and with thy tongue thou forgest deceit.

20 Thou [p] sittest, and speakest against thy brother, and slaunderest thy mothers sonne.

21 These things hast thou done, [q] I held my tongue: therefore thou thoughtest that I was like thee: but I will reproone thee, and [q] set them in order before thee.

22 O consider this, yee that forget God, lest I teare you in pieces, and there be none that can deliuer you.

23 He that offereth [r] prayse, shall glorifie mee: and to him that [s] disposeth his way aright, will I [e] shew the saluation of God.

a Who was either the author, or a chiefe singer, to whom it was committed.
b To pleade against his dissembling people, before heauen and earth.
c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof.
e As witnesses against the hypocriter.
f God in respect of his elect, calleth the whole body holy, saints, and his people.
g Which should know that sacrifices are seales of the couenant betweene God and his people, and not set religion therein.
h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.
i Though hee did delite in sacrifice, yet had hee no neede of mans helpe thereunto.
k Though mans life for the infirmitie thereof hath neede of foode, yet God whose life quickeneth all the worlde, hath no neede of such meanes.
l Shewe thy selfe mindefull of Gods benefites by thankesgiuing.
m Why doest thou faine to be of my people, and talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my worde.
o He sheweth what are the fruits of them that contemne Gods worde.
p He noteth the crueltie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne.
q I will write all thy wicked deeds in a rolle, and make thee to reade and acknowledge them whether thou wilt or no.
r Vnder the which is conteined faith and inuocation.
s As God hath appoynted.
t That is, declare my selfe to bee his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 *Therefore first he desireth God to forgiue his sinnes,* 10 *And to renew in him his holy Spirit,* 13 *With promise that he wil not be unmandful of those great graces.* 18 *Finally, fearing lest God would punish the whole Church for his fault, hee requireth that he would rather increase his graces towards the same.*

¶ To him that excelleth. A Psalme of Dauid, when the Prophet Nathan [a] came vnto him, after hee had gone in to Bathsheba.

HAue mercie vpon mee, O God, [b] according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.

2 Wash mee [c] throughly from mine iniquitie, and cleanse me from my sinne.

3 For I [d] know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou [e] speakest, and pure when thou iudgest.

5 Behold, I was borne in iniquitie, and in sinne hath my mother conceiued me.

6 Behold, thou [f] louest trueth in the inwarde affections: therefore hast thou taught mee wisedome in the secrete of mine heart.

7 Purge me with [g] hysope, and I shall bee cleane: wash me, and I shall bee whiter then snowe.

8 Make mee to heare [g] ioy and gladnes, that the [h] bones, which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God, and renewe a right spirit within me.

a To reproue him because he had committed so horrible sinnes, and lien in the same without repentance more then a whole yeere.
b As his sinnes were manifolde and great, so he requireth that God would giue him the feeling of his excellent and aboundant mercies.
c My sinnes sticke so fast in me, that I haue needs of some singular kinde of washing.
d My conscience accuseth mee, so that I can haue no rest, till I bee reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.
f Hee confesseth that God, who loueth pureness of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisedome. *Leuit.* 14.6.
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones he vnderstandeth all strength of soule and body, which by cares and mourning are consumed.
i He confesseth that when Gods Spirite is colde in vs, to haue it againe reuiued is as a new creation.

and

and renue a right spirit within me.

11 Cast mee not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy [k] free Spirit.

13 Then shall I teach thy [l] wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer mee from [m] blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

15 [n] Open thou my lippes, O Lord, and my mouth shall shew forth thy prayse.

16 For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offering.

17 The sacrifices of God are a [o] contrite spirite: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto [p] Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of [q] righteousnesse, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

k Which may assure me that I am drawen out of the slauery of sinne.

l He promiseth to endeuour that others by his example may turne to God.

m From the murder of Vriah, & the others that were slaine with him, 2. Sam. 11. 17.

n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.

q That is, iust and lawfull, applyed to their right ende, which is the exercise of faith and repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priestes to bee slaine. 5 Dauid prophecieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally hee rendreth thankes to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, Dauid is come to the house of Ahimelech.

WHy boastest thou thy selfe in thy wickednesse, O [a] man of power? the louing kindnesse of God endureth dayly.

2 Thy tongue imagineth [b] mischiefe, & is like a sharpe rasor, that cutteth deceitfully.

3 Thou doest loue euill more then good, and lyes, more then to speake the [‡] trueth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shall God [c] destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, and [d] roote thee out of the land of the liuing. Selah.

6 The [e] righteous also shall see it, [f] and feare, and shall laugh at him, saying,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength [‖] in his malice.

8 But I shalbe like a [g] greene olme tree in the house of God: for I trusted in the mercie of God for euer and euer.

9 I will alway praise thee, for that thou hast done [h] this, & I will [‖] hope in thy Name, because it is good before thy Saints.

a O Doeg which hast credite with the tyrant Saul, and hast power to murther the Saints of God.

b Thy malice mooueth thee by craftie flatteries and lyes to accuse and destroy the innocents.

‡ *Ebr. righteousnesse.*

c Though God forbeare for a time, yet at [•] length he will recompense thy falshood.

d Albeit thou seeme to be neuer so sure setled.

e For the eyes of the reprobate are shut vp at Gods iudgements.

f With ioyfull reuerence, seeing that he taketh their part against the wicked.

[‖] *Or, in his substance.*

g He reioyceth to haue a place among the seruants of God, that he may growe in the knowledge of godlinesse.

h Execute this vengeance.

‖ *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 Hee describeth the crooked nature, 4 The cruelties, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on [a] Mahalath. A Psalme of Dauid to giue instruction.

THe foole hath sayd in his heart, There is [b] no God. they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and [c] seeke God.

3 [‡] Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the [d] workers of iniquitie know that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afraid for feare, where no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

a Which was an instrument or kinde of note.

b Whereas no regard is had of honestie, or dishonestie, of vertue nor of vice, there the Prophet pronounceth ‡ the people haue no God.

c Whereby he condemneth all knowledge and vnderstanding that tendeth not to seeke God, *Rom. 3. 10.*

d Dauid pronounceth Gods vengeance against cruell gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f Bee the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and sayde vnto Saul, * Is not Dauid hid among vs? *1. Sam. 23. 19.*

SAue mee, O God, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For [b] strangers are risen vp against me, and [c] tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with [d] them that vphold my soule.

5 He shall reward euill vnto mine enemies: O cut them off in thy [e] trueth.

6 Then I will sacrifice [f] freely vnto thee: I will praise thy Name, O Lorde, because it is good.

a He declareth that when all meanes doe faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.

b To wit, the Ziphims.

c Saul and his armie, which were like cruell beastes, and could not be satisfied, but by his death.

d Be they neuer so fewe as he was with Ionathan.

e According to thy faithfull promise for my defence.

f For hypocrites serue God for feare, or vpon conditions.

g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

7 For hee hath deliuered mee out of all trouble, and mine eye hath seene my desire vpon mine enemies.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falsehood of his familiar acquaintance, 17 Vttering most ardent affections to moeue the Lord to pity him. 22 After being assured of deliuerance, hee setteth forth the grace of God as though he had already obtained his request.

¶ To him that excelleth on Neginoth, A Psalme of Dauid to giue instruction.

a The earnestnes of his prayer declareth the vehemencie of his griefe, insomuch as he is compelled to burst out into cries.

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noyse,

3 For the b voyce of the enemie, and for the vexation of the wicked, because c they haue brought iniquitie vpon mee, and furiously hate me.

b For the threatnings of Saul and his adherents.

c They haue defamed me as a wicked person: or they haue imagined my destruction.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

d There was no part of him that was not astonied with extreeme feare.

6 And I said, Oh that I had wings like a doue: then would I e flee away and rest.

e Feare had driuen him to so great distresse, that he wished to be hidde in some wildernes and to be banished from that kingdome, which God had promised that he should enioy.

7 Behold, I would take my flight farre off, and lodge in the wildernesse. Selah.

8 Hee would make haste for my deliuerance f from the stormie winde and tempest.

f From the cruel rage and tyranny of Saul.

9 Destroy, O Lord, and g deuide their tongues: for I haue seene cruelty and strife in the citie.

g As in the confusion of Babylon, when the wicked conspired against God.

10 Day and night they goe about it vpon the the walles thereof: both h iniquitie and mischiefe are in the middes of it.

h All lawes and good orders are broken, and only vice and dissolution reigneth vnder Saul.

11 Wickednes is in the midst thereof: deceit and guile depart not from her streetes.

12 Surely mine i enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against mee: for I would haue hid me from him.

i If mine open enemie had sought mine hurt, I could the better haue auoyded him.

13 But it was thou, O man, euen my k companion, my guide and my familiar:

k Which was not onely ioyned to me in friendship and counsel in worldly matters, but also in religion.

14 Which delited in consulting together, and went vnto the house of God as companions.

15 Let death seize vpon them: let them l go downe quicke into the graue: for wickednesse is in their dwellings, euen in the midst of them.

l As Korah, Dathan, and Abiram.

16 But I will call vnto God, & the Lord will saue me.

17 Euening and morning, and at noone will I pray, m and make a noyse, and he will heare my voyce.

m Which signifieth a feruent minde & sure trust to obtaine his petition, which thing made him earnest at all times in prayer.

18 Hee hath deliuered my soule in peace from the battell, that was against mee: for n many were with me.

n Euen the Angels of God fought on my side against mine enemies, 2. Kings 6.16.

19 God shall heare and afflict them, euen hee that reigneth of old, Selah, because they o haue no changes, therefore they feare not God.

o But their prosperous estate still continueth.

20 Hee laid his hand vpon such, as be at peace with him, and he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were swords.

22 Cast thy ‖burden vpon the Lord, and he shall nourish thee: hee will not suffer the righteous to fall for p euer.

‖ Or, gift: so wit, which thou wouldst that God should giue thee.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloudie and deceitfull men shall not liue q halfe their dayes: but I will trust in thee.

p I did not prouoke him, but was at peace with him, yet he made warre against me.

q Though for their bettering and triall he suffer them to slip for a time. r Though they sometime liue longer, yet their life is cursed of God, vnquiet and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 2. Sam. 21.12. complaineth of his enemies, demaundeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which hee had taken vpon him, whereof this was the effect, to praise God in his Church.

¶ To him that excelleth. A Psalme of Dauid on Michtam, concerning the a dumbe doue in a farre countrey, when the Philistims tooke him in Gath.

a Being chased by the fury of his enemies into a strange countrey, hee was as a dumbe doue, not seeking reuengeance.

BE mercifull vnto me, O God, for b man would swallow me vp: he fighteth continually and vexeth me.

b He sheweth that it is eyther now time, or neuer, that God helpe him: for all the world is against him, and ready to deuoure him.

2 Mine enemies would dayly swallowe me vp: for many fight against mee, O thou most high.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his c worde, I trust in God, and will not feare what flesh can doe vnto me.

c He stayeth his conscience vpon Gods promise, though he see not present helpe.

5 Mine owne d words grieue mee dayly: all their thoughts are against me to doe mee hurt.

d All my counsels haue euill successe, and turne to mine owne sorow.

6 e They gather together, & keepe themselues close: they marke my steppes, because they waite for my soule.

e As all the world against one man, and cannot be satiate, except they haue my life.

7 f They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

8 Thou hast counted my wanderings: put my g teares into thy bottell: are they not in thy register?

g If God keepe the teares of his Saintes in store, much more will hee remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.

9 When I crie, then mine enemies shall turne backe: this I know, for God is vp me.

10 I will reioyce in God, because of his word: in the Lord will I reioyce because of his word.

h Having receiued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 h Thy vowes are vpon me, O God: I will render prayses vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

i As mindfull of his great mercies, and giuing him thankes for the same. k That is, in this life, and light of the sunne.

PSAL,

PSAL. LVII.

1 Dauid being in the deſert of Ziph, where the inhabitants did betray him, & at length in the ſame caue with Saul, 2 Calleth moſt earneſtly vnto God with full confidence that hee will performe his promiſe, and take his cauſe in hand: 5 Alſo that hee will ſhewe his glory in the heauens and the earth againſt his cruell enemies. 9 Therefore doth he render laud and prayſe.

¶ To him that excelleth. [a] Deſtroy not. A Pſalme of Dauid on [b] Michtam. [c] When he fled from Saul in the caue.

HAue mercie vpon mee, O God, haue mercie vpon mee: for my ſoule truſteth in thee, and in the ſhadowe of thy winges will I truſt, till theſe [d] afflictions ouerpaſſe.

2 I will call vnto the moſt high God, euen to the God, that [e] perfourneth his promiſe toward me.

3 Hee will ſende from [f] heauen, and ſaue mee from the reproofe of him that woulde ſwallowe mee. Selah. God will ſende his mercie, and his truth.

4 My ſoule is among lions: I lie among the children of men, [g] are ſet on fire: whoſe teeth are [h] ſpeares and arrowes, and their tongue a ſharpe ſword.

5 [i] Exalt thy ſelfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue layde a net for my ſteppes: [k] my ſoule is preſſed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

7 Mine heart is [l] prepared, O God, mine heart is prepared: I will ſing & giue prayſe.

8 Awake my [m] tongue, awake viole and harpe: I will awake early.

9 I will prayſe thee, O Lord, among the people, and I will ſing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy truth vnto the [n] clouds.

11 Exalt thy ſelfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

a This was either the beginning of a certeine ſong, or the words which Dauid vttered, when he ſtayed his affection. 1. *Sam.* 24. 4.

b *Or, dwel moſt ſafely.*

c He compareth the afflictions, which God layeth vpon his children, to a ſtorme that commeth and goeth.

d Who leaueth not his worke begun vnperfect.

e He meaneth their calamities and falſe reports.

f Suffer me not to be deſtroyed to the contempt of thy Name.

g For very feare, ſeeing the great danger, on all ſides.

h That is, wholy bent to giue thee prayſe for my deliuerance. i He ſheweth that both his heart ſhall prayſe God, and his tongue ſhall confeſſe him, and alſo that he wil vſe other meanes to prouoke him ſelfe forward to the ſame. k Thy mercies doe not onely appertaine to the Iewes, but alſo to the Gentiles.

PSAL. LVIII.

1 He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly & openly ſought his deſtruction, from whom he appealeth to Gods iudgment, 10 Shewing that the iuſt ſhall reioyce, when they ſee the puniſhment of the wicked to the glory of God.

¶ To him that excelleth. Deſtroy not. A Pſalme of Dauid on Michtam.

[a] SIt true? O [b] Congregation, ſpeake yee iuſtly? O ſonnes of men, iudge yee vprightly?

2 Yea, rather yee imagine miſchiefe in your heart; [c] your hands execute crueltie vpon the earth.

3 The wicked [d] are ſtrangers from the wombe: euen from the belly haue they erred, and ſpeake lyes.

4 Their poyſon is euen like the poyſon of a ſerpent: like the deafe [e] adder that ſtoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be moſt expert in charming.

6 Breake their [f] teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

7 Let them [g] melt like the waters, let them paſſe away: when hee ſhooteth his arrowes, let them be as broken.

8 Let him conſume like a ſnayle that melteth, and like the vntimely frute of a woman, that hath not ſeene the ſunne.

9 [h] As raw fleſh before your pots feele the fire of thornes: ſo let him cary them away as with a whirlewind in his wrath.

10 The righteous ſhall [i] reioyce when he ſeeth the vengeance: he ſhall waſh his feete in the [k] blood of the wicked.

11 And men ſhall ſay, [l] Verely there is fruite for the righteous: doubtleſſe there is a God that iudgeth in the earth.

a Ye counſellers of Saul, who vnder pretence of conſulting for the common wealth, conſpire my death being an innocent.

b Ye are not aſhamed to execute that crueltie publikely, which ye haue imagined in your hearts. c That is, enemies to the people of God, euen from their birth.

d They paſſe in malice and ſubtiltie, the craftie ſerpent which could preſerue himſelfe by ſtopping his eare from the inchanter.

e Take away all occaſions and meanes whereby they hurt.

f Conſidering Gods diuine power, he ſheweth that God in a moment can deſtroy their force whereof they brag.

g As fleſh is taken rawe out of the pot before the water ſeethe: ſo he deſireth God to deſtroy their enterpriſes before they bring them to paſſe. h With a pure affection. i Their puniſhment and ſlaughter ſhall be ſo great. k Seeing God gouerneth all by his prouidence, hee muſt needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their furie, 5 Deſiring God to deſtroy all thoſe that ſinne of malicious wickednes. 11 Whom though he keepe aliue for a time to exerciſe his people, yet in the end he wil conſume them in his wrath, 13 That hee may be knowen to be the God of Iaakob to the ende of the world. 16 For the he ſingeth prayſes to God, aſſured of his mercies.

¶ To him that excelleth. Deſtroy not. A Pſalme of Dauid on [a] Michtam. [b] When Saul ſent and they did watch the houſe to kill him.

O My God, [c] deliuer me from mine enemies: defend mee from them that riſe vp againſt me.

2 Deliuer mee from the wicked doers, and ſaue me from the bloody men.

3 For loe, they haue layde wayte for my ſoule: the mighty men are gathered againſt me, not for mine [d] offence, nor for my ſinne, O Lord.

4 They runne and prepare themſelues without a fault on my part: ariſe therefore to aſſiſt me, and behold.

5 Euen thou, O Lord God of hoſtes, O God of Iſrael, awake to viſite all the heathen, and [e] bee not [f] mercifull vnto all that tranſgreſſe maliciouſly. Selah.

6 They [g] goe to and fro in the euening: they barke like [h] dogges, and goe about the citie.

a Reade Pſal. 16. 1. *Sam.* 19. 11.

b Though his enemies were euen at hand to deſtroy him, yet he aſſured himſelfe that God had wayes ynow in his hand to deliuer him.

c For I am innocent to themwards, and haue not offended them.

d Seeing it appertaineth to Gods iudgements to puniſh the wicked, he deſireth God to execute his vengeance on the reprobate, who maliciouſly perſecute his Church. e He compareth their crueltie to hungry dogs, ſhewing that they are neuer wearie in doing euill.

7 Beholde,

f They boaſt openly of their wicked deuiſes, and euery word is as a ſword: for they neither feare God, nor are aſhamed of men.

7 Behold, they f bragge in their talke, and ſwords are in their lips: for who, ſay they, doeth heare?

8 But thou, O Lord, ſhalt haue them in deriſion, and thou ſhalt laugh at all the heathen.

9 g He is ſtrong: but I will waite vpon thee: for God is my defence.

10 My merciful God will h preuent me: God will let me ſee my deſire vpon mine enemies.

11 Slay them i not, leaſt my people forget it: but ſcatter them abroad by thy power, and put them downe, O Lord our ſhield,

12 For the ſinne of their mouth, and the wordes of their lippes: and let them be k taken in their pride, euen for their periurie and lies, that they ſpeake.

13 l Conſume them in thy wrath: conſume them that they be no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they m ſhall goe to and fro, and barke like dogges, and goe about the citie.

15 They ſhall runne here and there for meate: and ſurely they ſhall not be ſatiſfied, though they tarrie all night.

16 But I will ſing of thy n power, and will praiſe thy mercie in the morning: for thou haſt bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my o Strength, will I ſing: for God is my defence, and my mercifull God.

g Though Saul haue neuer ſo great power, yet I know that thou doeſt bridle him: therefore will I patiently hope on thee.

h He will not faile to ſuccour me, when neede requireth.

i Altogether, but by litle and litle, that the people ſeeing oftentimes thy iudgements, may be mindfull of thee.

k That in their miſerie & ſhame they may be as glaſſes and examples of Gods vengeance.

l When the time ſhall come, and when they haue ſufficiently ſerued for an example of thy vengeance vnto other.

m He mocketh at their vaine enterpriſes, being aſſured that they ſhall not bring their purpoſe to paſſe.

n Which diddſt vſe the policie of a weake woman to confound the enemies ſtrength, as 1.Sam.19.12.

o Confeſſing himſelfe to be void of all vertue and ſtrength, he attributeth the whole to God.

PSAL. LX.

1 Dauid being now King ouer Iudah, & hauing had many victories, ſheweth by euident ſignes, that God elected him King, aſſuring the people that God will proſper them, if they approoue the ſame. 11 After, he prayeth vnto God to finiſh that, that he hath begunne.

¶ To him that excelleth vpon a Shuſhan Eduth, or Witchtam. A Pſalme of Dauid to teach. * When hee fought againſt Aram Naharaim, and againſt ‖ Aram b Zobah, when Ioab returned and ſlew twelue thouſand Edomites in the ſalt valley.

O God, thou haſt caſt vs out, thou haſt c ſcattered vs, thou haſt bene angrie, turne againe vnto vs.

2 Thou haſt made the land to tremble, and haſt made it to d gape: heale the breaches thereof, for it is ſhaken.

3 Thou haſt e ſhewed thy people heauie things: Thou haſt made vs to drinke the wine of giddineſſe.

4 But now thou haſt giuen a f banner to them that feare thee, that it may be diſplayed becauſe of thy trueth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath ſpoken in his holines: therefore I will reioyce: I ſhal deuide Shechem, and meaſure the valley of Succoth.

7 Gilead ſhalbe mine, and Manaſſeh ſhall be mine: Ephraim alſo ſhalbe the g ſtrength of mine head: h Iudah is my lawgiuer.

8 Moab ſhalbe my k waſhpot: ouer Edom will I caſt out my ſhoe: l Paleſtina ſhew thy ſelfe ioyfull for me.

9 Who will lead me into the m ſtrong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddeſt caſt vs off, and diddſt not goe forth, O God, with our armies?

11 Giue vs helpe againſt trouble: for vaine is the helpe of man.

12 Through God we ſhall do valiantly: for he ſhall tread downe our enemies.

a These were certeine ſongs after the note whereof this Pſalme was ſung. 2.Sam.8.1. and 10.1. 1.chron.18.3.

‖ Or, Syria, called Meſopotamia.

b Called alſo Sophene which ſtandeth by Euphrates.

c For when Saul was not able to reſiſt the enemie, the people fled hither and thither: for they could not be ſafe in their owne houſes.

d As cleft with an earthquake.

e Thou haſt handled thy people ſharply in taking from them ſenſe and iudgement, in that they ayded Saul the wicked King, and purſued him, to whom God had giuen the iuſt title of the realme.

f In making me king, thou haſt performed thy promes, which ſeemed to haue loſt the force.

g It is ſo certeine, as if it were ſpoken by an oracle, that I ſhall poſſeſſe theſe places, which Saul had left to his children.

h For it was ſtrong and well peopled.

i Dauid meaneth that in this tribe his kingdom ſhall be eſtabliſhed, Gene.49.10.

k In moſt vile ſubiection.

l For thou wilt diſſemble, and faine as though thou wereſt glad.

m He was aſſured that God would giue him the ſtrong cities of his enemies, wherein they thought themſelues ſure.

PSAL. LXI.

1 Whether that hee were in danger of the Ammonites, or being purſued of Abſalom, here he cryed to be heard, and deliuered, 7 And confirmed in his kingdom. 8 He promiſeth perpetuall praiſes.

¶ To him that excelleth on Neginoth.
A Pſalme of Dauid.

HEare my crie, O God: giue care vnto my prayer.

2 From a the endes of the earth will I crie vnto thee: when mine heart is oppreſt, bring mee vpon the rocke that is b higher then I.

3 For thou haſt bene my hope, and a ſtrong tower againſt the enemie.

4 I will dwell in thy Tabernacle for euer, and my truſt ſhalbe vnder the couering of thy wings. Selah.

5 For thou, O God, c haſt heard my deſires: thou haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt giue the King a d long life: his yeeres ſhalbe as many ages.

7 Hee ſhall dwell before God for euer: prepare e mercie and faithfulneſſe, that they may preſerue him.

8 So will I alway ſing praiſe vnto thy Name in performing daily my vowes.

a From the place, where I was baniſhed, being driuen out of the citie and Temple by my ſonne Abſalom.

b Vnto the which without thy help I cannot atteine.

c There is nothing that doeth more ſtrengthen our faith, then the remembrance of Gods ſuccour in times paſt.

d This chiefly is referred to Chriſt, who liueth eternally, not onely in him ſelfe, but alſo in his members.

e For the ſtabilitie of my kingdome ſtandeth in thy mercie and trueth.

PSAL. LXII.

This Pſalme partly conteineth meditations, wherby Dauid incourageth himſelfe to truſt in God, againſt the aſſaults of tentations. And becauſe our minds are eaſily drawen frō God by the allurements of the world, hee ſharpely reproueth this vanitie, to the intent he might cleaue faſt to the Lord.

¶ To the excellent Muſician * Iedithun.
A Pſalme of Dauid.

YEt a my ſoule keepeth ſilence vnto God: of him commeth my ſaluation.

1.Chron 16.41.

a Though Satan tempted him to murmure againſt God, yet he buſieth his affections, and reſting vpon Gods promiſe, beareth his croſſe patiently.

b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God and by patience he ouercame them all.

c He meaneth himselfe, being the man whom God had appointed to the kingdome.

d Though yee seeme to be in honour, yet God will suddenly destroy you.

e Dauid was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God.

f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan.

2 b Yet he is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long will yee imagine mischiefe against a c man? ye shalbe all slaine: ye shal be as a bowed wall, or as a d wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 e Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shall not bee moued.

7 In God is my saluation and my f glorie, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: spowre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lyes: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: bee not vaine: if riches increase, set not your heart thereon.

11 God spake once or twise, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou rewardest euery one according to his worke.

g He admonisheth vs of our wicked nature, which rather hide our sorow, & bite on the bridle, then vtter our griefe to God to obteine remedie.

h Giue your selues wholy to God by putting away all things that are contrary to his Law.

i He hath plainly borne witnes of his power, so that none needeth to doubt thereof.

k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 Dauid after he had bin in great danger by Saul in the desert of Ziph, made this Psalme, 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies hee trusted, euen in the midst of his miseries, 9 Propheeying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

¶ A Psalme of Dauid. When he was in the a wildernesse of Iudah.

O God, thou art my God, earely will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and dry land without water.

2 Thus I behold thee as in the Sanctuarie, when I behold thy power and thy glory.

3 For thy louing kindnesse is better then life: therefore my lippes shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp my hands in thy Name.

5 My soule shalbe satisfied, as with d marrow and fatnesse, and my mouth shall praise thee with ioyfull lippes,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene my helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

10 f They shall cast him downe with the edge of the sword, and they shalbe a portion for foxes.

11 But the King shall reioyce in God, and all that g sweare by him shall reioyce in him: for the mouth of them that speake lies, shalbe stopped.

e He assureth himselfe by the Spirit of God to haue the gift of constancie.

f He prophecieth of the destruction of Saul, and them that take his part, whose bodies shal not be buried, but be deuoured with wild beasts.

g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reports of his enemies. 7 Hee declareth their punishment and destruction, 10 To the comfort of the iust, and the glory of God.

¶ To him that excelleth. A Psalme of Dauid.

HEare my a voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide mee from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

3 Which haue whet their tongue like a sword, and shot for their arrowes d bitter wordes:

4 To shoote at the vpright in secret: they shoote at him suddenly, and e feare not.

5 They f encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secret thoughts, and the depth of his heart.

7 But God will shoot an arrow at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: and whosoeuer shall see them, shall h flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shalbe glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

a That is, from their secret malice.

b To wit, their outward violence.

c False reports and slanders.

d To be without feare of God, and reuerence of man, is a signe of reprobation.

e The more that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them.

f There is no way so secrete and subtile to doe hurt, which they inuented not for his destruction.

g To see Gods heauie iudgements against them, and how hee hath caught them in their owne snares.

h When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

PSAL. LXV.

1 A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings, powred foorth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

O God, a praise waiteth for thee in Zion, & vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shal b all flesh come.

a Thou giuest daily new occasion to thy Church to praise thee.

b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

a To wit, of Ziph, 1. Sam. 23. 14.

b Though hee was both hungry and in great distresse, yet hee made God his sufficiencie, and aboue all meate and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power and glorie as if I were in thy Sanctuarie.

d The remembrance of thy fauoure is more sweete vnto mee then all the pleasures and dainties of the world.

c He imputeth it to his sinnes and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

d Thou wilt declare thy selfe to be the preserver of thy Church in destroying thine enemies, as thou didst in the red sea.

e As of all barbarous nations and farre off.

f He sheweth that there is no part nor creature in the worlde, which is not governed by Gods power and prouidence.

‡ Ebr. the going forth of the morning and of the euening.

g To wit, with raine.

h That is, Shiloah, or, the raine.

i Thou hast appointed the earth to bring forth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.

3 Wicked deedes c haue preuailed against mee: but thou wilt bee mercifull vnto our transgressions.

4 Blessed is hee, whome thou chusest, and causest to come to thee: hee shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt d answere vs with fearefull signes in thy righteousnesse, O thou the hope of all the endes of the earth, and of them that are farre off in the e sea.

6 Hee establisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth the f noyse of the seas and the noise of the waues thereof, and the tumults of the people.

8 They also that dwell in the vttermost partes of the earth, shall bee afrayde of thy signes: thou shalt make ‡ the East and the West to reioyce.

9 Thou g visitest the earth, and waterest it: thou makest it very rich: the h River of God is full of water: thou preparest them corne: for so thou appointest it.

10 Thou k waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it soft with showres, and blessest the budde thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wildernesse: and the hilles shalbe compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shall be couered with corne: therefore they shout for ioy, l and sing.

k By this description he sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie. l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his worke, 6 He setteth forth the power of God to affray the rebels, 10 and sheweth how God hath deliuered Israel from great bondage and afflictions, 13 He promiseth to giue sacrifice, 16 and prouoketh all men to heare what God hath done for him, and to praise his Name.

To him that excelleth. A song or Psalme.

a He prophesieth that all nations shall come to the knowledge of God, who then was onely knowen in Iudea.

b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselues to be subiect.

REioyce in God, a all ye inhabitants of the earth.

2 Sing fourth the glory of his Name: make his praise glorious.

3 Say vnto God, How terrible art thou in thy works! through the greatnesse of thy power shall thine enemies be b in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 c Come & beholde the works of God, he is terrible in his doing toward d the sonnes of men.

c He toucheth the slouthfull dulnesse of man, who is colde in the consideration of Gods works. d His prouidence is woonderfull in maintaining their estate.

6 He hath turned the Sea into dry land: they passed thorow the riuer on foote: there did we reioyce in him.

7 Hee ruleth the world with his power: his eyes beholde the nations: the rebellious shall not e exalt themselues. Selah.

8 Prayse our God, ye people, and make the voice of his praise to be heard.

9 Which f holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the g snare, and layed a strait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will go into thine h house with burnt offrings, and will pay thee my vowes,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fatte rammes with incense: I will prepare bullockes and goates. Selah.

16 i Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 k If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercie from me.

e Hee prooueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f He signifieth some speciall benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof, or of the like hee promiseth that the Gentiles shalbe partakers.

g The condition of the Churches here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers. h The duety of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefits. i It is not inough to haue receiued Gods benefits & to be mindful thereof, but also we are bound to make others to profit thereby, and praise God. k If I delite in wickednes, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obteine the fauour of God, & to be lightned with his countenance, 2 To the end that his way and iudgements may be known throughout the earth. 7 And finally is declared the kingdome of God, which should bee vniuersally erected at the comming of Christ.

To him that excelleth on Neginoth. A Psalme or song.

GOd be mercifull vnto vs, and blesse vs, and a cause his face to shine among vs. (Selah)

2 That b they may know thy way vpon earth, and thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 c Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall d the earth bring fourth her

a That is, moone our hearts with his holy Spirit, that wee may feele his fauour toward vs.

b That both Iewes and Gentiles may know Gods couenant made with them.

c By these oft repetitions he sheweth, that the people can neuer reioyce sufficiently, and giue thankes for the great benefits that they shall receiue vnder the kingdome of Christ. d Hee sheweth that where God fauoureth, there shalbe abundance of all other things.

e When they feele his great benefits both ſpirituall and corporall towards them.

increaſe, and God, euen our God ſhall bleſſe vs.

7 God ſhall bleſſe vs, and all the endes of the earth ᵉ ſhall feare him.

PSAL. LXVIII.

1 In this Pſalme Dauid ſetteth forth as in a glaſſe the wonderfull mercies of God toward his people: 5 Who by all meanes and moſt ſtrange ſortes declared himſelfe to them. 15 And therefore Gods Church by reaſon of his promiſes, graces and victories doth excell without compariſon all worldly things: 34 He exhorteth therefore all men to praiſe God for euer.

¶ To him that excelleth. A Pſalme or ſong of Dauid.

a The Prophet ſheweth that albeit God ſuffreth the wicked tyrants to oppreſſe his Church for a time, yet at length he will be reuenged of them.

b He ſheweth that when God declareth his power againſt the wicked, that it is for the commoditie and ſaluation of his Church, which praiſe him therefore.

c Iah and Iehouah are the names of God, which doe ſignifie his eſſence and maieſtie incomprehenſible, ſo that hereby is declared, that al idoles are but vanitie, and that the God of Iſrael is the onely true God.

d He giueth children to the that be childleſſe, and increaſeth their families.

e Which is barren of Gods bleſſings, which before they had abuſed.

f He teacheth that Gods ſauour peculiarly belonge.h to his Church, as appeareth by their woonderfull deliuerance out of Egypt. g God bleſſed the land of Canaan becauſe he had choſen that place for his Church. h The faſhion then was, that women ſang ſonges after the victorie, as Miriam, Deborah, Iudith, and others. i The pray was ſo great, that not onely the ſouldiers, but women alſo had part thereof. k Though God ſuffer his Church for a time to lie in blacke darkneſſe, yet he will reſtore it and make it moſt ſhining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doeth excell all worldly things, not in pompe and outward ſhew, but by the inward grace of God, which there remaineth, becauſe of his dwelling there,

a GOD a will ariſe, and his enemies ſhall be ſcattred: they alſo that hate him, ſhall flee before him.

2 As the ſmoke vaniſheth, ſo ſhalt thou driue them away: and as wax melteth before the fire, ſo ſhall the wicked periſh at the preſence of God.

3 b But the righteous ſhalbe glad, & reioice before God: yea, they ſhall leape for ioy.

4 Sing vnto God, and ſing prayſes vnto his name: exalt him, that rideth vpon the heauens, in his Name ᶜ Iah, and reioyce before him.

5 Hee is a Father of the fatherleſſe, and a Iudge of the widowes, euen God in his holy habitation.

6 God ᵈ maketh the ſolitarie to dwell in familites, and deliuereth them that were priſoners in the ſtocks: but the rebellious ſhall dwell in a ᵉ drie land.

7 ᶠ O God, when thou wenteſt forth before thy people: when thou wenteſt thorowe the wilderneſſe, (Selah)

8 The earth ſhooke, and the heauens dropped at the preſence of this God: euen Sinai was moued at the preſence of God, euen the God of Iſrael.

9 Thou, O God, ſendeſt a gracious raine vpon thine inheritance, and thou didſt refreſh it when it was wearie.

10 Thy congregation dwelleth therein: for thou, O God, haſt of thy ᵍ goodneſſe prepared it for the poore.

11 The Lord gaue matter to the ʰ women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and ⁱ thee that remained in the houſe, diuided the ſpoile.

13 Though ye haue lien among ᵏ pottes, yet ſhall ye be as the wings of a Doue that is couered with ſiluer, and whoſe feathers are like yellow golde.

14 ¶ When the Almighty ſcattered Kings ˡ in it, it was white as the ſnowe in Zalmon.

15 ᵐ The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.

16 ⁿ Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The Charets of God are twentie thouſand thouſand Angels, and the Lorde is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou haſt ᵒ led captiuitie captiue, and receiued gifts for men: yea, euen the rebellious haſt thou led, that the Lord God might dwell there.

19 Praiſed be the Lord, euen the God of our ſaluation, which ladeth vs dayly with benefits. Selah.

20 This is our God, euen the God that ſaueth vs: and to the Lorde God belong the ᵖ iſſues of death.

21 Surely God will wound the head of his enemies, and the hairie pate of him that walketh in his ſinnes.

22 The Lord hath ſayd, I will bring my people againe from ᵠ Bashan: I will bring them againe from the depthes of the ſea:

23 That thy foote may bee dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in ʳ it.

24 They haue ſeene, O God, thy ˢ goings, the goings of my God, and my King, which are in the Sanctuarie.

25 The ᵗ ſingers went before, the players of inſtruments after: in the mids were the maydes playing with timbrels.

26 Praiſe ye God in the aſſemblies, & the Lord, ye that are of the fountaine ᵘ of Iſrael.

27 There was ˣ little Beniamin with their ʸ ruler, and the princes of Iudah with their aſſemblie, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy ſtrength: ſtabliſh, O God, that, which thou haſt wrought in vs,

29 ᶻ Out of thy temple vpon Ieruſalem: and kings ſhall bring preſents vnto thee.

30 Deſtroy the companie of the ſpearemen, and multitude of the mightie bulles with the calues of the people, that ᵃ treade vnder feete pieces of ſiluer: ſcatter the people that delite in warre.

31 Then ſhall the princes come out ᵇ of Egypt: Ethiopia ſhall haſte to ſtretch her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: ſing prayſe vnto the Lord (Selah)

33 To him that rideth vpon the moſt high heauens, which were from the beginning: behold, he will ſend out by his ᶜ voyce a mightie ſound.

34 Aſcribe the power to God: for his ma-

n Why boaſt ye of your ſtrength & beauty againſt this mountaine of God?

o As God ouercame the enemies of his Church, tooke them priſoners, and made them tributaries: ſo Chriſt, which is God manifeſted in fleſh, ſubdued Satan and ſinne vnder vs, & gaue vnto his Church moſt liberall gifts of his ſpirit, Epheſians 4.8.

p In moſt extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Baſhan, & other tyrants, and from the dangers of the red Sea, ſo will he ſtil doe as oft as neceſſitie requireth.

r That is, in the blood of that great ſlaughter, where dogges ſhall lap blood.

ſ That is, how thou, which art chiefe King, goeſt out with thy people to warre, and giueſt them the victorie.

t He deſcribeth the order of the people, when they went to the Temple to giue thankes for the victorie.

u Which come of the Patriarke Iaakob.

x Beniamin is called litle, becauſe hee was the yongeſt ſonne of Iaakob.

y Who was ſome chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ieruſalem.

a He deſireth that the pride of the mightie may be deſtroyed, which accuſtomed to garniſh their ſhooes with ſiluer: and therefore for their glittering pompe thought themſelues aboue all men.

b Hee propheciеth that the Gentiles ſhall come to the true knowledge and worſhip of God.

c By his terrible thunders hee will make himſelfe to bee knowen the God of all the world.

d In shewing fearefull iudgements against thine enemies, for the saluation of thy people.

teste is vpon Israel, and his strength is in the clouds.

35 O God, thou art d terrible out of thine holy e places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

e He alludeth to the Tabernacle which was deuided into three parts,

PSAL. LXIX.

1 *The complaints, prayers, feruent zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members:* 21 *The malicious crueltie of the enemies,* 22 *And their punishment also,* 26 *Where Iudas and such traitours are accursed.* 30 *He gathereth courage in his affliction, & offreth praises vnto God,* 32 *Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort.* 35 *Finally hee doeth prouoke all creatures to prayse it, propheseying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull,* 37 *And their seede shall dwell for euer.*

a Of Shoshannim, reade Psalme 45.

¶ To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

SAue me, O God: for the b waters are entred euen to my soule.

c No firmitie or stablenesse to settle my feete.

2 I sticke fast in the deepe mire, where no c stay is: I am come into deepe waters, and the streames runne ouer me.

d Though his senses failed him, yet his faith was constant and incouraged him still to pray.

3 I am wearie of crying: my throte is dry: mine d eyes faile, whiles I waite for my God.

e Condemning me guiltelesse,

4 They that hate me without a cause, are mo then the haires of my head: they that would destroy me, and are mine enemies e falsly, are mighty, so that I restored that which I tooke not.

f Though I iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stollen them,

5 O God, thou knowest my f foolishnes, and my faults are not hid from thee.

g Though I be guiltie to theeward, yet am I innocent toward them.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for g me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

9 h For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

i When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy spirite thrust me forwarde, to reproue them, and defend thy glory.

10 I i wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that k sate in the gate, spake of me, and the drunkards sang of me.

k My zeale mooued me to lament, and pray for my saluation.

13 But Lord, I make my prayer vnto thee in an m acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.

l The more he sought to winne them vnto God, the more they were against him both poore and rich.

14 Deliuer me out of the mire, that I sinke not: let me be deliuered from them that hate me, and out of the l deepe waters.

m Knowing that albeit I suffer nowe trouble, yet thou hast a time, wherein thou hast appointed my deliuerance,

15 Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And n hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

n He sheweth a liuely faith, in that that he assureth himselfe that God is vnouurable to him, when he seemeth to be angrie and at hand, when he seemeth to be farre off.

18 Draw neere vnto my soule & redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine o aduersaries are before thee.

o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and p I looked for some to haue pity on me, but there was none: and for comforters, but I found none.

p Thou seest that I am beset as a sheepe among many wolues,

21 For they gaue me gall in my meate, q in my thirst they gaue me vineger to drinke.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Ioh. 19.20.

22 Let their r table be a snare before them, and their prosperitie their ruine.

r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11.9.

23 Let their eyes be blinded that they see not: and make their s lopnes alway to tremble.

s Take both iudgement and power from them.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 t Let their r habitation be void, and let none dwell in their tents.

Actes 1.20.

t Punish not onely them, but their posteritie, which shall be like vnto them,

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay u iniquitie vpon their iniquitie, & let them not come into thy righteousnesse.

u By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.

28 Let them be put out of the x booke of life, neither let them be written with the righteous.

x They which seemed by their profession to haue bene written in thy booke, yet by their fruites proue the contrary, let them be knowen as reprobate.

29 When I am poore, and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, and magnifie him with thanksgiuing.

y There is no sacrifice, which God more esteemeth then thanksgiuing for his benefites.

31 This also shall please the Lord better then a y yong bullocke, that hath hornes and hoofes.

32 The humble shall see this, and they that seeke God, shalbe glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his z prisoners.

z For as he deliuered his seruant Dauid, so will he doe all that are in distresse, and call vpon him.

34 Let heauen and earth praise him: the seas and all that mooueth in them.

35 For God will saue Zion, and builde the cities of Iudah, that men may dwell there, and haue it in possession.

36 The a seede also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

a Vnder the temporall promise of the land of Canaan, he comprehendeth the promise of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 *Hee prayeth to bee right speedily deliuered.* 2 *He desireth the shame of his enemies,* 4 *And the ioyfull comfort of all those that seeke the Lord.*

¶ To him that excelleth. A Psalme of Dauid to put in [a] remembrance.

O God [b] haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them be [c] confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their [d] shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.

5 Howe I am [e] poore & needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance. Psal. 40. 13.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes. e Because hee had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 *He prayeth in faith, established by the worde of the promise,* 5 *And confirmed by the worke of God from his youth.* 10 *He complaineth of the cruelitie of his enemies,* 17 *And desireth God to continue his graces toward him,* 22 *Promising to be mindfull and thankefull for the same.*

Psal. 31. 1.

IN [a] thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy [b] righteousnesse: encline thine eare vnto me and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commaundement to saue me: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, euen my [e] trust from my youth.

6 Vpon thee haue I beene staied from the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were [f] a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Cast me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of me, and they that lay waite for my soule, take their counsell together,

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from me, O God: [i] my God, haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall daily rehearse thy righteousnesse, and thy saluation: [k] for I know not the number.

16 I will [l] goe forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine onely.

17 O God, thou hast taught me from my youth euen vntill nowe: therefore will I tell of thy wonderous workes,

18 [m] Yea, euen vnto mine olde age and grap head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shal come.

17 And thy [n] righteousnesse, O God, I will exalt on high: for thou hast done great things: [o] O God, who is like vnto thee!

20 Which hast shewed me great troubles and [p] aduersities, but thou wilt returne and reuiue me, and wilt come againe, and take me vp from the deepth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my [r] soule, which thou hast deliuered.

24 My tongue also shal talke of thy righteousnesse daily: for they are confounded and brought vnto shame, that seeke mine hurt.

a Hereby he acknowledgeth that these euils were sent vnto him by Gods prouidence. q He confesseth that his long tariance was well recompenced, when God performed his promise. r For there is no true praysing of God, except it come from the heart, and therefore he promiseth to deliie in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 *He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ.* 4 *Vnder whom shalbe righteousnesse, peace & felicitie,* 10 *Vnto whom all kings and all nations shall do homage,* 17 *Whose name and power shall endure for euer, and in whom all nations shall be blessed.*

¶ A Psalme [a] of Salomon.

GIue thy [b] iudgements to the king, O God, and thy righteousnes to the kings [c] sonne.

2 Then shall he iudge the people in righteousnesse, and thy poore with equitie.

3 The [d] mountaines and the hilles shall bring peace to the people by iustice.

4 He shall [e] iudge the poore of the people: he shall saue the children of the needie, and shall subdue the oppressour.

5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the king with the spirit of wisedome and iustice that he reigne not as doe the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shall be enriched with thy blessings. e Hee sheweth wherefore the sword is committed to kings: to wit, to defend the innocent, and suppresse the wicked. f The people shall imbrace thy true religion, when thou giuest a king, that ruleth according to thy word.

6 Yee shall come [g] dolwne like the raine vpon the mowen grasse, and as the showres that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall bee also from [h] sea to sea, and from the riuer vnto the endes of the land.

9 They that dwel in the wildernesse, shall kneele before him, and his enemies shal lick the dust.

10 The Kings of [i] Tarshish and of the ples, shal bring presents: the kings [k] of Sheba and Seba shal bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shal deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shall be mercifull to the poore and needie, and shall preserue the soules of the poore.

14 Yee shall redeeme their soules from deceit and violence, and [l] deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the [m] gold of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of corne shall be sowen in the earth, euen in the toppe of the [n] Mountaines, and the fruite thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the sunne: all nations shall blesse [o] him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth [p] wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE [q] prayers of Dauid the soune of Ishai.

[g] As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dewe maketh his Church euer to flourish.

[h] That is, from the red sea, to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large and vniuersall.

[i] Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles.

[k] That is, of Arabia that rich countrey, where of Sheba was a part bordering vpon Ethiopia.

[l] Though tyrants passe not to shed blood, yet this godly king shall preserue his subiects from all kind of wrong.

[m] God will both prosper his life, and also make the people most willing to obey him.

[n] Vnder such a King shall bee most great plentie both of fruite, and also of the increase of mankinde.

[o] They shal pray to God for his continuance, and know that God doeth prosper them for his sake.

[p] Hee confesseth that except God miraculously preserue his people, that neither the King nor the kingdome can continue.

[q] Concerning his sonne Solomon.

PSAL. LXXIIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly. 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, & to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope whereof he resigneth himselfe into Gods hands.

A Psalme committed to Asaph.

YEt [a] God is good to Israel: euen to the pure in heart.

2 As for me, my feet were almost gone: my steps had welneere slipt.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are [b] no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 [c] Therefore pride is as a chaine vnto them, and crueltie coureth them as a garment.

7 Their eyes stand out for fatnes: ‡ they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talk presumptuously.

9 They [d] set their mouth against heauen, and their tongue walketh through [e] earth.

10 Therefore his [f] people turne hither: for waters of a full cup are wrung out to them.

11 And they [g] say, how doeth God know it? or is there knowledge in the most high?

12 Loe, these are the wicked, yet prosper they alway, and encrease in riches:

13 Certainely I haue cleansed my heart in vaine, and washed mine hands in innocencie.

14 For daily haue I bene punished, and chastened euery morning.

15 If I say, I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to knowe this, but it was too painfull for me.

17 Vntill I went into the [h] Sanctuarie of God: then vnderstood I their ende.

18 Surely thou hast set them in slipperie places, & castest the downe into desolation.

19 How suddenly are they destroyed, perished and [i] horribly consumed,

20 As a dreame when one awaketh! O Lorde, when [k] thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a [l] beast before thee.

23 Yet I was alway [m] with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.

25 Whome haue I in [n] heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my [o] portion for euer.

27 For lo, they that withdraw themselues from thee, shall perish: thou destroyest all them that [p] goe a whoring from thee.

[a] As it were betweene hope and despaire he brasteth forth into this affection, being assured that God would continue his fauour toward such as were godly indeede, and not hypocrites.

[b] The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickneſſe, which is deaths messenger.

[c] They glory in their pride as some doe in their chaines: and in crueltie, as some doe in apparel.

‡ *Ebr. they passe the desires of the heart.*

[d] They blaspheme God and feare not his power, and raile vpon men, because they esteeme themselues aboue all others.

[e] Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not aright the state of the godly.

[f] Thus the flesh moueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

[g] If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

[h] Vntill I entred into thy schoole and learned by thy worde and holy spirite, that thou ordereſt all things most wisely and iustly.

[i] By thy fearefull iudgement.

[k] When thou openest our eyes to consider thy heauenly felicitie, we contemne all their vaine pompe.

[l] For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

[m] By faith I was assured that thy prouidence did watch alwayes ouer mee to preserue me.

[n] He sought neither helpe nor comfort of any saue of Godonely.

[o] He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

[p] That is, forsake thee to seeke others.

q Though all the worlde shrinke from God, yet he promiseth to trust in him, and to magnifie his workes.

28 As for me, it is good for me q to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIIII.

1 *The faithfull complaine of the destruction of the Church and true religion,* 2 *Vnder the name of Zion, & the Temple destroyed:* 11 *And trusting in the might and free mercies of God.* 20 *By his couenant,* 21 *They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants,* 23 *And the confusion of his proude enemies.*

¶ A Psalme to giue instruction, committed to Asaph.

a The Church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus prayeth to God, by whose hand this yoke was laide vpon them for their sinnes.

O God, a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, and on the b rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

3 Lift vp thy ‖ strokes, that thou maiest for euer destroy euery enemie that doeth euill to the Sanctuarie.

‖ *Or, feete.*

4 Thine aduersaries roare in the midst of the Congregation, and c set vp their banners for signes.

c They haue destroyed the true religion, & spred their bannersin signe of defiance.

5 He that d lifted the axes vpon the thicke trees, was renowmed, as one, that brought a thing to perfection:

d Hee commendeth the Temple for the costly matter, the excellent workemanship, and beautie thereof, which notwithstanding the enemies did destroy.

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast the Sanctuarie into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

e They encouraged one another to cruelty, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

8 They said in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.

f They lament that they haue no Prophet among them to shew them howe long their miseries should indure.

10 O God, how long shall the aduersary reproch thee? shall the enemie blaspheme thy name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, and g consume them.

g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance.

12 Euen God is my King of old, working saluation h in the mids of the earth.

h Meaning, in the sight of all the worlde.

13 Thou diddest diuide the sea, by thy power: thou brakest the heads of the i dragons in the waters.

i To wit, Pharaohs armie.

14 Thou brakest the head of k Liuiathan in pieces, and gauest him to be l meat for the people in wildernesse.

k Which was a great monster of the Sea, or whale, meaning Pharaoh.

l His destruction did reioyce them as meate refresheth the body.

15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers.

16 The m day is thine, and the night is thine: thou hast prepared the light and the sunne.

m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that hee will take care for his children.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

n He meaneth the Church of God, which is expoſed as a praie to the wicked.

18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy n turtle done vnto the beast, and forget not the Congregation of thy poore for euer.

o That is, all places where thy word shineth not, there reigneth tyranny & ambitiō.

20 Consider thy couenant: for o the darke places of the earth are full of the habitations of the cruell.

p He sheweth that God can not suffer his Church to be oppressed, except he lose his owne right.

21 Oh let not the oppressed returne ashamed, but let the poore and needie praise thy Name.

22 Arise, O God: maintaine thine owne cause: remember thy daily reproch by the foolish man.

‖ *Or, increaseth more and more.*

23 Forget not the voyce of thine enemies: for the tumult of them, that rise against thee ‖ ascendeth continually.

PSAL. LXXV.

1 *The faithfull doe praise the Name of the Lord,* 2 *Which shall come to iudge at the time appointed,* 8 *When the wicked shall bee put to confusion, and drinke of the cuppe of his wrath.* 10 *Their pride shall be abated, and the righteous shall be exalted to honour.*

¶ To him that excelleth. a Destroy not. A Psalme or song committed to Asaph.

a Reade Psalme 57.1.

WE will praise thee, O God, wee will praise thee, for thy Name is neere: therefore b they will declare thy wonderous workes.

b He declareth how the faithfull shall euer haue iust occasion, to praise God, for asmuch as in their neede they shall feele his power at hand to helpe them.

2 c When I shall take a conuenient time, I will iudge righteously.

c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

3 The earth and all the inhabitants thereof are dissolued: but I will establish the pillars d of it. Selah.

d Though all things bee brought to ruine, yet I can restore & preserue them.

4 I said vnto the foolish, be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your e horne on high, neither speake with a stiffe necke.

e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh low and he maketh hie.

8 For in the hand of the Lord is a f cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregges thereof.

f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the g righteous shalbe exalted.

g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 *This Psalme setteth foorth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sancherib:* 11 *And exhorteth the faithfull to be thankfull for the same.*

¶ To

¶ To him that excelleth on Neginoth. A Psalme or song commited to Asaph.

a He declareth that Gods power is euidently seene in preseruing his people and destroying his enemies.

GOD is a knowen in Iudah: his Name is great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bowe, the shielde and the sword and the battell. Selah.

4 Thou art more bright and puissant, then c the mountaines of pray.

5 The stoute hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not d found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast asleepe.

7 Thou, euen thou art to be feared: and who shall stand in thy e sight, when thou art angrie?

8 Thou diddest cause thy iudgement to bee heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth. Selah.

10 Surely the g rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vowe and performe vnto the Lorde your God, all yee that bee h round about him: let them bring presents vnto him that ought to be feared.

12 He shall i cut off the spirit of princes: he is terrible to the kings of the earth.

b Which afterward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beastes.

d God hath taken their spirits & strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mightie.

f To reuenge the wrongs done to thy Church.

g For the ende shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.

h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doth dwell.

i The Ebrew word signifieth, to vintage, or gather grapes: meaning, that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations, 6 Whereby hee was driuen to this ende to consider his former conuersation, 11 And the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

Psal. 39. & 62. 1. chron. 16. 41.

¶ For the excellent musician * Ieduthun. A Psalme committed to Asaph.

a The Prophet teacheth vs by his example, to flee vnto God for helpe in our necessities.

MY a voyce came to God, when I cried: my voyce came to God, and hee heard mee.

2 In the day of my trouble I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes c waking: I was astonied and could not speake.

5 Then I considered the dayes of olde, and the yeeres of ancient time.

6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirite searched

‖Or, mine hand was stretched out.

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first crie.

c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.

d Of thanksgiuing, which I was accustomed to sing in my prosperitie.

e diligently.

7 Will the Lord absteine himselfe for euer? and will he shew no more fauour?

8 Is his f mercie cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I sayde, This is my g death: yet I remembred the yeeres of the right hand of the most High.

11 I remembred the workes of the Lord: certainely I remembred thy wonders of olde.

12 I did also meditate all thy workes, and did deuise of thine actes, saying,

13 Thy way, O God, is h in the Sanctuarie: who is so great a i God as our God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.

16 The k waters sawe thee, O God: the waters sawe thee, and were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a l sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightned the world: the earth trembled and shooke.

19 Thy way is in the Sea, and thy paths in the great waters, and thy footesteppes are not m knowen.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

e Both the causes why I was challened, and when my sorowes should haue an ende.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen whereunto we must ascend by faith, if we will know the wayes of God.

i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the worlde.

k Hee declareth wherein the power of God was declared, when hee deliuered the Israelites through the red Sea.

l That is, thundered and lightened.

m For when thou haddest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14. 28, 29.

PSAL. LXXVIII.

1 Hee sheweth howe God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubburne rebellions of their fathers, that the children might not onely vnderstand, 11 That God of his free mercie made his couenant with their ancestours, 17 But also seeing them so malicious and peruerse, might bee ashamed and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe words the effect of the whole historie of the Bible.

¶ A Psalme to giue a instruction, commited to Asaph.

a Reade Psal. 32.

HEare my b doctrine, O my people: incline your eares vnto the wordes of my mouth.

b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof he was but the preacher, as Rom. 2. 16. and 16. 25.

2 I will open my mouth in a parable: I will declare high sentences of olde.

3 Which wee haue heard and knowen, and our c fathers haue tolde vs.

c Which were the people of God.

4 We will not hide them from their children, but to the generation to come, we will shewe the prayses of the Lord, his power also: and his wonderfull workes that hee hath done:

d By the teſtimonie and law, he meaneth the lawe written, which they were commanded to teach their children, Deut.6.7.

c He ſheweth wherein the children ſhould be like their fathers, that is, in maintaining Gods pure religion.

f Hee ſheweth wherein the vſe of this doctrine ſtandeth in faith, in the meditation of Gods benefites, and in obedience.

g Though theſe fathers were the ſeede of Abraham and the choſen people, yet he ſheweth by their rebellion, prouocation, falſhood and hypocriſie, that the children ought not to followe their examples.

h By Ephraim he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.

i Hee prooueth that not onely the poſteritie, but alſo their forefathers were wicked and rebellious to God.

*Exod.*14.21.

*Exod.*14.24.

*Exod.*17.6.

*numb.*20.11. *pſal*105.41. 1.*Cor.*10.4. *wiſd.*11.4.

k Their wicked malice could be ouercome by no benefites, which were great and many.

l Then to require more then is neceſſarie, and to ſeparate Gods power from his will, is to tempt God. *Numb.*11.1.

m Thus when we giue place to ſinne, we are moued to doubt of Gods power, except he will alwayes bee ready to ſerue our luſt. *Exod.*17.6. *num.*20.11. *pſal.*105.41. 1.*cor.*10.4. *Numb.*11.1.

n That is, in his Fatherly prouidence, whereby hee careth for his, and prouideth ſufficiently.

o So that they had that, which was neceſſarie and ſufficient: but their luſt made them to couet that which they knewe God had denied them. *Iohn*6.32. 1.*cor.*10.3.

5 Howe hee eſtabliſhed a [d] teſtimonie in Iaakob, and ordayned a Lawe in Iſrael, which he commanded our fathers, that they ſhould teach their children:

6 That the [e] poſteritie might know it, and the children which ſhoulde bee borne, ſhould ſtand vp, and declare it to their children:

7 That they might [f] ſet their hope on God, and not forget the works of God, but keepe his commandements:

8 And not to be as their [g] fathers, a diſobedient and rebellious generation: a generation that ſet not their heart aright, and whoſe ſpirit was not faithfull vnto God.

9 The children of [k] Ephraim being armed and ſhooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refuſed to walke in his lawe,

11 And forgate his actes, and his wonderfull workes that he had ſhewed them.

12 He did marueilous things in the ſight of their [i] fathers in the land of Egypt: euen in the field of Zoan.

13 * He diuided the ſea, and ledde them through: hee made alſo the waters to ſtand as an heape.

14 * In the day time alſo hee ledde them with a cloude, and all the night with a light of fire.

15 * He claue the rocks in the wilderneſſe, and gaue them drink as of the great deepths.

16 * Hee brought floods alſo out of the ſtone rocke, ſo that hee made the waters to deſcend like the riuers.

17 Yet they [k] ſinned ſtill againſt him, and prouoked the Higheſt in the wilderneſſe,

18 And tempted God in their hearts in [l] requiring meate for their luſt.

19 * They ſpake againſt God alſo, ſaying, Can God [m] prepare a table in the wilderneſſe?

20 * Beholde, hee ſmote the rocke, that the water guſhed out, and the ſtreames ouerflowed: can hee giue bread alſo? or prepare fleſh for his people?

21 Therefore the [n] Lord heard and was angrie, and the * fire was kindled in Iaakob, and alſo wrath came vpon Iſrael,

22 Becauſe they beleeued not in God, and [o] truſted not in his helpe.

23 Yet he had commaunded the [o] cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: he ſent them meate ynough.

26 Hee cauſed the [p] Eaſt winde to paſſe in the heauen, and through his power hee brought in the South winde.

27 He rained fleſh alſo vpon them as duſt, and feathered foule as the ſand of the ſea.

28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate and were well filled: for he gaue them their deſire.

30 They were not turned from their [q] luſt, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon them, and ſlew [r] the ſtrongeſt of them, and ſmote downe the choſen men in Iſrael.

32 For all this, they [ſ] ſinned ſtill, and beleeued not his wonderous workes.

33 Therefore their dayes did he conſume in vanitie, and their yeeres haſtily.

34 And when hee [t] ſlewe them, they ſought him, and they returned, and ſought God earely.

35 And they remembred that God was their ſtrength, and the moſt high God their redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet hee being mercifull [x] forgaue their iniquitie, and deſtroyed them not, but oft times called backe his anger, and did not ſtirre vp all his wrath.

39 For hee remembred that they were fleſh: yea, a winde that paſſeth and commeth not againe.

40 Howe oft did they prouoke him in the wilderneſſe? and griene him in the deſert?

41 Yea, they [y] returned, and tempted God, and [z] limitted the holy one of Iſrael.

42 They [a] remembred not his hand, nor the day when hee delinered them from the enemie,

43 Nor him that ſet his ſignes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee ſent [b] a ſwarme of flies among them, which deuoured them, and frogges, which deſtroyed them.

46 He [c] gaue alſo their fruites vnto the caterpiller, and their labour vnto the graſſhopper.

47 He deſtroyed their vines with haile, and their wilde figtrees with the haileſtone.

48 He gaue their cattell alſo to the haile, and their flockes to the thunder bolts.

49 Hee caſt vpon them the fierceneſſe of his anger, indignation and wrath, and vexation by the ſending out of [d] euill angels.

50 He made a way to his anger: he ſpared

p God vſed the meanes of the winde to teach them, that all elements were at his commandement, and that no diſtance of place could let his working.

q Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

r Though other were not ſpared, yet chiefly they ſuffered, which truſted in their ſtrength againſt God.

ſ Thus ſinne by continuance, maketh men inſenſible, ſo that by no plagues they can be amended.

t Such was their hypocriſie, that they ſought vnto God for feare of puniſhment, though in their heart they loued him not.

u Whatſoeuer commeth not from the pure fountaine of the heart, is hypocriſie.

x Becauſe hee would euer haue ſome remnant of a Church to praiſe his name in earth, he ſuffered not their ſinnes to ouercome his mercy.

y That is, they tempted him oft times

z As they all doe that meaſure the power of God by their capacitie.

a The forgetfulneſſe of Gods benefites is the roote of rebellion and all vice.

b This worde ſignifieth a confuſed mixture of flies and venemous wormes. Some take it for all ſortes of Serpent: ſome for all wilde beaſtes.

c He repeateth not here all the miracles that God did in Egypt, but certaine which might bee ſufficient to conuince the people of malice and ingratitude.

d So called, either of the effect, that is, of puniſhing the wicked, or elſe becauſe they were wicked ſpirits, whom God permitted to vexe men.

not

not their ſoule from death, but gaue their life to the peſtilence,

51 And ſmote all the firſt borne in Egypt, euen the [e] beginning of their ſtrength in the tabernacles of [f] Ham.

52 But hee made his people to goe out like sheepe, and led them in the wildernesse like a flocke.

53 Yea, he carried them out ſafely, & they [g] feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his [h] Sanctuarie: euen to this Mountaine, which his right hand purchaſed.

55 * Hee caſt out the heathen alſo before them, and cauſed them to fall to the lot of his inheritance, and made the tribes of Iſrael to dwell in their tabernacles.

56 Yet they tempted, and prouoked the moſt high God, & kept not his teſtimonies,

57 But turned backe and dealt [i] falſly like their fathers: they turned like a deceitfull bowe.

58 And they [k] prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Iſrael.

60 So that hee [l] forſooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his [m] power into captiuitie, and his beautie into the enemies hand.

62 And hee gaue vp his people to the ſword, and was angry with his inheritance.

63. The fire [n] deuoured their choſen men, and their maids were not [o] praiſed.

64. Their Prieſts fell by the ſword, and their [p] widowes lamented not.

65 But the Lorde awaked as one out of ſleepe, and as a ſtrong man that after his [q] wine crieth out,

66 And ſmote his enemies in the hinder parts, and put them to a perpetuall ſhame.

67 Yet he refuſed the tabernacle of Ioſeph, and choſe not the tribe of Ephraim:

68 But choſe the tribe of Iudah, and mount Zion which he loued.

69 And hee [r] built his Sanctuarie as an hie palace, like the earth, which he ſtabliſhed for euer.

70 He choſe Dauid alſo his ſeruant, and tooke him from the ſheepefolds.

71 Euen from behinde the ewes with yoong brought hee him to feed his people in Iaakob, and his inheritance in Iſrael.

72 So [s] he fed them according to the ſimplicity of his heart, and guided them by the diſcretion of his hands.

e The firſt borne are ſo called, as Gene. 49. 3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the ſonne of Ham.

g That is, they had none occaſion to feare, forasmuch as God deſtroyed their enemies, and deliuered them ſafely.

h Meaning, Canaan, which God had conſecrate to himſelfe, and appointed to his people. *Ioſh. 11. 6. and 13. 6.*

i Nothing more diſpleaſeth God in the children, then when they continue in that wickednes, which their fathers had begun.

k By ſeruing God otherwiſe then he had appointed.

l For their ingratitude he ſuffered the Philiſtims to take the Arke, which was the ſigne of his preſence, from among them.

m The Arke is called his power and beautie, becauſe thereby he defended his people, and beautifully appeared vnto them.

n They were ſuddenly deſtroyed, 1. Sam 4. 10.

o They had no marriage ſongs: that is, they were not married.

p Either they were ſlaine before, or taken priſoners of their enemies, and ſo were forbidden.

q Becauſe they were drunken in their ſinnes, they iudged Gods patience to be a ſlumbring, as though he were drunken: therefore he anſwering their beaſtly iudgement, ſaith, he will awake and take ſudden vengeance.

r Shewing that he ſpared not altogether the Iſraelites, though he puniſhed their enemies.

ſ By building the Temple and eſtabliſhing the kingdome, he declareth that the ſignes of his fauour were among them.

t Hee ſheweth wherein a Kings charge ſtandeth: to wit, to prouide faithfully for his people, to guide them by counſell, and defend them by power.

PSAL. LXXIX.

1 *The Iſraelites complaine to God for the great calamitie and oppreſſion that they ſuffered by Gods enemies,* 8 *and confeſſing their ſinnes, flee to Gods mercies with full hope of deliuerance,* 10 *becauſe their calamities were ioyned with the contempt of his Name,* 13 *for the which they promiſe to be thankefull.*

¶ A Pſalme committed to Aſaph.

O God, [a] the Heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ieruſalem heapes of ſtones.

2 The [b] dead bodies of thy ſeruants haue they giuen to be meat vnto foules of the heauen: and the fleſh of thy Saints vnto the beaſts of the earth.

3 Their blood haue they ſhed like waters rounde about Ieruſalem, and there was none to [c] burie them.

4 We are a reproch to our [d] neighbours, euen a ſcorne and derriſion vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? ſhall thy iealouſie [e] burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob and made his dwelling place deſolate.

8 Remember not againſt vs the [f] former iniquities, but [g] make haſte and let thy tender mercies preuent vs: for we are in great miſerie.

9 Helpe vs, O God of our [h] ſaluation, for the glory of thy Name, and deliuer vs, and be mercifull vnto our ſinnes for thy Names ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? let him be knowen among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhedde.

11 Let the ſighing of the [i] priſoners come before thee: according to thy mighty arme preſerue [k] the children of death,

12 And render to our neighbours ſeuen fold into their boſome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and ſheepe of thy paſture ſhall praiſe thee for euer: and from generation to generation [l] we will ſet forth thy praiſe.

a The people crie vnto God againſt the barbarous tyrannie of the Babylonians, who ſpoyled Gods inheritance, poluted his Temple, deſtroyed his religion, and murthered his people.

b The Prophet ſheweth to what extremities God ſuffereth ſometime his Church to fall, to exerciſe their faith before he ſet to his hand to deliuer them.

c Their friends and kinſfolkes durſt not burie them for feare of the enemies.

d Whereof ſome came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.

e Wilt thou vterly conſume vs for our ſinnes before thou takeſt vs to mercy? *Iere. 10. 25.*

f Which we and our fathers haue committed.

g And ſtay not till we haue recompenſed for our ſinnes.

h Seeing we haue none other Sauiour, neither can we helpe our ſelues, and alſo by our ſaluation thy Name ſhalbe prailed, therfore, O Lord, helpe vs.

i Who though in reſpect of God they were iuſtly puniſhed for their ſinnes, yet in conſideration of their cauſe, were vniuſtly murthered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to deſire no benefite of God, but on this condition to praiſe his Name, Iſa 43. 21.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miſeries of his Church,* 8 *deſiring him to conſider their firſt eſtate, when his fauour ſhined towards them, to the intent that he might finiſh that worke which he had begun.*

¶ To him that excelleth on Shoſhannim Eduth. A Pſalme committed to Aſaph.

HEare, a O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shew thy brightnes, thou that sittest betweene the b Cherubims.

2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.

3 c Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou be d angry against the prayer of thy people?

5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh at vs among themselues.

7 f Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe saued.

8 Thou hast brought a g vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it, and diddest cause it to take root, and it filled the land.

10 The mountaines were couered with the shadowe of it, and the boughes thereof were like the ‡ goodly cedars.

11 Shee stretched out her branches vnto the Sea, and her boughes vnto the h River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde i bore out of the wood hath destroyed it, and the wilde beastes of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe k from heauen and beholde and visit this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest l strong for thy selfe.

16 It is burnt with fire and cut downe: and they perish at the m rebuke of thy countenance.

17 Let thine hand be vpon the n man of thy right hand, and vpon the sonne of man, who thou madest strong for thine owne selfe.

18 So will not we go backe frō thee: o reuiue thou vs, & we shal call vpon thy Name.

19 Turne vs againe, O Lorde God of hostes: cause thy face to shine, and we shall be saued.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Moone their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people & all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue ‡ their prayers are not forthwith heard.
e Our neighbors haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane whereby they shalbe saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuoure vs, declare againe thy loue, & finish the worke that thou hast begun.
‡ Ebr. Cedars of God.
h To wit, Euphrates. i That is, aswel they that hate our religion, as they that hate our persons. k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, and which as a yoong budde thou rayseſt vp againe as out of the burnt ashes. m Only when thou art angry, and not with the sword of the enemy. n That is, vpon this vine, or people whom thou hast planted with thy right hand, that they should be as one man or one body. o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voice for his benefits, 8 and to worship him only. 11 God condemneth their ingratitude, 12 and sheweth what great benefits they haue lost through their owne malice.

¶ To him that excelleth vpon a Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loud vnto the God of Iaakob.

2 Take the song and bring forth the timbrell, the pleasant harpe with the viole.

3 Blow the trumpet in the c new moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, and a law of the God of Iaakob.

5 He set this in d Ioseph for a testimonie, when hee came out of the land of Egypt, where I heard a language, that e I vnderstood not.

6 I haue withdrawen his shoulder from the burden, & his hands haue left the f pots.

7 Thou calledst in affliction and I deliuered thee, and g answered thee in the secret of the thunder: I proued thee at the waters of Meribah. Selah.

8 h Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange God,

10 (For I am the i Lorde thy God, which brought thee out of the land of Egypt) k open thy mouth wide and I will fill it.

11 But my people would not heare my voice, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.

13 l Oh that my people had hearkned vnto me, and Israel had walked in my wayes!

14 I would soone haue humbled their enemies, and turned mine hand m against their aduersaries.

15 The haters of the Lorde should haue bene subiect vnto him, & their time n should haue endured for euer.

16 And God would haue fed them with the o fat of wheat, and with hony out of the rocke would I haue sufficed thee.

a An instrument of musike broght from Geth.
b It seemeth that this Psalme was appointed for solemne feasts and assemblies of the people, to whom for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spirituall deliuerance frō the tyrannie of Satan and sinne?
g By a strange & woonderfull fashion.
‖ Or, contention, Exod. 17. 7. h He condemneth all assemblies, where the people are not attentiue to heare Gods voice, and to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefits in such abundance as he powreth them out. k God by his word calleth all, but his secret election appointeth who shall heare with fruit. l If their sinnes had not letted. m If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies.
n That is, with most fine wheat and abundance of hony

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 reproueth their partialitie, 3 and exhorteth them to do iustice. 5 But seeing none amendment, 8 he desireth God to vndertake the matter and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assembly of a gods: he iudgeth among gods.

2 How long will ye iudge vniustly, & accept the persons of the b wicked? Selah.

3 Doe right to the poore and fatherlesse: doe iustice to the poore and needy.

4 Deliuer the poore and c needy: saue them from the hand of the wicked.

5 They know not & vnderstand nothing:

a The Prophet sheweth that if Princes & Iudges do not their duty, God, whose authoritie is aboue thē, wil take vengeance on them.
b For theeues & murderers find fauor in iudgment, when the cause of the godly can not be heard. c Not onely when they cry for helpe, but when their cause requireth ayd and support.

they

d That is, all things are out of order, either by their tyrannie or careleſſe negligence.
e No title of honour ſhall excuſe you, but you ſhall be ſubiect to Gods iudgement, & render account as wel as other men.
f Therefore no tyrant ſhal pluck thy right and authoritie from thee.

they walke in darkeneſſe, albeit al the d foundations of the earth be mooued.
6 I haue ſaid, Yee are gods, and yee all are children of the moſt High.
7 e But yee ſhall die as a man, and yee princes ſhall fall like others.
8 O God, aryſe, therefore iudge thou the earth: for thou ſhalt inherite f all nations.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may according as God was accuſtomed, be ſtriken with the ſtormie tempeſt of Gods wrath, 18 That they may know that the Lord is moſt high vpon the earth.

¶ A ſong or Pſalme committed to Aſaph.

a This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in, in the dayes of Ioſhaphat.
b He calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerueth them from all dangers.
d They were not content to take the Church as priſoner, but ſought vtterly to deſtroy it.
e By all ſecret meanes.
f They thought to haue ſubuerted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.
‖ *Or*, *Zor*.
g The wickedneſſe of the Ammonites and Moabites is deſcribed, in that they prouoked theſe other nations to fight againſt the Iſraelites their brethren.
h By theſe examples, they were confirmed that God would not ſuffer his people to be vtterly deſtroyed, Iudg. 7.21, and 4.15.
i Troden vnder feete as mire, *Iudg.* 7.25. *and* 8.21.
k That is, Iudea: for where his Church is, there dwelleth he among them.
l Becauſe the reprobate could by no meanes be amended, he prayeth that they may vtterly be deſtroyed, be vnſtable, and led with all windes.

K Eepe a not thou ſilence, O God: be not ſtill, and ceaſe not, O God.
2 For loe, thine b enemies make a tumult: and they that hate thee, haue lifted vp the head.
3 They haue taken craftie counſell againſt thy people, & haue conſulted againſt thy c ſecret ones.
4 They haue ſaid, Come, and let vs d cut them off from being a nation: and let the name of Iſrael be no more in remembrance.
5 For they haue conſulted together e in heart, & haue made a league f againſt thee:
6 The Tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims.
7 Gebal and Ammon, and Amalech, the Philiſtims with the inhabitants of ‖ Tyrus:
8 Aſſhur alſo is ioyned with them: they haue bene an arme to the children g of Lot. Selah.
9 Doe thou to them as vnto the h Midianites: as to Siſera and as to Iabin at the riuer of Kiſhon.
10 They periſhed at En-dor, and were i dung for the earth.
11 Make them, euen their princes like * Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna.
12 Which haue ſaid, Let vs take for our poſſeſſion the k habitations of God.
13 O my God, make them like vnto a l wheele, and as the ſtubble before the winde.
14 As the fire burneth the foreſt, and as the flame ſetteth the mountaines on fire:
15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.
16 Fill their faces with ſhame, that they may m ſeeke thy Name, O Lord.
17 Let them be confounded and troubled for euer: yea, let them bee put to ſhame and perith,
18 That they may n know that thou, which art called Iehouah, art alone, euen the moſt high ouer all the earth.

a Dauid complaineth that he cannot haue acceſſe to the Church of God, to make profeſſion of his faith and to profite in religion.
b For none but the Prieſts could enter into the Sanctuarie, and the reſt of the people into the courts.
c So that the poore birdes haue more libertie then I.
d Who truſteth nothing in himſelfe, but in thee onely, and learneth of thee to rule his life.
e That is, of mulberrie trees, which was a barren place: ſo that they which paſſed through, muſt digge pits for water: ſignifying that no Chriſtes Church, neither yet that God will euer faile them.
f They are neuer wearie, but increaſe in ſtrength and courage till they come to Gods houſe.
g That is, for Chriſtes ſake, whoſe figure I repreſent.
h Hee would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings.
i But will from time to time increaſe his

PSAL. LXXXIIII.

1 Dauid driuen foorth of his countrey, 2 Deſireth moſt ardently to come againe to the Tabernacle of the Lord, and the aſſemblie of the Saints to praiſe God, 4 Pronouncing them bleſſed that may ſo doe. 6 Then hee praiſeth the courage of the people, that paſſe through the wilderneſſe to aſſemble themſelues in Zion. 10 Finally with praiſe of the matter and confidence of Gods goodneſſe he endeth the Pſalme.

¶ To him that excelleth vpon Gittith. A Pſalme committed to the ſonnes of Korah.

O Lord of hoſtes, how amiable are thy Tabernacles!
2 My ſoule longeth, yea, and fainteth for the b courts of the Lord: for mine heart and my fleſh reioyce in the liuing God.
3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt for her, where ſhee may lay her young: euen by thine altars, O Lord of hoſtes, my King and my God.
4 Bleſſed are they that dwell in thine houſe: they will euer praiſe thee. Selah.
5 Bleſſed is the man, whoſe d ſtrength is in thee, and in whoſe heart are thy wayes.
6 They going through the vale of e Baca, make welles therein: the raine alſo couereth the pooles.
7 They goe from f ſtrength to ſtrength, till euery one appeare before God in Zion.
8 O Lord God of hoſts, heare my prayer: hearken, O God of Iaakob. Selah.
9 Behold, O God, our ſhield, and looke vpon the face of thine g Anointed.
10 For h a day in thy courtes is better then a thouſand other where: I had rather bee a doore keeper in the houſe of my God, then to dwell in the Tabernacles of wickedneſſe.
11 For the Lord God is the ſunne and ſhield vnto vs: the Lord will giue grace and glory, and no i good thing will hee withhold from them that walke vpightly.
12 O Lord of hoſtes, bleſſed is the man that truſteth in thee.

that it is in vaine to reſiſt againſt thy counſell Church.

PSAL. LXXXV.

1 Becauſe God withdrew not his rods from his Church after their returne from Babylon, firſt they put him in mind of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfite. 5 Next they complaine of their long affliction:

m That is, be compelled by thy plagues to confeſſe thy power.
n Though they beleeue not, yet they may proue by experience, in eſtabliſhing thy

fliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfect felicitie.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen.

b Thou hast buried them that they shall not come into iudgement.

c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.

d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, ý according to his nature he would be merciful vnto thé

e He confesseth that our saluation commeth onely of Gods mercie.

LOrd, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, and b couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the c fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger toward vs.

5 Wilt thou be angrie with vs d for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lord, and graunt vs thy e saluation.

8 I will hearken what the Lord God will say: for he will speake f peace vnto his people, and to his Saintes, that they turne not againe to follie.

9 Surely his saluation is neere to them that feare him, that glorie may dwell in our land.

10 Mercie and trueth shall meete: righteousnesse and peace shall kisse one another.

11 g Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 h Righteousnesse shall goe before him, and shall set her steps in the way.

f He will send all prosperitie to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences.

g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy.

h Iustice shall then flourish and haue free course and passage in euery place.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: 5 Sometimes rehearsing his miseries, 5 Sometimes, the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

¶ A prayer of Dauid.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries.

b I am not enemie to them, but pitie them, though they bee cruell toward mee.

INcline a thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be merciful vnto me, O Lord: for I c crie vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

5 For thou, Lord, art good & d mercifull, and of great kindnesse vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and e hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there f is none that can do like thy workes.

9 All nations, whom thou hast made, shall come, and g worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 h Teach me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward mee, and thou hast deliuered my soule from i the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.

16 Turne vnto me, and haue mercie vpon mee: giue thy strength vnto thy seruant, and saue the l sonne of thy handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and bee ashamed, because thou, O Lord, hast holpen me and comforted me.

c By crying, and calling continually, he sheweth how wee may not be wearie, though God graunt not foorthwith our request, but that we must earnestly and often call vpon him.

f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.

g This prooueth that Dauid prayeth in the Name of Christ the Messias, of whose kingdome he doeth here prophecie.

h He confesseth himselfe ignorant till God hath taught him, and his heart variable and seperate from God, till God ioyne it to him, and confirme it in his obedience.

i That is, from most great danger of death: out of the which none, but onely the mightie hand of God, could deliuer him.

k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.

l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne houshold.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should bee restored to great excellencie, 4 So that there should be nothing more comfortable, then to bee numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

a God did chuse that place among the hilles to establish Ierusalem and his Temple.

b Though thy glorious estate doe not yet appeare, yet waite with patience,

GOd laid his a foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of c Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, d There is he borne.

c That is, Egypt and these other countreyes shall come to the knowledge of God.

d It shalbe said of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church.

5 And

e Out of all quarters they shall come into the Church, and be counted as citizens.

5 And of Sion it shall be sayde, * Many are borne in her: and hee, euen the most high shall stablish her.

6 The Lord shal count, when he f writeth the people, he was borne there. Selah.

7 As well the singers as the players on instruments shall praise thee: all my g springs are in thee.

f When he calleth by his word them into the Church, whom hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull sore afflicted by sickenesse, persecution and aduersitie. 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and striueth against desperation, 18 Complaining himselfe to be forsaken of all earthly helps.

1.King.4.31. psal.50.3.

¶ A song or Psalme of * Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Mahath * Leannoth.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

O Lord God of my saluation, I crie day and night b before thee.

b Though many crie in their sorowes, yet they crie not earnestly to God for remedie as he did: whom he confessed to be the authour of his saluation.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

c For he that is dead, is free from all cares and businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.

5 c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine d hand.

e The stormes of thy wrath haue ouerwhelmed me.

6 Thou hast layde me in the lowest pit, in darkenesse, and in the deepe.

f He attributeth the losse and displeasure of his

7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy e waues. Selah.

friends to Gods prouidence, whereby he partly punisheth and partly trieth his.

8 Thou hast put away mine f acquaintance farre from me, and made me to be abhorred of them: g I am shut vp, and can not get foorth.

g I see none end of my sorrowes. h Mine eyes & face declare my sorowes.

9 h Mine eye is sorowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe i a miracle to the dead? or shall the dead rise and praise thee? Selah.

i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead and then raise them vp againe.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfulnesse in destruction?

12 Shall thy woonderous workes bee knowen in the darke? and thy righteousnesse in the land k of oblition?

k That is, in the graue.

13 But vnto thee haue I cried, O Lorde, and earely shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted, & at the point of death: l from my youth I suffer thy terrours, doubting of my life.

l I am euer in great dangers and sorrowes, as though my life should vtterly be cut off euery moment.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me dayly like water, and compassed me together.

18 My louers and friends hast thou put away from me, and mine acquaintance t hid themselues.

t Hebr. were in darkenesse.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet prayse the goodnesse of God, 23 for his testament and couenant, that he had made betweene him & his elect by Iesus Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, & confirming himselfe by Gods promises.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

I Will * sing the mercies of the Lorde for euer: with my mouth will I declare thy trueth from generation to generation.

a Though the horrible confusion of things might cause them to despaire of Gods fauour: yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

2 For I b said, Mercie shall be set vp for euer: thy trueth shalt thou c stablish in the very heauens.

b As hee that surely beleeued in heart.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise bee vnchangeable.

4 Thy seed will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the e heauens shall praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

6 For who is equall to the Lord in the heauen? and who is like the Lord among the g sonnes of the gods?

e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.

7 God is very terrible in the assemblie of the h Saints, and to be reuerenced aboue all, that are about him.

f That is, in the heauens. g Meaning, the Angels.

8 O Lord God of hostes, who is like vnto thee, which art a mightie Lord, and thy trueth is about thee.

h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?

9 i Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

i For as hee deliuered the Church by the redde Sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoone deliuer it, when the daungers bee great.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all partes and places of the world shall obey Gods power for the deliuerance of his Church.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 l Righteousnesse and equitie are the stablishment

l For hereby hee iudgeth the world and sheweth himselfe a mercifull Father and faithfull protectour vnto his.

m Feeling in their conscience that God is their father.
n They shall bee preserued by thy fatherly prouidence.
o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.
p In that that our king hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure that Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.
s Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I will mercifully performe my promises to him, notwithstanding his infirmities and offences.
u His power, glory and estate.
x He shall enioy the land round about.
y His excellent dignitie shall appeare herein, that he shalbe named ỹ sonne of God, & the first borne, wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome decayed: yet God preserued still a roote, till he had accomplished this promise in Christ. 2. *Samuel* 7. 14.
a Though the faithfull answere not in all points to their profession, yet God will not breake his couenant with them.
b For God in promising hath respect to his mercy and not to mans power in performing.
‡ *Ebr. If I lie vnto Dauid: which is a maner of speche.*
c As long as the sunne and moone endure, they shalbe witnesses to me of this promise.
d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatiencie.
e By this hee meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophesie Ethan speaketh of those great miseries, which came soone afterward to passe at the captiuity of Babylon.
f He sheweth that the kingdome fell before it came to perfection, or was ripe.
g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.
h Seeing mans life is short, and thou hast created man to bestow thy benefites vpon him, except thou haste to helpe, death wil preuent thee.
i He meaneth, that Gods enemies did not onely slander him behind his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So hee calleth them that persecute the Church.
l They laugh at vs, which patiently waite for the coming of thy Christ.

blithment of thy throne: mercy and trueth goe before thy face.
15 Blessed is the people, that can m reioyce in thee: they shall walke in the light of thy n countenance, O Lord.
16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.
17 For thou art ỹ o glory of their strength, and by thy fauour our hornes shalbe exalted.
18 For our p shield appertaineth to the Lord, and our king to the holy one of Israel.
19 Thou spakest then in a vision vnto q thine Holy one, and saydest, I haue layde helpe vpon one that is r mightie: I haue exalted one chosen out of the people.
20 I haue founde Dauid my seruant: with mine holy oyle haue I anoynted him.
21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.
22 The enemie shall not oppresse him, neither shall the wicked hurt him.
23 But I will s destroy his foes before his face, and plague them that hate him.
24 My trueth also and my t mercie shall bee with him, and in my Name shall his u horne be exalted.
25 I will set his hand also in the sea, and his right hand in the x floods.
26 He shall crie vnto mee, Thou art my y Father, my God and the rocke of my saluation.
27 Also I will make him my first borne, higher then the kings of the earth.
28 My mercie will I keepe for him for euermore, and my couenant shall stand fast with him.
29 His seede also will I make to endure z for euer, ‡ his throne as the dates of heauen.
30 But if his children forsake my Lawe, and walke not in my iudgements:
31 * If they breake my statutes, & keepe not my commandements:
32 Then will I visite their transgression with the rod, & their iniquitie with strokes.
33 a Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.
34 My couenant will I not breake, nor b alter the thing that is gone out of my lips.
35 I haue sworne once by mine holynesse, ‡ that I will not faile Dauid saying,
36 His seed shall endure for euer, and his throne shalbe as the sunne before me.
37 He shall be established for euermore as the moone, and as a faithfull c witnesse in the heauen. Selah.
38 But thou hast reiected and abhorred, thou hast bene angry with thine Anoynted.
39 Thou hast d broken the couenant of thy seruant, and prophaned his c crowne, casting it on the ground.
40 Thou hast broken downe all his walles: thou hast layd his fortresses in ruine.
41 All that goe by the way, spoile him: he is a rebuke vnto his neighbours.
42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.
43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.
44 Thou hast caused his dignitie to decay, and cast his throne to the ground.
45 The dayes of his f youth hast thou shortened, and couered him with shame. Selah.
46 g Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?
47 Remember h of what time I am: wherefore shouldest thou create in vaine all the children of men?
48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.
49 Lorde, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?
50 Remember, O Lord, the rebuke of thy seruants, which I beare in my i bosome of all the mightie people.
51 For k thine enemies haue reproched thee, O Lorde, because they haue reproched the l footsteps of thine Anoynted.
52 Prayed be the Lord for euermore. So be it, euen so be it.

m By this hee meaneth the ordinarie and publike exercises of Gods seruice.
n Thou shalt make vs to feele thy fauour.
o Thou art the glorie of our strength.
p Our king is vnder thy protection.
q Thou hast reuealed thy will to the Prophets.
r Thou hast chosen one to be king.
s Thou shalt ouercome all our enemies.
t Thou shalt alwayes be mercifull vnto vs.
u Our power shall be exalted.
x Thou shalt make our kingdome to florish.
y Thou shalt be our God.
z Thou shalt establish our kingdome for euer.
‡ *Ebr. If his children forsake my Lawe, &c. I will not take my mercie from him.*
a Though we be vnfaithfull, yet thou wilt not be vnfaithfull.
b Thou wilt not change thy promise.
c Thou shalt be a faithfull witnesse of my promise.
d Thou hast broken the couenant which thou madest with him.
e By crowne he meaneth the dignitie of the kingdome.
f Hee meaneth the time of his youth, when he was first anoynted king.
g Lord, how long wilt thou suffer vs to be afflicted?
h Seeing thou hast created man to liue, why doest thou not helpe him?
i Thou hast layd vp my reproches in thine heart.
k Thine enemies haue reproched me.
l Thine Anoynted.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankefull, 12 Therefore Moses prayeth God to turne their hearts and continue his mercies towards them, and their posteritie for euer,

A prayer of Moses the a man of God.

LOrde, thou hast bene our b habitation from generation to generation.
2 Before the c mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.
3 Thou d turnest man to destruction: againe thou sayest, Returne, yee sonnes of Adam.
4 * For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.
5 Thou hast e ouerflowed them: they are as a sleepe: in the morning he groweth like the grasse:

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house and defence vnto vs in all our troubles and trauels now this foure hundred yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layd.
d Moses by lamenting the frailtie & shortnesse of mans life, moueth God to pitie.
e Though man thinke his life long, which is in deede most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.

6 In the morning it flouriſheth & groweth, but in the euening it is cut downe and withereth.

7 For wee are ſconſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance.

9 For all our dayes are paſt in thine anger: wee haue [h] ſpent our yeeres as a thought.

10 The time of our life is threeſcore yeeres and ten, and if they bee of ſtrength, [i] foureſcore yeeres: yet their ſtrength is but labour and ſorow: for it is cut off quickly, and wee flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs ſo to number our dayes, that wee may apply our hearts vnto [l] wiſe dome.

13 Returne (O Lord, [m] how long?) and be ‖ pacified toward thy ſeruants.

14 Fill vs with thy mercy in the morning: ſo ſhall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou haſt afflicted vs, and according to the yeeres that we haue ſeene euil.

16 [n] Let thy worke bee ſeene toward thy ſeruants, & thy glorie vpon their [o] children.

17 And let the [p] beautie of the Lord our God bee vpon vs, & [q] direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

g Thou calleſt vs by thy rods to conſider the ſhortneſſe of our life, and for our ſinnes, thou abridgeſt our dayes.

h Our dayes are not onely ſhort, but miſerable, foraſmuch as our ſinnes daily prouoke thy wrath.

i Meaning, according to the common ſtate of life.

k If mans life for the breuitie be miſerable, much more if thy wrath lie vpō it, as they which feare thee, onely know.

l Which is, by conſidering the ſhortneſſe of our life, and by meditating the heauenly ioyes.

m Meaning, wilt thou be angry?

‖ *Or, take comfort in thy ſeruants.* n Euen thy mercy, which is thy chiefeſt worke. o As Gods promiſes appertained alwell to their poſteritie, as to them, ſo Moſes prayeth for the poſteritie. p Meaning, that it was obſcured, when hee ceaſed to doe good to his Church. q For except thou guide vs with thine holy Spirite, our enterpriſes can haue no good ſucceſſe.

PSAL. XCI.

1 Here is deſcribed in what aſſurance hee liueth that putteth his whole truſt in God, and committeth himſelfe wholy to his protection in all tentations. 14 A promiſe of God to thoſe that loue him, know him, and truſt in him, to deliuer them, and giue them immortall glory.

WHo ſo dwelleth in the [a] ſecret of the moſt High, ſhall abide in the ſhadow of the Almightie.

2 [b] I will ſay vnto the Lorde, O mine hope, and my fortreſſe: he is my God, in him will I truſt.

3 Surely hee will deliuer thee from the [c] ſnare of the hunter, and from the noyſome peſtilence.

4 Hee will couer thee vnder his wings, and thou ſhalt be ſure vnder his feathers: his [d] truetie ſhalbe thy ſhield and buckler.

5 [e] Thou ſhalt not be afraied of the feare of the night, nor of the arrow that flyeth by day:

6 Nor of the peſtilence that walketh in the darkneſſe: nor of the plague that deſtroyeth at noone day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nere thee.

8 Doubtleſſe with thine [f] eyes ſhalt thou beholde and ſee the reward of the wicked.

9 For thou haſt ſayde, The Lorde is my hope: thou haſt ſet the moſt High for thy refuge.

10 There ſhall none euill come vnto thee, neither ſhall any plague come neere thy tabernacle.

11 [g] For hee ſhall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They ſhall beare thee in their handes, that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt walke vpon the lyon and aſpe: the [h] yoong lyon and the dragon ſhalt thou tread vnder feet.

14 [i] Becauſe he hath loued me, therefore will I deliuer him: I will exalt him becauſe he hath knowen my Name.

15 Hee ſhall call vpon mee, and I will heare him: I will bee with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life will I ſatisfie him, and ſhew him my ſaluation.

a He that maketh God his defence and truſt, ſhall perceiue his protection to be a moſt ſure ſafegard.

b Being aſſured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is moſt ready for vs, whether Satan aſſaile vs ſecretly, which hee calleth a ſnare: or openly, which is here meant by the peſtilence. d That is, his faithfull keeping of promiſe to helpe thee in thy neceſſitie. e The care that God hath ouer his is moſt ſufficient to defend them from all dangers.

f The godly ſhall haue ſome experience of Gods iudgements againſt the wicked euen in this life, but fully they ſhall ſee it at that day, when all things ſhall be reueiled.

g God hath not appointed euery man one Angel, but many to be miniſters of his prouidence to keepe his and defend them in their vocatiō, which is the way to walke in without tempting God.

h Thou ſhalt not onely be preſerued from all euill, but ouercome it

whether it be ſecret or open. i To aſſure the faithfull of Gods protection, he bringeth in God to confirme the ſame. k For he is contented with that life, that God giueth: for by death the ſhortneſſe of this life is recompenſed with immortalitie.

PSAL. XCII.

1 This Pſalme was made to be ſung on the Sabbath, to ſtirre vp the people to acknowledge God, & to prayſe him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to conſider that the vngodly, when he is moſt flouriſhing, ſhall moſt ſpeedily periſh. 12 In the end is deſcribed the felicitie of the iuſt, planted in the houſe of God to praiſe the Lord.

A Pſalme or ſong for the [a] Sabbath day.

IT is a good thing to praiſe the Lord, and to ſing vnto thy Name, O moſt High,

2 To declare thy louing kindneſſe in the [b] morning, and thy truetie in the night,

3 Vpon an [c] inſtrument of ten ſtrings, and vpon the viole, with the ſong vpon the harpe.

4 For thou, Lord, haſt made me glad by thy [d] workes, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An [e] vnwiſe man knoweth it not, and a foole doth not vnderſtand this,

7 (When the wicked grow as the graſſe, and all the workers of wickednesſe do flouriſh) that they ſhalbe deſtroyed for euer.

8 But thou, O Lorde, art [f] moſt High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies ſhal periſh: all the workers of iniquitie ſhalbe deſtroyed.

a Which teacheth that the vſe of the Sabbath ſtandeth in prayſing God, and not onely in ceaſing from worke.

b For Gods mercy and fidelitie in his promiſes toward his, binde them to praiſe him continually, both day and night.

c Theſe inſtruments were then permitted, but at Chriſtes coming aboliſhed.

d He ſheweth what is the vſe of the Sabbath day: to wit, to meditate Gods workes.

e That is, the wicked conſider not God workes, nor his iudgements againſt them, and therefore moſt iuſtly periſh.

f By iudgements are moſt conſtant againſt the wicked, and paſſe our reach.

g Thou wilt ſtrengthen them with all power, and bleſſe them with all felicitie.

10 g But thou ſhalt exalt mine horne, like the Vnicornes, and I ſhalbe anoynted with freſh oyle.

11 Mine eye alſo ſhal ſee my deſire againſt mine enemies: and mine eares ſhall heare my wiſh againſt the wicked, that riſe vp againſt me.

h Though the faithful ſeeme to wither and be cut downe by the wicked: yet they ſhall grow againe and flouriſh in the Church of God, as the Cedars doe in mount Lebanon.

12 The righteous ſhall h flouriſh like a palme tree, and ſhall growe like a Cedar in Lebanon.

13 Such as bee planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring foorth fruite in their i age: they ſhalbe fat and flouriſhing.

15 To declare that the Lord the rocke is righteous, and that none iniquitie is in him.

i The children of God ſhall haue a power aboue nature, and their age ſhall bring forth moſt freſh fruits.

PSAL. XCIII.

1 Hee praiſeth the power of God in the creation of the world, and beateth downe all people which liſt themſelues vp againſt his Maieſtie. 5 And prouoketh to conſider his promiſes.

k As God by his power and wiſedome hath made and gouerneth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.

THe Lord a reigneth, and is clothed with maieſtie: the Lord is clothed, and girded with power: the worlde alſo ſhall bee eſtabliſhed, that it cannot be moued.

l Wherein thou ſitteſt and gouerneſt the world.

2 Thy b throne is eſtabliſhed of old: thou art from euerlaſting.

m Gods power appeareth in ruling the furious waters.

3 c The floods haue lifted vp, O Lorde: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the ſea are marueilous through the noyſe of many waters, yet the Lord on high is more mightie.

n Beſides Gods power and wiſedome in creating, and gouerning, his great mercie alſo appeareth in that he hath giuen his people his word and couenant.

5 Thy d teſtimonies are very ſure: holines becommeth thine houſe, O Lord, for euer.

PSAL. XCIIII.

1 Hee prayeth vnto God againſt the violence and arrogancie of tyrants 10 Warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good iſſue of their afflictions, as he ſet in him ſelfe, and did ſee in others, & by the ruine of the wicked, 23 Whom the Lord will deſtroy.

o Whoſe office it is to take vengeance on the wicked.

O Lord God a the auenger, O God, the auenger, ſhew thy ſelfe b clearely.

p Shewe by effect that thou art Iudge of the world to puniſh the wicked.

2 Exalt thy ſelfe, O iudge of the world, and render a reward to the proud.

q That is, bragge of their cruelty and oppreſſion: or, eſteeme themſelues aboue all other.

3 Lord, how long ſhall the wicked, how long ſhall the wicked c triumphe?

4 They q prate and ſpeake fiercely: all the workers of iniquitie vaunt themſelues.

5 They d ſmite downe thy people, O Lord, and trouble thine heritage.

6 They ſlay the widow and the ſtranger, and murther the fatherleſſe.

r Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeem ſtrange to vs, if we ſee it ſo now, and therefore we muſt call to God to take our cauſe in hand.

7 e Yet they ſay, the Lord ſhal not ſee: neither will the God of Iaakob regard it.

8 Vnderſtand ye vnwiſe among the people: and ye fooles, when will ye be wiſe?

Hee that f planted the eare, ſhall hee not heare? or he that formed the eye, ſhal he not ſee?

f Hee ſheweth that it is impoſſible but God ſhould heare, ſee and vnderſtand their wickednes.

10 Or hee that chaſtiſeth the g nations, ſhall he not correct? hee that teacheth man knowledge, ſhal he not know?

g If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or els a fewe to thinke that God will ſpare them.

11 The Lorde knoweth the thoughts of man, that they are vanitie.

12 Bleſſed is the man, whom thou h chaſtiſeſt, O Lord, and teacheſt him in thy law,

h God hath care ouer his, and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked.

13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lorde will not faile his people, neither will hee forſake his inheritance.

15 For i iudgement ſhall returne to iuſtice, and all the vpright in heart ſhall follow after it.

i God will reſtore the ſtate & gouernment of things to their right vſe, and then the godly ſhall follow him cheerefully.

16 Who will riſe vp with me againſt the wicked? or who will take my part againſt the workers of iniquitie?

17 If the Lord had not k holpen mee, my ſoule had almoſt dwelt in ſilence.

k He complaineth of them, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.

18 When I ſayd, l My foote ſlideth, thy mercy, O Lord, ſtayed me.

l When I thought there was no way but death.

19 In the multitude of my m thoughts in mine heart, thy comforts haue reioyced my ſoule.

m In my trouble and diſtreſſe I euer found thy preſent helpe.

20 Hath n throne of iniquity n fellowſhip with thee, which forgeth wrong for a law?

n Though the wicked iudges pretend iuſtice in oppreſſing the Church, yet they haue not that authoritie of God.

21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of my hope.

o It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

23 And hee will recompenſe them their wickednes, and o deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

PSAL. XCV.

1 An earneſt exhortation to praiſe God, 4 for the gouernement of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderneſſe: 11 For the which they might not enter into the land of promiſe.

COme, let vs reioyce vnto the Lorde: let vs ſing a aloud vnto the rocke of our ſaluation.

a He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe and thanks giuing.

2 Let vs come before his face with praiſe: let vs ſing loud vnto him with Pſalmes.

3 For the Lorde is a great God, and a great king aboue all b gods.

b Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the idoles, which mans braine inuenteth.

4 In whoſe hand are the deepe places of the earth, and the c heightes of the mountaines are his:

c All things are gouerned by his prouidence.

5 To whome the Sea belongeth: for hee made it, and his hands formed the dry land.

6 Come, let vs d worſhip & fall downe,

d By theſe three words hee ſignifieth one thing: meaning, that they muſt wholly giue themſelues to ſerue God.

and

and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his [e] hand: to day, if ye will heare his voyce,

8 [f] Harden not your heart, as [‖] in Meribah, and as in the day of [‖] Massah in the wilderneſſe.

9 Where your fathers [g] tempted me, proued me, though they had seene my worke.

10 Fourty yeres haue I contended with this generation, and saide, They are a people that erre in heart, for they haue not knowen my waies.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my [h] rest.

a That is, the flocke whom he gouerneth with his owne hand. He sheweth wherein they are Gods flocke: that is, if they heare his voyce.

f By the contemning of Gods word.

‖ Or, *in strife: whereof the place was so called.* *Exod.* 17.2, *num.* 14.22.

g They were without iudgement and reason.

h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 *An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdome of Christ.*

SIng [a] vnto the Lord a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lorde, and prayse his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is [b] great and much to be prayſed: he is to be feared aboue all gods.

5 For all the gods of the people are [‖] idols: but the Lord [c] made the heauens.

6 [d] Strength and glory are before him: power and beautie are in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lorde glorie and [e] power.

8 Giue vnto the Lorde the glorie of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in [g] glorious Sanctuarie: tremble before him all the earth.

10 Say among the [‖] nations, The Lord reigneth: surely the world shall be stable, and not moone, and he shall iudge the people [h] in righteouſneſſe.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and al that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteouſneſſe, and the people in his truetly.

a That is, vnto the Lord a newe song: for he hath done marueilous things: *his right hand, and his holy [b] arme haue gotten him the victorie.

b The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.

b Seeing he will reueile himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.

‖ Or, *vanities.*

c Then the idols, or whatsoeuer made not the heauens, are not God.

d God cannot be knowen, but by his strength and glory: the signes whereof appeare in his sanctuarie.

e As by experience ye see that it is onely due vnto him.

f By offering vp your selues wholy vnto God, declare that you worship him onely.

g He prophecieth that the Gentiles shall be partakers with the Iewes of Gods promise.

h He shall regenerate them a new with his Spirite, and restore them to the image of God.

i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken maledi&tion and sinne.

PSAL. XCVII.

1 *The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ,* 7 *Dreadfull to the rebels and idolaters,* 8 *And ioyfull to the iust, whom he exhorteth to innocencie,* 12 *To reioycing and thankesgiuing.*

THe [a] Lorde reigneth: let the earth reioyce: let the [b] multitude of the ples be glad.

2 [c] Cloudes and darkeneſſe are round about him: righteouſneſſe and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth sawe it, and was [d] afraide.

5 The mountaines melted like wax at the presence of the Lorde, at the presence of the Lord of the whole earth.

6 The heauens declare his righteouſneſſe, and all the people see his glory.

7 [e] Confounded be all they that serue grauen images, and that glory in idoles: worship him [f] all ye gods.

8 Zion heard of it, and was glad: and the [g] daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou Lorde, art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euil: hee preserueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holy [k] remembrance.

a He sheweth [f] where God reigneth, there is all felicitie and spirituall ioy.

b For the Gospel shall not be onely preached in Iudea, but through all yles and countreys,

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readineſſe to destroy the idolaters

f Let all that which is esteemed in the world, fall downe before him.

g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.

h He requireth two things of his children: the one that they detest vice, the other, that they put their truſt in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp in store for them.

k Bee mindefull of his benefits, and onely truſt in his defence.

PSAL. XCVIII.

1 *An earneſt exhortation to all creatures to praise the Lord for his power, mercie, and fidelitie in his promise by Christ,* 10 *By whome hee hath communicated his saluation to all nations.*

‖ A Psalme.

a That is, some song nely made in token of their wonderful deliuerance by Christ. *Isa.* 59.16.

b He preserueth his Church miraculously.

c For the deliuerance of his Church.

d God was mooued by none other meanes to gather his church of the Iewes and Gentiles, but because he would performe his promise.

e By this repetition and earneſt exhortation to giue praises with instruments, and also of the dumme creatures, he signifieth that the world is neuer able to praise God sufficiently, for their deliuerance.

PSAL. XCIX.

1 He commandeth the power, equitie & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh thē to magnifie the same and to serue the Lord, 6 Following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod.* 25.22.

THe Lord reigneth, let the [a] people tremble: he sitteth betweene the *Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is hie aboue all the people.

3 They shall [b] praise thy great and fearefull Name (for it is holy.)

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

4 And the kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, & fall downe before his [c] footestoole: for he is holy.

c That is, before his Temple or Arke, where he promised to heare, when they worshipped him, as nowe he promiseth his spirituall presence, whereloeuer his Church is assembled.

6 Moses and Aaron were among his Priests, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promise.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou biddest take vengeance for [e] their inuentions.

e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefites.

9 Exalt the Lord our God, & fall downe before his holy mountaine: for the Lord our God is holy.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his name.

¶ A Psalme of praise.

a He prophesieth that Gods benefite in calling the Gentiles, shalbe so great, that they shall haue wonderful occasiō, to praise his mercie and reioyce.

SIng [a] ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

3 Knowe ye that euen the Lord is God: he hath [b] made vs, and not we our selues: we are his people, & the sheepe of his pasture.

4 [c] Enter into his gates with praise, and into his courts with reioycing: praise him, and blesse his Name.

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.

5 For the Lord is good: his mercie is [d] euerlasting, and his truth is from generation to generation.

c Hee sheweth that God will not be worshipped, but by that meanes, which he hath appointed.

d He declareth that we ought neuer to be wearie in prayssing him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernment hee will obserue in his house and kingdome. 5 He will punish and correct, by rooting foorth the wicked, 6 And cherishing the godly persons.

¶ A Psalme of Dauid.

a Dauid considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.

I Will [a] sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way till thou comnest to me: I will walke in the vprightnesse of mine heart in the midst of mine house.

b Though as yet thou deferrest to place me in the kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse, being a priuate man.

3 I wil set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shal depart from me: I will know none euill.

5 Him [b] priuily [d] slandereth his neighbour, will I destroy: him that hath a proud looke and hie heart, I cannot suffer.

c He sheweth that magistrates doe not their duelies, excepe they be enemies to all vice.

6 Mine eyes shall be vnto the [e] faithfull of the land, that they may dwel with me: he that walketh in a perfect way, he shall serue me.

d In promising to punish these vices, which are most pernicious in them that are aboue kings, hee declareth that he will punish all.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

e Hee sheweth what is the true vse of the sworde: to punish the wicked, and to maintaine the good.

8 [f] Betimes will I destroy al the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

f Magistrates must immediatly punish vice, least it growe to further inconuenience: and if heathen Magistrates are bound to doe this, howe much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stablitie of the Church.

¶ A prayer [a] of the afflicted, when hee shall be in distresse, and powre foorth his meditation before the Lord.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

O Lord, heare my prayer, and let my [b] crie come vnto thee.

b He declareth that in our prayer we must liuely feele that which we desire, and stedfastly beleeue to obteine.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my dayes are [c] consumed like smoke, & my bones are burnt like an herth.

c These exceeding kindes of speech shewe how much the affliction of the Church ought to wound the hearts of the godly.

4 Mine heart is smitten and withereth like grasse, because I forgate [d] to eate my bread.

d My sorowes were so great, that I passed not for my ordinarie food.

5 For the voyce of my groning my bones doe cleaue to my skinne.

6 I am like a [e] pelicane of the wilderneste: I am like an owle in the deserts.

e Euer mourning and solitarie, casting out fearefull cryes.

7 I watch and am as a sparrowe alone vpon the house toppe.

8 Mine enemies reuile mee daily, and they that rage against me, haue [f] sworne against me.

f Haue conspired my death.

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping.

g I haue not risen out of my mourning to take my refection.

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

h Hee sheweth that the afflictions did not onely thus moone him, but chiefly the feeling of Gods displeasure.

11 My dayes are like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest [i] remaine for euer, and thy memorial from generation to generation.

i Howsoeuer we be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

euer,

euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercy vpon Zion: for the time to haue mercy thereon, for the [k] appointed time is come.

14 For thy seruants delite in the [l] stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lorde, and all the kings of the earth thy glory,

16 When the [l] orde shall builde vp Zion, and shall appeare [m] in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall bee written for the generation to come: and the people, which shall bee [n] created, shall praise the Lord.

19 For hee hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the [o] children of death:

21 That they may declare [p] name of the Lord in Zion, and his praise in Ierusalem,

22 When the people shalbe gathered [p] together, and the kingdoms to serue the Lord.

23 Hee [q] abated my strength in the way, and shortened my daies.

24 And I sayde, O my God, take me not away in the midst of my daies: thy yeeres indure from generation to generation.

25 Thou hast aforetime layde the foundation of the earth, and the heauens are the worke of thine hands.

26 [r] They shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruantes shall continue, and their seede shall stand [s] fast in thy sight.

[k] That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Iere. 29. 12

[l] The more that the Church is in miserie and desolation, the more ought the faithfull to loue and pitie it.

[m] That is, when he shall haue drawē his church out of the darkenesse of death.

[n] The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the church seemed to haue bene dead, which by deliuerance was as it were created anewe.

[o] Who now in their banishment could looke for nothing but death.

[p] He sheweth that Gods name is neuer more praised then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

[q] The Church lamēt that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes.

[r] If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.

[s] Seeing thou hast chosen the Church out of the worlde, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh al to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender father towardes his children. 14 The frailetie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalme of Dauid.

MY soule [a] prayse thou the Lorde, and all that is within mee, praise his holy name.

2 My soule, prayse thou the Lorde, and forget not all his benefites.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

[a] Hee wakeneth his dulnesse to praise God, shewing that both vnderstanding and affections, mind and heart are too little to set forth his praise.

[b] This is the beginning and chiefest of all benefites, remission of sinne.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy [d] youth is renued like the eagles.

6 The Lorde executeth righteousnesse and iudgement to all that are oppressed.

7 He made his waies knowen vnto [e] Moses, & his workes vnto the children of Israel.

8 The Lord is full of compassion [f] mercie, slowe to anger, and of great kindnesse.

9 He will not alway [f] chide, neither keepe his anger for euer.

10 Hee hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as [h] the East is from the West: so farre hath hee removed our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lorde compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of [i] man are as grasse: as a flower of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lorde endureth for euer and euer vpon them that feare him, and his [k] righteousnesse vpon children children,

18 Unto them that keepe his [l] couenant, and thinke vpon his commaundements to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Prayse the Lord, ye [m] his Angels, that excell in strength, that doe his commaundement in obeying the voyce of his word.

21 Prayse the Lorde, all yee his hostes, yee his seruants that do his pleasure.

22 Prayse the Lorde, all yee his workes, in all places of his dominion: my soule, prayse thou the Lord.

[c] For before that we haue remission of our sinnes, we are as dead men in the graue.

[d] As the eagle, when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

[e] As to his chiefe minister, and next to his people.

[f] He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercie.

[g] We haue proued by continu. all experience, that his mercie hath euer preuailed against our offences.

[h] As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when he hath remoued their sinnes.

[i] He declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmitie and miserie.

[k] His iust and faithfull keeping of his promise.

[l] To whom hee giueth grace to feare him, and to obey his word.

[m] In that that we, which naturally are slowe to praise God, exhort the Angels which willingly doe it, we stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.

PSAL. CIIII.

1 An excellent Psalme to prayse God for the creation of the worlde, and the gouernance of the same by his marueilous prouidence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.

MY soule, prayse thou the Lord: O Lorde my God, thou art exceeding great, thou art [a] clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

[a] The Prophet sheweth that wee needē not to enter into the heauens to seeke God for asmuch as al the order of nature, with the proprietie and placing of the elements, are most liuely mirrours to see his maiestie in.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moone.

6 Thou coueredst it with the [c] deepe, as with a garment: the [d] waters would stand about the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haste away.

8 And the mountaines ascende, and the valleis descend to the place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleis, which run betweene the mountaines.

11 They giue drinke to all the [e] beasts of the fielde, and the wilde asses shall quench their thirst.

12 By these [f] springs shal the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his [g] chambers, and the earth is filled with the fruite of thy workes.

14 Hee causeth grasse to growe for the cattell, and herbe for the vse of [h] man, that he may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted,

17 That the birds may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines are for the ‖ goates: the rocks are a refuge for the conies.

19 He appointed the [i] moone for certaine seasons: [k] the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beastes of the forest creepe forth.

21 The lions roare after their pray, and seeke their meate [l] at God.

22 When the sunne riseth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lorde, howe [a] manifolde are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therin are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea, that ‖ Liuiathan, whom thou hast made to play therein.

27 [o] All these waite vpon thee, that thou mayest giue them foode in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust.

30 Againe, if thou [q] send forth thy spirite, they are created, and thou renuest the face of the earth.

31 Glorie be to the Lorde for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: hee toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lorde all my life: I will praise my God, while I liue.

34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

37 Let the sinners bee [s] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lorde. Praise ye the Lord.

a As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Hebr. 1.7. beholdeth in this glasse, howe the very Angels also are obedient to his commandement.

b Or, does, rots, and such like.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

e If God prouide for the very beastes, much more will he extend his prouident care to man.

f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.

g From the cloudes.

h He describeth Gods prouident care ouer man, who doeth not onely proulde necessary things for him, as herbes and other meate: but also things to reioyce and comfort him, as wine and oyle, or ointments.

i As to separate the night from the day, and to note dayes, moneths, and yeeres.

k That is, by his course, either faire or neere, it noteth summer, winter and other seasons.

l That is, they onely finde meat according to Gods prouidence, who careth euen for the bruite beasts.

m To wit, when the day springeth: for the light is as it were a shielde to defend man against the tyrannie and fiercenesse of beasts.

n He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.

‖ Or, whale.

o God is a most nourishing Father, who prouideth for all creatures their dayly foode.

p As by thy presence all things haue life: so, if thou withdrawe thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.

s Who infect the world, and so cause God that he cannot reioyce in his works.

PSAL. CV.

1 Hee praiseth the singular grace of God, who hath of all the people in the worlde chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

PRaise the Lord, and call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lorde and his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes, that hee hath done, his wonders and the [d] iudgements of his mouth,

6 Yee seede of Abraham his seruant, yee children of Iaakob which are his elect.

7 Hee is the Lorde our God: his iudgments are through all the earth.

8 Hee hath alway remembred his couenant and promise, that hee made to a thousand generations,

9 Euen that which hee [e] made with Abraham, and his othe vnto Izhak.

10 And since hath confirmed it to Iaakob for a lawe, and to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea, very fewe, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reproued [g] Kings for their sakes, saying,

15 Touch not mine [h] anoynted, and doe

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shewe themselues mindfull by thankesgiuing.

b By the strength and face, he meaneth the Arke where God declared his power and his presence.

c Which hee hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely declared, as if hee shoulde haue declared it by mouth.

e The promise which God made to Abraham to be his God, and the God of his seede after him, hee renued and repeated it againe to his seede after him.

f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.

g That is, the King of Egypt and the king of Gerar, Gen. 12.17. and 20.3.

h Those whom I haue sanctified to be my people.

my

my [i] Prophets no harme.

16 Moreouer he called a famine vpon the land, and vtterly brake the [k] staffe of bread.

17 But he sent a man before them: Ioseph was solde for a slaue.

18 They held his feete in the stocks, and he was layd in yrons,

19 Until [l] his appointed time came, and the counsell of the Lord had tried him.

20 The King sent and loosed him: euen the Ruler of the people deliuered him.

21 Hee made him lorde of his house, and Ruler of all his substance,

22 That hee should binde his [m] Princes vnto his will, and teach his Ancients wisedome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham,

24 And hee increased his people exceedingly, and made them stronger then their oppressours.

25 [n] Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent hee Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darkenesse and made it darke: and they were not [o] disobedient vnto his commission.

29 * Hee turned their waters into blood, and slew their fish.

30 * Their land brought foorth frogges, euen in their kings chambers.

31 He [p] spake, and there came [q] warmes of flies and lice in all their quarters.

32 Hee gaue them [q] haile for raine, and flames of fire in their land.

33 Hee smote their vines also and their fig trees, and brake downe the trees in their coastes.

34 [r] He spake, and the grashoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in their land, and deuoured the fruite of their ground.

36 * Hee smote also all the first borne in their land, euen the beginning of all their strength.

37 He brought them foorth also with siluer and gold, and there was [s] none feeble among their tribes.

38 Egypt was [t] glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They [u] asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.

42 For he remembred his holy [x] promise to Abraham his seruant,

43 And he brought forth his people with ioy, and his chosen with gladnes,

44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession,

45 That they might [x] keepe his statutes, and obserue his lawes. Prayse ye the Lord.

i Meaning the olde fathers, to whome God shewed himselfe plainely, and who were setters forth of his word.

k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.

m That the very princes of the countrey should be at Iosephs commandement and learne wisdome at him.

n So it is in God, either to mooue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron. *Exod.* 7. 20.

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearefull to see haile.

r Hee sheweth that all creatures are armed against man when God is his enemie: as at his commandement the grashoppers destroyed the land. *Exod.* 12. 29.

s When their enemies felt Gods plagues, his children by his prouidence were exempted.

t For Gods plagues caused them rather to depart with the Israelites then with their liues

u Not for necessitie, but for satisfying of their lust.

x Which hee confirmeth to the posteritie, in whome after a sort the dead liue and enioy the promises.

y When the Egyptians lamented and were destroyed.

z This is the ende, why God preserueth his Church, because they should worshippe, and call vpon him in this worlde.

PSAL. CVI.

1 The people dispersed vnder Antiochus do magnifie the goodnesse of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They do pray and desire to be gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

¶ Prayse ye the Lord.

PRayse [a] ye the Lord because hee is good, for his mercy endureth for euer.

2 Who can expresse the noble acts of the Lord, or shew forth all his prayse?

3 Blessed are they that [b] keepe iudgment, and doe righteousnes at all times.

4 Remember me, O Lord, with the [c] fauour of thy people: visite mee with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue [d] sinned with our fathers: we haue committed iniquitie, and done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

8 Neuertheles hee [e] saued them for his Names sake, that he might make his power to be knowen.

9 And he rebuked the red sea, and it was dryed vp, and he led them in the deepe, as in the wildernes.

10 And he saued them from the aduersaries hand and deliuered them from the hand of the enemie.

11 * And the waters couered their oppressours: not one of them was left.

12 Then [f] beleeued they his wordes, and sang prayse vnto him.

13 But incontinently they forgate his workes: they waited not for his [g] counsel,

14 But lusted with concupiscence in the wildernesse, and tempted God in the desert.

15 Then he gaue them their desire: but he sent [h] leannesse into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and [i] swallowed vp Dathan, and couered the companie of Abiram.

a The Prophet exhorteth the people to prayse God for his benefites past, that thereby their mindes may be strengthened against all present troubles and despaire.

b He sheweth, that it is not enough to prayse God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

c Let the good will that thou beareſt to thy people, extend vnto mee, that thereby I may be receiued into the number of thine.

d By earnest confession aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.

e The inestimable goodnesse of God appeareth in this, that hee would change the order of nature rather then his people should not be deliuered, although they were wicked. *Exod.* 14. 27.

f The wonderfull workes of God caused them to beleeue for a time, and to prayse him.

g They would preuent his wisedome and prouidence.

h The abundance that God gaue them profited not, but made them pine away, because God curst it.

i By the greatnes of the punishment the hainous offence may be considered: for they that rise against Gods ministers rebell against him.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their [k] glory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearefull things by the red sea.

23 Therefore he minded to destroy them, had [l] not Moses his chosen stood in the breach before him to turne away his wrath, least he should destroy them.

24 Also they contemned that [m] pleasant land, and beleeued not his word,

25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.

26 Therefore [n] hee lifted vp his hand against them, to destroy them in the wildernesse,

27 And to destroy their seede among the nations, and to scatter them throughout the countreys.

28 They ioyned themselues also vnto [o] Baal-peor, and did eate the offerings of the [p] dead.

29 Thus they [q] prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas stood vp, and executed iudgement, and the plague was stayed.

31 * And it was [s] imputed vnto him for righteousnesse, from generation to generation for euer.

32 They angred him also at the waters of * Meribah, so that [t] Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the Heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their [u] sonnes, and their daughters vnto deuils,

38 And shed innocent blood, euen the blood of their sonnes, and of their daughters, whome they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went a [x] whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hand of the Heathen: and they that hated them, were Lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many [y] a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet hee sawe when they were in affliction, and he heard their cry.

45 And hee remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may prayse thine holy Name, and glory in thy prayse.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Prayse ye the Lord.

[a] Gather thy Church, which is dispersed, and giue vs constancie vnder the crosse, that with one consent we may all prayse thee.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or Calues.

l If Moses by his intercession had not obtained Gods fauour against their rebellions,

m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.

n That is, hee sware. Sometime also it meaneth, to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable & prouoketh his anger.

r When all other neglected Gods glory, he in his zeale killed the adulterers, and preuented Gods wrath. *Num.* 25. 12.

s This Act declareth his liuely faith and for his faiths sake was excepted. *Numb.* 20. 13. *psal.* 95. 8.

t If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, howe much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?

u He sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods word can not obtaine most small things.

x Then true chastitie is to cleaue wholy and onely vnto God.

y The Prophet sheweth that neither by menaces nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercouer & hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.

PSAL. CVII.

1 *The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him to giue thankes,* 9 *For thunreuersull prouidence of God, gouerning all things at his good pleasure,* 20 *Sending good & euil, prosperitie and aduersitie to bring men vnto him.* 42 *Therefore as the righteous thereat reioyce, so shal the wicked haue their mouthes stopped.*

PRayse [a] the Lord, because hee is good: for his mercy endureth for euer.

2 Let them, [b] which haue bene redeemed of the Lorde, shewe how hee hath deliuered them, from the hand of the oppressour,

3 And gathered them out of the lands, from the East and from the West, from the North and from the ‖ South.

4 When they wandred in the desert and wildernesse out of the way, and found no citie to dwell in,

5 [c] Both hungry and thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and hee deliuered them from their distresse,

7 And led them foorth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnes.

10 They, that dwell in darknesse and in the shadow of death, being bound in miserie and yron,

11 Because they [d] rebelled against the wordes of the Lord, and despised the counsel of the most High,

12 When hee humbled their heart with heauinesse, then they fell downe and there was no helper.

13 Then they [e] cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

a This notable sentence was in the beginning vsed, as the foote or tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

‖ *Or, from the sea: meaning the red sea, which is on the South part of the land.*

c He sheweth that there is none affliction so grieuous out of the which God wil not deliuer his, and also exhorteth them, that are deliuered, to be mindfull of so great a benefite.

d Then the true way to obey God, is to follow his expresse commandement: also hereby all are exhorted to descend into themselues, for as much as none are punished, but for their sinnes.

e Hee sheweth that the cause why God doeth punish vs extremely, is because wee can bee brought vnto him by none other meanes.

f When there ſeemeth to mans iudgement no recouery, but all things are brought to deſpaire, then God chiefly ſheweth his mightie power.
g They that haue no feare of God, by his ſharpe rods are brought to call vpon him, & ſo finde mercie.
h By healing them he declareth his good will toward them.
i Meaning, their diſeaſes, which had almoſt brought them to the graue and corruption.
k Praiſe & confeſſion of Gods benefites are the true ſacrifices of the godly.
l He ſheweth by the ſea, what care God hath ouer man: for in that that he deliuereth them from the great dangers of the ſea, he deliuereth them, as it were, from a thouſand deaths.
m Their feare and danger is ſo great.
n When their arte and meanes faile them, they are compelled to confeſſe that only Gods prouidence doth preſerue them.
o Though before euery drop ſeemed to fight one againſt another: yet at his commandement they are as ſtill, as though they were froſen.
p This great benefite ought not onely to be conſidered particularly, but magnified in all places and aſſemblies. ‖Or, *ſaltneſſe.* q For the loue that hee beareth to his Church, he chancheth the order of nature for their commoditie. r Continuall increaſe and yeerely. ſ As God by his prouidence doth exalt men, ſo doth he alſo humble them by afflictions to knowe themſelues.

14 He brought them out of darkeneſſe, and out of the ſhadowe of death, and brake their bands aſunder.

15 Let them therefore confeſſe before the Lorde his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For hee hath broken the f gates of braſſe, and brait the barres of yron aſunder.

17 g Fooles by reaſon of their tranſgreſſion, and becauſe of their iniquities are afflicted.

18 Their ſoule abhorreth all meate, and they are brought to deaths doore.

19 Then they crie vnto the Lord in their trouble, and hee deliuereth them from their diſtreſſe.

20 h Hee ſendeth his worde and healeth them, and deliuereth them from their i graues.

21 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

22 And let them offer ſacrifices of k praiſe, and declare his workes with reioycing.

23 They that goe downe to the l ſea in ſhips, and occupie by the great waters,

24 They ſee the workes of the Lorde, and his wonders in the deepe.

25 For hee commaundeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and deſcend to p deepe, ſo that their ſoule m melteth for trouble.

27 They are tolled to and fro, and ſtagger like a drunken man, and all their n cunning is gone.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their diſtreſſe.

29 He turneth the ſtorme to calme, ſo that the waues thereof are ſtill.

30 When they are o quieted, they are glad, and he bringeth them vnto the hauen, where they would be.

31 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

32 And let them exalt him in the p Congregation of the people, and praiſe him in the aſſembly of the Elders.

33 He turneth the floods into a wilderneſſe, & the ſprings of waters into drineſſe.

34 And a fruitfull land into ‖ barrenneſſe for the wickednеſſe of them q dwell therein.

35 Againe he q turneth the wilderneſſe into pooles of water, and the drie land into water ſpringes.

36 And there he placeth the hungrie, and they build a citie to dwell in,

37 And ſowe p fields & plant vineyards, which bring forth fruitfull r increaſe.

38 For he bleſſeth them, and they multiply exceedingly, and hee diminiſheth not their cattell.

39 ſ Againe men are diminiſhed, and brought low by oppreſſion, euill, and ſorow.

40 He powreth t contempt vpon princes, and cauſeth them to erre in deſert places out of the way.

41 Yet hee raiſeth vp the poore out of miſerie, and maketh him families like a flocke of sheepe.

42 The u righteous ſhall ſee it, & reioyce, and all iniquitie ſhall ſtop her mouth.

43 Who is wiſe, that hee may obſerue theſe things? for they ſhall vnderſtand the louing kindneſſe of the Lord.

PSAL. CVIII.

This Pſalme is compoſed of two other Pſalmes before, the ſeuen and fiftieth and the ſixtieth. The matter here conteined, u, 1 That Dauid giueth himſelfe with heart and voyce to prayſe the Lord, 7 And aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: 11 Who though he ſeeme to forſake vs for a time, yet hee alone will in the ende caſt downe our enemies.

¶ A ſong or Pſalme of Dauid.

O God, mine heart is a prepared, ſo is ‖ mp tongue: I will ſing and giue prayſe.

2 Awake viole and harpe: I wil awake early.

3 I will prayſe thee, O Lord among the b people, and I will ſing vnto thee, among the nations.

4 For thy mercie is great aboue the heauens, and thy trueth vnto the cloudes.

5 c Exalt thy ſelfe, O God, aboue the heauens, and let thy glory be vpon all the earth,

6 That thy beloued may be deliuered: d helpe with thy right hand and heare me.

7 God hath ſpoken in his e holineſſe: therefore I will reioyce, I ſhall diuide Shechem, and meaſure the valley of Succoth.

8 Gilead ſhalbe mine, and Manaſſeh ſhall be mine: Ephraim alſo ſhall be the ſtrength of mine head: Iuda is my law giuer.

9 *Moab ſhall be my waſhpot: ouer Edom will I caſt out my ſhoe: vpon Paleſtina will I triumph.

10 Who will leade me into the ſtrong citie? who will bring me vnto Edom?

11 f Wilt not thou, O God, which haddeſt forſaken vs, and didſt not goe forth, O God with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhall doe valiantly: for he ſhall treade downe our enemes.

a This earneſt affection declareth that he is free from hypocriſie, and that ſluggiſhnes ſtayeth him not. ‖*Or, my glory, becauſe it chiefly ſetteth forth the glory of God.*
b He propheciеth of the calling of the Gentiles: for except they were called, they could not heare the goodneſſe of God.
c Let all the world ſee thy iudgements, in that that thou art God ouer all, and ſo confeſſe that thou art glorious.
d When God by his benefites maketh vs partakers of his mercies, he admoniſheth vs to be earneſt in prayer.
e As he hath ſpoken to Samuel concerning me, ſo will he ſhew himſelfe conſtant and holy in his promiſe, ſo that theſe nations following ſhall be ſubiect vnto me. *Pſalm.* 60. 8. f From the fixt verſe of this Pſalme vnto the laſt, reade the expoſition of the 60. Pſalme, and fift verſe.
t For their wickedneſſe and tyrannie he cauſeth the people and ſubiects to contemne them.
u They, whoſe faith is lightned by Gods ſpirite, ſhall reioyce to ſee Gods iudgements againſt the wicked and vngodly.

PSAL. CIX.

t Dauid being falſly accuſed by flatterers vnto Saul, prayeth God to helpe him and to deſtroy his enemies, 8 And vnder them hee ſpeaketh of Iudas the traitour vnto Ieſus Chriſt, and of all the like enemies of the children of God: 17 And deſireth ſo to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doeth he promiſe to giue praiſe vnto God.

¶ To him that excelleth. A Pſalme of Dauid.

HOlde not thy tongue, O God of my [a] praiſe.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon me: they haue ſpoken to me with a lying tongue.

3 They compaſſed me about alſo with wordes of hatred, and fought againſt me without a cauſe.

4 For my friendſhip they were mine aduerſaries, [b] but I gaue my ſelfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked ouer him, and let the aduerſarie ſtand at his right hand.

7 When hee ſhall be iudged, let him be condemned, and let his [d] prayer be turned into ſinne.

8 Let his dayes be fewe, and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widow.

10 Let his children be vagabonds and beg and ſeeke bread, comming out of their places deſtroyed.

11 Let [f] the extortioner catch all that hee hath, and let the ſtranger ſpoyle his labour.

12 Let there be none to extend mercie vnto him: neither let there be any to ſhewe mercie vpon his fatherleſſe children.

13 Let his poſteritie be deſtroyed, and in the generation following let their name be put out.

14 [g] Let the iniquitie of his fathers be had in remembrance with the Lorde: and let not the ſinne of his mother bee done away.

15 But let them alway be before the Lord, that hee may cut off their memorial from the earth.

16 Becauſe [h] he remembred not to ſhewe mercie, but perſecuted the afflicted and poore man, and the ſorowfull hearted to ſlay him.

17 As he loued curſing, [i] ſo ſhall it come vnto him, and as hee loued not bleſſing, ſo ſhall it be farre from him.

18 As hee clothed himſelfe with curſing like a rayment, ſo ſhall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he ſhall be alway girded.

20 Let this be the reward of mine aduerſarie [k] from the Lorde, and of them, that ſpeake euill againſt my ſoule.

21 But thou, O Lorde my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercie is good)

22 Becauſe I am poore and needie, and mine heart is wounded within me.

23 I depart like the ſhadowe that declineth, [m] I am ſhaken off as the [m] graſhopper.

24 My knees are weake through faſting, and my fleſh [n] hath loſt all fatneſſe.

25 I became alſo a rebuke vnto them: they that looked vpon me, ſhaked their heads.

26 Helpe me, O Lord my God: * ſaue me according to thy mercie.

27 And they ſhall knowe, that this is thine hand, and that thou, Lord, haſt done it.

28 Though they [p] curſe, yet thou wilt bleſſe: they ſhall ariſe and be confounded, but thy ſeruant ſhall reioyce.

29 Let mine aduerſaries be clothed with ſhame, and let them couer themſelues with their confuſion, as with a cloke.

30 I will giue thankes vnto the Lorde greatly with my [q] mouth, and praiſe him among the multitude.

31 For hee will ſtand at the right hand of the poore, to ſaue him from them that would [r] condemne his ſoule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a ſufficient praiſe to me.
b To declare that I had none other refuge, but thee, in whom my conſcience was at reſt.
c Whether it were Doeg or Saul, or ſome familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods ſpirit, that God would take vengeance vpon him.
d As to the elect, all things turne to their profite: ſo to the reprobate, euen thoſe things that are good, turne to their damnation.
e This was chiefly accompliſhed in Iudas, Acts 1.20.
f He declareth that the curſe of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iuſt iudgement depriued of all.
g Thus puniſheth the Lord to the third and fourth generation the wickedneſſe of the parents in their wicked children.
h He ſheweth that God accuſtometh to plague them after a ſtrange ſort, that ſhewe themſelues cruell toward other.
i Thus giueth the Lorde to euery man the thing, wherein hee deliteth, that the reprobate cannot accuſe God of wrong, when they are giuen vp to their luſtes and reprobate mindes.
k For being deſtitute of mans helpe, hee fully truſted in the Lorde, that hee woulde deliuer him.
l As thou art named mercifull, gracious and long ſuffering, ſo ſhew thy ſelfe in effect,
m Meaning, that he hath no ſtay nor aſſurance in this world.
n For hunger, that came of ſorowe, he was leane, and his naturall moiſture failed him.
o The more grieuous that Satan aſſailed him, the more earneſt and inſtant was his prayer.
p They ſhall gaine nothing by curſing me.
q Not onely in confeſſing it ſecretly in my ſelf, but alſo in declaring it before all the Congregation.
r Hereby hee ſheweth that with them, that were of litle power, but with the iudges and princes of the world.

PSAL. CX.

1 *Dauid prophecieth of the power and euerlaſting kingdome giuen to Chriſt,* 4 *And of his Prieſthood, which ſhould put an ende to the Prieſthood of Leui.*

¶ A Pſalme of Dauid.

THe [a] Lord ſaide vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footeſtoole.

2 The Lord ſhall ſend the rodde of thy power out of [b] Zion: be thou ruler in the middes of thine enemies.

3 Thy people ſhall come willingly at the time of aſſembling: [c] thine armie in holy beautie: the youth of thy wombe ſhall be as the morning dewe.

4 The Lord ſware, and will not repent, Thou art a Prieſt for euer after the order of [d] Melchi-zedek.

5 The Lord that is at thy right hand, ſhall wound kings in the day of his wrath.

6 He ſhall be iudge among the heathen: he ſhall fill all with dead bodies, and ſmite the [e] head ouer great countries.

7 He ſhall [f] drinke of the brooke in the way: therefore ſhall he lift vp his head.

a Ieſus Chriſt in the two and twentie of Mat. verſe 44. giueth the interpretation hereof, and ſheweth that this cannot properly be applied vnto Dauid, but to himſelfe.
b And thence it ſhall ſtretch through all the world: and this power chiefly ſtandeth in the preaching of his word.
c By thy word thy people ſhall be aſſembled into thy Church, whoſe increaſe ſhall be ſo abundant and wonderfull, as the droppes of the dewe.
d As Melchizedek the figure of Chriſt was both King and Prieſt: ſo the effect cannot be accompliſhed in any King, ſaue onely in Chriſt, Hebrewes 7.26.
e No power ſhall be able to reſiſt him. f Vnder this ſimilitude of a captaine, that is ſo greedy to deſtroy his enemies, that he will not ſcarſe drinke by the way, he ſheweth howe God will deſtroy his enemies.

PSAL. CXI.

1 *He giueth thankes to the Lorde for his merciſull workes toward his Church,* 10 *And declareth wherein true wiſedome and right knowledge conſiſteth.*

¶ Praiſe

¶ Praise ye the Lord.

I Will a praise the Lorde with my whole heart in the assemblie and Congregation of the iust.

2 The works of the Lord are b great, and ought to bee sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderfull workes to be had in remembrance: the Lorde is mercifull and full of compassion.

5 He hath giuen c a portion vnto them that feare him: he will euer be mindfull of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The d workes of his hands are trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 Hee sent redemption vnto his people: he hath commanded his couenant for euer: holy and fearefull is his Name.

10 e The beginning of wisdom is the feare of the Lorde: all they that obserue f them, haue good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will praise God both priuately and openly, and that from the heart, as be that consecrateth himselfe wholy and onely vnto God.

b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefites toward his Church.

c God hath giuē to his people all that was necessary for them, and will doe stil euen for his couenants sake: and in this sense the Hebrew worde is taken, Prou. 30. 8. & 31. 15. ‖ *Or, pray, and foode.*

d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernment of the same.

e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word.

f To wit, his commandements, as ver. 7.

PSAL. CXII.

1 He praiseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

BLessed is the man, that a feareth the Lord, and delighteth greatly in his commandements.

2 His seede shall be mightie vpon earth, the generation of the righteous shal be blessed.

3 b Riches & treasures shalbe in his house, and his righteousnes endureth for euer.

4 Vnto the c righteous ariseth light in darkenesse: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and d lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be mooued: but the righteous shalbe had in euerlasting remembrance.

7 He will not be afraide of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he will not feare, vntil he see his desire vpon his enemies.

9 Hee hath e distributed and giuen to the poore: his righteousnesse remaineth for euer: his f horne shalbe exalted with glory.

10 The wicked shall see it & be angrie: hee shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

a Hee meaneth that reuerent feare, which is in the children of God, which causeth them to delite onely in the worde of God.

b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.

c The faithful in all their aduersities know that all shal goe wel with them: for God wil be merciful and iust.

d He sheweth what is the fruite of mercy: to lend freely & not for gaine, and so to measure his doings, that he may be able to helpe where neede requireth, and not to bestow al on himselfe.

e The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.

f His power and prosperous estate.

g The blessing of God vpon his children shal cause the wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 7 In that that contrary to the course of nature he worketh in his Church.

¶ Praise ye the Lord.

PRaise, O ye seruants of the Lord, a praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lordes Name is praised from the rising of the sunne vnto the going downe of the same.

4 The Lorde is high aboue all b nations, and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling on high,

6 Who abaseth himselfe to beholde things in the heauen and in the earth!

7 He raiseth the needy out of the dust, and lifteth vp the c poore out of the dung.

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwel with a familie, and a ioyfull mother of children. Praise ye the Lord.

a By this often repetition he stirreth vp our cold dulnesse to praise God, seeing his works are so wonderfull, and that we are created for the same cause.

b If Gods glorie shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it should, if they should not earnestly extoll his name?

c By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

1 How the Israelites were deliuered forth of Egypt, & of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercie toward his Church, who when the course of nature faileth, preserueth by miraculously.

WHen a Israel went out of Egypt, and the house of Iaakob from the b barbarous people,

2 Iudah was b his sanctification, and Israel his dominion.

3 The Sea saw it and fled: Iorden was turned backe.

4 The c mountains leaped like rammes, and the hilles as lambes.

5 What aileth thee, O Sea, that thou fleddest? O Iorden, why wast thou turned backe?

6 Yee mountaines, why leaped ye like rammes, and ye hilles as lambes?

7 The d earth trembled at the presence of the Lord, at the presence of the God of Iaakob.

8 Which e turneth the rocke into waterpooles, & the flint into a fountain of water.

Exod. 13. 3.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort fawe it, much more his people ought to consider it and glorifie him for the same.

d Ought then his people to be insensible, when they see his power and maiestie?

e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 A prayer of the faithful oppressed by idolatrous tyrants, against what they desire that God would succour them, 9 Trusting most constantly that God wil preserue them in this their need, seeing that he hath adopted & receiued them to his fauour, 18 Promising finally that they will not bee vnmindfull of so

great a benefit, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt a vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy and for thy truethes sake.

2 Wherefore shall the Heathen say, b Where is now their God?

3 But our God is in heauen: hee doeth whatsoeuer he c will.

4 Their idoles are d siluer and gold, euen the worke of mens handes.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue e handes and touch not: they haue feete and walke not: neither make they a sound with their throat.

8 They that make them are f like vnto them: so are all that put trust in them.

9 O Israel, trust thou in the Lord: for he is their helpe and their shield.

10 g O house of Aaron, trust yee in the Lord: for he is their helper and their shield.

11 Yee that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lorde hath bene mindefull of vs: he will blesse, he h will blesse the house of Israel, he will blesse the house of Aaron.

13 Hee will blesse them that feare the Lord, both small and great.

14 The Lorde will encrease his graces toward you, euen toward you and toward your children.

15 Yee are blessed of the Lorde, which i made the heauen and the earth.

16 The k heauens, euen the heauens are the Lordes: but hee hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that l goe downe into the place of silence.

18 But wee will praise the Lorde from henceforth and for euer. Praise yee the Lord.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48. 11. therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.

f As much without sense, as blocks & stones.

g For they were appointed by God as instructers and teachers of faith and religion for others to followe.

h That is, hee will continue his graces toward his people.

i And therefore doeth still gouerne and continue all things therein.

k And they declare enough his sufficiencie, so that the world seeketh him nothing, but to shew his fatherly care toward men.

l Though the dead set foorth Gods glory, yet he meaneth here, that they prayse him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great & inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that he will be thankefull for the same.

a I Loue the Lord, because he hath heard my voyce and my prayers.

2 For he hath inclined his eare vnto me, when I did call vpon him b in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow,

4 Then I called vpon the Name of the Lorde, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lorde is c mercifull and righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O d my soule: for the Lord hath bene beneficiall vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

9 I shall e walke before the Lorde in the land of the liuing.

10 f I beleeued, therefore did I speake: for I was sore troubled.

11 I said in my g feare, All men are lyars.

12 What shal I render vnto the Lord for all his benefites toward me?

13 I will h take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the i death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, & the sonne of thine handmaide: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the name of the Lord.

18 I wil pay my k vowes vnto the Lord, euen in the presence of all his people,

19 In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

a Hee graunteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

b That is, in conuenient time to seeke helpe, which was when hee was in distresse.

c Hee sheweth forth the fruite of his loue in calling vpon him, confessing him to be iust and merciful, and to helpe them that are destitute of aide and counsel.

d Which was vnquieted before, now rest vpon the Lord: for he hath bene beneficiall towards thee.

e The Lord will preserue me, and saue my life.

f I felt all these things, & therefore was moued by faith to condemne them, 2. Cor. 4. 13.

g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary.

h In the Law they vsed to make a banker, when they gaue solemne thankes to God, and to take the cup and drinke in signe of thankesgiuing.

i I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account.

k I wil thanke him for his benefites: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 Hee exhorteth the Gentiles to praise God, because hee hath accomplished aswell to them as to the Iewes, the promise of life euerlasting by Iesus Christ.

ALl * nations, praise yee the Lord: all yee people, praise him.

2 For his louing kindnesse is great toward vs, and the a trueth of the Lorde endureth for euer. Praise ye the Lord.

Rom. 15. 11.

a That is, the most certaine and continuall testimonies of his Fatherly grace.

PSAL. CXVIII.

1 Dauid reuiled of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them that feare the Lorde, to be thankefull. And vnder his person, in all this was Christ liuely set forth, who should be of his people reiected.

PRaise a ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, that his mercy endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them, that feare the Lord, now say, That his mercie endureth for euer.

5 I called vpon the Lord in b trouble, and the people to doe the same.

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thank God, but exhorteth all

b We are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.

the

the Lord heard me, and set me at large.

6 The Lord is with mee: therefore I will not feare what c man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence d in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed mee: but in the Name of the Lorde shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lorde is my strength and f song: for he hath bene my deliuerance.

15 The s voyce of ioy and deliuerance shal be in the Tabernacles of the righteous, saying, The right hand of the Lorde hath done valiantly.

16 The right hand of the Lorde is exalted: h the right hand of the Lorde hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto mee the i gates of righteousnes, that I may go into them, and praise the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 * The stone, which the builders k refused, is the head of the corner.

23 This was the Lordes doing, and it is marueilous in our eyes.

24 This is the l day, which the Lord hath made: let vs reioyce and be glad in it.

25 m O Lord, I pray thee, saue nowe: O Lord, I pray thee, now giue prosperitie.

26 Blessed bee hee that commeth in the Name of the Lorde: n we haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs o light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie: yet he doubted not, but God would maintaine him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God and obtained.

e Hee noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore hee will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h So that all that are both farre & neere, may see his mighty power.

i He willeth the doores of the Tabernacle to bee opened, that he may declare his thankfull minde. *Isa.28.16.matth.21.42.act.4.11. rom.9.33.1.pet.2.6,7.*

k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all. l Wherein God hath shewed chiefly his mercy in appointing meeke king, and deliuering his Church. m The people pray for the prosperity of Dauids kingdome, who was the figure of Christ. n Which are the Priests and haue the charge thereof, as Numb.6.23. o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his word, and not after our owne fantasies.

ALEPH.

BLessed are p those that are vpright in their wap, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke q none iniquity, but walke in his wapes.

4 Thou hast commanded to keepe thy precepts diligently.

5 r Oh that my wapes were directed to keepe thy statutes.

6 Then should I not bee confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright s heart, when I shall learne the t iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake me not u ouer long.

p Here they are not called blessed which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certeine holines, but they whose conuersation is without hypocrisie.

q For they are ruled by Gods spirit, and imbrace no doctrine but his.

r Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. s For true religion standeth in seruing God without hypocrisie. t That is, thy precepts, which containe perfect righteousnesse. u He refused not to be tried by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a x poong man redresse his wap? in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue y hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great z delight in the wap of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wapes.

16 I will delight in thy statutes, and I will not forget thy word.

x Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betimes to Gods word.

y If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein. z The Prophet doeth not boast of his vertues, but setteth foorth an example for others to follow Gods word and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may a liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a b stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alwap.

21 Thou c hast destroyed the proud: cursed are they that do erre from thy commandements.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and mindes.

b Seeing mans life in this world, is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.

22 Remoue from mee shame and contempt: for I haue kept thy testimonies.

d When the powers of the world gaue false sentence against me, thy worde was a guide and

23 d Princes also did sitte, and speake against me: but thy seruant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellers.

counseller to teach me what to doe, and to comfort me.

DALETH.

a That is, it is almost brought to the graue, and without thy worde I cannot liue.

25 My soule cleaueth to the a dust: quicken me according to thy word.

26 I haue b declared my wayes, & thou heardest me: teach me thy statutes.

b I haue confessed mine offences, and now depend wholly on thee.

27 Make mee to vnderstand the way of thy precepts, & I will meditate in thy wonderous works.

28 My soule melteth for heauinesse: raise me vp according vnto thy c word.

c If God did not maintaine vs by his word, our life would droppe away like water.

29 Take from mee the d way of lying, and graunt me graciously thy Lawe.

d Instruct me in thy word, whereby my minde

30 I haue chosen the way of trueth, and thy iudgements haue I laid before me.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commaundements, when thou e shalt inlarge mine heart.

may be purged from vanitie, and taught to obey thy will. e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.

33 Teach a mee, O Lorde, the way of thy statutes, and I will keepe it vnto the end.

34 Giue me vnderstanding, and I will keepe thy Lawe: yea, I will keepe it with my

b Not onely in outward conuersation, but also with inward affection.

whole b heart.

35 Direct mee in the path of thy commandements: for therein is my delight.

36 Incline my heart vnto thy testimonies, and not to c couetousnesse.

c Hereby meaning all other vices, because that couetousnesse is the roote of all euill.

37 Turne away mine d eyes from regarding vanitie, and quicken me in thy way.

38 Stablish thy promise to thy seruant, because he feareth thee.

39 Take away e my rebuke that I feare: for thy iudgements are good.

40 Beholde, I desire thy commaundements: f quicken me in thy righteousnesse,

d Meaning, all his senses. e Let me not fall to thy dishonour, but let my heart still delight in thy gracious worde. f Giue me strength to continue in thy word euen to the ende.

VAV.

a He sheweth that Gods mercie and loue is the first cause of our saluation.

41 And let thy a louing kindnesse come vnto me, O Lorde, and thy saluation according to thy promise.

42 So shall I b make answere vnto my blasphemers: for I trust in thy word.

b By trusting in Gods worde, he assureth himselfe to be able to confute the slaunders of his aduersaries.

43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So shall I alway keepe thy lawe for euer and euer.

45 And I will c walke at libertie: for I

c They that simply walke after Gods word, haue no lets to intangle them, whereas they, that do contrary, are euer in nets and snares.

seeke thy precepts.

46 I will speake also of thy testimonies before d kings, and will not be ashamed.

d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of Princes.

47 And my delight shall bee in thy commandements, which I haue loued.

48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

ZAIN.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promise and comforteth himselfe therein.

49 Remember a the promise made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promise hath quickened me.

51 The b proud haue had me exceedingly in derision: yet haue I not declined from thy law.

b Meaning the wicked, which contemne Gods word, and tread his religion vnder foote.

52 I remembred thy c iudgements of olde, O Lord, and haue bene comforted.

53 d Feare is come vpon me for the wicked, that forsake thy lawe.

c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.

54 Thy statutes haue bene my songs in the house of my e pilgrimage.

55 I haue remembred thy Name, O Lord, in the f night, and haue kept thy law.

56 g This I had because I kept thy precepts.

d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life and sorowfull exile. f Euen when other sleepe. g That is, all these benefits.

CHETH.

a I am perswaded that to keepe thy law is an heritage and great gaine for me.

57 O Lord, that art my a portion, I haue determined to keepe thy words.

58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.

59 I haue considered my b wayes, and turned my feet into thy testimonies.

b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.

60 I made haste, & delayed not to keepe thy commandements.

61 The bandes of the wicked haue c robbed me: but I haue not forgotten thy law.

c They haue gone about to draw me into their company.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am d companion of all them that feare thee, and keepe thy precepts.

d Not onely in mutuall consent, but also with ayd and succour.

64 The earth, O Lorde, is full of thy mercy: e teach me thy statutes.

e For the knowledge of Gods word is a singular token of his fauour.

TETH.

a Hauing proued by experience that God was true in his promise he desireth that hee would increase in him knowledge and iudgement.

65 O Lorde, thou hast dealt a graciously with thy seruant according vnto thy word.

66 Teach mee good iudgement and knowledge: for I haue beleeued thy commandements.

67 Before I was b afflicted, I went a strap: but now I keepe thy word.

b So Ieremie was like a calfe vntamed: so that the vse of Gods rodde is to call vs home to God.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.

70 c Their heart is fat as grease: but my delight is in thy law.

71 It is good for me that I haue beene afflicted, that I may learne thy statutes.

72 The law of thy mouth is better vnto me, then thousands of gold and siluer.

d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

IOD.

a Because God leaueth not his worke, that he hath begun, he desireth a newe grace, that is, that he would continue his mercies.

b When God sheweth his grace toward any, he testifieth to others, that he faileth not them that trust in him.

‡ *Ebr. in truth.*

c He declareth that when he felt not Gods mercies, he was as dead.

d That is, be comforted by mine example.

73 Thine handes haue a made me and fashioned me: giue me vnderstanding therefore, that I may learne thy commaundements.

74 So they that b feare thee, seeing me, shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me ‡ iustly.

76 I pray thee that thy mercy may comfort me according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto me, that I may c liue: for thy Lawe is my delight.

78 Let the proud be ashamed: for they haue dealt wickedly, and falsely with me: but I meditate in thy precepts.

79 Let such as feare thee d turne vnto me, and they that e know thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

e Hee sheweth that there can be no true feare of God without the knowledge of his word.

CAPH.

a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy word.

b Like a skinne, bottle or bladder that is parched in the smoke.

c How long wilt thou afflict thy seruant?

d They haue not onely oppressed me violently, but also craftily conspired against me.

81 My soule a fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a b bottle in the smoke: yet doe I not forget thy statutes.

84 Howe many are the c dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue d digged pits for me, which is not after thy Lawe.

86 All thy cõmandements are true: they persecute me falsly: e helpe me.

87 They had almost consumed me vpon the earth: but I forsooke not thy precepts.

e He assureth himselfe, that God will deliuer his, and destroy such as vniustly persecute them. f Finding no helpe in earth, he lifteth vp his eyes to heauen.

88 Quicken me according to thy louing kindnes: so shall I keepe the testimonie of thy mouth.

LAMED.

a Because none should esteeme Gods worde, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

89 O Lord, thy word endureth for euer in a heauen.

90 Thy trueth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They b continue euen to this day by thine ordinances: for all are thy seruants.

92 Except thy Law had beene my delite,

b Seeing the earth and all creatures remaine in that estate, wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.

I should nowe haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am c thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will consider thy testimonies.

96 I d haue seene an end of all perfection: but thy commandement is exceeding large.

c He proueth by effect, that he is Gods childe, because he seeketh to vnderstand his word.

d There is nothing so perfect in earth, but it hath an ende: onely Gods word lasteth for euer.

MEM.

97 Oh how loue I thy Lawe! a it is my meditation continually.

98 By thy commaundements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more b vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for c thou diddest teach me.

103 How sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue got ten vnderstanding: therefore I hate all the wayes of falshood.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.

b Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.

c So then of our selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then hony.

NVN.

105 Thy worde is a a lanterne vnto my feete, and a light vnto my path.

106 I haue b sworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the c free offrings of my mouth, and teach mee thy iudgements.

109 My d soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laide a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an e heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

a Of our selues we are but darkenesse, and cannot see, except we be lightened with Gods word.

b So all the faithfull ought to bind themselues to God by a solemne othe and promise to stirre vp their zeale to imbrace Gods word.

c That is, my prayers and thankesgiuing, which sacrifice Hosea calleth the calues of the lips: Chap. 14. verse 3.

d That is, I am in continuall danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

SAMECH.

a Because none should esteeme

113 I hate a vaine inuentions: but thy law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 b Away from mee, yee wicked: for I will keepe the commandements of my God.

a Whosoeuer wil imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and of other.

b And hinder me not to keepe the Law of the Lord,

116 Stablish

c He desireth Gods continuall assistance least he should faint in this race, which he had begunne.
d The craftie practises of them that contemne thy lawe, shalbe brought to nought.
e Which infected thy people, as drosse doeth the mettall.
f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.
a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him his by his grace, so he would continue his fauour toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe and remedie.
d That is, whatsoeuer dissenteth from the puritie of thy word.
a Conteyning high and secret mysteries, so that I am moued with admiration and reuerence.
b The simple idiots that submit themselues to God, haue their eyes opened, and their mindes illuminated so soone as they begin to read Gods word.
c My zeale toward thy word was so great.
d Hee sheweth what ought to be the zeale of Gods children, when they see his word contemned.
a We cannot confesse God to be righteous, except we liue vprightly and truely as he hath commanded. *Psalm. 69. 9. Iohn 2, 17.*
b Gold hath neede to be fined, but thy word is perfection it selfe.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.
117 c Stay thou me, and I shall be safe, & I will delight continually in thy statutes.
118 Thou hast troden downe all them that depart from thy statutes: for their d deceit is vaine.
119 Thou hast taken away all the wicked of the earth like drosse: therefore I loue thy testimonies.
120 My flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.
122 a Answere for thy seruant in that, which is good, and let not the proude oppresse me.
123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.
124 Deale with thy b seruant according to thy mercie, and teach me thy statutes.
125 I am thy seruant: graunt me therefore vnderstanding, that I may knowe thy testimonies.
126 It is c time for thee Lord to worke: for they haue destroyed thy Law.
127 Therefore loue I thy cõmandements aboue golde, yea, aboue most fine gold.
128 Therefore I esteeme all thy precepts most iust, and hate all false d wayes.

PE.

129 Thy testimonies are a wonderfull: therefore doth my soule keepe them.
130 The entrance into thy b wordes, sheweth light, and giueth vnderstanding to the simple.
131 I opened my mouth and c panted, because I loued thy commandements.
132 Looke vpon me and be mercifull vnto me, as thou vsest to doe vnto those that loue thy Name.
133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.
134 Deliuer me from the oppression of men, and I will keepe thy precepts.
135 Shew thy light of thy countenance vpon thy seruant, and teach me thy statutes.
136 Mine eyes gush d out with riuers of water, because they keepe not thy Lawe.

TSADDI.

137 Righteous art thou, O Lord, and iust are thy iudgements.
138 Thou hast commanded a iustice by thy testimonies and trueth especially.
139 * My zeale hath euen consumed me, because mine enemies haue forgotten thy words.
140 Thy word is proued b most pure, and thy seruant loueth it.
141 I am c small and despised: yet doe I not forget thy precepts.
142 Thy righteousnesse is an euerlasting righteousnesse, and thy Law is trueth.
143 Trouble and anguish are come vpon me: yet are thy commaundements my delight.
144 The righteousnesse of thy testimonies is euerlasting: graunt me vnderstanding, and I shall d liue.

KOPH.

145 I haue a cryed with my whole heart: heare me, O Lorde, and I will keepe thy statutes.
146 I called vpon thee: saue me: & I will keepe thy testimonies.
147 I preuented the morning light and cryed: for I wayted on thy word.
148 Mine eyes b preuent the night watches to meditate in thy word.
149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy ‖ iudgement.
150 They drawe neere, that follow after c malice, and are farre from thy Lawe.
151 Thou art neere, O Lorde: for all thy commandements are true.
152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

c This is the true triall, to praise God in aduersity.
d So that the life of man without the knowledge of God is death.
a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers
b He was more earnest in the studie of Gods word then they that kept the watch, were in their charge.
‖ *Or, custome.*
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.
154 Pleade my cause, and deliuer mee: quicken me according vnto thy a word.
155 Saluation is farre from the wicked, because they keepe not thy statutes.
156 Great are thy tender mercies, O Lord: quicken me according to thy b iudgements.
157 * Thy persecuters & mine oppressers are many: yet doe I not swarue from thy testimonies.
158 I sawe the transgressours and was c grieued, because they kept not thy word.
159 Consider, O Lord, how I d loue thy precepts: quicken me according to thy louing kindnesse.
160 The e beginning of thy worde is trueth, and all the iudgements of thy righteousnesse endureth for euer.
a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.
c My zeale consumed me when I saw their malice and contempt of thy glory.
d It is a sure signe of our adoption, when we loue the lawe of God, promised, euen to the end all thy sayings are true.
e Since thou first

SCHIN.

161 Princes haue a persecuted me without cause, but mine heart stoode in awe of thy words.
162 I reioyce at thy worde, as one that findeth a great spoile.
163 I hate falshood & abhorre it, but thy Law doe I loue.
164 b Seuen times a day doe I praise thee, because of thy righteous iudgements.
a The threatnings and persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.
b That is, often and sundry times,

165 They

165 They, c that loue thy Law, shal haue great prosperitie, and they shall haue none hurt.
166 Lord, I haue d trusted in thy saluation, and haue done thy commandements.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts & thy testimonies: e for all my wayes are before thee.

c For their conscience assureth them, that they please thee, whereas they that loue not thee, haue the contrary.
d He sheweth that we must first haue faith, before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, a according vnto thy word.
170 Let my supplication come before thee, and deliuer mee according to thy promise.
171 My lips shall b speake prayse, when thou hast c taught me thy statutes.
172 My tongue shall intreate of thy worde: for all thy commaundements are righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy Law is my delite.
175 Let my soule line, and it shall prayse thee, and thy d iudgements shall helpe mee.
176 I haue e gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

a As thou hast promised to be the scholmaster vnto all them that depend vpon thee.
b The word signifieth to powre foorth continually.
c All his prayer and desire is, to profite in the word of God.
d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 The prayer of Dauid being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kinde of wickednesse and contention.

A song of a degrees.

I Called vnto the Lord in my b trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.
3 What doth thy c deceitfull tongue bring vnto thee? or what doeth it auaile thee?
4 It is as the d sharpe arrowes of a mighty man, and as the coles of iuniper.
5 Woe is to me that I remaine in e Mesech, and dwell in the tents of f Kedar.
6 My soule hath too long dwelt with him that hateth peace.
7 I seeke g peace, and when I speake thereof, they are bent to warre.

a That is, of lifting vp the tune and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnesse sake, yet it is a great griefe to the flesh to heare euill for well doing.
c He assured him selfe that God would turne their craft to their owne destruction.
d Hee sheweth that there is nothing so sharpe to pearce, nor so hot to set on fire as a slanderous tongue.
e These were people of Arabia, which came of Iaphet, Gen. 10.2.
f That is, of the Ishmaelites.
g He declareth what he meaneth by Mesheeh, and Kedar: to wit, the Israelites which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doeth maintaine, preserue and prosper his Church.

A song of degrees.

I Will lift mine eyes || vnto the mountaines, from whence mine helpe shall come.
2 Mine helpe commeth from the Lorde, which hath made the a heauen & the earth.
3 He will not suffer thy foote to slip: for he that keepeth thee, will not b slumber.
4 Beholde, hee that keepeth Israel, will neither slumber nor sleepe.
5 The Lorde is thy keeper: the Lorde is thy shadow at thy right hand.
6 The sunne shall not c smite thee by day, nor the moone by night.
7 The Lord shall preserue thee from all euill: he shall keepe thy soule.
8 The Lorde shall preserue thy d going out, and thy comming in from henceforth and for euer.

|| *Or, aboue the mountaines: meaning, that there is nothing (o high in this world, wherein he can trust, but onely in God.*
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not onely watcheth ouer his Church in generall, but also ouer euery member thereof.
c Neyther heate nor colde, nor any incommoditie shal be able to destroy Gods Church: albeit for a time they may molest it.
d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, & placed his Arke in Zion. 5 For the which hee giueth thankes, 8 And prayeth for the prosperitie of the Church.

A song of degrees, or Psalme of Dauid.

I a Reioyced, when they sayd to me, Wee will goe into the house of the Lord.
2 Our b feete shall stand in thy gates, O Ierusalem.
3 Ierusalem is builded as a citie, that is c compact together in it selfe:
4 Whereunto the d Tribes, euen the Tribes of the Lorde goe vp, according to the testimonie to Israel, to prayse the Name of the Lord.
5 For there are thrones set for iudgement, euen the thrones of the house of e Dauid.
6 Pray for the peace of Ierusalem: let them prosper that loue thee.
7 Peace bee within thy f walles, and prosperitie within thy palaces.
8 For my g brethren and neighbours sakes I will wish thee now prosperitie.
9 Because of the house of the Lorde our God, I will procure thy wealth.

1. *Chron.* 29.9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were wont to and fro as the Arke remoued.
c By the artificiall ioyning and beautie of the houses, he meaneth the concorde and loue that was betweene the citizens.
d All the tribes according to Gods couenant shall come and pray there.
e In whose house God placed the throne of Iustice, and made it a figure of Christs kingdome.
f The fauour of God prosper thee both within and without.
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Behold, as the eyes of a seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: so our eyes waite vpon the Lorde our God, vntill he haue mercy vpon vs.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helpes faile, God is euer at hand & like himselfe.

3 Haue mercie vpon vs, O Lorde, haue mercy vpon vs: for wee haue [b] suffered too much contempt.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

4 Our soule is filled too full of the mocking of the wealthie, and of the despitefulnes of the proude.

PSAL. CXXIIII.

1 The people of God escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the peril, 6 And prayse the Name of God.

¶ A song of degrees, or Psalme of Dauid.

IF the Lorde had not [a] bene on our side, (may Israel now say)

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meanes.

2 If the Lorde had not bene on our side, when men rose vp against vs,

3 They had the swallowed vs vp [b] quick, when their wrath was kindled against vs.

b So vnable were we to resist.

4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule:

c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them.

5 Then had the swelling waters gone ouer our soule.

6 Praysed be the Lorde, which hath not giuen vs as a praye vnto their teeth.

7 Our soule is escaped, euen as a birde out of the [d] snare of the foulers: the snare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 How describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ A song of degrees.

THey that trust in the Lorde, shall bee as mount Zion, which cannot be [a] remoued, but remayneth for euer.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence.

2 As the mountaines are about Ierusalem: so is the Lorde about his people from henceforth, and for euer.

3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednesse.

b Though God suffer his to be vnder the crosse, lest they should imbrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope.

4 Doe well, O Lorde, vnto those that be good and true in their hearts.

5 [c] But these that turne aside by their crooked wayes, them shal the Lord leade with the workers of iniquitie: but peace shall bee vpon [d] Israel.

c He desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeres of captiuitie foresposen by Ieremie, Chap. 25.12. and 29.10.

¶ A song of degrees, or Psalme of Dauid.

WHen the Lord brought againe the captiuitie of Zion, we were like them that [a] dreame.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then said they among the [c] heathen, The Lorde hath done great things for them.

b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.

3 The Lorde hath done great things for vs, whereof we reioyce.

c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiently thankfull.

4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried [e] precious seede: but they shall returne with ioy and bring their sheaues.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernesse and barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods meere prouidence and blessing, 3 And that to haue children well nurtured, is an especiall grace and gift of God.

¶ A song of degrees, or Psalme of Dauid.

EXcept the Lorde [a] build the house, they labour in vaine that build it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

a That is, gouerne, and dispose all things pertaining to the familie.

b The publike estate of the common wealth,

2 It is in vaine for [c] you to rise early, and to lie downe late, and eate the bread [d] of sorow: but hee will surely giue [e] rest to his beloued.

c Which watch and warde, and are also Magistrates, and rulers of the citie.

3 Behold, children are the inheritance of the Lord, and the fruite of the wombe his reward.

d Either that which is gotten by hard labour, or eaten with griefe of minde.

4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.

5 Blessed is the man that hath his quiuer full of them: for they [g] shall not be ashamed, when they speake with their enemies in the gate.

e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are the signes of Gods blessings, and not the number. g Such children shalbe able to stop their aduersaries mouthes, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 Hee sheweth that blessednesse apperteineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ A song of degrees.

BLessed is euery one that feareth the Lord, and walketh in his [a] wayes,

a God approoueth not our life, except it be reformed according to his word.

2 When thou eatest the labours of thine [b] hands: thou shalt be blessed, and it shalbe well with thee.

b The worlde esteemeth them happie, which liue in wealth and idlenesse: but the holy Ghost approoueth them best, that liue of the meane profite of their labours.

3 Thy wife shalbe as the fruitfull vine on the sides of thine house, and thy [c] children like the olive plants round about thy table.

c Because Gods fauour appeareth in none outward thing more then in increase of children, hee promiseth to enrich the faithfull with this gift.

4 Loe, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shal [d] blesse thee,

d Because of the spirituall blessing which God hath made to his Church, these temporall things shalbe graced.

and

e For except God blessed his Church publikly, this private blessing were nothing.

and thou shalt see the wealth of e Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though it be afflicted.* 4 *For by the righteous Lorde it shall be deliuered,* 6 *And the enemies for all their glorious showe, shall suddenly be destroyed.*

¶ A song of degrees.

a The Church nowe afflicted ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.

THey haue oftentimes afflicted mee from my youth (may a Israel now say)

2 They haue oftentimes afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the b rightеous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backeward.

6 c They shall bee as the grasse on the house tops, which withereth afore it commeth forth.

7 Wherewith the mower filleth not this hand, neither the gleaner his lap:

8 d Neither they, which goe by, say, The blessing of the Lorde bee vpon you, or, We blesse you in the Name of the Lord.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plow.

c The enemies that lift themselues most high, and as it were, approch nere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries doe crie vnto God, and are heard.* 3 *They confesse their sinnes and flee vnto Gods mercie.*

¶ A song of degrees.

a Being in great distresse and sorowe.

b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whom the mercy of God doeth appertaine: to Israel, that is, to the Church, and not to the reprobate.

OVt of the a deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lorde, straitly marketh iniquities, O Lord, b who shall stand?

4 But mercie is with thee, that thou c mayest be feared.

5 I haue waited on the Lord: my soule hath waited, & I haue trusted in his word.

6 My soule waiteth on the Lorde more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is d mercy, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 *Dauid charged with ambition & greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men, what they shall doe.*

¶ A song of degrees, or Psalme of Dauid

a He setteth forth his great humilitie, as an example to all rulers and gouernours.

b Which passe y measure and limits of his vocation.

LOrd, a mine heart is not hautie, neither are mine eyes lofty, neither haue I walked in great b matters and hid from me.

2 Surely I haue behaued my selfe like on waned from his mother, and kept silence: I am in my selfe as one that is c wained.

c He was voyd of ambition & wicked desires.

3 Let Israel waite on the Lorde from henceforth and for euer.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie & the building of the Temple, to pray there as was foresposken, Deu. 12. 5.*

¶ A song of degrees.

a That is, with how great difficultie he came to the kingdome, and with howe great zeale and care he went about to build thy Temple.

b Because the chiefe charge of the king was to set foorth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common bruite was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiued that thou wouldest place it in Ierusalem, which was barren as a forest, and compassed about onely with hilles.

e That is, Ierusalem, because that afterward his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people. g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

3 Let Israel waite on the Lorde from henceforth and for euer.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie & the building of the Temple, to pray there as was foresposken, Deu. 12. 5.*

¶ A song of degrees.

LOrd, remember Dauid with all his a affliction.

2 Who sware vnto the Lord, and vowed vnto the mightie God of Iaakob, saying,

3 I b will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eies to sleepe, nor mine eye lids to slumber,

5 Vntill I find out a place for the c Lord, an habitation for the mightie God of Iaakob.

6 Loe, we heard of it in d Ephrathah, and found it in the fields of the forest.

7 We will enter into his Tabernacles, and worship before his foottoole.

8 Arise, O Lord, to come into thy e rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with f righteousnesse, and let thy Saints reioyce.

10 For thy seruant Dauids sake, refuse not the face of thine Anoynted.

11 The Lorde hath sworne in trueth vnto Dauid, and he will not shrinke from it, saying, Of the fruite of thy body will I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for g euer.

13 For the Lorde hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a i delite therein.

15 I will surely blesse her vitailes, and will satisfie her poore with bread,

16 And will clothe her Priests with k saluation, and her Saints shall shout for ioy.

17 There will I make the l horne of Dauid to bud: for I haue ordeyned a light for mine Anoynted.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

a That is, with how great difficultie he came to the kingdome, and with howe great zeale and care he went about to build thy Temple.

b Because the chiefe charge of the king was to set foorth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common bruite was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiued that thou wouldest place it in Ierusalem, which was barren as a forest, and compassed about onely with hilles.

e That is, Ierusalem, because that afterward his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people. g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 *This Psalme conteineth the commendation of brotherly amitie among the seruants of God.*

¶ A song of degrees, or Psalme of Dauid.

BEholde, howe good and how comely a thing it is, brethren to dwell euen a toge-

together.

2 It is like the precious [b] oyntment vpon the heade, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:

3 And as the dewe of [c] Hermon, which falleth vpon the mountaines of Zion: for [d] there the LORDE appointed the bleſſing and life for euer.

a Becauſe the greateſt part were againſt Dauid, though ſome fauoured him, yet when he was eſtabliſhed King, at length they ioyned all together like brethren: and therefore he ſheweth by theſe ſimilitudes the commoditie of brotherly loue. b The oyntment was a figure of the graces, which come from Chriſt the head vnto his Church. c By Hermon and Zion hee meaneth the plentifull countrey about Ieruſalem. d Where there is ſuch concord.

PSAL. CXXXIIII.

1 Hee exhorteth the Leuites, watching in the Temple, to praiſe the Lord.

A ſong of degrees.

BEholde, praiſe yee the LORDE, all yee [a] ſeruants of the LORD, ye that by night ſtand in the houſe of the LORD.

2 Lift vp your [b] handes to the Sanctuarie, and praiſe the LORD.

3 The LORDE that hath [c] made heauen and earth, bleſſe thee out of Zion.

a Ye that are Leuites, and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes. c And therefore hath all power, bleſſe thee with his fatherly loue declared in Zion. Thus the Leuites vſed to praiſe the Lord, and bleſſe the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what eſtate ſoeuer they be, to praiſe God for his marueilous works, 12 And ſpecially for his graces towards his people, wherein he hath declared his maieſtie, 15 To the confuſion of all idolaters, and their idoles.

Praiſe ye the LORDE.

PRaiſe the Name of the LORDE: yee ſeruants of the LORD, praiſe him,

2 Yee that ſtand in the [a] houſe of the LORDE, and in the [b] courts of the houſe of our God,

3 Praiſe yee the LORDE: for the LORDE is good: ſing praiſes vnto his Name: for it is a comely thing.

4 For the LORD hath [c] choſen Iaakob to himſelfe, and Iſrael for his chiefe treaſure.

5 For I know that the LORD is great, and that our LORD is aboue all gods.

6 Whatſoeuer pleaſed the LORDE, that [d] did hee in the heauen and in earth, in the ſea, and in all the depths.

7 Hee bringeth vp the cloudes from the endes of the earth, and maketh the *lightnings with the raine: he draweth foorth the wind out of his treaſures.

8 *Hee ſmote the firſt borne of Egypt, both of man, and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O Egypt, vpon Pharaoh, and vpon all his ſeruants.

10 *He ſmote many nations, and ſlewe mightie Kings:

11 As Sihon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And [e] gaue their land for an inheritance, euen an inheritance vnto Iſrael his people.

13 Thy name, O LORD, endureth for euer: O LORDE, thy remembrance is from generation to generation.

14 For the LORD will [f] iudge his people, and be pacified towards his ſeruants.

15 The [g] idoles of the heathen are ſilver and gold, euen the worke of mens hands.

16 They haue a mouth, and ſpeake not: they haue eyes and ſee not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: ſo are all that truſt in them.

19 Praiſe the LORD, yee houſe of Iſrael: praiſe the LORD, ye houſe of Aaron.

20 Praiſe the LORD, ye houſe of Leui: ye that feare the LORD, praiſe the LORD.

21 Praiſed be the LORD out of Zion, which dwelleth in Ieruſalem. Praiſe ye the LORD.

a Ye Leuites that are in his Sanctuarie. b Meaning the people: for the people and Leuites had their courtes, which were places of the Temple ſeparate. c That is, hath freely loued the poſteritie of Abraham. d Hee ioyneth Gods power with his will, to the intent that wee ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples, *Iere.* 10. 13. *Exod.* 12. 29. *Num.* 21. 24, 34. e Hee ſheweth what fruite the godly conceiue of Gods power, whereby they ſee howe hee deſtroyeth his enemies, and deliuereth his people. f That is, gouerne and defend his people. g By ſhewing what puniſhment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, ſeeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God, reade Pſal. 115. verſe 4.

PSAL. CXXXVI.

1 A moſt earneſt exhortation to giue thanks vnto God for the creation and gouernance of all things, which ſtandeth in confeſſing that hee giueth vs all of his meere liberalitie.

PRaiſe ye the LORD, becauſe he is good: for his [a] mercy endureth for euer.

2 Praiſe yee the God of gods: for his mercy endureth for euer.

3 Praiſe yee the LORD of lordes: for his mercy endureth for euer:

4 Which only doeth great wonders: for his mercy endureth for euer:

5 Which by his wiſedome made the heauens: for his mercy endureth for euer.

6 Which hath ſtretched out the earth vpon the waters: for his [b] mercy endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the lunne to rule the day: for his mercy endureth for euer:

9 The moone and the ſtarres to gouerne the night: for his mercy endureth for euer:

10 Which ſmote Egypt with their firſt borne (for his mercy endureth for euer)

11 And [c] brought out Iſrael from among them (for his mercy endureth for euer)

12 With a mighty hand and [d] ſtretched out arme: (for his mercy endureth for euer)

13 Which diuided the red Sea in two parts: for his mercy endureth for euer:

14 And made Iſrael to paſſe through the middes of it: for his mercy endureth for euer:

15 And ouerthrewe Pharaoh and his hoſte in the red Sea: for his mercy endureth for euer:

16 Which led his people thorow the [e] wilderneſſe: for his mercy endureth for euer:

17 Which ſmote great Kings: for his mercy endureth for euer:

18 And ſlewe [f] mightie Kings: for his mercy endureth for euer:

a By this repetition he ſheweth that the leaſt of Gods benefites binde vs to thankeſgiuing: but chiefly his mercy, which is principally declared towards his Church. b This was a common kinke of thankeſgiuing, which the whole people vſed, when they had receiued any benefite of God, as 2. Chro. 7. 6. and 20. 21: meaning, that God was not onely mercifull to their fathers, but alſo continued the ſame to their poſteritie. c Gods mercifull prouidence toward man apeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing ſuch a worke as was neuer done before, nor that any other could doe. e Where for the ſpace of fourtie yeeres he ſhewed infinite and moſt ſtrange wonders. f Declaring thereby that no power, nor authoritie was ſo deare vnto him, as the loue of his Church.

g In our greatest affliction and slaueric, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth, euen for the beastes: much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefites.

19 As Sihon king of the Amorites: for his mercie endureth for euer:
20 And Og the king of Bathan: for his mercie endureth for euer.
21 And gaue their land for an heritage: for his mercie endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercie endureth for euer:
23 Which remembred vs in our g base estate: for his mercie endureth for euer:
24 And hath rescued vs from our oppressours: for his mercie endureth for euer:
25 Which giueth foode to all h flesh: for his mercie endureth for euer.
26 i Praise yee the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorow of heart: the which griefe the Chaldeans did so litle pitie, 3 That they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 And moued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.

a That is, we abode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, not turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorowe of the Church is most grieuous vnto them, and is such as they cannot but remember and lament. e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezechiel 25.13. and Ier. 49.7. verse prophecied: and Obadiah verse 10 shewe that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou diddest visite Ierusalem. h He alludeth to Esaies prophecie, chap. 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition mooued to fight against Babylon: but God vsed them as his toddes to punish his enemies.

BY the riuers of Babel we a sate, and there we wept, when we remembred Zion.
2 We hanged our harpes vpon the willowes in the middes b thereof.
3 Then they that led vs captiues, c required of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.
4 Howe shall wee sing, sayd we, a song of the Lord in a strange land?
5 d If I forget thee, O Ierusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem to my e chiefe ioy.
7 Remember the children of f Edom, O Lord, in the g day of Ierusalem, which sayde, Raze it, raze it to the foundation thereof.
8 O daughter of Babel, worthie to be destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.
9 h Blessed shall hee bee that taketh and dasheth thy children against the stones.

PSAL. CXXXVIII.

1 David with great courage praiseth the goodnesse of God toward him, the which is so great, 4 That it is knowen to forraine princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalme of Dauid.

I Will praise thee with my whole heart: euen before the a gods will I praise thee.
2 I will worshippe toward thine holy b Temple, and praise thy Name, because of thy louing kindenesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, and hast c encreased strength in my soule.
4 All the d kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.
6 For the Lord is high: yet he beholdeth the lowly, but the proude hee knoweth e a farre off.
7 Though I walke in the mids of trouble, yet wilt thou reuiue me: thou wilt stretch foorth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.
8 The Lord will f perfourme his worke toward mee: O Lord, thy mercie endureth for euer: forsake not the works of thine hands.

a Euen in the presence of Angels, and of them that haue authoritie among men.
b Both the Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped only in spirit and trueth, Iohn 4.23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shal confesse that thou hast wonderfully preserued me, and performed thy promise. e Distance of the place cannot hinder God to shewe mercie to his, and to iudge the wicked though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord which hath begunne his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hidde, which God seeth not. 12 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, & knowen me.
2 Thou knowest my a sitting and my rising: thou vnderstandest my thought a farre off.
3 Thou b compassest my paths, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my c tongue, but loe thou knowest it wholly, O Lord.
5 Thou holdest mee straite behinde and before, and layest thine d hand vpon me.
6 Thy knowledge is too wonderfull for me: it is so high that I cannot attaine vnto it.
7 Whither shall I go from thy e Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.
9 f Let me take the wings of the morning, and dwell in the vttermost partes of the sea:
10 Yet thither shall thine f hand lead me, and thy right hand hold me.
11 If g say, Yet the darkenesse shall hide me, euen the night shalbe g light about me.
12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

a He confesseth that neither our actions, thoughts or any part of our life can be hid from God, though he seeme to be farre off.
b So that they are euidently knowen to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me with thine hand, that I can turne no way but where thou appointest me.
e From thy power and knowledge?
f Thy power doeth so fast holde mee, that I can escape by no meanes from thee. g Though darkenesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

h Thou hast made me in all partes, and therefore must needes know me.
i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power.
k That is, in my mothers wombe: which he compareth to the inward partes of the earth.
l Seeing that thou diddest know me before I was composed of either flesh or bone, much more nowe must thou knowe me when thou hast factioned me.
m Howe ought we to esteeme the excellent declaration of thy wisedome in the creation of man!
n I continually see newe occasions to meditate in thy wisedome and to praise thee.
o Hee teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely.
p Or any heynous way or rebellious: meaning, that though hee were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion.
q That is, continue thy fauour towards me to the ende.

13 For thou hast [h] possessed my reines: thou hast couered mee in my mothers wombe.
14 I wil praise thee, for I am [i] fearefully and wonderfully made: marueilous are thy workes, and my soule knoweth it well.
15 My bones are not hidde from thee, though I was made in a secret place, and factioned [k] beneath in the earth.
16 Thine eyes did see mee, when I was without forme: [l] for in thy booke were all things written, which in continuance were factioned, when there was none of them before.
17 Howe [m] deare therefore are thy thoughts vnto mee, O God! howe great is the summe of them!
18 If I should count them, they are moe then the sand: when I awake, [m] I am still with thee.
19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whome I say, Depart ye from me:
20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.
21 Doe not I [o] hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?
22 I hate them with an vnfeined hatred, as they were mine vtter enemies.
23 Trie mee, O God, and knowe mine heart: prooue me and know my thoughts,
24 And consider if there bee any [p] way of wickednesse in mee, and leade mee in the [q] way for euer.

PSAL. CXL.

1 Dauid complaineth of the crueltie, falshood and iniuries of his enemies. 8 Against the which hee prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

To him that excelleth. A Psalme of Dauid.

DEliuer me, O Lord, from the euill man: preserue me from the [a] cruell man:
2 Which imagine euill things in their [b] heart, and make warre continually.
3 They haue sharpened their tongues like a serpent: [c] adders poylon is vnder their lippes. Selah.
4 Keepe [d] me, O Lord, from the hands of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.
5 The proude haue laid a snare for mee, and spred a nette with cordes in my pathway, and set grennes for me. Selah.
6 Therefore I said vnto the Lord, Thou art my God: heare, O Lorde, the voyce of my prayers.
7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.
8 Let not the wicked haue his desire, O Lord: [f] performe not his wicked thought, lest they be proud. Selah.
9 As for [g] the chiefe of them, that compasse mee about, let the mischiefe of their owne lippes come vpon them.
10 Let coales fall vpon them: let [h] him cast them into the fire, and into the deepe pittes, that they rise not.
11 For the backebiter shall not bee established vpon the earth: euill shall [i] hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall praise thy Name, & the iust shal [k] dwel in thy presence.

a Which persecuteth mee of malice and without cause.
b That is, by their false cauillations and lyes they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power and force faile them.
d He declareth what is the remedie of the Godly, when they are oppressed by the worldlings.
e He calleth to God with liuely faith, being assured of his mercies, because he had beforetime prooued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrowe the counsels and enterprises of the wicked.
g It seemeth that hee alludeth to Saul.
h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape.
k That is, shall bee defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.

A Psalme of Dauid.

OLord, I [a] call vpon thee: haste thee vnto mee: heare my voyce, when I crie vnto thee.
2 Let my prayer be directed in thy sight as incense, and the [b] lifting vp of mine hands as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lippes.
4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their [d] delicates.
5 Let the righteous smite mee: for that is a benefite: and let [e] him reproue me: and it shalbe a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.
6 When their iudges shalbe cast downe in stonie places, they shall [g] heare my words, for they are sweete.
7 Our bones lie scattered at the [h] graues mouth, as he that heweth wood or diggeth in the earth.
8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.
9 Keepe mee from the snare, which they haue laid for mee, and from the grennes of the workers of iniquitie.
10 Let the wicked fall into [i] his nettes [k] together, whiles I escape.

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.
b He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offered in the olde lawe.
c He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.
d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections, that came of a louing heart.
f By patience I shall see the wicked so sharpely handled, that I shall for pitie pray for them.
g The people which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.
h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9, 10.
i Into Gods nets, whereby he catcheth the wicked in their owne malice.
k So that none of them escape.

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor carried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid, to giue instruction, and a prayer when he was in the caue.

I Cried vnto the Lord with my voice: with my voice I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit ‡ was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily layed a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed me, and none ‖ cared for my soule.

5 Then cried I vnto thee, O Lord, & said, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may praise thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire, and murmure against God, or els seeke to others, then to God to haue redresse in their miseries.

‡ *Ebr. was folden or wrapped in me: meaning, as a thing that could haue none issue.*

‖ *Or, sought for my soule.*

b Though all meanes failed him, yet he knew that God would neuer forsake him.

c For he was on all sides beset with his enemies, as though hee had bene in a most strait person.

d Either to reioyce at my woonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly prosecute him by Gods iust iudgement, 8 Hee desireth to be restored to grace, 10 to be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

HEare my prayer, O Lorde, and hearken vnto my supplication: answere mee in thy [a] trueth and in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth, be iustified.)

3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: he hath layed me in the darknesse, as they that haue bene dead [d] long agoe:

4 And my spirit was in perplexity in me, and mine [e] heart within me was amased.

5 Yet doe I remember the time [f] past: I meditate in all thy workes: yea, I doe meditate in the works of thine hands.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from me, els I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the morning, for in thee is my trust: [g] shewe me the way that I shoulde walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for [i] I hide me with thee.

10 [k] Teach me to [l] doe thy will: for thou art my God: let thy good Spirit leade mee vnto the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnesse bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.

b That is according to thy free goodnes, whereby thou defendest thine.

c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.

d He acknowledgeth that God is the onely and true physician to heale him: and that he is able to raise him to life, though he were dead long ago and turned to ashes.

e So that onely by faith, and by the grace of Gods spirit he was vpholden.

f To wit, be thy great benefits of olde, and the manifolde examples of thy fauour toward thine.

g That is, speedily and in due season.

h Let thine holy spirit counsell me how to come foorth of these great cares and troubles.

i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will commmeth by the spirit of God, who teacheth vs by his word, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright: for so soone as wee decline from Gods will, we fall into errour.

m Which shall be a signe of thy fatherly kindnesse toward me.

n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection and humilitie for his kingdome restored, & for his victories obteined, 5 demanding helpe and the destruction of the wicked, 9 promising to acknowledge the same with songs of praises, 15 and declareth wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

BLessed be the Lorde my strength, which [a] teacheth my hands to fight, and my fingers to battell.

2 He is my goodnesse and my fortresse, my tower, and ‡ my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.

3 Lorde, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 [d] Bow thine heauens, O Lord, & come downe: touch the mountaines, and they shall smoke.

6 [e] Cast foorth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer mee, and take me out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanity: & their right hand is a right hand [g] of falshood.

9 I will sing a [h] new song vnto thee, O God, and sing vnto thee vpon a vtole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto

a Who of a poore shepheard hath made me a valiant warriour and mighty conquerour.

‡ *Ebr. my deliuerer vnto me: for the Prophet can not satisfie himselfe with any words.*

b He confesseth that neither by his owne authoritie, power, nor policie, his kingdome was quiet, but by the secret grace of God.

c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefits, and that he bestoweth them vpon vs of his free mercie.

d Hee desireth God to continue his graces, and to send helpe for the present necessitie.

e By these manner of speeches hee theweth that all the lets in the world can not hinder Gods power, which he apprehendeth by faith.

f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.

g For though they shake handes, yet they keepe not promise.

h That is, a rare and excellent song, as thy great benefits deserue,

i Though wicked kings bee called Gods seruants, as Cyrus, Isai. 45. 1. forasmuch as he vseth them to execute his iudgements: yet Dauid becau'e of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory.

Kings, & rescueth Dauid his i seruant from the hurtfull sword.

11 Rescue mee, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falshood:

12 That our k sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our l corners may be full, and abounding with diuers sorts, and that our sheepe may bring forth thousands and tenne thousand in our streets.

14 That our m oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streets:

15 Blessed are the people, that be n so, yea, blessed are y people, whose God is the Lord.

11 f They shewe the glory of thy kingdome, and speake of thy power.

12 To cause his g power to be knowen to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy * kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lorde vpholdeth all h that fall, and lifteth vp all that are ready to fall.

15 The eyes of i all wait vpon thee, and thou giuest them their meat in due season.

16 Thou openest thine hand, & fillest all things liuing of thy good pleasure.

17 The Lorde is k righteous in all his wayes, and holy in all his workes.

18 The Lord is nere vnto all that call vpon him: yea, to all that call vpon him in l trueth.

19 He will fulfil the m desire of them that feare him: he also will heare their crie, and will saue them.

20 The Lorde preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lorde, and all * flesh shall blesse his holy Name for euer and euer.

f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, but onely where God reigneth. *Dan.* 7. 14. *luke* 1. 33.

h Who being in miserie and affliction, would faint and fall away, if God did not vphold thē, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him.

i To wit, as well of man as of beast.

k He praiseth God, not onely for that he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

l Which onely apperteineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatiencie, and murmuring.

m For they will aske or wish for nothing, but according to his will, 1. Iohn 5. 14.

n That is, all men shall be bound to praise him.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid flourished. 1 *Wherein he describeth the woonderfull prouidence of God, aswell in gouerning man, as in preseruing all the rest of his creatures.* 17 *He praiseth God for his iustice & mercy.* 18 *But specially for his louing kindenesse toward those that call vpon him, that feare him, and loue him:* 21 *For the which he promiseth to praise him for euer.*

¶ A Psalme of Dauid of prayse.

O My God, and King, a I will extol thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praise thy Name for euer and euer.

3 b Great is the Lorde, and most woorthy to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes vnto c generation, and declare thy power.

5 I will meditate of the beauty of thy glorious maiestie, and thy woonderfull works,

6 And they shall speake of the power of thy d fearefull Actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnesse.

8 * The Lord is gracious and e merciful, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are ouer all his works.

10 All thy workes praise thee, O Lorde, and thy Saints blesse thee.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise & thanksgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be wearie in praising him for the same.

b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.

c Forasmuch as the end of mans creation, and of his preseruation in this life, is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same.

d Of thy terrible iudgements against the wicked. *Exod.* 34. 6.

e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same.

PSAL. CXLVI.

1 *Dauid declareth his great zeale that he hath to praise God,* 3 *and teacheth not to trust in man, but only in God almighty,* 7 *which deliuereth the afflicted,* 9 *defendeth the strangers, comforteth the fatherlesse and the widowes,* 10 *and reigneth for euer.*

¶ Prayse ye the Lord.

PRaise thou the Lord, O my a soule.

2 I will praise the Lorde during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in b princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his c thoughts perish.

5 Blessed is hee, that hath the God of Iaakob for his helpe, whose hope is in the Lord his God.

6 Which made d heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice e for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lorde giueth sight to the blinde: the Lord raiseth vp the crooked: the Lorde

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to do it.

e Whose faith and patience for a while he trieth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

a Hee stirreth vp himselfe, and all his affections to praise God.

b That God may haue the whole praise: wherein he forbiddeth all vaine confidence, shewing that of nature wee are more inclined to put our trust in creatures, then in God the creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

f Though he visite them by affliction, hunger, imprisonment and such like, yet his fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue, meaning, all them, that are destitute of worldly meanes and succour. h He assureth the Church that God reigneth for euer for the preseruation of the same.

f loueth the righteous.

9 The Lord keepeth the g strangers: hee releeueth the fatherlesse and widow: but hee ouerthroweth the way of the wicked.

10 The Lord shal h reigne for euer: O Zion, thy God endureth from generation to generation. Prayse ye the Lord.

PSAL. CXLVII.

1 The Prophet prayseth the bountie, wisedome, power, iustice, and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his worde and iudgements so vnto them, as he hath done to none other people.

a He sheweth when in we ought and praise is comely.

PRaise yee the Lorde, for it is good to sing vnto our God: for it is a a pleasant thing,

2 The Lord doth build vp b Ierusalem, and gather together the dispersed of Israel.

3 Hee healeth those that are c broken in heart, and bindeth vp their sores.

4 He d counteth the number of the starres, and calleth them all by their names.

5 Great is our Lorde, and great is his power: his wisedome is infinite.

6 The Lorde releeueth the meeke, and abaseth the wicked to the e ground.

7 Sing vnto the Lorde with praise: sing vpon the harpe vnto our God,

8 Which f coureth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beastes their foode, and to the yong rauens that g crie.

10 He hath not pleasure in the h strength of an horse, neither deliteth hee in the legges of man.

11 But the Lord deliteth in them that feare him, and attend vpon his mercie.

12 Praise the Lorde, O Ierusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates i strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the k floure of wheate.

15 He sendeth forth his l commandement vpon earth, and his worde runneth very i swiftly.

16 He giueth snowe like wooll, and scatereth the hoare frost like ashes.

17 He casteth foorth his yce like morsels: who can abide the colde thereof?

18 Hee sendeth his worde and melteth them: hee causeth his wind to blow, and the waters flowe.

19 He sheweth his m worde vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they n knowen his iudgements. Prayse ye the Lord.

b Because the Lord is the founder of the Church, it can not be destroyed, though the members thereof be dispersed, & seeme as it were for a time to be cut off. c With affliction, or sorowe for sinne.

d Though it seeme to man incredible that God should assemble his Church, being so dispersed, yet nothing can be too hard to him, that can number and name all the starres.

e For the more high that the wicked climbe, the greater is their fall in the ende.

f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that wee can neuer want most iust occasion to praise God. g For their crying is as it were a confession of their neede, which cannot be releued, but by God onely: then if God shew himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, whom he hath assured of life euerlasting? h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour. i He doth not only furnish his Church with all things necessarie, but preserueth also the same, and maketh it strong against all outward force. k His secret working in all creatures is a commaundement to keepe them in order, and to giue them mouing and force. l For immediatly and without resisting, all things obey him.

m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that hee hath giuen to the same after that hee had chosen them & ioyned them vnto him.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.

¶ Praise ye the Lord.

PRaise yee the Lorde from the heauen: prayse ye him in the high places.

2 Prayse yee him, all yee a his Angels: praise him, all his armie.

3 Prayse yee him, b sunne and moone: prayse ye him all bright starres.

4 Prayse yee him, c heauens of heauens, and d waters, that be aboue the heauens.

5 Let them prayse the name of the Lorde: for he commanded, and they were created.

6 And he hath stablished them for euer and euer: hee hath made an ordinance, which shall not passe.

7 Prayse yee the Lord from the earth, yee e dragons and all depths:

8 f Fire and haile, snowe and vapours, stormie winde, which execute his word:

9 Mountaines and all hilles, fruitfull trees and all cedars:

10 Beasts and all cattel, creeping things and feathered foules:

11 g Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also old men and children:

13 Let them praise the name of the Lord: for his name onely is to bee exalted, and his prayse aboue the earth and the heauens.

14 For he hath exalted the h horne of his people, which is a praise for all his Saints, euen for i the children of Israel, a people that is neere vnto him. Praise ye the Lord.

b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continual prayfing of God.

c Not that there are diuers heauens: but because of the spheres & of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen.

d That is, the raine which is in the middle region of the ayre, which hee here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chaunce or fortune, but by Gods appointed ordinance. g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same: but neither he nor low condition or degree can bee exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to prayse the Lord for his victorie and conquest, that he giueth his Saints against all mans power.

¶ Praise ye the Lord.

a For his rare and manifold benefits bestowed on his Church.

SIng ye vnto the Lord a newe song: let his prayse bee heard in the Congregation of Saints.

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them prayse his name with the flute: let them sing prayses vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glorie: let them sing loude vpon their [d] beddes.

6 Let the high Actes of God bee in their mouth, and a two edged swoorde in their handes.

7 [e] To execute vengeance vpon the heathen, and corrections among the people:

8 To binde [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour shalbe to all his Saints. Prayse ye the Lord.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95.7. they were called the sheepe of Gods hands.

c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King.

d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them.

e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.

f Not onely the people, but the Kings that were their enemies, should be destroyed.

g Hereby God bindeth the hands and minds of all his to enterprise no further then he appoynteth.

PSAL. CL.

1 An exhortation to prayse the Lorde without cease by all manner of wayes, for all his mightie and wonderfull workes.

¶ Prayse ye the Lord.

PRaise ye God in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.

2 Praise yee him in his mightie Actes: prayse yee him according to his excellent greatnesse.

3 Prayse yee him in the sound of the [c] trumpet: prayse yee him vpon the viole and the harpe.

4 Prayse ye him with timbrell and flute: prayse yee him with virginalles and organs.

5 Prayse yee him with sounding cymbals: prayse yee him with high sounding cymbals.

6 Let euery thing that hath [d] breath praise the Lord. Prayse ye the Lord.

a That is, in the heauen.

b For his wonderfull power appeareth in the firmament which in Ebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.

c Exhorting the people onely to reioyce in prayfing God, he maketh mention of those instruments, which by Gods commandement were appoynted in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church.

d He sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to prayse him, till they bee gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting prayse.

The * Prouerbes of Salomon.

* This word Prouerbe, or parable, signifieth a graue and notable sentence, worthie to be kept in memorie: and is sometime taken in the euil part for a mocke, or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is heere set foorth in these briefe sentences, which partly conteyne doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewell to the Church of those three thousand parables mentioned, 1. King. 4.32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the intisings of sinners. 20 Wisedome complaineth that shee is contemned. 24 The punishment of them that contemne her.

THe Parables of Salomon the sonne of Dauid king of Israel,

2 To know wisdome, [a] and instruction, to vnderstand the words [b] of knowledge,

3 To receiue [c] instruction to doe wisely, by [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple sharpenesse of witte, and to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,

a That is, what we ought to know and follow, and what we ought to refuse.

b Meaning, the word of God, wherein is the onely true knowledge.

c To learne to submit our selues to the correction of those that are wise.

d By liuing iustly, and rendring to euery man that which appertayneth vnto him.

e To such as haue not discretion to rule themselues.

f As he sheweth that these parables, conteining the effect of religion as touching maners and doctrine, do appertayne to the simple people: so doth he declare, that the same is also necessarie for them that are wise and learned,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶ * The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction.

8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shall bee [i] a comely ornament vnto thine head, [k] as chaines for thy necke.

10 ¶ My sonne, if [l] sinners doe intise thee, consent thou not.

11 If they say, Come with vs, wee will lay waite for [m] blood, and lie priuily for the innocent without a cause:

12 We will swallow them vp aliue like a [n] graue euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoyle:

Psal. 111.10. eccles. 1.16.

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the Name of the pastour of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seed of Gods word.

[i] *Ebr. Increase of grace.*

k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour.

l As the graue is neuer satiate, so the auarice of the wicked and their cruelrie hath none ende.

14 Cast

14 Cast in thy lot among vs: wee will all haue one [m] purse:

15 My sonne, walke not thou in the way with them: [n] refraine thy foote from their [a] path.

16 For their feete runne to euill, & make haste to shead bloud.

17 Certainely as without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for bloud & lie priuily for [o] their liues.

19 Such are the wayes of euery one that is greedy of gaine: he would take away the [p] life of the owners thereof.

20 ¶ [q] Wisedome cryeth without: shee vttereth her voyce in the [r] streetes.

21 Shee calleth in the hie streete, among the preasse in the entrings of the gates, and vttereth her wordes in the citie, saying,

22 How [s] foolish, haw long will yee loue foolishnesse? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde vnto you, and make you vnderstand my wordes)

24 Because I haue called, & yee refused: I haue stretched out mine hand, and none would regard.

25 But ye haue despised all my counsell, and would none of my correction.

26 I will also [t] laugh at your destruction, and mocke when your feare commeth.

27 When [u] your feare commeth like sudden desolation, and your destruction shall come, like a whirlewinde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I wil not answere: they shall seeke mee earely, but they shall not [x] finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but [y] despised all my correction.

31 Therefore shall they eate of the [z] fruite of their owne way, and be filled with their owne deuises.

32 For [a] ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But her that obeyeth mee, shall dwell safely, and be quiet from feare of euill.

m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent.

n That is, haue nothing at all to doe with them.

o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice & crueltie.

p Whereby he concludeth that the couetous man is a murtherer.

q This wisdome is the eternall word of God.

r So that none can pretend ignorance.

s Wisdome reprooueth three kindes of men: the foolish or simple, which erre of ignorance, and the mockers, that can not suffer to be taught, & the fooles which are drowned in worldly lustes and hate the knowledge of godlinesse.

t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods worde, shall haue the iust reward of their mocking.

u That is, your destruction, which thing you feared.

x Because they soughe not with an affection to God, but for ease of their owne griefe.

y Shewing that without faith and obedience wee can not call vpon God aright.

z They shall feele what commoditie their wicked life shall giue them.

a That is, the prosperitie and sensualitie wherein they delight.

CHAP. II.

1. Wisdome exhorteth to obey her. 5. Shee teacheth the feare of God. 6. She is giuen of God. 10. She preserueth from wickednesse.

MY sonne, if thou wilt receiue my [a] wordes, and [b] hide my commaundements within thee.

2 And cause thine eares to hearken vnto wisedome, and encline [c] thine heart to vnderstanding.

3 (For if thou callest after knowledge, [d] and cryest for vnderstanding:

4 If thou seekest her as siluer, & searchest for her as for [d] treasures,

5 Then shalt thou vnderstand the feare of the [e] Lord, & find the [e] knowledge of God.

6 For the Lord giueth wisedome, out of his mouth commeth knowledge and vnderstanding.

7 He preserueth [f] the state of the righteous, he is a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and hee preserueth the way of his Saintes)

9 Then shalt thou vnderstand righteousnesse, and iudgement, and equitie, and euery good path.

10 ¶ When wisedome entreth into thine heart, and knowledge delighteth thy soule,

11 Then shall [f] counsell preserue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euil way, & from [g] man that speaketh froward things.

13 And from them that leaue the [h] wayes of righteousnesse, to walke in the wayes of darknesse:

14 Which reioyce in doing euill, and delite [h] in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are lewd in their paths.

16 And it shall deliuer thee from the strange [i] woman, euen from the stranger, which flattereth with her wordes.

17 Which forsaketh the [k] guide of her youth, & forgetteth the [l] couenant of her God.

18 Surely her [m] house tendeth to death, and her paths vnto [n] the dead.

19 All they that go vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therfore walke thou in [p] way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the [o] land, and the vpright men shall remaine in it.

22 But the wicked shalbe cut off from the earth, and the transgressers shall be rooted out of it.

c Meaning, that we must seeke the knowledge of God with care and diligence.

d Shewing that no labour must be spared.

e This (saith he) is the true wisedome, to know and feare God.

f Or, hideth the saluation.

f The word of God shall teach thee and counsell thee how to gouerne thy selfe.

g That is, the worde of God, which is the only light, to followe their owne fantasies which are darknesse.

h When they see any giuen to euill as they are.

i Meaning, that wisedome, which is the worde of God, shall preserue vs from all vices: naming this vice of whoredome whereunto man is most prone.

k That is, her husband, which is her head and guide to gouerne her, from whom shee ought not to depart, but remaine in his subiection.

l Which is the promise made in marriage.

m Her acquaintance with her familiars, and them that haunt her.

n To them that are dead in body and soule.

o They shall enioy the temporall and spirituall promises of God, as the wicked shall be voyde of them.

CHAP. III.

1. The worde of God giueth life. 5. Trust in God. 7. Feare him. 9. Honour him. 11. Suffer his correction. 22. To them that follow the worde of God, all things shall succeede well.

MY sonne, forget not thou my lawe, but let thine heart keepe my commaundements. *Deut. 8. 1. and 30. 16.*

2 For they shall increase the length of thy [a] dayes and the yeeres of life, and thy prosperitie.

3 Let not [b] mercy and trueth forsake thee: bind them on thy [c] necke, and write them vpon the table of thine [d] heart.

a Long life is the blessing of God, which he giueth to his seruants fourth as it is expedient for them.

b By mercy and trueth, he meaneth the commaundements of the first and second Table: or else the mercy and faithfulnesse that wee ought to vse toward our neighbours.

c Keepe them as a most precious iewel.

d Haue them euer in remembrance.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Law both corporall and spirituall.

4 So shalt thou finde fauour & good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord w all thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shall be vnto thy e nauell, and marow vnto thy bones.

9 f Honour the Lord with thy riches, and with the first fruites of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall g burst with newe wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 * For the Lord correcteth him, whome he loueth, euen as the father doeth the childe in whome he delighteth.

13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, & the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, h and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree i of life to them that lay holde on her, and blessed is he that retaineth her.

19 The Lord by wisedome hath layd the k foundation of the earth, & hath stablished the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the clouds drop downe the dew.

21 My sonne, let not these things depart from thine eyes, but obserue wisedome and counsell.

22 So they shall be life to thy soule, and grace vnto thy ‖ necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraide, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the l destruction of the wicked, when it commeth.

26 For y Lord shalbe for thine assurance, and shall preserue thy foote from taking.

27 ¶ Withhold not the good from m the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morow wil I giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he dooth dwell n without feare by thee.

30 ¶ Striue not with a man causeleſſe, when he hath done thee no harme.

31 ¶ Be not o enuious for the wicked man, neither chuse any of his wayes,

32 For the frowarde is abomination vnto the Lord: but his p secret is with the righteous,

33 The curse of the Lord is in the house of the wicked: but he blesseth thy habitation of the righteous,

34 With the scornefull q he scorneth, but he giueth grace vnto the humble.

35 The wise shal inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisdome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of God the heart, eyes and course of life must be guided.

HEare, O ye children, the instruction of a a father, and giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my lawe.

3 For I was my fathers sonne, tender and b deare in the sight of my mother.

4 When c he taught me, & sayd vnto me, Let thine heart holde fast my words: keepe my commandements, and thou shalt liue.

5 Get wisdome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, & she shall keepe thee: loue her, and she shall preserue thee.

7 d Wisedome is the beginning: get wisdome therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, & she shalt exalt thee: she shall bring thee to honour, if thou embrace her.

9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my wordes, & the yeeres of thy life shalbe many.

11 I haue e taught thee in the way of wisdome, and led thee in the paths of righteousnesse.

12 When thou goest, thy gate shall not be f straite, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, and leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoide it, and go not by it: turne from it, and passe by.

16 For they cannot g sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eate the bread of h wickednes, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that i shineth more and more vnto the perfit day.

19 The

o Desire not to be like vnto him.

p That is, his couenant & fatherly affectiō which is hid and secret from the world.

q He wil shewe by his plagues that their scornes shall turne to their owne destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister, which is as a father vnto the people, reade Chap. 1. 8.

b In Ebrewe, it is Onely: for though she had three others, as 1. Chro. 3. 5. yet, so tenderly thee loued Salomon that he was vnto her, as her onely sonne.

c Meaning, Dauid his father.

d He sheweth that wee must first beginne at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last studie, or els, care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at libertie without offence. g Meaning, that to doe euill is more proper and natural to the wicked, then to sleepe, eate or drinke. h Gotten by wicked meanes and cruel oppression. i Signifying that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

k Which bringeth foorth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.

l Hereby hee sheweth that this wisedome, whereof he speaketh, is euerlasting, because it was before all creatures, and that all things, euen the whole world were made by it.

‖ Or, throte, reade Chap. 1. 9.

m For when God destroyeth the wicked, he will saue his, as hee did Lot in Sodome.

m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue needē of the vse thereof. n That is, putteth his trust in thee.

19 The way of the wicked is as the darkneſſe: they knowe not wherein they ſhall fall.

20 ¶ My ſonne, hearken vnto my woords, inclyne thine eare vnto my ſayings.

21 Let them not depart from thine eyes, but keepe them in the midſt of thine heart.

22 For they are life vnto thoſe that finde them, and health vnto all their [k] fleſh.

23 Keepe thine heart with all diligence: for thereout commeth [l] life.

24 Put away from thee a frowarde mouth, and put wicked lips farre from thee.

25 Let thine eyes beholde the right, and let thine eye lids direct thy way before thee.

26 [m] Ponder the path of thy feete, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

k That is, they ſhall haue health of body: vnder the which all other bleſſings promiſed in the law are contained.

l For as the heart is eyther pure or corrupt, ſo is the whole courſe of mans life.

m Keepe a meaſure in all thy doings.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 Hee willeth a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY ſonne, hearken vnto my wiſedome, and inclyne thine eare vnto my ‖knowledge,

‖Or, vnderſtanding.

2 That thou mayeſt regard counſel, and thy lips obſerue knowledge.

3 For the lippes [a] of a ſtrange woman dropp as an hony combe, and her mouth is more ſoft then [b] oyle.

4 But the end of her is bitter as wormewood, and ſharpe as a two edged ſword.

5 Her [c] feete go downe to death, and her ſteps take holde on hell.

6 She weigheth not the way of life: her paths are [d] moueable: thou canſt not knowe them.

7 Heare yee mee now therefore, O children, and depart not from the woordes of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her houſe,

9 Leſt thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Leſt the ſtranger ſhould be filled with thy ſtrength, and thy [f] labours bee in the houſe of a ſtranger,

11 And thou mourne at thine end, (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, How haue I hated inſtruction, and mine heart deſpiſed correction?

13 And haue not obeyed the voice of them that taught mee, nor inclined mine eare to them that inſtructed me!

14 I was almoſt brought into all euill in the midſt of the Congregation & aſſembly.

15 ¶ Drinke the water of [h] thy ciſterne, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines flowe forth, and the riuers of waters in the ſtreetes.

17 But let them bee thine, euen [i] thine onely, and not the ſtrangers with thee.

a That is, an harlot which giueth her ſelfe to another then to her husband.

b By oyle and honie he meaneth flattering and craftie inticements.

c All her doings leade to deſtruction.

d She hath euer new meanes to allure to wickednesſe.

e That is, thy ſtrength and goods to her that will haue no pitie vpon thee: as is read of Samſon, and the prodigall ſonne.

f The goods gotten by thy trauell.

g Although I was faithfully inſtructed in the trueth, yet had I almoſt fallen to vtter ſhame and deſtruction, notwithſtanding my good bringing vp in the aſſembly of the godly.

h He teacheth vs ſobrietie, exhorting vs to liue of our owne labours, and to bee beneficiall to the godly that want.

i Diſtribute them not to the wicked and infidels, but reſerue them for thy ſelfe, thy familie, and them that are of the houſhold of faith.

18 Let thy [k] fountaine bee bleſſed, and reioyce with the wife of thy [l] youth.

19 Let her be as the louing hinde and pleaſant roe: let her breaſtes ſatiſfie thee at all times, and delight in her loue continually.

20 For why ſhouldeſt thou ‖delite, my ſonne, in a ſtrange woman, or embrace the boſome of a ſtranger?

21 For the wayes of man are before the [m] eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities ſhall take the wicked himſelfe, and he ſhalbe holden with the cordes of his owne ſinne.

23 Hee ſhall [n] die for fault of inſtruction, and ſhall goe aſtray through his great folly.

k Thy children which ſhall come of thee in great abundance, ſhewing that God bleſſeth marriage and curſeth whoredome.

l Which thou diddeſt marry in thy youth.

‖Or, goe aſtray with a ſtranger?

m He declareth that except man doe ioyne to his wife both in heart and in outward conuerſation, that he ſhall not eſcape the iudgements of God.

n Becauſe hee will not giue eare to Gods word and be admoniſhed.

CHAP. VI.

1 Inſtruction for ſureties. 6 The ſlothfull & ſluggiſh is ſtirred to worke. 12 He deſcribeth the nature of the wicked. 16 The things that God hateth. 20 To obſerue the word of God. 24 To flee adultery.

MY ſonne, if thou be ſuretie for thy neighbour, and haſt ſtriken hands with the ſtranger,

a He forbiddeth vs not to become ſuretie one for an other, according to the rule of charitie, but that we conſider for whom and after what ſort, ſo that the creditour may not be defrauded.

2 Thou art [a] ſnared with the woordes of thy mouth: thou art euen taken with the woords of thine owne mouth.

3 Doe this now my ſonne, and deliuer thy ſelfe: ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſolicite thy friends.

4 Giue no ſleepe to thine eyes, nor ſlumber to thine eye lids.

5 Deliuer thy ſelfe as a Doe from the hand of the hunter, and as a birde from the hand of the fouler.

b If the word of God cannot inſtruct thee, yet learne at the little piſmire to labour for thy ſelfe, and not to burden others. *Chap.24.33.*

6 ¶ Goe to [b] the piſmire, O ſluggard: behold her wayes, and be wiſe.

7 For ſhee hauing no gude, gouernour, nor ruler,

8 Prepareth her meate in the ſummer, and gathereth her foode in harueſt.

c He expreſſeth liuely the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer ynough, but euer ſeeke occaſions there-unto.

9 How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe?

10 * Yet a litle ſleepe, a litle ſlumber, [c] a litle folding of the hands to ſleepe.

11 Therefore thy pouertie commeth as one that [d] trauaileth by the way, and thy neceſſitie like [e] an armed man.

d That is, ſuddenly, and when thou looked not for it.

e It ſhall come in ſuch ſort as thou art not able to reſiſt it.

12 The vnthriftie man [f] and the wicked man walketh with a froward mouth.

13 Hee maketh a ſigne with his eyes: hee ‡ſignifieth with his feete: hee inſtructeth with his fingers.

f He ſheweth to what inconuenience the idle perſons and ſluggards come, by calling them vnthriftie, or men of Belial, and ſlanderous. ‡ *Ebr. ſpeaketh.*

14 Lewde things are in his heart: hee imagineth euill at all times, and rayſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: hee ſhall bee deſtroyed ſuddenly without recouerie.

16 ¶ Theſe ſixe things doeth the Lorde hate: yea, his ſoule abhorreth ſeuen:

17 The hautie eyes, a lying tongue, and the hands that ſhed innocent blood,

g Thus all his geſture tendeth to wickednesſe.

18 An heart that imagineth wicked enterprises, [h] feete that be swift in running to mischiefe.

19 A false witnesse that speaketh lyes, and him that raiseth vp contentions among ‖brethren.

20 ¶ My sonne, keepe thy fathers commaundement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine [i] heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the [k] commaundement is a lanterne, and instruction a light: and [l] corrections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her [m] eye lids.

26 For because of the whorish woman, a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man.

27 [n] Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feete not be burnt?

29 So hee that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

30 Men doe not [o] despise a theefe, when he stealeth, to satisfie his [p] soule, because hee is hungry.

31 But if he bee found, hee shall restore seuen folde, or he shall giue all the substance of his house.

32 But he that committeth adultery with a woman, he [r] is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde [q] a wound & dishonour, and his reproch shall neuer be put away.

34 For iealousie is the rage of a man: therefore hee will not [s] spare in the day of vengeance.

35 Hee cannot beare the light of any ransome: neyther will hee consent, though thou augment the gifts.

[h] Meaning, the raging affections which carie a man away in such sort that he cannot tell what he doeth.
‖*Or, neighbours.*
[i] Reade Chap. 3. 3.
[k] By the commaundement he meaneth the worde of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.
[l] And reprehensions when the worde is preached bring vs to life.
[m] With her wanton lookes and gesture.
[n] Meaning, that shee will neuer cease till shee haue brought thee to beggerie, and then seeke thy destruction.
[o] He approoueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the Lawe of God.
[p] Meaning, for very necessitie. *Ebr. faileth in heart.*
[q] That is, death appointed by the Law.
[r] He sheweth that man by nature seeketh his death that hath abused his wife, and is concludeth, that neither Gods Law nor the law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 *An exhortation to wisedome and to the word of God,* 5 *Which will preserue vs from the harlot,* 6 *Whose maners are described.*

My sonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commandements, and thou shalt liue, and mine instruction as the [a] apple of thine eyes,

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: & call vnderstanding thy kinswoman,

5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her words.

6 ¶ [b] As I was in the window of mine house, I looked through my window,

7 And I saw among the fooles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be [c] blacke and darke.

10 And behold, there mette him a woman with an harlots ‖ behauiour, and ‖ subtill in heart.

11 (She [d] is babbling and loude: whose feete cannot abide in her house.

12 Now she is without, now in the streetes, and lieth in waite at euery corner)

13 So she caught him and kissed him, and ‡ with an impudent face said vnto him,

14 I haue * peace offerings: this [e] day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bedde with myrrhe, aloes, and cinamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: hee is gone a iourney farre off.

20 Hee hath taken ‡ a bagge of siluer, & will come home at the day appointed.

21 Thus with her great craft she caused him to yeelde, and with her flattering lips she entised him.

22 And hee followed her straightwayes, as an [g] oxe that goeth to the slaughter, and [h] as a foole to the stockes for correction,

23 Till a dart strike thorowe his liuer, as a bird hasteth to the snare, not knowing that [i] he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For shee hath caused many to fall downe wounded, and the [f] strong men are all slaine by her.

27 Her house is the way * vnto the graue, which goeth downe to the chambers of death.

[a] By this diuersitie of words he meaneth, that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.
[b] Salomon vseth this parable to declare their follie, that suffer themselues to be abused by harlots.
[c] He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse.
‖*Or, garment.*
‖*Or, hid.*
[d] He describeth certaine conditions, which are peculiar to harlots.
‡ *Ebr. She strengthened her face.*
[e] Because that in peace offerings a portion returned to them that offered, she sheweth him that shee hath meate at home to make good cheere with: or else she would vse some cloke of holinesse, till shee had gotten him in her snares.
[f] Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.
‖*Or, carued worke.* ‡*Ebr. in his hand.*
[g] Which thinketh he goeth to the pasture, goeth willingly to his owne destruction.
[h] Which goeth cheerefully, not knowing that he shalbe chastised.
‡ *Ebr it is for his life.*
[i] Neither wit nor strength can deliuer them that fall into the hands of the harlot. *Chap.* 2. 18.

CHAP. VIII.

1 *Wisedome declareth her excellencie,* 11 *Riches,* 15 *Power,* 22 *Eternitie,* 32 *She exhorteth all to loue and follow her.*

Doeth not wisedome crye? and vnderstanding vtter her voyce?

2 She standeth in the toppe of the high places by the way in the place of the paths.

Chap. 1. 20.
[a] Salomon declareth that man is cause of his owne perdition, & that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice.

3 She

b Where the people did most resort, and which was the place of iustice.

3 Shee cryeth beſides b the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O ye foolish men, vnderſtand wiſdome, and ye, O fooles, be wiſe in heart.

c Meaning, that the word of God is easie vnto all that haue desire vnto it, & which are not blinded by the prince of this world.

6 Giue eare, for I wil ſpeake of excellent things, and the opening of my lippes ſhall teach things that be right.

d That is, except a man haue wiſdome, which is the true knowledge of God, he can neither be prudent, nor good counſeller.

7 For my mouth ſhall ſpeake the trueth, and my lippes abhorre wickednesſe.

e So that he that doeth not hate euill ſeareth not God.

8 All the wordes of my mouth are righteous: there is no lewdneſſe, nor frowardneſſe in them.

f Whereby he declareth that honours, dignitie or riches come not of mans wiſdome or induſtrie, but by the prouidence of God.

9 They are all c plaine to him that will vnderſtand, and ſtright to them that would finde knowledge.

10 Receiue mine inſtruction, and not ſilver, and knowledge rather then fine golde.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

g That is, ſtudie the word of God diligently, and with a deſire to profite.

12 I wiſedome d dwell with d prudence, and I finde forth knowledge and counſels.

13 The feare of the Lord is to hate e euil, as pride, and arrogancie, and the euill way: and a mouth that ſpeaketh lewde things, I doe hate.

h Signifying, that he chiefly meaneth the ſpiritual treaſures & heauenly riches.

14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.

15 By mee Kings f reigne, and princes decree iuſtice.

i For there can be no true iuſtice or iudgement which is not directed by this wiſedome.

16 By me princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that ſeeke me e arely, ſhall find me.

k He declareth hereby the diuinitie and eternitie of this wiſedome, which he magnifieth and praiſeth through this booke: meaning thereby the eternall Sonne of God Ieſus Chriſt our Sauior whom S. Iohn calleth the worde that was in the beginning, Iohn 1.1.

18 Riches and honour are with me: b euen durable riches and righteouſneſſe.

19 My fruite is better then golde, euen then fine golde, and my reuenues better then fine ſiluer.

20 I cauſe to walke in the way of righteouſneſſe, and in the middes of the pathes of i iudgement.

21 That I may cauſe them that loue mee, to inherite ſubſtance, and I will fill their treaſures.

l He declareth that this wiſedome was before all things, and is the Sonne of God, which is meant by this worde Wiſedome, who was before all time, and euer preſent, with the Father.

22 The Lord hath poſſeſſed me in the beginning of his way: I was k before his works of olde.

23 I was ſet vp from euerlaſting, from the begunning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: and before the hilles, was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When hee prepared the heauens, I was l there, when he let the compaſſe vpon the deepe.

28 When hee eſtabliſhed the clouds aboue, when hee confirmed the fountaines of the deepe.

29 When hee gaue his decree to the ſea, that the waters ſhould not paſſe his commandement: when hee appointed the foundations of the earth.

30 Then was I with him as m a nourther, and I was dayly his delight reioycing alway before him,

31 And tooke my n ſolace in the compaſſe of his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto mee: for bleſſed are they that keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed is the man that heareth me, watching dayly at my gates, and giuing attendance at the poſtes of my doores.

34 For he that findeth mee, findeth life, and ſhall obteine fauour of the Lord.

35 But he that ſinneth againſt me, hurteth his owne ſoule: & all that hate me, loue death.

m Some reade a chiefe worker, ſignifying that this wiſedome, euen Chriſt Ieſus, was equall with God his Father, and created, preſerued, and ſtill worketh with him, as Iohn 5.17.

n Whereby is declared that the worke of the creation was no paine, but a ſolace vnto the wiſdome of God.

o By earth he meaneth man, which is the worke of God in whome Wiſedome tooke pleaſure: in ſo much as for mans ſake the Diuine Wiſedome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakeable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

CHAP. IX.

2 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected. 10 The feare of God. 13 The condition of the harlot.

WIſedome hath built her a houſe, and hewen out her b ſeuen pillars.

a Chriſt hath prepared him a Church.

2 Shee hath killed her victailes, drawen her wine, and c prepared her table.

b That is, many chiefe ſtayes and principall partes of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors and Doctors.

3 Shee hath ſent foorth her d maydens, and cryeth vpon the higheſt places of the citie, ſaying,

c He compareth wiſedome with great princes that keepe open houſe for all that come.

4 Who ſo is e ſimple, let him come hither, and to him that is deſtitute of wiſdome, ſhe ſaith,

d Meaning, true preachers, which are not infected with mans wiſedome.

5 Come, and eate of my f meate, & drinke of the wine that I haue drawen.

e Hee that knoweth his owne ignorance, and is voyde of malice.

6 Forſake your way, ye foolish, & yee ſhall liue: & walke in the way of vnderſtanding.

7 He that reproueth a ſcorner purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe a blot.

f By the meate and drinke, is meant the word of God and the miniſtration of the Sacraments, whereby God nouriſheth his ſeruants in his houſe, which is the Church.

8 Rebuke not a g ſcorner, leſt he hate thee: but rebuke a wiſe man, and hee will loue thee.

9 Giue admonition to the wiſe, and he will be the wiſer: teach a righteous man, and he will increaſe in learning.

g For the wicked will contemne him and labour to defame him.

10 The beginning of wiſedome is the feare of the Lord, and the knowledge of holy things, is h vnderſtanding.

h Meaning, them that are incorrigible, which Chriſt calleth dogges and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but hee ſheweth their malice, and the ſmall hope of profite.

11 For thy dayes ſhall be multiplyed by me, and the yeeres of thy life ſhall bee augmented.

12 If thou bee wiſe, thou ſhalt be wiſe for thy ſelfe, and if thou bee a ſcorner, thou

i He ſheweth what true vnderſtanding is, to knowe the will of God in his word, which is meant by holy things.

k Thou ſhalt haue the chiefe profite and commoditie thereof.

alone

alone shalt suffer.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at ỹ doore of her house, on a seate in the hie places of the citie,

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she saith also.

17 Stollen waters are sweete, and hid bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her ghests are in the deepth of hell.

1 By the foolish woman, some vnderstand the wicked preachers, who counterfaite the word of God, as appeareth verse 16, which were the wordes of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselues boast there of.

CHAP. X.

In this Chapter & all that folow vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to folow vertue, and to flee vice: and sheweth also what profite commeth of wisdome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise * sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteousnes deliuereth from death.

3 The Lord will b not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A ‖slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in sommer, is the sonne of wisedome: but hee that sleepeth in harueste, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of c the wicked.

7 The memorial of the iust shalbe blessed: but the name of the wicked shall d rotte.

8 The wise in heart will receiue commandements: but the foolish in ‡ talke shall be beaten.

9 Hee that walketh vprightly, walketh ‖boldly: but he that peruerteth his wayes, shall be knowen.

10 He that e winketh with the eye, worketh sorow, and hee that is f foolish in talke, shall be beaten.

11 The mouth of a righteous man is a welspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lips of him that hath vnderstanding, wisedome is found, and a rod shall be for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mas goods are his strong citie: but the feare of the needy is their pouerty.

16 The labour of the righteous tende h to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, & he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe i feede many: but fooles shall die for want of wisedome.

22 The blessing of ỹ Lord, it maketh rich, and he doeth adde k no sorowes with it.

23 It is as a passime to a foole to doe wickedly: but wisedome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God wil graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthfull to them that l send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked m shall be diminished.

28 The patient abiding of the righteous shalbe gladnesse: but the hope of the wicked shall perish.

29 The way of the Lorde is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall * neuer bee remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shalbe fruitfull in wisedome: but the tongue of the froward shalbe cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

FAlse * balances are an abomination vnto the Lord: but a perfite ‡ weight pleaseth him.

2 When pride commeth, then commeth b shame: but with the lowly is wisedome.

3 The vprightnesse of the iust shal guide them: but the frowardnesse of the transgressers shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressers shalbe taken in their owne wickednesse.

7 * When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his c steade.

9 An d hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie

Chap.15.20.

a That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season.

‖*Or, deceitfull.*

c When their wickednesse shall be discouered, they shalbe as dumbe, and not knowe what to say.

d Shall be vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortall.

‡ *Ebr. lips.*

‖*Or, surely.*

e He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6. 13.

f For the corruption of his heart i. knowen by his talke, 2. *Cor.* 13. 4. 1. *pet.* 4. 8.

g That is, God will find him out to punish him.

h And so maketh him bold to doe euill, whereas pouertie brideleth the poore from many euill things.

i For they speake trueth and edifie many by exhortations, admonition & counsell.

k Meaning, that all worldly things bring care, and sorow, whereas they that feele the blessings of God, haue none.

l Hee is but a trouble & griefe to him that setteth him about any businesse.

m The time of their prosperitie shalbe short because of their great fall though they seeme to liue long.

n They enioy in this life by faith and hope, their euerlasting life.

a Vnder this worde he condemneth all false weights, measures and deceite.

‡ *Ebr. stone.*

b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion. *Eccl.* 7. 19. *ecclus.* 5. 1. *Wisd.* 5. 15.

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a priuie enemie.

e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖ *Or, prosperitie.*
f Will not make light report of others.
g Where God giueth store of men of wisedome and counsell.
h Whose conuersation hee knoweth not.
i He that doeth not without iudgement and consideration of the circumstances put himselfe in danger, as Chap. 6.1.
‖ *Or, modest.*
k Is both good to himselfe, and to others.
‖ *Or, neighbour.*
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape.
‖ *Or, is of vncomely behauiour.*
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
‡ *Ebr. the soule of blessing shalbe made fat.*
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shall bee depriued thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as hee deserueth, 1. Pet. 4. 18.

citie [e] reioyceth, and when the wicked perish, there is ioy.

11 By the ‖ blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will [f] keepe silence.

13 Hee that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many [g] counsellers are, there is health.

15 Hee shall be sore vexed, that is suretie for a [h] stranger, and hee that hateth suretyship, is sure.

16 A ‖ gracious woman atteineth honour, and the strong men atteine riches.

17 He that is mercifull, [k] rewardeth his owne soule: but he that troubleth his owne ‖ flesh, is cruell.

18 The wicked worketh a deceitfull worke: but hee that soweth righteousnesse, shall receiue a sure reward.

19 As righteousnesse leadeth to life, so he that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 [l] Though hand ioyne in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 As a iewel of gold in a swines snoute: so is a faire woman, which ‖ lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked [m] is indignation.

24 There is that scattereth, [n] and is more increased: but hee that spareth more [o] then is right, surely commeth to pouertie.

25 The liberall person shal haue plentie: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing shalbe vpon the head of him that [p] selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euil, it shal come to him.

28 He that trusteth in his riches, shal fal: but the righteous shall flourish as a leafe.

29 Hee that troubleth his owne [q] house, shall inherite the winde, and the foole shall be [r] seruant to the wise in heart.

30 The fruite of the righteous is as a tree of life, and he that [s] winneth soules, is wise.

31 Behold, the righteous shalbe [t] recompensed in the earth: howe much more the wicked and the sinner.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man can not bee established by wickednesse: but the [a] roote of the righteous shall not be mooued.

4 A ‡ vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will [b] deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdome: but the froward of heart shall be despised.

9 Hee that is despised, [c] and is his owne seruant, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man [d] regardeth the life of his beast: but the mercies of the wicked are cruell.

11 * He that tilleth his land, shalbe satisfied with bread: but hee that followeth the vile, is destitute of ‖ vnderstanding.

12 The wicked desireth the [e] nette of euils: but the [f] roote of the righteous giueth fruite.

13 The euill man is snared by the wickednesse of his lips, but the iust shall come out of aduersitie.

14 A man shall bee satiate with good things by the fruite of his mouth, and the recompense of a mans hands shall God giue vnto him.

15 The way of a foole is [g] right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall bee knowen by his anger: but hee [h] that couereth shame, is wise.

17 Hee that speaketh trueth, will shewe righteousnesse: but a false witnesse vseth deceite.

18 * There is that speaketh wordes like the pickings of [i] a sword: but the tongue of wise men is health.

19 The lip of trueth shall bee stable for euer: but a lying tongue varieth inconstantly.

20 Deceite is in the heart of them that imagine euill: but to the counsellers of peace shall be ioy.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truely are his delite.

23 A wise man conceiueth knowledge: but the heart of the fooles publisheth foolishnes.

24 * The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.

25 Heauinesse in the heart of man doeth bring it downe: but a [k] good word reioyceth it.

26 The righteous is [l] more excellent then his neighbour: but the way of the wicked

[a] They are so grounded in the fauour of God, that their roote shall prosper continually.
‡ *Ebr. strong, or painefull.*
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet lineth of his owne trauaile.
d Is mercifull euen to the beast that doeth him seruice.
Chap. 28. 19. eccius. 20. 27.
‖ *Or, defence.*
e Continually imagineth meanes how to doe harme to others.
f Meaning, their heart within, which is vpright, and doeth good to all.
g He standeth in his owne conceite, and condemneth all others in respect of himselfe,
h Which bride, leth his affections.
Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger.
Chap. 10. 4.
k That is, words of comfort or a cheerefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
l That is, more liberall in giuing.

m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe,

a If hee vse his tongue to Gods glorie, and the profice of his neighbour, God shall blesse him,
b He euer desireth, but taketh no paines to get any thing.

‡ *Ebr.* way.
c For his powertie, he is not able to escape the threatnings, which the cruell oppressours vse against him.
d When as euery man contendeth to haue the preeminence, and will not giue place to another.
e That is, goods euill gotten.
f That is, with his owne labour.
g Meaning, the word of God, whereby he is admonished of his duetie. *Chap.* 25. 13.
h Bringeth many inconueniences, both to himselfe and to others.
i As he is partaker of their wickednesse, and beareth with their vices, so shall he be punished alike as they are,
k Reade Iob 27. 16. 17.
l God blesseth the labour of the poore, and consumeth their goods which are negligent, because they thinke they haue ynough. *Chap.* 23. 13. *ouerlo.* 30. 1.

will deceiue them.

27 The deceitfull man rosteth not that he m tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnesse, and in that path way there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruite a of his mouth: but the soule of the trespassers shall suffer violence.

3 Hee that keepeth his mouth, keepeth his life: but hee that openeth his lippes, destruction shalbe to him.

4 The sluggard b lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of ‡ life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore c cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride d doth man make contention: but with the well aduised is wisedome.

11 The e riches of vanitie shall diminish: but he that gathereth with the f hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 He that despiseth g the word, hee shall be destroyed: but hee that feareth the commandement, he shalbe rewarded.

14 The instruction of a wise man is as the welspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad follie.

17 *A wicked messenger falleth h into euil: but a faithfull ambassadour is preseruation.

18 Honestie and shame is to him that refuseth instruction: but hee that regardeth correction, shalbe honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shall be wise: but a companion of fooles shall be i afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the k riches of the sinner is laid vp for the iust.

23 Much foode is in the field of the l poore: but the fielde is destroyed without discretion.

24 *Hee that spareth his rodde, hateth his sonne: but hee that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the bellie of the wicked shall want.

CHAP. XIIII.

A Wise woman a buildeth her house: but the foolish destroyeth it with her owne hands.

2 *Hee that walketh in his b righteousnes, feareth the Lord: but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish is the c rod of pride: but the lippes of the wise preserue them.

4 Where none d oxen are, there the crib is emptie: but much increase commeth by the strength of the ore.

5 A faithfull witnesse will not lie: but a false record will speake lyes.

6 A scorner e seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisedome of the prudent is to vnderstand his way: but the foolishnes of the fooles is deceit.

9 The foole maketh a mocke f of sinne: but among the righteous there is fauour.

10 The heart knoweth the g bitternesse of his soule, & the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 *There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorowfull, h and the ende of that mirth is heauinesse.

14 The heart that declineth, i shalbe satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent wil consider his steps.

16 A wise man feareth, & departeth from euill: but a foole rageth, and is carelesse.

17 Hee that is hastie to anger, committeth folly, and a ‡ subtile body is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shal bow before the good, & the wicked k at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich are many.

21 The sinner despiseth his neighbour: but hee that hath mercie on the poore, is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, shall be mercy and truth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches,

a That is, taketh paine to profite her familie and to doe that which concerneth her duetie in her house. *Iob* 22. 4.
b That is, in vprightnesse of heart and without hypocrisie.
c His proud tongue shall cause him to be punished.
d By the oxe is meant labour, and by the crib the barne: meaning, without labour there is no profite.
e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.
f Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same,
g As a mans conscience is witnesse of his owne griefe: so an other cannot feele the ioy and comfort which a man feeleth in himselfe. *Chap.* 14. 25.
h He sheweth that the allurement vnto sinne seemeth sweete, but the end thereof is destruction.
i He that forsaketh God, shall be punished, and made wearie of his sinnes wherein hee delited.
‡ *Ebr. the man of imaginations.*
k If this come not daily to passe, wee must consider that it is because of our sinnes, which let Gods working.

and

and the follie of fooles is foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of the LORD is an assured strength, and his children shall haue hope.

27 The feare of the LORD is as a welspring of life, to auoyde the snares of death.

28 In the multitude of the [1] people is the honour of a King, and for the want of people commeth the destruction of the prince.

29 He that is slowe to wrath, is of great wisdome: but he that is of an hastie minde, exalteth follie.

30 A sound heart is the life of the ‖flesh: but enuie is the rotting of the bones.

31 *He that oppresseth the poore, reproacheth him that made him: but he honoureth him, that hath mercie on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the middes of fooles.

34 Iustice exalteth a nation, ‖but sinne is a shame to the people.

35 The pleasure of a King is in a wise seruant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

A *Soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles *babbleth out foolishnesse.

3 The eyes of the LORD in euery place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is [a] trouble.

7 The lippes of the wise doe spreade abroad knowledge: but the heart of the foolish doth not so.

8 The [b] sacrifice of the wicked is abomination to the LORDE: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the LORD: but hee loueth him that followeth righteousnesse.

10 Instruction is euill to him that [c] forsaketh the way, and he that hateth correction, shall die.

11 [d] Hell and destruction are before the LORDE: howe much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he go vnto the wise.

13 *A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good ‡ conscience is a continuall feast.

16 *Better is a litle with the feare of the LORD, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.

18 *An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slouthfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.

20 *A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but [f] in the multitude of counsellers there is stedfastnesse.

23 A ioy commeth to a man by the answer of his mouth: and howe good is a word [g] in due season?

24 The way of life is on high to the prudent, to auoyd from hell beneath.

25 The LORD wil destroy the house of the proud men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the LORD: but the pure haue [h] pleasant wordes.

27 He that is greedy of gaine, troubleth his owne house: but hee that hateth giftes, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The LORD is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, & a good name maketh the bones fat.

31 The eare that heareth to the [i] correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the LORD is the instruction of wisedome: and before honour goeth [k] humilitie.

CHAP. XVI.

THe [a] preparations of the heart are in man: but the answer of the tongue is of the LORD.

2 All the wayes of a man are [b] cleane in his owne eyes: but the LORD pondereth the spirits.

3 ‡Commit thy workes vnto the LORD, and thy thoughtes shalbe directed.

4 The LORD hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, are an abomination to the LORD: though *hand ioyne in hand, he shall not be vnpunished.

6 By [d] mercie and truth iniquitie shall be forgiuen, and by the feare of the LORD they depart from euill.

7 When the wayes of a man please the LORD, he will make all his enemies at peace with him.

8 *Better is a litle with righteousnesse,

l That is, the strength of a King standeth in many people.

‖Or, body.

Chap. 17.5.

m Forasmuch as they are conuict thereby, and put to silence.

‖Or, and the mercie of the people is a sacrifice for sinne.

Chap. 25.15.

Verse 28.

a For though they haue much, yet it is full of trouble and care.

b That thing is abominable before God, which the wicked think to be most excellent, and whereby they thinke most to be accepted.

c He that swarueth from the word of God, can not abide to be admonished.

d There is nothing so deepe, or secret, that can be hid fro the eies of God, much lesse mens thoughts, Chap. 17.22.

‡Ebr. heart.

Psal. 37.16.

c That suffereth himselfe to be admonished by Gods word, which bringeth life, and so amendeth.

k Meaning, that God exalteth none, but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him.

b He sheweth hereby, that man flattereth himselfe in his doings, calling that vertue which God termeth vice.

‡Ebr rolle.

c So that the iustice of God shall appeare to his destruction of the wicked. Chap. 11.21.

d Their vpright and repenting life shalbe a token that their sinnes are forgiuen. Chap. 15.16. Psalme 37.16.

Chap. 29.22.

e That is, he euer findeth some let or stay, and dare not go forward. Chap. 10.1.

f Reade Chap. 11.14.

g If we will that our talke be comfortable, we must wait for time and season.

h That is, wholesome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods word, which bringeth life, and so amendeth.

k Meaning, that God exalteth none, but them that are truely humbled.

then

then great reuennes without equitie.

9 The heart of man [c] purposeth his way: but the Lord doeth direct his steps.

10 A diuine sentence shalbe in the lippes of the King: his mouth shall not transgresse in iudgement.

11 * A true weight and balance are of the Lord: all the weights of the bagge are his [i] worke.

12 It is an abomination to Kings to commit wickednesse: for the throne is stablished [g] by iustice.

13 Righteous lippes are the delight of Kings, and the King loueth him that speaketh right things.

14 The wrath of a King is as [h] messengers of death: but a wise man wil pacifie it.

15 In the light of the Kings countenance is life: and his fauour is [i] as a cloude of the latter raine.

16 *Howe much better is it to get wisedome then golde? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his soule, that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better is it to bee of humble minde with the lowly, then to deuide the spoyles with the proud.

20 Hee that is wise in his businesse, shall finde good: and * hee that trusteth in the Lord, he is blessed.

21 The wise in heart shalbe called prudent: and [k] the sweetenesse of the lippes shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and the [l] instruction of fooles is follie.

23 The heart of the wise gudeth his mouth wisely, & addeth doctrine to his lips.

24 Faire wordes are as an honie combe, sweetnesse to the soule, & health to the bones.

25 * There is a way that seemeth right vnto man: but the issue therof are the wayes of death.

26 The person that trauaileth,, trauaileth for himselfe: for his mouth ‡ craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like [m] burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] He shutteth his eyes to deuise wickednesse: he mooueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of [o] righteousnesse.

32 He that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then hee that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is [p] of the Lord.

e He sheweth the follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.
Chap. 11.1.
f If they be true and iust, they are Gods worke, and he delighteth therein, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.
g They are appoynted by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the drie ground, Deut. 11.14. *Chap.* 8.10. *Psal.* 125.1.
k The sweete words of consolation, which come forth of a godly heart.
l Either that which the wicked teach others, or els it is follie to teach them that are malicious. *Chap.* 14.13.
‡ *Ebr. boweth vpon him.*
m For he consumeth himselfe and others.
n With his whole endeuour he laboureth to bring his wickednesse to passe.
o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

CHAP. XVII.

BEtter is a drie morsell, if peace be with it, then an house full of [a] sacrifices with strife.

2 * A discreet seruant shall haue rule ouer a lewd sonne, and he shall deuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, and the fornace for golde, so the Lord tryeth the hearts.

4 The wicked giueth heed to false lips, & a liar hearkeneth to the naughtie tongue.

5 *He that mocketh the poore, reprocheth him that made him: and hee that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

7 ‡ High talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whithersoeuer it [c] turneth.

9 He that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shall be sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then [f] a foole in his folly.

13 * Hee that rewardeth euill for good, euill shal not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue off.

15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wisdome, and he hath none heart?

17 A friend loueth at all times: and [h] a brother is borne for aduersitie.

18 A man destitute of vnderstanding [i] toucheth the hand, and becommeth suretie for his neighbour.

19 Hee loueth transgression that loueth strife: and he that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a naughtie tongue, shall fal into euill.

21 He that begetteth a foole, getteth him selfe sorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorowfull mind drieth the bones.

23 A wicked man taketh a gift out of the bosome to wrest the wayes of iudgement.

24 * Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * heauines to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite such [n] for equitie.

a For where as were many sacrifices, there were many portions giuen to the people, wherewith they feasted. *Eccles.* 10.26.
b That is, shall be made gouernour ouer the children. *Chap.* 14.31.
‡ *Ebr. the lip of excellencie.*
c The reward hath great force to gaine the hearts of men.
d He that admonisheth the prince of his fault, maketh him his enemie.
e By the messenger is meant such meanes as God vseth to punish the rebels.
f Whereby he meaneth the wicked in his rage, who hath no feare of God. *Rom.* 12.17. 1. *thes.* 5.15. 1. *pet.* 3.9. *Isa.* 5.23. *chap.* 24.24.
g What auaileth it the wicked to be rich, seeing hee setteth not his mind to wisdom.
h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.
i Reade Chap. 6.1.
k Lifteth vp himselfe aboue his degree. *Chap.* 15.13.
l That is, secretly & out of the bosome of the rich. *Eccles.* 2.14. *and* 8.1.
m That is, wander to and fro, and seeke not after wisedome. *Chap.* 10.1.
n For their well doing.

27 He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

a He that loueth wisedome, wil separate himselfe from all impediments, and giue himselfe wholly to seeke it.

b That is, that he may talke licentiously of whatsoeuer commeth to mind.

c Meaning, such one as contemneth all others.

d Which can neuer be drawen emptie, but bring euer profite.

e That is, to fauour him and support him.

f They are soone beleeued and enter most deepely.

g He sheweth what is the refuge of the godly against all troubles.

*Chap.*10.15. *Chap.*16.18. *Ecclus.*11.8.

h The mind can well beare the infirmitie of the body, but when ỹ spirit is wounded, it is a thing most hard to sustaine.

i Getteth him libertie to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.

l If a controuersie cannot otherwise be decided, it is best to cast lottes to knowe whose the thing shall be.

m Appeaseth their controuersie, which are so stoute that cannot otherwise be pacified.

n Which for the strength thereof will not bowe nor yeeld.

o By the vsing of the tongue well or euill, commeth the fruite thereof either good or bad.

ED K the desire thereof he will a separate himselfe to seeke it, and occupie himselfe in all wisedoome.

2 A foole hath no delite in vnderstanding: but that his heart may be b discouered.

3 When ỹ wicked commeth, then commeth c contempt, and with the vile man reproch.

4 The wordes of a mans mouth are like deepe d waters, and the welspring of wisedome is like a flowing riuer.

5 It is not good to e accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The wordes of a tale bearer are as flatterings, and they goe downe into the f bowels of the belly.

9 He also that is slouthful in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lorde is a strong towre: the righteous runneth g vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an hie wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glory goeth lowlinesse.

13 * He that answereth a matter before he heare it, it is follie and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but h a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift i enlargeth him, and leadeth him before great men.

17 k He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot l causeth contentions to cease, and m maketh a partition among the mightie.

19 A brother offended is harder to winne, then a strong citie, and their contentions are like the n barre of a palace.

20 With the fruite of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that o loue it, shall eate the fruite thereof.

22 He that findeth a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is neerer q then a brother.

p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap.19.14.

q That is, oft times such as are found which are more ready to doe pleasure then hee that is more bound by duetie.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnesse, then hee that abuseth his lips, and is a foole. *Chap.*28.6.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man perverteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witnesse shall not be vnpunished: and hee that speaketh lies, shall not escape. *Deut.*19.19. *Dan.*13.62.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth gifftes.

7 All the brethren of the poore doe hate him: howe much more will his friends depart farre from him? though he be instant a with wordes, yet they will not.

8 He that possesseth vnderstanding, b loueth his owne soule, and keepeth wisedome, to finde goodnesse.

9 A false witnesse shall not be vnpunished: and he that speaketh lies, shall perish.

10 c Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory is d to passe by an offence.

12 * The kings wrath is like the roaring of a lion: but his fauour is like the dewe vpon the grasse.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall e dropping.

14 House and riches are the inheritance of the fathers: but * a prudent wife commeth of the Lord.

15 Slouthfulnesse causeth to fall a sleepe, and a deceitfull person shall be affamished.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 He that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompence him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou f deliuer him, yet will his anger come againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter ende.

21 Many deuises are in a g mans heart: but the counsell of the Lord shall stand.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vse of things is not to be permitted to him that cannot vse them aright.

d That is, to couer it by charitie, and to do therein as may most serue to Gods glory. *Chap.*20.2. *Chap.*17.21. *Chap.*21.9.

e As raine that droppeth and rotteth the house. *Chap.*18.22.

f Though for a time he giue place to counsel, yet soone after will he giue place to his raging affections.

g Mans deuice shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

22 That that is to be desired of a man, is his [h] goodnesse, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and [i] the foolish will beware: and reproue the prudent, and he will vnderstand knowledge.

26 He that destroyeth his father, or chaseth away his mother, is a lewde and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the King is like the roaring of a lion: he that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plowe, because of winter: therefore shall he begge in sommer, but haue nothing.

5 The counsell in the heart of [c] man is like deepe waters: but a man that hath vnderstanding will drawe it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

7 He that walketh in his integritie, is iust: and blessed shall his children be after him.

8 A King that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers ‡ weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, sayth the buyer: but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewell.

16 * Take his [f] garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweete to a man: but afterward his mouth shal be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about as a slaunderer, discouereth * secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the ende thereof shall not be blessed.

22 Say not thou, * I will recompense euill: but waite vpon the Lord, and he shall saue thee.

23 * Diuers weights are an abomination vnto the Lord, and deceitful balances are not good.

24 * The steps of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to [g] deuoure that which is sanctified, and after the vowes to inquire.

26 A wise king scattereth the wicked, and causeth the [h] wheele to turne ouer them.

27 The [i] light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and trueth preserue the King: for his throne shalbe established with mercie.

29 The beautie of young men is their strength, and the glory of the aged is the grap head.

30 [k] The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

---

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous. *Chap.* 28.6. *Chap.* 21.11.

i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

a By wine here is meant him that is giuen to wine, and so by strong drinke. *Chap.* 19.12.

b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or manners.

d Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare. 1. *King.* 3.46. 2. *chron.* 6.36. *eccles.* 7.22. 1. *iohn* 1.8.

‡ *Ebr. stone and stone, ephah and ephah.*

e Reade Chap. 16.11.

Chap. 27.13.

f Teach him wit, that he cast not himselfe rashly into danger.

---

g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the faule.

h Which was a kinde of punishment then vsed.

i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts, Hebr. 4.12. *Chap.* 29.14.

k Sharpe punishment, that pearceth euen the inwarde partes, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

THe [a] Kings heart is in the hand of the Lorde, as the riuers of waters: he turneth it whither soeuer it pleaseth him.

2 Euery * way of a man is right in his owne eyes: but the Lorde pondereth the hearts.

3 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 * A hautie looke, and a proud heart, which is the ‖ [b] light of the wicked, is sinne.

5 The thoughts of the diligent doe surely bring abundance: but [c] whosoeuer is hastie commeth surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerted and strange: but of the pure man, his worke is right.

---

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able. *Chap.* 16.2. *Micah.* 6.8.

‖ *Or, plowing.*

b That is, the thing whereby he is guided, or which he bringeth forth as the fruite of his worke.

c Hee that goeth rashly about his businesse and without counsell. *Chap.* 13.11.

d Hee meaneth this chiefly of Iudges and Princes, which leaue that vocation whereunto God hath called them, and polle their subiects to maintaine their lustes.

Chap.19.13,and 25.24.
‖ *Or,in a great familie.*

9 *It is better to dwell in a corner of the house top,then with a contentious woman in a ‖ wide house.

10 The soule of the wicked wisheth euil: & his neighbour hath no fauour in his eies.

e Reade Chap. 19.25.

11 e When the scorner is punished, the foolish is wise: and when one instructeth the wise,he will receiue knowledge.

f Though the godly admonish them both by wordes and example of life, yet the wicked will not amend,till God destroy them.

12 The righteous f teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

g To doe a pleasure to the angry man,pacifieth him.

13 He that stoppeth his eare at the crying of the poore,he shall also cry and not be heard.

14 g A gift in secrete pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisedome,shall remaine in the congregation of the dead.

17 He that loueth pastime,shalbe a poore man: and he that loueth wine and oyle,shal not be rich.

h God shall cause that to fall on their owne heads,which they intended against the iust,by deliuering the iust and putting the wicked in their places. *Eccl.25.18,22.*

18 The h wicked shalbe a ransome for the iust,and the transgresser for the righteous.

19 *It is better to dwell in the wildernesse,then with a contentious and angry woman.

i Meaning,abundance of all things.

20 In the house of the wise is a pleasant treasure and i oyle: but a foolish man deuoureth it.

k Wisedome ouercommeth strength & confidence in worldly things.

21 He that followeth after righteousnes and mercy, shall finde life, righteousnesse and glory.

l He thinketh to liue by wishing and desiring all things,but will take no paine to get ought. *Chap.15.8.isa.1 13.eccl.us.34.21.*

22 A k wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue,keepeth his soule from afflictions.

24 Proud,hautie & scornefull is his name that worketh in his arrogancie wrath.

25 The desire of the slouthfull l slayeth him: for his hands refuse to worke.

26 Hee coueteth enermore greedily, but the righteous giueth, and spareth not.

27 The *sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde?

m He may boldly testifie the truth that he hath heard.

28 *A false witnesse shall perish: but hee that heareth, m speaketh continually.

29 A wicked man hardeneth his face:but the iust, he will direct his way.

30 There is no wisdome,neither vnderstanding,nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

CHAP. XXII.

Eccles.7.3.

a Which commeth by well doing. *Chap 29.13.*

b Liue together, and haue neede the one of the other.

A *a Good name is to bee chosen aboue great riches, and louing fauour is aboue siluer and aboue gold.

2 *The rich and poore b meete together: the Lord is the maker of them all.

3 *A prudent man seeth the c plague,and hideth himselfe: but the foolish goe on still, and are punished.

Chap.27.12. c That is,the punishment which is prepared for the wicked,and fleeth to God for succour.

4 The reward of humilitie,and the feare of God is riches,and glory,and life.

5 Thornes and snares are in the way of the froward: but hee that regardeth his soule, will depart farre from them.

6 Teach a child d in the trade of his way, and when hee is olde, hee shall not depart from it.

d Bring him vp vertuously, & he shal so continue.

7 The rich ruleth the poore, and the borrower is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the e rod of his anger shall faile.

e His authoritie whereby he did oppresse others, shall be taken from him. *Eccl.us.32.23.*

9 *Hee that hath a good f eye,he shall be blessed: for hee giueth of his bread to the poore.

f He that is mercifull and liberal.

10 Cast out the scorner, and strife shall goe out: so contention and reproche shall cease.

g He sheweth y princes should vse their familiaritie,whose conscience is good, and their talke wise and godly.

11 Hee that loueth pureneſſe of heart for the grace of his lips, the g king shall be his friend.

h Fauour them that loue knowledge.

12 The eies of the Lord h preserue knowledge: but hee ouerthroweth the wordes of the transgressour.

i He derideth them that inuent vaine excuses,because they would not doe their duetie.

13 The slouthfull man saith, i A lyon is without,I shall be slaine in the streete.

14 The mouth of strange women is as a deepe pit: hee with whome the Lord is angry, k shall fall therein.

k So God punisheth one sinne by another,when he suffereth the wicked to fall into the acquaintance of an harlot.

15 Foolishnesse is bound l in the heart of a child: but the rod of correction shall driue it away from him.

l He is naturally giuen vnto it.

16 Hee that oppresseth the poore to increase himselfe,and giueth vnto the rich,shall surely come to pouertie.

17 ¶ Incline thine eare, and heare the wordes of the wise, and applie thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may be in m the Lorde,I haue shewed thee this day: thou therefore take heede.

m He sheweth what the ende of wisedome is: to wit,to direct vs to the Lord.

20 Haue not I written vnto thee n three times in counsels and knowledge,

21 That I might shewe thee the assurance of the words of trueth to answere the words of trueth to them that send to thee?

n That is,sundry times.

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted ‡ in iudgement.

‡ *Ebr. in the gate.*

23 For the Lord *will defend their cause, and spoyle the soule of those that spoyle them.

Chap.23.11.

24 Make o no friendship with an angry man, neither go with the furious man,

o Haue not to doe with him that is not able to rule his affections: for he would hurt thee by his euill conuersation.

25 Lest thou learne his wayes, and receiue destruction to thy soule.

26 Bee not thou of them that p touch the hand, nor among them that are suretie for debts.

p Which rashly put themselues in danger for others, as Chap. 6.1.

27 If thou hast nothing to pay,why cause shouldest thou that hee should take thy bed from vnder thee?

28 Thou shalt not *remoone the ancient bounds which thy fathers haue made.

Deut.27.17. chap.23.10.

29 Thou seest that a diligent man in his businesse standeth before kings,and standeth not before the base sort.

CHAP. XXIII.

WHen thou ſitteſt to eate with a ruler, [a] conſider diligently what is before thee,

2 [b] And put the knife to thy throate, if thou be a man giuen to the appetite.

3 Be not deſirous of his daintie meats: [c] for it is a deceiuable meate.

4 Trauaile not too much to be rich: but ceaſe from thy [d] wiſedome.

5 Wilt thou caſt thine eies vpon it, which is nothing? for riches taketh her to her wings, as an eagle, & flieth into the heauen.

6 Eate thou not the bread of him that hath an [e] euill eye, neither deſire his daintie meates.

7 For as though hee thought it in his heart, ſo will hee ſay, vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou ſhalt vomite thy [f] morſels that thou haſt eaten, and thou ſhalt loſe thy ſweet words.

9 Speake not in the eares of a foole: for he will deſpiſe the wiſedome of thy words.

10 * Remoue not the auncient bounds, and enter not into the fieldes of the fatherleſſe.

11 For hee that redeemeth them, is mightie: he will * defend their cauſe againſt thee.

12 Apply thine heart to inſtruction, and thine eares to the words of knowledge.

13 * Withholde not correction from the childe: if thou ſmite him with the rodde, hee ſhall not die.

14 Thou ſhalt ſmite him with the rodde, and ſhalt deliuer his ſoule from [g] hell.

15 My ſonne, if thine heart bee wiſe, mine heart ſhall reioyce, and I alſo,

16 And my reines ſhal reioyce, when thy lippes ſpeake righteous things.

17 * Let not thine heart bee enuious againſt ſinners: but let it be in the feare of the Lord continually.

18 For ſurely there is an ende, [h] and thy hope ſhall not be cut off.

19 O thou my ſonne, heare and be wiſe, and guide thine heart in the [i] way.

20 Keep not company with ‡ drunkards, nor with ‡ gluttons.

21 For the drunkard and the glutton ſhal be poore, and the ſleeper ſhalbe clothed with ragges.

22 Obey thy father that hath begotten thee, and deſpiſe not thy mother when ſhee is olde.

23 Buy [k] the trueth, but ſell it not: likewiſe wiſedome, and inſtruction, and vnderſtanding.

24 The father of [l] righteous ſhal greatly reioice, and he that begetteth a wiſe child, ſhal haue ioy of him.

25 Thy father and thy mother ſhall bee glad, and ſhe that bare thee, ſhal reioyce.

26 My ſonne, giue me [l] thine heart, and let thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and a ſtrange woman is as a narrow pit.

28 * Alſo ſhe lieth in waite as for a pray, [m] and ſhee increaſeth the tranſgreſſers among men.

29 To whome is woe? to whom is ſorow? to whom is ſtrife? to whome is murmuring? to whome are wounds without cauſe? and to whome is the redneſſe of the eyes?

30 Euen to them that tarry long at the wine, to them that goe, [n] & ſeeke mixt wine.

31 Looke not thou vpon the wine, when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſantly.

32 In the ende thereof it will bite like a ſerpent, and hurt like a cockatriſe.

33 Thine [o] eyes ſhall looke vpō ſtrange women, and thine heart ſhall ſpeake lewde things.

34 And thou ſhalt bee as one that ſleepeth in the midſt of the [p] ſea, and as hee that ſleepeth in the top of the maſt.

35 They haue ſtricken me, ſhalt thou ſay, but I was not ſicke: they haue beaten mee, but I knew not, when I awoke: therefore will I [q] ſeeke it yet ſtill.

CHAP. XXIIII.

BE * not thou enuious againſt euill men, neither deſire to be with them.

2 For their heart imagineth deſtruction, and their lips ſpeake miſchiefe.

3 Through wiſdome is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man is ſtrong: for a man of vnderſtanding increaſeth his ſtrength.

6 * For with counſel thou ſhalt enterpriſe thy warre, and in the multitude of them that can giue counſell, is health. *Chap.* 20, 18.

7 Wiſedome is hie to a foole: therefore he cannot open his mouth in the [a] gate.

8 Hee that imagineth to doe euill, men ſhall call him an authour of wickedneſſe.

9 The wicked thought of a foole is ſinne, and the ſcorner is an abomination vnto men.

10 If thou be [b] faint in the day of aduerſitie, thy ſtrength is ſmall.

11 Deliuer them that are drawen [c] to death: and wilt thou not preſerue them that are led to be ſlaine?

12 If thou ſay, Behold, we knew not of it: hee that pondereth the hearts, doeth not he vnderſtand it? and hee that keepeth thy ſoule, knoweth he it not? will not he alſo recompenſe euerie man according to his workes?

13 My ſonne, eate [d] honie, for it is good, and the hony combe, for it is ſweete vnto thy mouth:

14 So ſhall the knowledge of wiſedome be vnto thy ſoule, if thou finde it, and there ſhall be an ende, and thine hope ſhall not be cut off.

15 Lay no waite, O wicked man, againſt the houſe of the righteous, and ſpoyle not his reſting place.

16 For a iuſt man [e] falleth ſeuen times, and riſeth againe: but the wicked fall into miſchiefe.

17 Be thou not glad when thine enemie falleth,

a Eate with ſobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne ſecret purpoſes.
d Beſtow not the gifts ỹ God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary, a good eye is taken for liberall, as chap. 22.9.
f He will not ceaſe, till he hath done thee ſome harme, and his flattering words ſhall come to no vſe.
Deut. 27.17. *chap.* 22.28. *Chap.* 13.24 & 19.18. *eccl.* 30.1.
g That is, from deſtruction.
Pſal. 37.1. *chap.* 24.1.
h The proſperity of the wicked ſhall not continue.
i In the obſeruation of the commandements.
‡ *Eb. wine bibbers.*
‡ *Eb. deuourers of fleſh.*
k Spare no coſt for trueths ſake, neither depart from it for any gaine.
l Giue thy ſelfe wholy to wiſedome. *Chap.* 22.14. *Chap.* 7.12.
m She ſeduceth many, & cauſeth them to offend God.
n Which by arte make wine ſtronger, and more pleaſant.
o That is, drunkenneſſe ſhall bring thee to whoredome.
p In ſuch great danger ſhalt thou be.
q Though drunkenneſſe make them more inſenſible then beaſts, yet can they not refraine. *Pſal.* 37.1. *chap.* 23.17.
a In the place where wiſedome ſhould be ſhewed.
b Man hath no triall of his ſtrength till he be in troubles.
c None can be excuſed, if he helpe not the innocent when he is in danger.
d As honie is ſweete and pleaſant to the taſte, ſo wiſedome is to the ſoule.
‖ *Or, reward.*
e He is ſubiect to many perils but God deliuereth him.

falleth, and let not thine heart reioyce when he stumbleth,

18 Least the Lorde see it, and it displease him, and he turne his wrath f from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none ende of plagues to the euill man: * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the king, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them both?

23 ALSO THESE THINGS PERTEINE TO THE WISE. It is not good g to haue respect of any person in iudgement.

24 He that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon him shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, & make ready thy things in the fielde, h and after, build thine house.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 * Say not, I will doe to him, as he hath done to me, I i will recompense euery man according to his worke.

30 I passed by the fielde of the slouthfull, and by the vineyard of the man destitute of vnderstanding.

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheelde, and I considered it well: I looked vpon it, and k receiued instruction.

33 Yet a little sleepe, l a little slumber, a little folding of the handes to sleepe:

34 So thy pouerrie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the a men of Hezekiah king of Iudah b copied out.

2 The glory of God is to c conceale a thing secret: but the d Kings honour is to search out a thing.

3 The heauens in height, and the earth in deepenesse, and the e kings heart can no man search out.

4 Take the f drosse from the siluer, and there shall proceede a vessell for the finer.

5 Take g away h wicked from the king, and his throne shall be established in righteousnesse.

6 Boast not thy selfe before the king, and stand not in the place of great men.

7 * For it is better, that it be saide vnto thee, Come vp hither, then thou to be put lower in the presence of the prince whom thine eyes haue seene.

8 Goe not forth hastily to strife, lest thou knowe not what to doe in the ende thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least hee that heareth it, put thee to shame, and thine infamie doe not l cease.

11 A word spoken in his place, is like apples of gold with pictures of siluer.

12 He that reproueth the wise, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the m colde of the snowe in the time of harnest, so is a faithfull messenger to them that send him: for hee refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like n clouds and wind without raine.

15 A prince is pacified by staying of o anger, and a soft tongue breaketh the p bones.

16 If thou hast found hony, eate that is q sufficient for thee, least thou be ouer full, and vomite it.

17 Withdraw thy foote from thy neighbours house, lest he be wearie of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, is like an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.

20 He that taketh away the garment in the colde season, is like vineger powred vpon r nitre, or like him that singeth songs to an heauie heart.

21 * If he that hateth thee be hungrie, giue him bread to eate, and if he be thirstie, giue him water to drinke.

22 For thou shalt lay s coales vpon his head, and the Lord shall recompense thee.

23 As the Northwinde driueth away the raine, so doeth an angry countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the colde waters to a wearie soule, so is good newes frō a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eate much honie: * so to search their owne glory is not glorie.

28 A man that refraineth not his appetite, is like a citie which is t broken downe, and without walles.

CHAP. XXVI.

AS the snowe in the sommer, and as the raine in the harnest are not meete, so is honour vnseemely for a foole.

2 As the sparow by fliing, and the swa-

f To be auenged on thee. *Psal.* 37. 1. *chap.* 23. 17. *Chap.* 13. 9.

g Meaning, either of the wicked, and seditious, as verse 19. & 21, or of them that feare not God, nor obey their king. ‡ *Ebr. to know the face. Chap.* 17. 15. *Esa.* 5. 23.

h Be sure of the meanes how to compasse it before thou take any enterprise in hand. *Chap.* 20. 22.

i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault.

l Reade Chap. 6. 10.

a Whom Hezekiah appointed for this purpose.

b That is, gathered out of diuerse bookes of Solomon.

c God doth not reueile the cause of his iudgements to man.

d Because the king ruleth by the reuealed worde of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.

e He sheweth that it is too hard for man to attaine to the reason of all the secrete doings of the king: euen when he is vpright, and doeth his duetie.

f When vice is remooued from a king, he is a meete vessell for the Lords vse.

g It is not ynough that hee be pure himselfe, but that he put away others that be corrupted.

Luke 14. 10.

h Least whereas thou thinkest by this meanes to haue an end of the matter, it put thee to farther trouble.

i In the time of great heate when men desire colde.

k Which haue an outward appearance, and are nothing within.

l By not ministring occasion to prouoke him farther.

m That is, the heart that is bent to anger, as Chap. 15. 1.

n Vse moderately the pleasures of this world.

o Which melteth it, and consumeth it. ‖ *Or, alume. Rom.* 12. 20.

p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moue him to acknowledge thy benefites, and his heart shall be inflamed. *Chap.* 21. 9.

Eccles. 3. 22.

q And so is in extreme danger.

low by flying eſcape, ſo the curſe that is cauſeleſſe, ſhall not come.

3 Vnto the horſe belongeth a whip, to the aſſe a bridle, and a rodde to the fooles backe.

4 Anſwere not a foole a according to his fooliſhneſſe, leſt thou be alſo like him.

5 Anſwere a foole b according to his foolihneſſe, leſt he be wiſe in his owne ‡ conceite.

6 He that ſendeth a meſſage by the hand of a foole, is as he that cutteth off c the feete, d and drinketh iniquitie.

7 As they that lift by the legs of the lame, ſo is a parable in a fooles mouth.

8 As the cloſing vp of a precious ſtone in an heape of ſtones, ſo is he that giueth glory to a foole.

9 As a thorne ſtanding e vp in the hand of a drunkard, ſo is a parable in the mouth of fooles.

10 f The excellent that formed all things, both rewarded the foole and rewarded the tranſgreſſers.

11 *As a dog turneth againe to his owne vomite, ſo a foole turneth to his foolihneſſe.

12 Seeſt thou a man wiſe in his owne conceite? g more hope is of a foole then of him.

13 The ſlouthfull man ſaith, h A lyon is in the way: a lyon is in the ſtreetes.

14 As the doore turneth vpon his hinges, ſo doeth the ſlouthfull man vpon his bed.

15 * The ſlouthfull hideth his hand in his boſome, and it grieueth him to put it againe to his mouth.

16 The ſluggard is wiſer in his owne conceite, then ſeuen men that can render a reaſon.

17 He that paſſeth by and medleth with the ſtrife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that faineth himſelfe mad, caſteth firebrands, arrowes, & mortall things,

19 So dealeth the deceitful man i with his friend, and ſaith, Am not I in ſport?

20 Without wood the fire is quenched, and without a talebearer ſtrife ceaſeth.

21 *As the cole maketh burning coles, and wood a fire, ſo the contentious man is apt to kindle ſtrife.

22 *The words of a talebearer are as flatterings, and they goe downe into the bowels of the bellie.

23 As ſiluer droſſe ouerlaped vpon a potſheard, ſo are burning lips, and k an euill heart.

24 He that hateth, will counterfaite with his lips, but in his heart he lapeth vp deceite.

25 Though hee ſpeake fauourably, beleeue him not: for there are l ſeuen abominations in his heart.

26 Hatred may be couered by deceite: but the malice thereof ſhall be diſcouered in the m congregation.

27 *Hee that diggeth a pit, ſhall fall therein, and he that rolleth a ſtone, it ſhall returne vnto him.

28 A falſe tongue hateth the afflicted, and a flattering mouth cauſeth ruine.

CHAP. XXVII.

BOaſt not thy ſelfe of to a morowe: for thou knoweſt not what a day may bring foorth.

2 Let another man praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lips.

3 *A ſtone is heauie, and the ſand weighty: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can ſtand before b enuie?

5 Open rebuke is better then ſecret loue.

6 The wounds of a louer are faithfull, and the kiſſes of an enemie are c pleaſant.

7 *The perſon that is full, deſpiſeth an honie combe: but vnto the hungrie ſoule euery bitter thing is ſweete.

8 As a bird that wandereth from her neſt, ſo is a man that wandereth from his owne place.

9 As ointment and perfume reioyce the heart, ſo doeth the ſweetenеſſe of a mans friend by hearty counſell.

10 Thine owne friende and thy fathers friend forſake thou not: neither enter into thy brothers d houſe in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 Sonne, be wiſe, and reioyce mine heart, that I may anſwere him that reproacheth me.

12 c A prudent man ſeeth the plague, and hideth himſelfe: but the foolish goe on ſtill, and are puniſhed.

13 * Take his garment that is ſuretie for a ſtranger, and a pledge of him for the ſtranger.

14 He that ‡ praiſeth his friend with a loude voyce, riſing f early in the morning, it ſhalbe counted to him as a curſe.

15 *A continuall dropping in the day of raine, and a contentious woman are alike.

16 He that hideth her, hideth the winde, and the is as the ople in his right hand, that bewrayeth it ſelfe.

17 Iron ſharpeneth iron, ſo doeth g man ſharpen the face of his friend.

18 He that keepeth the figge tree, ſhal eate the fruite thereof: ſo he that waiteth vpon his maſter, ſhall come to honour.

19 As in water face anſwereth to face, h ſo the heart of man to man.

20 The graue and deſtruction can neuer be full, ſo *the eyes of man can neuer be ſatisfied.

21 * As is the fining pot for ſiluer, and the fornace for gold, ſo is euery man according to his i dignitie.

22 Though thou ſhouldeſt bray a foole in a morter among wheate braied with a peſtell: yet will not his foolihneſſe depart from him.

23 Be diligent to knowe the ſtate of thy flocke, and take heede to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay diſcouereth it ſelfe, and the graſſe appeareth, and the herbes of the mountaines are gathered.

26 The

a Conſent not vnto him in his doings.
b Reprooue him as the matter requireth.
‡ Ebr. eyes.
c To wit, of the meſſenger, whom he ſendeth.
d That is, receiueth domage thereby.
e Whereby he both hurteth himſelfe and others.
f Meaning, God.
2. Pet. 2.22.
g For the foole will rather be counſelled then he: alſo the foole ſinneth of ignorance, and the other of malice.
h Reade Chap. 22.13. Chap. 19.24.
i Which diſſembleth himſelfe to be that he is not.
Eccluſ. 28.10.
Chap. 18.8.
k They will ſoone breake out and vtter themſelues.
l Meaning, many: he vſeth the number certaine for the vncertaine.
m In the aſſembly of the godly. Eccles. 10.8. eccluſ. 27.26.

a Delay not the time, but take occaſion when it is offered.
Eccluſ. 22.15.
b For the enuious are obſtinate and cannot be reconciled.
c They are flattering and ſeeme friendfull.
Rob 6.6.
d Truſt not to any worldly helpe in the day of thy trouble.
c Reade Chap. 22.3.
Chap. 20.16.
‡ Ebr. bleſſeth.
f Haſtily, and without cauſe.
Chap. 19.13. and 21.9.
g One haſtie man prouoketh another to anger.
h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
Eccluſ. 14.9. Chap. 17.3.
i That is, he is either knowen to be ambitious, and glorious, or humble and modeſt.

k This declareth the great goodnesse of God towards man, and the diligence that hee requireth of him for the preseruation of his gifts.

26 The k lambes are for thy clothing, and the goates are the price of the field.
27 And let the milke of the goates be sufficient for thy foode, for the food of thy familie, and for the sustenance of thy maides.

CHAP. XXVIII.

a Because their owne conscience accuseth them.
b The state of the comon weale is often-times changed.

THe wicked a flee when none pursueth: but the righteous are bold as a lion.
2 For the transgression of the land b there are many princes thereof: but by a man of vnderstanding, and knowledge a realme likewise endureth long.
3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.
4 They that forsake the Lawe, praise the wicked: but they that keepe the Lawe, set themselues against them.
5 Wicked men vnderstand not iudgement: but they that seeke the Lorde, vnderstand all things.
6 * Better is the poore that walketh in his vprightnes, then hee that peruerteth his wayes, though he be rich.
7 He that keepeth the Lawe, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by vsurie and increase, gathereth c them for him that will be merciful vnto the poore.
9 He that turneth away his eare from hearing the Lawe, euen his prayer shall bee abominable.
10 Whosoeuer causeth the righteous to goe astray in an euill way, shall fall into his owne pit, and the vpright shall inherite good things.
11 The rich man is wise in his owne conceite: but the poore that hath vnderstanding, can trie him.
12 * When righteous men reioyce, there is great glorie: but when the wicked come vp, the man is tried.
13 He that hideth his sinnes, shall not prosper: but he that confesseth, & forsaketh them, shall haue mercie.
14 Blessed is the man that d feareth alway: but he that hardeneth his heart, shall fall into euill.
15 As a roaring lyon, and an hungrie beare, so is h a wicked ruler ouer the poore people.
16 A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnesse, shall prolong his dayes.
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.
18 He that walketh vprightly, shalbe saued: but hee that is frowarde in his wayes, shall once fall.
19 * He that tilleth his land, shalbe satisfied with bread: but hee that followeth the idle, shalbe filled with pouertie.
20 A faithfull man shall abound in blessings, and he * that maketh haste to be rich, shall not be innocent.
21 To haue respect of persons is not good: for that man will transgresse for a piece of bread.
22 A man with a wicked e eye hasteth to riches, and knoweth not that pouertie shall come vpon him.
23 Hee that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.
24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lorde, shal be * fat.
26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdome, shal be deliuered.
27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shal haue many curses.
28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

c For God will take away the wicked riches, & giue his goods to him that shall bestowe them well.
d Because it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne.
e And iudge that he is not wise.
Chap.29.2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth & spoyleth.
i None shalbe able to deliuer him.

Chap.19.1.

Chap.12.11. & eclus.20.27.

Chap.13.11. and 20.21.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly bee destroyed and cannot be cured.
2 * When the righteous haue in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
3 A man that loueth wisedome, reioyceth his father: * but he that feedeth harlots, wasteth his substance.
4 The king vp iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.
5 A man that flattereth his neighbour, a spreadeth a net for his steps.
6 In the transgression of an euill man is his b snare: but the righteous doth sing and reioyce.
7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
8 Scornfull men bring a citie into a snare: but wise men turne away wrath.
9 If a wise man contend with a c foolish man, whether he be angry or laugh, there is no rest.
10 Bloodie men hate him that is vpright: but the iust haue care of his soule.
11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.
12 If a prince that hearkeneth to lies, all his seruants are wicked.
13 * The poore and the vsurer meet together, and the Lorde lighteneth both their eyes.
14 * A king that iudgeth d poore in truth, his throne shalbe established for euer.
15 The rod and correction giue wisedom: but a child set at liberty, maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy sonne & he will giue thee rest, and will giue pleasures to thy soule.
18 d Where there is no vision, the people decay: but he that keepeth the Lawe, is blessed.

k. He will be abused for nothing.
l Meaning him that is courteous.
m Shall haue all things in abundance.
Chap.29.2.
Chap.21.12, 28.
||Or, are increased.
Luke 15.13.
a. He that giueth care to the flatterer, is in danger as the bird is before the fouler.
b He is euer readie to fal into the snare that he layeth for others.
c He can beare no admonition, in what sort soeuer it is spoken.
Chap.22.2.
Chap.20.28.
d Where there are not faithful ministers of the worde of God.

e He that is of a seruile and rebellious nature.

19 ¶ e seruant will not be chastened with words: though he understand, yet he will not answere.

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will bee euen as his sonne.

f Or, regard.

Chap. 15. 18.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

Iob 22. 29.

23 * The pride of a man shall bring him lowe: but the humble in spirite shall enioy glorie.

24 He that is partner with a theefe, hateth his owne soule: he heareth cursing, and declareth it not.

f He that feareth man more then God, falleth into a snare and is destroyed.

25 The feare of man bringeth a f snare: but he that trusteth in the Lord, shall be exalted.

g He needeth not to flatter the ruler: for what God hath appointed, that shal come to him,

26 Many doe seeke the face of the ruler: but euery mans g iudgement commeth from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods works. 5 The worde of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF a AGVR THE SONNE OF IAKEH.

a Who was an excellent man in vertue & knowledge in the time of Salomon.

THe prophecie which the man spake vnto Ithiel, euen to b Ithiel, and Ucal.

b Which were Agurs schollers or friends.

2 Surely I am more c foolish then any man, and haue not the vnderstanding of a man in me.

c Herein he declareth his great humilitie, who would not attribute any wisedome to himselfe, but all vnto God.

3 For I haue not learned wisedome, nor atteined to the knowledge of holy things.

4 Who hath ascended vp to d heauen, and descended? Who hath gathered the winde in his fist? who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

d Meaning, to know the secrets of God, as though he would say, None.

5 * Euery word of God is pure: he is a shield to those, that trust in him.

Pſal. 19. 8. Deut. 4. 2. and 12. 32.

6 * Put nothing vnto his words, lest he reproue thee, and thou be found a lyar.

7 Two e things haue I required of thee: deny me them not before I die.

e Hee maketh this request to God.

8 Remoue farre from me vanity and lies: giue me not pouertie, nor riches: feede me with foode conuenient for me,

9 Lest I bee full, and deny thee, and say, f Who is the Lord? or lest I be poore, and steale, and take the name of my God in vain.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.

10 Accuse not a seruant vnto his master, lest he curse thee, g when thou hast offended.

g In accusing him without cause,

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceite, and yet are not washed from their filthinesse.

13 There is a generation, whose eyes are haughtie, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swordes, and their chawes as knives to eate vp the afflicted out of the earth, and the poore from among men.

15 The horseleach hath two h daughters which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is inough.

h The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh blood, and is neuer satiate: euen so are the couetous extortioners insatiable.

16 The graue, & the barren wombe, the earth that cannot bee satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens i of the valley picke it out, & the yong eagles eate it.

i Which haunt in the valley for carions,

18 There bee three things hid from mee: yea, foure that I knowe not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: she eateth and k wipeth her mouth, and saith, I haue not committed iniquitie.

k She hath her desires, and after counterfaiteth as though she were an honest woman.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe:

22 For l a seruant when he reigneth, and a foole when he is filled with meate,

l These commonly abuse the state whereunto they are called.

23 For the hatefull woman, when she is married, and for a handmaid that is m heire to her mistres.

m Which is maried to her master after the death of her mistres.

24 These bee foure small things in the earth, yet they are n wise and full of wisedome:

n They conteine great doctrine and wisedome.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth all by bands:

28 The spider taketh holde * with her hands, and is in kings palaces.

29 There be three things that order well their going, yea, foure are comely in going,

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lustie gray hound, and a goate, and a king against whom there is no rising vp.

32 If thou hast done foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand o vpon thy mouth.

o If man be not able to compasse these common things by his wisdome, we cannot attribute wisedome to man, but follie.

33 Whe one churneth milke, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

p Make a stay & continue not in doing euill.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise & worthy woman.

1 THE WORDES OF KING a LEmuel: the b prophecie with his mother taught him.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.

WHat my sonne! and what the sonne of c my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, d nor

b The doctrine, which his mother Bath sheba taught him. c By this often repetition of one thing shee declareth her motherly affection. d Meaning, that women are the destruction of Kings, if they haunt them,

thy

thy wayes, which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for princes e strong drinke,

5 Lest hee drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget f his pouertie, and remember his miserie no more.

8 Open thy mouth for the g dumme in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of h spoile.

12 She will doe him good, and not euill all the dayes of her life.

13 Shee seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ships of merchants: she bringeth her foode from afarre.

15 And shee riseth, while it is yet night: and giueth the ‖ portion to her houshold, and the i ordinarie to her maides.

16 She considereth a fielde, and k getteth it: and with the fruit of her hands she planteth a vineyard.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 Shee feeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, & putteth forth her hands to the needy.

21 She feareth not the snow for her familie: for all her familie is clothed with ‖ skarlet.

22 Shee maketh her selfe carpets, fine linnen and purple is her garment.

23 Her husband is known in the l gates, when he sitteth with the Elders of the land.

24 Shee maketh ‖ sheetes, & selleth them, and giueth girdles vnto the merchant.

25 m Strength & honour is her clothing, and in the latter day shall she reioyce.

26 She openeth her mouth with wisdom, and the n law of grace is in her tongue.

27 She ouerseeth the wayes of her houshold, and eateth not the bread of idlenesse.

28 Her children rise vp, and o call her blessed: her husband also shall praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, she shalbe praised.

31 Giue her of the fruite of her hands, and let her owne workes praise her in the p gates.

e That is, the King must not giue himselfe to wantonnesse, and neglect his office, whichis to execute iudgement.

f For wine doeth comfort the heart, as Psal. 104.15.

g Defend their cause that are not able to helpe themselues.

h He shall not neede to vse any vnlawfull meanes to gaine his liuing.

‖ *Or, meate, as Psal.* 111.5.

i She prepareth their meate betime.

k She purchaseth it with the gaines of her trauaile.

‖ *Or, with double*

l In the assemblies and places of iudgement.

‖ *Or, linnen cloth*

m After that he had spoken of the apparell of the body, he noteth declareth the apparel of the spirit

n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the worke of God.

o That is, doe her reuerence.

p Confesse her diligent labours and commend her therefore.

q Forasmuch as the most honourable are clad in the apparell that she made.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a Preacher and one that desireth to instruct all in the way of saluation, describeth the deceitfuable vanities of this world, that man should not be addicted to any thing vnder the Sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 *All things in this worlde are full of vanity, and of none endurance.* 13 *All mans wisedome is but follie and griefe.*

THe wordes of the a Preacher, the sonne of Dauid King in Ierusalem.

2 b Vanity of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his c trauell, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for d euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The e winde goeth toward the South, and compasseth towarde the North: the winde goeth round about, and returneth by his circuites,

7 * All the riuers go into the sea, yet the sea is not full: for the riuers goe vnto the place, f whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 g What is it that hath bene? that that shalbe: and what is it that hath bene done? that which shalbe done: and there is no newe thing vnder the sunne.

10 Is there any thing, whereof one may

a Salomon is heere called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing. c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie. d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, winde and riuers he sheweth that the greatest labour and longest hath an ende, and therfore there can be no felicitie in this world.

Eccles. 40.11.

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the Sea againe. g He speaketh of times and seasons, and things done in them, which as they haue beene in times past, so come they to passe againe.

say,

Hee proueth
t if any could
ue attained to
licitie in this
rld by labour
d studie, he
iefly shoulde
ue obtained it,
cause he had
its and aydes
God there-
to aboue all
her.
Man of nature
th a desire to
ow, and yet is
t able to come
the perfection
knowledge,
hich is the pu-
ishment of sin,
humble man,
to teach him
depend onely
pon God,
Man is not
ble by all his
ligence to
use things to
e otherwise
en they doe:
ither can he
amber the
sap, Beholde this, it is new? It hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall bee, with them that shal come after.

12 ¶ [h] I the Preacher haue bene King ouer Israel in Jerusalem:

13 And I haue giuē mine heart to searche and finde out wisedome by all things that are done vnder the heauen: (this sore trauel hath God giuen to the sonnes of men, [i] to humble them therby)

14 I haue considered all the works that are done vnder the sunne, and beholde, all is vanitie, and veration of the spirite.

15 That which is [k] crooked, can none make streight: and that which faileth, can not be numbred.

16 I thought in mine heart, and sayde, Beholde, I am become great, and excell in wisedome all them that haue bene before me in Jerusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gaue mine heart to know wisdome and knowledge, [l] madnesse and foolishnesse: I knew also that this is a veration of the spirit.

18 For in the multitude of wisedome is much [m] griefe: and hee that increaseth knowledge, increaseth sorowe.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of Kings and Prouinces: I haue prouided me men singers and women singers, and the [d] delytes of the sonnes of men, as a woman and women taken captiue.

9 And I was great, and increased aboue all that were before mee in Jerusalem: also my wisedome [f] remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my portion of all my trouble.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and beholde, all is vanitie and veration of the spirite: and there is no profite vnder the sunne.

12 ¶ And I turned to behold [b] wisedom, and madnes and folly: (for who is the man that ‖ will come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisedome, more then in follie: as the light is more excellent then darkenesse.

14 [n] For the wise mans [i] eyes are in his head, but the foole walketh in darkenesse: yet I knowe also that the same [k] condition falleth vnto them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole: Why therefore do I then labour to be more wise? And I saide in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole [l] for euer: for that that nowe is, in the dayes to come shal al be forgotten. And [m] how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanitie, and veration of the spirite.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shall bee after me.

19 And who knoweth whether hee shall bee wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my self wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart [o] abhorre all the labour, wherin I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisedome, and in knowledge and in equitie: yet to a man that hath not trauailed therein, shall hee [o] giue his portion: this also is vanitie and a great griefe.

22 For what hath man of al his trauaile and griefe of his heart, wherin he hath trauailed vnder the sunne?

23 For all his dayes are sorowes, and his

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 15 *The wise and the foole haue both one ende, touching the bodily death.*

I Saide in mine heart, Goe to nowe, I will proue [a] thee with ioy: therefore take thou pleasure in pleasant things: and beholde, this also is vanitie.

2 I said of laughter, thou art mad: and of ioy, what is this that thou doest?

3 I sought in mine heart ‡ to giue my selfe to wine, and to leade mine heart in [b] wisedome, and to take holde of follie, till I might see where is that goodnesse of the children of men, which they ‡ enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted mee vineyards.

5 I haue made me gardens ‡ orchards, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that growe with trees.

7 I haue gotten seruants and maydes, and had children borne in the [c] house: also I had great possession of beeues and sheepe aboue all that were before mee in Jerusalem.

[a] Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.
‡ *Ebr. drawe my flesh to wine.*
‡ Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedome and the feare of God in mine heart, and gouerne mine affaires by the same.
‡ *Ebr. doe.*
‡ *Ebr. paradises.* Meaning, of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters,

[d] That is, whatsoeuer men take pleasure in.
[e] Which were the most beautiful of them that were taken in warre, as Iudg. 5. 30. Some vnderstand by these words, no women but instruments of musicke.
[f] For all this God did not take his gift of wisedom from me.
[g] This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.
[h] I bethought with my selfe whether it were better to followe wisedome, or mine owne affections and pleasures which he calleth madnesse.
‖ *Or, compare with the king.*
Prou. 17. 24.
[i] He foreseeth things, which the foole cannot for lacke of wisedome.
[k] For both die and are forgotten, as vers. 16. or they both alike haue prosperitie or aduersitie.
[l] Meaning, in this world.
[m] He wondereth that men forget a wise man being dead, assoone as they doe a foole.
[n] That I might seeke the true felicitie which is in God.
[o] Among other griefes this was not the least, to leaue that which he had gotten by great trauaile, to one that had not laboured for it, and whether hee were a wise man or a foole.

his

his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profite to man, but that he eate and drinke, and p delight his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who could eate, and who could haste to q outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdome, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue him that is good before God: this is also vanitie, and vexation of the spirit.

p When man hath all laboured, he can get no more then foode and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3. 13.

q Meaning, to pleasures.

CHAP. III.

1 All things haue their time, 14 The workes of God are perfite, and cause vs to feare him, 17 God shall iudge both the iust and vniust.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this worlde perpetuall: next to teach vs not to be grieued if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

TO all things there is an a appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to builde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rend, and a time to sewe: a time to keepe silence, and a time to speake.

b Reade Chap. 1. 13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein. d Reade Chap. 2. 24. and these places declare that we should do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men b to humble them thereby.

11 He hath made euery thing beautifull in his time: also he hath set the c world in their heart, yet can not man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the d gift of God.

e That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

14 I knowe that whatsoeuer God shall doe, it shall be for e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

f God onely causeth that, which is past to returne.

15 What is that that hath beene? that is nowe: and that that shall be, hath nowe beene: for God f requireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is g there for euery purpose and for euery worke.

g Meaning, with God, howsoeuer man neglect his duetie.

18 I considered in mine heart the state of the children of men that God had h purged them: yet to see to, they are in themselues as beastes.

h And made them pure in their first creation.

19 For the condition of the children of men, and the condition of beastes are euen as one i condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead, yet by the word of God and faith we easily know the diuersitie, as verse 21.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirite of man ascend vpwarde, and the spirite of the beaste descende downewarde to the earth?

k Meaning, that reason cannot comprehend that which faith beleeueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. he declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to knowe further is a speciall gift of God reueiled by his Spirit.

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

CHAP IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King, that is a foole.

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppresse the poore.

SO a I turned, and considered all the oppressions that are wrought vnder the sunne, and beholde, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

b Because they are no more subiect to these oppressions.

2 Wherefore I praised the b dead which nowe are dead, aboue the liuing, which are yet aliue.

c He speaketh according to the iudgement of the flesh, which cannot abide to feele, or see troubles.

3 And I count him c better then them both, which hath not yet beene: for he hath not seene the euil works which are wrought vnder the sunne.

4 Also I beheld al trauaile, and all d perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirite.

d The more perfite that the worke is, the more is it enuied of the wicked.

5 The foole soldeth his hands, and e eateth vp his owne flesh.

e For idlenesse he is compelled to destroy himselfe.

6 Better is an handfull with quietnes, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a seconde, which hath neither sonne nor brother, yet there is none ende of all his trauaile, neither can his eye be satisfied with riches: neither doeth hee thinke, For whom doe I trauaile and defraude my soule

soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 f Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellowe: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one howe should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefolde g coard is not easily broken.

13 Better is a poore and wise childe, then an olde and foolish king, which will no more be admonished.

14 For out of the h prison he commeth forth to reigne: when as he that is i borne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the sunne, k with the second childe, which shall stand vp in his place.

16 There is none l end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirite.

17 Take heede to thy m foote when thou entrest into the house of God, and be more neere to heare then to giue the sacrifice of n fooles: for they knowe not that they doe euill.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may encrease.

g By this prouerbe he declareth how necessarie it is, that men should liue in societie.

h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.

i Meaning, that is borne a king.

k Which follow and flatter the kings sonne, or him that shall succeede: to enter into credite with them in hope of gaine.

l They neuer cease by all meanes to creepe into fauour: but when they obteine not their greedie desires, they thinke themselues abused, as other haue beene in time past, and so care no more for him.

m That is, with what affection thou commest to heare the word of God.

n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweete. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind is the gift of God.

BE not a rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be b fewe.

2 For as a dreame commeth by the multitude of businesse: so the voyce of a foole is in the multitude of words.

3 * When thou hast vowed a vowe to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast c vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the * Angel that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities, are also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and there be higher then they.

8 And the g abundance of the earth is ouer all: the king h also consisteth by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shall be without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauaileth, is sweete, whether he eate little or much: but the i satietie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches k reserued to the owners thereof for their euill.

13 And these riches perish by euill trauaile, and he begetteth a sonne, and in his l hand is nothing.

14 * As hee came forth of his mothers belly, hee shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profite hath he that he hath trauailed for the m winde?

16 Also all his dayes he eateth in n darknesse, with much griefe, and in his sorowe and anger.

17 Behold then what I haue seene good, that it is comely o to eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.

b He heareth thee not for thy many wordes sake or often repetitions, but considereth thy faith and feruent minde.

Deut. 23. 23.

c He speaketh of vowes, which are approued by Gods word, and serue to his glory.

d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue vnmaried, and such like.

e That is, before Gods messengers, when he shall examine thy doing: as though thy ignorance should be a iust excuse.

f Meaning, that God will redresse these things, and therefore we must depend vpon him.

g The reuenues of the earth are to be preferred aboue all things, which appertaine to this life.

h Kings & Princes cannot maintaine their estate without tillage, which thing, commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the surfeting, which commeth by his great feeding.

k When couetous men heape vp riches, which turne to their destruction.

l He doeth not enioy his fathers riches.

Iob 1. 21. wisdome 7. 6. 1. Tim. 6. 7.

m Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Reade Chap. 3. 22.

p He wil take no great thought for the paines that he hath endured in time past.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euil, which I sawe vnder the sunne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but a GOD giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

this is an euill sickneſſe.

3 If a man beget an hundreth children, and liue many yeeres, and the dapes of his yeeres bee multiplied, and his ſoule be not [b] ſatiſfied with good things, and he be not [c] buried, I ſay that an vntimely fruite is better then he.

4 For [d] hee commeth into vanitie, and goeth into darkneſſe: and his name ſhall be couered with darkneſſe.

5 Alſo hee hath not ſeene the ſunne, nor knowen it: therefore this hath more reſt then the other.

6 And if he had liued a thouſand yeeres twiſe tolde, and had ſeene no good, ſhall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] ſoule is not filled.

8 For what hath the wiſe man more the the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] ſight of the eye is better then to walke in the luſtes: this alſo is vanitie, and veration of ſpirit.

10 What is that [h] hath bene? the name thereof is nowe named: and it is knowen that it is man: and he cannot ſtriue with him that is [i] ſtronger then he.

11 Be not thou of an haſtie ſpirite to be angrie: for anger reſteth in the boſome of fooles.

12 Say not thou, Why is it that the former dapes were better then theſe? for thou doeſt not enquire [k] wiſely of this thing.

13 Wiſedome is good with an [l] inheritance, and excellent to them that ſee the ſunne.

14 For man ſhall reſt in the ſhadowe of wiſedome, and in the ſhadowe of ſiluer: but the excellencie of the knowledge of wiſedome giueth life to the poſſeſſours thereof.

15 Beholde the worke of God: for who can make * ſtraight that which hee hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [m] conſider: God alſo hath made this contrary to that, to the intent that man ſhould find [n] nothing after him.

17 I haue ſeene all things in the dapes of my vanitie: there is a iuſt man that periſheth in his [o] iuſtice, and there is a wicked man that continueth long in his malice.

18 Be not thou iuſt [p] ouermuch, neither make thy ſelfe ouer wiſe: wherefore ſhouldeſt thou be deſolate?

19 Be not thou wicked [q] ouermuch, neither be thou foeliſh: wherefore ſhouldeſt thou periſh not in thy time?

20 It is good that thou lay holde on [r] this: but yet withdrawe not thine hand from [s] that: for he that feareth God, ſhall come forth of them all.

21 Wiſedome ſhall ſtrengthen the wiſe man more then ten mightie princes that are in the citie.

22 *Surely there is no man iuſt in the earth, that doeth good and ſinneth not.

23 Giue not thine [t] heart alſo to all the wordes that men ſpeake, leſt thou doe heare thy ſeruant curſing thee.

24 For often times alſo thine heart knoweth that thou likewiſe haſt ‖ curſed others.

25 All this haue I proued by wiſedome: I thought, I will be wiſe, but it went farre from me.

26 It is farre off, what may [u] it be? and it is a profound deepeneſſe, who can finde it?

27 I haue compaſſed about, both I and mine heart to knowe and to enquire and to ſearch wiſedome, and reaſon, and to knowe the wickedneſſe of folly, and the fooliſhneſſe of madneſſe,

28 And I find more bitter then death, the woman whoſe heart is as nets and ſnares, and her hands, as bands: he that is good before God, ſhall be deliuered from her, but the ſinner ſhalbe taken by her.

29 Beholde, ſayeth the Preacher, this haue I found, ſeeking one by one to [x] finde the count:

30 And yet my ſoule ſeeketh, but I finde it not: I haue found one man of a thouſand: but a woman among them all haue I not found.

31 Onely

b If he can neuer haue ynough
c As we ſee oftentimes, that the couetous man either falleth into crimes that deſerue death, or is murthered, or drowned, or hangeth himſelfe, or ſuch like, and ſo lacketh the honour of buriall, which is the laſt office of humanitie,
d Meaning the vntimely fruite whoſe life did neither profite nor hurt any.
e His deſire and affection.
f That knoweth to vſe his goods well in the iudgement of men.
g To bee content with that which God hath giuen, is better then to followe the deſires that neuer can be ſatisfied.
h Meaning, God who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyde the contrary.

a There is no ſtate, wherein man can liue to haue perfect quietneſſe in this life. *Iob.14.2. Pſal.144.4. Prou.22.1.*
b He ſpeaketh thus after the iudgement of the fleſh, which thinketh death to be the end of all euils: or elſe, becauſe that this corporal death is the entring into life euerlaſting.
c Where wee may ſee the hand of God, & learne to examine our liues.
d Which crackle for a while and profite nothing.
e A man that is eſteemed wiſe, when he falleth to oppreſſion, becommeth like a beaſt.
f He noteth their lightneſſe which enterpriſe a thing, and ſuddenly leaue it off againe,

SVrely there be many things that increaſe vanitie: and what auaileth it man?

2 For who knoweth what is [a] good for man in the life and in the number of [b] dapes of the life of his vanitie, ſeeing hee maketh them as a * ſhadowe? For who can ſhewe vnto man what ſhall be after him vnder the ſunne?

3 * A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to [c] houſe of mourning, then to goe to the houſe of feaſting, becauſe this is the ende of all men: and the liuing ſhall lay it to his heart.

5 Anger is better then laughter: for by a ſad looke the heart is made better.

6 The heart of the wiſe is in the houſe of mourning: but the heart of fooles is in the houſe of mirth.

7 Better it is to heare the rebuke of a wiſe man, then that a man ſhould heare the ſong of fooles.

8 For like the noyſe of the [d] thornes vnder the pot, ſo is the laughter of the foole: this alſo is vanitie.

9 Surely oppreſſion maketh a wiſe man [e] madde: and the rewarde deſtroyeth the heart.

10 The [f] end of a thing is better then the beginning thereof, and the patient in ſpirite is better then the proud in ſpirit.

g Murmure not againſt God when he ſendeth aduerſities for mans ſinnes.
h He anſwereth to them that eſteeme not wiſedome, except riches be ioyned therewith, ſhewing that both are the gifts of God, but that wiſedome is farre more excellent, and may be with out riches. *Chap.1.15.*
i Conſider wherefore God doeth ſend it, and what may comfort thee.
k That man ſhould be able to controll nothing in his works.
l Meaning that cruell tyrants put the godly to death, and let the wicked goe free.
m Boaſt not too much of thine owne iuſtice and wiſedome.
n Tarie not long when thou art admoniſhed to come out of the way of wickedneſſe.
o To wit, on theſe admonitions that goe before.
p Conſider what deſolation and deſtruction ſhall come, if thou do not obey them. *1.Kings 8.46. 2.chron.6.36. prou.20.9. 1.iohn 1.8.*
q Credite them not, neither care for them.
‖ *Or, ſpoken euill of others.*
r Meaning, wiſedome.
ſ That is, to come to a concluſion.

t And so are cause of their own destruction.

31 Only loe, this have I found, that God hath made man righteous: but they have sought many [t] inventions.

CHAP. VIII.

2 To obey Princes and Magistrates. 17 The works of God passe mans knowledge.

WHo is as the wise man? [a] who knoweth the interpretation of a thing? the wisedome of a man doth make his [b] face to shine: and the [b] strength of his face shall be changed.

2 I aduertise thee to take heede to the [c] mouth of the king, and to the worde of the othe of God.

3 [d] Haste not to goe foorth of his sight: stand not in an euill thing: for hee will doe whatsoeuer pleaseth him.

4 Where the worde of the king is, there is power, and who shal say unto him, What doest thou?

5 He that keepeth the commaundement, shal know none euill thing, and the heart of the wise shall knowe the [e] time and iudgement.

6 For to euery purpose there is a time and iudgement, because the [f] miserie of man is great upon him.

7 For hee knoweth not that which shall be: for who can tell him when it shal be?

8 Man is not lorde [g] over the spirite to reteine the spirite: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessers thereof.

9 All this have I seene, and have given mine heart to euery work which is wrought under the sunne, and I sawe a time that man ruleth over man to his owne [h] hurt.

10 And likewise I sawe the wicked buried, and [i] they returned, & they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not [l] executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundreth times, and God prolongeth his daies, yet I know that it shall be well with them that feare the Lord, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: hee shall be like a shadowe, because he feareth not before God.

14 There is a vanitie, which is done upon the earth, that there bee righteous men to whome it commeth according to the [m] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I praised ioy: for there is no goodnesse to man under the sunne, saue to eate and to drinke and to reioyce: for this to abideth to his labour, the day of his life that God hath given him under the sunne.

16 When I applied mine heart to know wisedome, and to beholde the businesse that is done on earth, that neither day nor night the eyes of man take sleepe.

17 Then I beheld the whole woorke of God, that man cannot finde out the worke that is wrought under the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 12 No man knoweth his ende. 16 Wisedome excelleth strength.

I haue surely given mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hand of God: and no man knoweth either loue or [a] hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

3 This is euill among all that is done under the sunne, that there is one [b] condition to all, and also the heart of the sonnes of men is full of euill, and madnesse is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead lion.

5 For the liuing know that they shall die, but the dead knowe nothing at all: neither have they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their emnie is nowe perished, and they have no more portion for euer, in all that is done under the sunne.

7 Go, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now [d] accepteth thy works.

8 At all times let thy garments bee [e] white, and let not oyle be lacking upon thine head.

9 ‡* Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which God hath given thee under the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauell wherein thou labourest under the sunne.

10 All that thine hand shall finde to do, do it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the grave whither thou goest.

11 I returned, and I saw under the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, nor yet fauour to men of knowledge: but time and [f] chance commeth to them all.

a That is, doeth get him fauour and prosperitie. b Whereas before hee was proude and arrogant, he shall become humble and meeke.

c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.

d Withdraw not thy selfe lightly from the obedience of thy prince.

e That is, when time is to obey, and how farre he should obey.

f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisedome and counsaile.

g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.

h As commeth oftimes to tyrants, and wicked rulers.

i That is, others as wicked as they.

k They that serued God, and worshipped him according as he had appointed.

l Where iustice is delayed, there sinne reigneth.

m Which are punished as though they were wicked, as Chap. 7. 17.

n Reade Chap. 3. 22.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is by prosperitie or aduersitie, whome God doth fauour or hate: for hee sendeth them as well to the wicked as to the godly.

b In outward things, as riches, and pouertie, sickenesse and health, there is no difference betweene the godly and the wicked: but the difference is, that the godly are assured by faith of Gods fauor & assistance.

c He noteth the Epicures and carnall men, which made their belly their God, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of authoritie, and so to die, which is meant by the dog and lyon.

d They flatter themselues to be in Gods fauour, because they haue all things in abundance.

e Reioyce, be merry, and spare for no cost, thus speake the wicked belly gods. ‡ *Ebr. regard the life. Chap. 5. 18.* f Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.

12 For neither doeth man knowe his g time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdome vnder the sunne, and it is great vnto me.

14 A little citie and fewe men in it, and a great king came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and he deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The differences of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

DEad flies cause to stinke, and putrifie the ointment of the apothecarie: so doeth a little folly him that is in estimation for wisdome, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he b telleth vnto all that he is a foole.

4 If the c spirit of him that ruleth rise vp against thee, leaue not thy place; for gentlenesse pacifieth great sinnes.

5 There is an euill that I haue seene vnder the sunne, as an d errour that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the e rich set in the low place.

7 I haue seene seruants on horses & princes walking as seruants on the ground.

8 * He that diggeth a pit, shal fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 He that remooueth stones, shall hurt himselfe therby, and he that cutteth wood, shall be in danger thereby.

10 If the iron be blunt, and one hath not whet the edge, he must then put to more f strength: but the excellencie to direct a thing is wisedome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The words of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth is foolishnesse, and the latter ende of his mouth is wicked madnesse.

14 For the foole multiplieth words, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doth wearie him: for he knoweth not to go into the citie.

16 Woe to thee, O land, when thy king is a h childe, and thy Princes i eate in the morning.

17 Blessed art thou, O land, when thy king is the sonne k of Nobles, and thy Princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnesse the roofe of þ house goeth to decay, and by the idlenesse of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the l foule of the heauen shall carie the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the a waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the b clouds be full, they will powre forth raine vpon the earth: and if the c tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 He that obserueth the d winde, shal not sowe, and he that regardeth the clouds, shal not reape.

5 As thou knowest not which is the way of the spirite, nor how the bones do growe in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand e rest: for thou knowest not whether shall prosper, this, or f that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of g darknesse, because they are many, all that commeth is vanitie.

9 h Reioyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away i griefe out of thine heart, and cause euill k to depart from thy flesh: for childhoode and youth are vanitie.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

Remem-

g That is, he doeth not foresee what shall come.

h That is, without wisedome and counsell.

i Are giuen to their lusts and pleasures.

k Meaning, where he is noble for vertue and wisdome and with the gifts of God.

l Thou canst not worke euill so secretly, but it shall be knowen.

a That is, be liberall to the poore, & though it seeme to be as a thing ventured on the sea, yet it shall bring thee profite.

b As the clouds that are full, powre out raine, so the rich that haue abundance must distribute it liberally.

c He exhorteth to be liberall, while we liue; for after, there is no power.

d He that feareth inconueniences, when necessitie requireth, shall neuer doe his duetie.

e Be not wearie of well doing.

f That is, which of thy workes are most agreeable to God.

g That is, of affliction and trouble.

h He deriseth them that set their delite in worldly pleasures, as though God would not

b So that he doth al things wel and iustly, whereas the foole doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superiour be angrie with thee, be thou discreete, and not mooued.

d Meaning, that it is an euill thing when they that are in authoritie, faile, and doe not their duetie.

e They that are rich in wisedome and vertue.

Psal.7.16.
prou.26.27.
eccles.27.26.

f Without wisedome whatsoeuer a man taketh in hand turneth to his owne hurt.

g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse hie matters,

call them to account. i To wit, anger, and enuie. k Meaning, carnall lusts whereunto youth is giuen.

REmember nowe thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the house shall tremble, and the [c] strong men shall bowe themselues, and the [d] grinders shall cease, because they are fewe, and they ware darke that [e] looke out by the windowes:

4 And the [f] doores shall be shut without by the base sound of the [g] grinding, and he shall rise vp at the voyce of the [h] bird: and all the [i] daughters of singing shall be abased.

5 Also they shall be afraide of the [k] high thing, and feare shall be in the [l] way, and the almond tree shall [m] flourish, and the [n] grasshopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the [o] siluer coarde is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne:

7 And dust returne to the earth as it was, and the [u] spirite returne to God that gaue it.

8 Vanitie of vanities, saieth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched foorth, and prepared many parables.

10 The Preacher sought to finde out pleasant wordes, and an vpright writing, euen the words of trueth.

11 The words of the wise are like goads, and like naples [x] fastened by the masters of the assemblies, which are giuen by one [y] pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many [z] bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: Feare God and keepe his commandements: for this is the whole duetie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether be it good or euill.

a Before thou come to continuall miserie: for when the clouds remaine after the raine, mans griefe is increased.
b The hands which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the chawes shall scarce open and not be able to chewe any more.
h He shall not be able to sleepe.
i That is, the winde pipes, or the eares shall be deafe, and not able to heare singing.
k To climbe high because of their weakenesse, or they stoupe downe, as though they were afraid lest any thing should hit them.
l They shall tremble as they goe, as though they were afraide.
m Their head shall be as white as the blossoms of an almond tree.
n They shall be able to beare nothing.
o Meaning, the marowe of the backe bone and the sinewes.
p The litle skin that coureth the braine, which is in colour like golde.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applied by the ministers, whom he calleth masters.
y That is, by God.
z These things cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest onely knowe that wisedome is the true felicitie, and the way thereunto is to feare God.

An ‡ excellent song which was Salomons.

‡ *Ebr. a song of songs: so called, because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.*

THE ARGVMENT.

IN this Song Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and king of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith hee doeth enrich her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 *The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church.* 5 *The domesticall enemies that persecute the Church.*

LEt [a] him kisse mee with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good ointments thy name is as an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Draw mee: we will runne after thee: the king hath brought me into his [e] chambers: we will reioyce and be glad in thee: wee will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, and as the [h] curtines of Salomon.

5 Regard ye me not because I am [i] black: for the [k] sunne hath looked vpon mee. The [l] sonnes of my mother were angry against me: they made me the keeper of the vines: but I [m] kept not mine owne vine.

6 Shew mee, [n] O thou, whom my soule loueth, where thou feedest, where thou restest at noone: for why should I be as shee that turneth aside to the flockes of [o] thy companions?

a This is spoken in the person of the Church, or of the faithfull soule inflamed with desire of Christ, whom she loueth.
b The feeling of thy great benefites.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ, except they bee drawen.
e Meaning the secret ioy that is not knowen to the world.
f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m Shee confesseth her owne negligence, feeling her fault, fleeth to her husband only for succour.
n The spouse
o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine.

p Christ speaketh to the Church, bidding them that are ignorant, to goe to the pastours to learne.

q For thy spirituall beautie and excellencie, there was no worldly treasure to be compared vnto thee.

r The Church reioyceth that she is admitted to the companie of Christ.

s He shalbe most deare vnto me.

t Christ acceptеth his Church, and commendeth her beautie.

u That is, the heart of the faithfull wherein Christ dwelleth by his spirite.

7 p If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We will make thee borders of golde with studdes of siluer.

11 r Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto mee: hee shall lie betweene my s breastes.

13 My welbeloued is as a cluster of Camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art t faire: beholde, thou art faire: thine eyes are like the doues.

15 My welbeloued, behold, thou art faire and pleasant: also our u bed is greene:

16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the fielde, and the lilie of the valleys.

a Thus Christ preferreth his Church aboue all other things.

2 Like a lilie among the thornes, so is my a loue among the daughters.

b She shewing that although we be not heard at the first, yet we must still continue in prayer till wee feele comfort.

3 b Like the apple tree among the trees of the forrest, so is my welbeloued among the sonnes of men: vnder his shadow had I delite, and sate downe: and his fruit was sweete vnto my mouth.

4 Hee brought mee into the wine seller, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doth embrace me.

c Which declareth, that wee must seeke vnto all, of whome we hope to haue any succour.

7 c I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that yee stirre not vp, nor waken my loue, vntill she please.

d Reade Chap. 2.7.

8 d It is the voyce of my welbeloued: beholde, hee commeth leaping by the mountaines, and skipping by the hilles.

9 My welbeloued is like a roe, or a yong hart: loe, hee e standeth behinde our wall, looking forth of the windowes, shewing himselfe through the f grates.

e This is referred to the Church of Israel, which was led by the wildernesse fortie yeeres.

10 My welbeloued spake and sayde vnto me, Arise, my loue, my faire one, and come thy way.

11 For behold, s winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her yong figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.

‡ Ebr. powder.

f By the bed is meant the Temple, which Salomon made.

14 My doue, that art in the h holes of the rocke, in the secret places of the staires, shew me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the little i foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lilies,

17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, and bee like a k roe, or a yong hart vpon the mountaines of Bether.

g He alludeth to the watch, which kept the Temple.

h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.

i Suppresse the heretikes whiles they are young, that is, when they beginne to shewe their malice, and destroy the vine of the Lord.

k The Church desireth Christ to bee most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernesse.

IN my bed by a night I sought him that my soule loued: I sought him, but I found him not.

a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard.

2 I will rise therefore now, and go about in the citie, by the streetes and by the open places, and will b seeke him that my soule loueth: I sought him, but I found him not.

b Shewing that although we be not heard at the first, yet we must still continue in prayer till wee feele comfort.

3 The c watchmen that went about the citie, found mee: to whome I sayde, Haue you seene him whom my soule loueth?

c Which declareth, that wee must seeke vnto all, of whome we hope to haue any succour.

4 When I had past a little from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house vnto the chamber of her that conceiued me.

5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that yee stirre not vp, nor waken my loue vntil she please.

d Reade Chap. 2.7.

6 Who is shee that commeth vp out of the e wildernesse like pillars of smoke perfumed with myrrhe and incense, and with all the ‡ spices of the merchant?

e This is referred to the Church of Israel, which was led by the wildernesse fortie yeeres.

‡ Ebr. powder.

7 Behold his f bed, which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

f By the bed is meant the Temple, which Salomon made.

8 They al handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare s by night.

g He alludeth to the watch, which kept the Temple.

9 King Salomon made himselfe a ‖ palace of the trees of Lebanon.

‖ Or, chaire.

10 He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whose middes was paued with the loue of the daughters of Ierusalem.

h All ye that are of the number of the faithfull.

11 Come forth, ye h daughters of Zion, and beholde the King Salomon with the i crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

i Christ become man, was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

BEhold, thou art a faire, my loue: beholde, thou art faire: thine eyes are like the doues: among thy lockes * thine haire is

a Because Christ delighteth in his Church, he commendeth all that is in her.

Chap.6.4.

and errour is driuen backe by the comming of Christ, which is heere described by the spring time, when all things flourish.

like the [b] flocke of goates, which looke downe from the mountaines of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thousand shieldes hang therein, and all the targets of the strong men.

5 Thy two [c] breastes are as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, & the shadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the toppe of Amanah, from the toppe of Shenir and Hermon, from the dennes of the lions and from the mountaines of the leopards.

9 [e] My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.

10 How sister, my spouse, how faire is thy loue? howe much better is thy loue then wine? and the sauour of thine ointments then all spices?

11 Thy [g] lippes, my spouse, drop as honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard, and saffron, calamus, and cinamom, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come O South, and blow on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She praiseth Christ her husband.

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honie combe with mine honie: I dranke my wine with my milke: eate, O friends, drinke, and make you merie, O welbeloued.

2 [b] I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto mee, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the [c] night.

3 I haue put off my [d] coate, howe shall I put it on? I haue washed my feete, howe shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and ‡ mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone when hee did speake: I sought him, but I could not find him: I called him, but he answered me not.

7 The [f] watchmen that went about the citie, found me: they smote me and wounded me: the watchmen of the walles tooke away my vaile from me.

8 I charge you, [g] O daughters of Ierusalem, if yee finde my welbeloued, that you tell him that I am sicke of loue.

9 [h] O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweete flowres, and his lippes like lillies dropping downe pure myrrhe.

14 His hands as rings of golde set with the ‡ chrysolite, his belly like white yuorie couered with Saphires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 [k] O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church asureth her selfe of the loue of Christ. 3 The praises of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his [a] garden to the beds of spices, to feede in the gardens, and to gather lillies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 [c] Turne away thine eyes from me: for they ouercome me: * thine haire is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy

b He hath respect to the multitude of the faithfull, which are many in number.

e Wherein are knowledge, and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

f In that he made his Church beautifull and rich, he loued his gifts in her.

g Because of thy confession and thankesgiuing.

h The Church confesseth that al her glory and beautie commeth of Christ, who is the fountaine of all grace.

i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirite is meant by the North and South winde.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.

b The spouse saith that she is troubled with the cares of worldly things, which is ment by sleeping.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, and that of her selfe she hath nothing: or seeing that she is once made cleane, she promiseth not to defile her selfe againe.

‡ *Ebr. my bowels were moued towards him.*

e The spouse which should be annoynted of Christ, shall not finde him if she thinke to anoynt him with her good workes.

f These are the false teachers, which wound the conscience with their traditions.

g She asketh of them which are godly (forasmuch as the lawe and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.

h Thus say they of Ierusalem.

i She describeth Christ, to be of perfite beautie and comelinesse.

‡ *Ebr. Tarshish.*

k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

a That is, is conuersant here in earth among men.

b Which was a faire and strong citie, 1. King. 14. 17.

c This declareth the exceeding loue of Christ toward his Church. *Chap. 4. 1.*

6 Thy temples are within thy locks as a peece of a pomegranate.

7 There are [d] threescore Queenes and fourescore concubines, and of the damsels without number.

8 But my doue is alone, and my vndefiled, she is the onely daughter of her mother, & she is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue praised her.

9 [e] Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners.

10 I went downe to the [f] garden of nuts, to see the fruits of the valley, to see if [g] the vine budded, and if the pomegranates flourished.

11 [h] I knew nothing, my soule set me [h] as the charets of my noble people.

12 Returne, returne, O [i] Shulamite, returne: returne that wee may beholde thee. What shall you see in the Shulamite, but as the company of an armie?

9 [e] If the people that are called to Christ, bring forth any fruit.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.

e He sheweth ỹ the beginning of the Church was small, but that it grew vp to a great multitude,

f He went downe into ỹ synagogue to see what fruits came of the Law & the prophets.

g I found nothing but rebellion.

h I ran as swift as the nobles of my people in their charets.

i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christs loue toward her.

a He describeth the comely beauty of the Church in euery part which is to be vnderstood spiritually.

b Reade Chap. 4.5.

HOwe beautifull are thy [a] goings with shoes, O princes daughter! the ioynts of thy thighes are like iewels: the worke of the hand of a cunning workeman.

2 Thy nauill is as a round cup that wanteth not licour: thy belly is as an heape of wheat compassed about with lilies.

3 [b] Thy two breasts are as two yoong roes that are twinnes.

4 Thy necke is like a tower of Iuorie: thine eyes are like the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as skarlet, and the bush of thine head like purple: the king is tied [c] in the ‖ rafters.

c He delighteth to come neere thee, and to be in thy company.

‖ *Or, galeries.*

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I wil go vp into the palme tree, I will take hold of her boughs: thy breasts shall nowe bee like the clusters of the vine: and the sauour of thy nose like apples,

9 And the roofe of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lippes of the ancient to speake.

d This the spouse speaketh.

10 [d] I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the [e] vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweet things, newe and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 Shee is the vine that bringeth forth fruit to the spirituall Salomon, which is Iesus Christ.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem.

‖ *Or, me.*

OH [a] that thou werest as my brother that sucked the breastes of my mother: I would find thee without, I would kisse thee, then they should not despise ‖ thee.

2 I will lead thee and bring thee into my mothers house: there thou shalt teach mee: and I will cause thee to drinke spiced wine, and newe wine of the pomegranate.

b Reade Chap. 2.6.

3 [b] His left hand shalbe vnder mine head, and his right hand shall imbrace me.

c Reade Chap. 3.5.

4 [c] I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntill she please.

5 (Who is this that commeth vp out of the wildernesse, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there shee conceiued that bare thee.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

6 [d] Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: iealousie is cruell as the graue: the coales thereof are fiery coales, and a vehement flame.

e The Iewish Church speaketh this of the church of the Gentiles.

7 Much water cannot quench loue, neither can the floods drowne it: If a man shoulde giue all the substance of his house for loue, they would greatly contemne it.

f If she be sure and fast, she is meete for the husband to dwell in.

8 [e] We haue a little sister, and she hath no breasts: what shall we do for our sister when she shall be spoken for?

g The Church promiseth fidelitie and constancie.

9 [f] If she be a wall, we will build vpon her a siluer palace: and if she be a doore, we will keepe her in with boards of cedar.

h This is the vineyard of the Lord hired out, Matth. 21.33.

10 [g] I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

11 [h] Salomon had a vine in Baal-hamon: hee gaue the vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand pieces of siluer.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of siluer, and two hundred to them that keepe the fruit thereof.

k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

13 O thou that dwellest in the [i] gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, [k] flee away, and be like vnto the roe, or to the yong heart vpon the mountaines of spices.

Isaiah.

THE ARGVMENT.

GOd according to his promise, Deut. 18.15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret & declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vtilitie and

profite of thoſe, to whome they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Law they had reſpect to three things, which were the ground of their doctrine: Firſt to the doctrine conteined briefly in the two tables: ſecondly, to the promiſes and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the end of the Law. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gaue them vnderſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: nor for any care or regard to the enemies, but to aſſure the Church of their ſafegarde by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more clerely intreated it then Moſes, and ſet forth more liuely Ieſus Chriſt, in whom this couenant of reconciliation was made. In all theſe things Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: euer applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable propheſies which he had receiued of God, as touching the promiſe of the Meſſiah, his office and his kingdome. Alſo of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as moſt principall points conteined in this booke, & a gathering of his Sermons that he preached. Which after certeine dayes that they had ſtood vpon the Temple doore (for the manner of the Prophets was to ſet vp the ſumme of their doctrine for certeine dayes, that the people might the better marke it, as Iſai. 8.1. and Habak. 2.2.) the Prieſts tooke it downe and reſerued it among their regiſters: and ſo by Gods prouidence theſe books were preſerued as a monument to the Church for euer. As touching his perſon and time, he was of the Kings ſtocke (for Amoz his father was brother to Azariah King of Iudah, as the beſt writers agree) and propheſied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manaſſeh, whoſe father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among the other is to be obſerued, that they ſpeake of things to come, as though they were nowe paſt, becauſe of the certeintie thereof, that they couldе not but come to paſſe, becauſe God had ordeined them in his ſecret counſell, and ſo reueiled them to his Prophets.

CHAP. I.

1 Iſaiah reproouеth the Iewes of their ingratitude and ſtubburneſſe, that neither for benefits nor puniſhment would amend. 11 Hee ſheweth why their ſacrifices are reiected, and wherein Gods true ſeruice ſtandeth. 24 Hee propheſieth of the deſtruction of Ieruſalem, 25 and of the reſtitution thereof.

a That is, a reuelation, or propheſie, which was one of the two meanes, whereby God declared himſelfe to his ſeruants in old time, as Numb. 12.6. and therefore the Prophets were called Seers, 1. Sam. 9.9.

A [a] Viſion of Iſaiah, the ſonne of Amoz, which he ſaw [b] concerning Iudah and Ieruſalem in the dayes of [c] Vzziah, Iotham, Ahaz & Hezekiah, Kings of Iudah.

b Iſaiah was chiefly ſent to Iudah & Ieruſalem, but not only: for in this booke are propheſies concerning other nations alſo.

2 Heare, [d] O heauens, and hearken, O earth: for the Lord hath ſaid, I haue nouriſhed and brought vp [e] children, but they haue rebelled againſt me.

3 The [f] Oxe knoweth his owner, and the Aſſe his maſters crib, but Iſrael hath not knowen: my people hath not vnderſtood.

4 Ah, ſinfull nation, a people laden with iniquity: a ſeed of the wicked, corrupt children: they haue forſaken the [g] Lord: they haue prouoked the [h] holy one of Iſrael to anger: they are gone backward.

5 Wherefore ſhould yee be [i] ſmitten any more? for yee fall away more and more: the whole [k] head is ſicke, and the whole heart is heauie.

c Called alſo Azariah, 2. King. 15.1. of theſe Kings, reade 2. Kings, from chap. 14. vnto chap. 21, and 2. Chro. from chap. 25. vnto chap. 33.

d Becauſe men were obſtinate and inſenſible, hee calleth the dumme creatures, which were more prompt to obey Gods word, as Deut 32.1.

e Hee declareth his great mercy toward the Iewes, foraſmuch as he choſe them aboue all other nations to be his people and children, Deuter. 10.15.

f The moſt brutiſh and dull beaſtes doe more acknowledge their duetie toward their maſters, then my people doe toward me, of whom they haue receiued benefites without compariſon.

g They were not onely wicked as were their fathers, but vtterly corrupt, and by their euill example infected others.

h That is, him that ſanctifieth Iſrael.

i What auaileth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebell?

6 From the [l] ſole of the foote vnto the head, there is nothing whole therein, but woundes, and ſwelling, and ſores full of corruption: they haue not bene wrapped, [m] nor bound vp, nor mollified with oyle.

7 Your lande is waſte: your cities are burnt with fire: ſtrangers deuoure your land in your preſence, and it is deſolate like the ouerthrow [n] of ſtrangers.

8 And the daughter of [o] Zion ſhall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a beſieged citie.

9 Except the Lord of hoſtes [p] had reſerued vnto vs, euen a ſmall remnant: wee ſhould haue bene [q] as Sodom, and ſhoulde haue bene like vnto Gomorrah.

10 Heare the word of the Lord, O [r] princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorrah.

11 What haue I to doe with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beaſts: and I deſire not the blood of bullocks, nor of lambes, nor of goats.

12 When yee come to appeare before mee, who required this of your hands to tread in my courts?

13 Bring no moe oblations [ſ] in vaine: incenſe is an abomination vnto me: I can not ſuffer your new moones, nor ſabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

k By naming the chiefe parts of the body he ſignifieth, that there was no part of the whole body of the Iewes free fro his rods.

l Ruery part of the body, aſwell the leaſt as the chiefeſt was plagued.

m Their plagues were ſo grieuous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which becauſe they looke not for aduantage of that, which remaineth, deſtroy all before them.

o That is, Ieruſalem.

p Becauſe that he will euer haue a Church to call vpon his Name.

q That is, all deſtroyed.

r Yee that for your vices deſerued all to be deſtroyed as they of Sodom, ſaue that God of his mercy reſerued a litle number, Lam. 3.22.

ſ Although God commanded theſe ſacrifices for a time, as alſo alms and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, Pſal. 50 13. Iere. 6.20, Amos 5.21, Mic. 6.7.

t Without faith and repentance.

u Your sacrifices offred in the new moones and feastes: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith and mercy. x He sheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is ment by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3. y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their liues. z This kind of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines and religion in worde, but when their charitie & loue toward their brethren should appeare, they declare that they haue neither faith nor religion. a To know if I doe accuse you without cause. b Lest sinners shoulde pretend any rigour on Gods part, hee onely willeth them to bee pure in heart, and he will forgiue all their sinnes, were they neuer so many or great. c Hee sheweth that whatsoeuer aduersitie man endureth, it ought to be attributed to his owne incredulitie and disobedience. d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband. e Giuen to couetousnesse and extortion, which he signified before by blood, verse 15. f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shew. g That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themselues such. h When God wil shewe himselfe merciful to his Church, he calleth himselfe, The holy one of Israel: but when he hath to doe with his enemies, hee is called Mightie, as against whom no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and to satisfie my desire by punishing them. Which thing yet he doth with a griefe, because of his couenant. k Lest the faithfull among them should be ouercome with this threatning, he addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promise, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.

14 Thy soule hateth your [u] newe moones and your appointed feastes: they are a burden vnto me: I am weary to beare them.

15 And when you shall stretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I will not heare: for your hands are full [x] of blood.

16 [y] Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to [z] do wel: seeke iudgement, relieue the oppressed: iudge the fatherlesse and defend the widowe.

18 Come now, [a] & let vs reason together, saith the Lorde: though your sinnes were as crimsin, they shall bee made [b] white as snowe: though they were redde like scarlet, they shall be as woolle.

19 If ye [c] consent and obey, ye shall eate the good things of the land.

20 But if ye refuse and be rebellious, yee shall bee deuoured with the swoorde: for the mouth of the Lord hath spoken it.

21 Howe is the [d] faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein, but nowe [e] they are murtherers.

22 Thy [f] siluer is become drosse: thy wine is mixt with water.

23 Thy princes are rebellious & companions of theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therfore saith the Lord God of hosts, the [h] mightie one of Israel, Ah, I will [i] ease me of mine aduersaries, and auenge mee of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drosse, till it [k] be pure, and take away all thy tinne.

26 [l] And I will restore thy iudges as at the first, and thy counsellers as at the beginning: afterward shalt thou be called a citie of righteousnesse, and a faithfull citie.

27 Zion shalbe redeemed in iudgement, and they that returne in her, in [m] iustice.

28 And the [n] destruction of the transgressours and of the sinners shall bee together: and they that forsake the Lorde, shall be consumed.

29 For they shall bee confounded for the [o] okes, which yee haue desired, and yee shall bee ashamed of the gardens, that ye haue chosen.

30 For ye shall be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall bee as [p] towe, and the maker thereof, as a sparke: and they shal both burne together, and none shall quench them.

your confidence, shall be consumed as easily, as a piece of twoe.

CHAP. II.

1 The Church shalbe restored by Christ, and the Gentiles called. 6 The punishment of the rebellious, and obstinate.

THe worde that Isaiah the sonne of Amoz saw vpon Iudah and Ierusalem.

2 [a] It [b] shall be in the last dayes, that the mountaine of the house of the Lorde shall be prepared in the top of the mountaines, and [b] shalbe exalted aboue the hils, and all nations shall [c] flowe vnto it.

3 And many people shal go, & say, Come, and let vs goe vp to [d] the mountaine of the Lorde, to the house of the God of Iaakob, and he wil teach vs his wayes, and wee will walke in his paths: [e] for the [e] Lawe shall goe foorth of Zion, and the worde of the Lord from [f] Ierusalem.

4 And shee shall iudge among the nations, and [h] rebuke many people: they shall [i] breake their swordes also into mattockes, and their speares into sithes: nation shall not lift vp a sword against nation, neither shall they learne [k] to fight any more.

5 O house of Iaakob, come yee, and let vs [l] walke in the light of the Lord.

6 Surely thou [m] hast forsaken thy people, the house of Iaakob, because they are [n] full of the East maners, and are sorcerers as the Philistims, [o] and abound with strange children.

7 Their land also was full of [p] siluer and golde, and there was none ende of their treasures: and their land was full of horses, and their charets were infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne hands,

n The wicked shall not be partakers of Gods promise, Psal. 92. 9.

o That is, the trees & pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22.

p The false god, wherein ye put your confidence, shall be consumed as easily, as a piece of towe.

Micah. 4. 1.

a The decree & ordinance of God, touching the restauration of the Church, which is chiefly ment of the time of Christ.

b In an euident place to be seene and discerned.

c When the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.

d Alluding to mount Zion, where the visible Church then was. *Micah. 4. 2.*

e Meaning, the whole doctrine of Saluation.

f This was accomplished, when the Gospell was first preached in Ierusalem, and from thence went through all the worlde.

g The Lord, which is Christ, shall haue all power giuen him.

h That they may acknowledge their sinnes and turne to him.

i Hee sheweth the fruite of the peace, which the Gospell shoulde bring: to wit, that men shoulde doe good one to another, whereas before they were enemies.

k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth how the heartes of the godly shall be affected one toward another: which peace and loue doeth beginne and growe in this life, but shall be perfited, when we are ioyned with our head Christ Iesus.

l Seeing the Gentiles will be so ready, make you haste and shew them the way to worship God.

m The Prophet seeing the small hope, that the Iewes would conuert, complayneth to God, as though he had vtterly forsaken them for their sinnes.

n Full of the corruptions that reigned chiefly in the East parts.

o They altogether giue themselues to the fashions of other nations.

p The Prophet first condemned their superstition and idolatrie: next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

which their owne fingers haue made.

9 And a man bowed himselfe, and a man
q humbled himselfe: therefore r spare them not.

10 Enter into the rock, and hide thee in the dust from before the feare of the Lorde, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shalbe abased, and the Lord onely shalbe exalted in s that day.

12 For the day of the Lorde of hostes is vpon all the proude & hautie, and vpon all that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all the high t mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon u all the ships of Tarshish, and vpon all pleasant pictures.

17 And the hautinesse of men shall bee brought lowe, and the loftinesse of men shall be abased, and the Lorde shall onely be exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shall goe x into the holes of the rockes, and into the caues of the earth, from before the feare of the Lorde, and from the glory of his maiestie, when he shal arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) x to the mowles, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lorde, and from the glory of his maiestie, when he shall rise to destroy the earth.

23 Cease you frō the man whose y breath is in his nostrels: for wherein is hee to bee esteemed?

q He noteth the nature of the idolaters which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shall beginne to execute his iudgements.

t By high trees and mountaines are meant them that are proude, and loftie, and thinke themselues most strong in this world.

u He condemneth their vaine confidence, which they had in strong holdes, and in their rich merchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate. *Hose.* 10. 8. *Luke* 23. 30. *reuel.* 6. 16. *and* 9. 6.

x They shall cast them into most vile and filthie places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that ye haue to doe with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of women.

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

d Not onely in age, but in wit, maners, knowledge and strength.

e For lacke of good regiment and order.

FOr loe, the Lorde God of hostes will take
a away from Ierusalem and from Iudah the stay * and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, & the man of warre, b the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and c the eloquent man.

4 And I will appoint d children to be their princes, and babes shall rule ouer them.

5 The people shall be e oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shal f take holde of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, and let this fall be vnder thine hand:

7 In that day hee shall s weare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, & Iudah is fallen downe, because their tongue and workes are against the Lorde, to prouoke the eyes of his glory.

9 The h triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Woe bee vnto their soules: for they haue rewarded euill vnto themselues.

10 i Say ye, Surely it shall be well with the iust: for they shall eate the fruite of their workes.

11 Woe be to the wicked, it shall bee euill with him: for the reward of his handes shall be giuen him.

12 k Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lorde standeth vp to pleade, yea, he standeth vp to iudge the people.

14 The Lord shall enter into iudgement with the l Ancients of his people and the princes thereof: for yee haue eaten vp the vineyard: the spoyle of the poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, m and grinde the faces of the poore, saith the Lord, euen the Lorde of hostes?

16 The Lorde also saieth, n Because the daughters of Zion are hautie, and walke with o stretched out neckes, and with p wandering eyes, walking and q minsing as they goe, and making a r tinkeling with their feete,

17 Therefore shal ſ Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tiers,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the slops, and the headbands, and the tablets, and the earings,

21 The rings, and the mufflers,

22 The costly apparell and the palles, and the wimples, and the crisping pinnes,

23 And the glasses, and the fine linnen,

f He sheweth that the plague shalbe so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shall rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deedes, whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead.

i Be ye that are godly assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whome they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning, that the rulers and gouernours had destroyed his Church, and not preserued it, according to their duetie.

m That is, ye shew all crueltie against them.

n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnesse.

r They delited then in slippers that did creake, or had little plates sowed vp on them, which tinkled as they went.

and

f In rehearsing all these things particularly, hee sheweth the lightnes and vanitie of such as cannot be content with comely apparell according to their degree.

and the hoods, and the f launes.

24 And in stead of sweete sauour there shalbe stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnes, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beautie.

25 Thy men a shal fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate shal sit vpon the ground.

t Meaning, that God will not onely punish the women, but their husbands, which haue suffered this dissolutenesse, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 *The small remnant of men after the destruction of Ierusalem.* 2 *The graces of God vpon them that remaine.*

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they, contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.

AND in that day shal a seuen women take holde of one man, saying, Wee will eate our owne bread, and wee will weare our owne garments: onely b let vs be called by thy name, and take away our c reproch.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it, to be without an head and husband.

2 In that day shall the d bud of the Lord be beautifull and glorious, and the fruite of the earth shall be excellent and pleasant for them that are escaped of Israel.

d Hee comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should bee as plentifull towarde the faithfull, as though they sprang out of the earth, as Chap. 45 8. Some by the budde of the Lord meane Christ.

3 Then he that shalbe left in Zion, & he that shall remaine in Ierusalem, shall be called holy, and euery one shall be e written among the liuing in Ierusalem,

e Hee alludeth to the booke of life, whereof reade Exodus 32.32. meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting.

4 When the Lord shal wash the filthines of the daughters of Zion, and purge the f blood of Ierusalem out of the midst thereof by the spirit of g iudgement, and by the spirit of burning.

f That is, the cruelnie, extortion, auarice, and all wickednesse.

g When things shall be redressed, that were amisse.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, h a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the i glory shall be a defence.

h He alludeth to the pillar of the cloude, Exod. 13.21. meaning, that Gods fauour and protection should appeare in euery place.

i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them.

6 And a couering shall be for a shadow in the day for the heate, & a place of refuge and a couert for the storme k and for the raine.

k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 *Vnder the similitude of the vine hee describeth the state of the people.* 8 *Of their auarice.* 11 *Their drunkennesse.* 13 *Of their captiuitie.*

a The Prophet by this song doeth set before the peoples eyes their ingratitude, & Gods mercy.

NOwe will a I sing to my b beloued a song of my beloued to his vineyarde. My beloued had a c vineyarde in a very fruitfull hill,

b That is, to God. *Iere.* 2.21. *matth.* 21.33.

2 And he hedged it, and gathered out the stones of it, and hee planted it with the best plants, d and hee built a towre in the midst thereof, e made a wine presse therein: then he looked that it should bring foorth grapes: but it brought foorth wilde grapes.

c Meaning, that he had planted his Church in a place most plentifull and abundant.

d He spared no diligence nor cost.

e In the seuenth verse he declareth what they were.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, f betweene me, and my vineyard.

f Hee maketh them iudges in their owne cause, forasmuch as it was euident that they were the cause of their owne ruine.

4 What could I haue done any more to my vineyard, that I haue not done vnto it? why haue I looked that it should bring foorth grapes, and it bringeth foorth wilde grapes?

5 And now I will tell you what I will doe to my vineyarde: I g will take away the hedge thereof: and it shalbe eaten vp: I wil breake the wall thereof, and it shall be troden downe:

g I will take no more care for it: meaning that hee would take from them his worde and ministers, and all other comforts, and send them contrary plagues.

6 And I wil lay it waste: it shall not be cut, nor digged, but briers, and thornes shall grow vp: I will also commaund the clouds that they raine no raine vpon it.

7 ¶ Surely the vineyard of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for h iudgement, but beholde oppression: for righteousnesse, but beholde i a crying.

h Iudgement & righteousnesse are true fruits of the feare of God, and therefore in the cruell oppressers there is no religion.

i Of them that are oppressed.

8 Woe vnto them that ioyne house to house, and lay fielde to fielde, till there be no k place, that ye may be placed by your selues in the mids of the earth.

k To wit, for the poore to dwell in.

9 This is in mine l eares, saith the Lorde of hostes. Surely many houses shall be desolate, euen great, and faire without inhabitant.

l I haue heard the complaint, and cry of the poore.

10 For ten acres of vines shall yeeld one m bath, and the seed of an homer shal yeeld an ephah.

m Which containeth about ten pottels: so that euery acre should but yeeld one pottell.

11 ¶ Woe vnto them that n rise vp early to follow drunkennesse, and to them that continue vntill o night, till the wine doe inflame them.

n Which containeth an hundreth pottels.

o An ephah conteineth ten pottels, and is in dry things as much as Bath is in liquors.

12 And the harpe, and viole, timbrel, and pipe, and wine are in their feastes: but they regard not the p worke of the Lord, neither consider the worke of his hands.

p That spare no paine nor diligence to follow their lustes.

13 Therefore my people q is gone into captiuitie, because they had r no knowledge and the glory thereof are men famished, and the multitude thereof is dryed vp with thirst.

q Which are neuer wearie of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.

r They regard not the prouident care of God ouer them, nor for what ende he hath created them.

14 Therefore s hell hath inlarged it selfe, and hath opened his mouth, without measure, and their glory, & their multitude, and their pompe, and hee that reioyceth among them, shall descend into it.

s That is, shal certainely goe: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already.

15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proude shall be humbled.

t Because they would not obey the word of God.

16 And the Lord of hostes shalbe exalted in iudgement, and the holy God shall be sanctified in iustice.

u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.

17 Then shall [x] the lambes feede after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them, that draw iniquitie with [y] cordes of vanitie, and sinne, as with cart ropes:

19 Which say, [x] let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel drawe neere and come, that wee may know it.

20 Woe vnto them that speake good of euill, [z] and euill of good, which put darkenesse for light, and light for darkenesse, that put bitter for sweete, and sweete for sowre.

21 Woe vnto them that are [a] wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are [c] mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their [d] roote shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, and he hath stretched out his [e] hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streetes, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And hee will lift vp a signe [f] vnto the nations afarre, and will hisse vnto them from the ende of the earth: and behold, they shall come hastily with speede.

27 None shall [g] faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor [h] the latchet of his shooes be broken:

28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hookes shall bee thought like flint, and his wheeles like a whirlewinde.

29 His roaring shall be like a lyon, and he shall roare like lyons whelps: they shall [i] roare, and lay holde of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if [k] they looke vnto the earth, beholde darkenesse, and sorowe, and the light shall be darkened in their [l] skie.

x God comforteth the poore lambes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places againe, wherein they had bene depriued by the fat and cruell tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z Hee sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements,

2. Peter 3.4.

a Which are not ashamed of sinne, nor care for honestie, but are growen into a desperate impietie.

b Which are contemners of all doctrine and admonition.

c Which are neuer wearie, but shew their strength, & brag in gluttonie and drunkennesse.

d Both they and their posteritie, so that nothing shall be left.

e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible, & therefore his plagues must continue, till they begin to feele them.

f Hee will make the Babylonians to come against them at his becke, and to fight vnder his standerd.

g They shall be prompt, and lustie to execute Gods vengeance.

h The enemie shall haue none impediment.

i Whereby is declared the cruelnie of the enemie.

k The Iewes shal finde no succour.

l In the land of Iudah.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 Hee sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

1 IN the yeere of the death of king Vzziah, I [a] sawe also the Lorde sitting vpon an [b] high throne, and lifted vp, and the lower [c] partes thereof filled the Temple.

2 The [d] Seraphims stood vpon it: euery one had sixe wings: with twaine hee couered his [e] face, and with twaine he couered his [f] feete, and with twaine he did [g] flie.

3 And one cryed to another, & sayd, [h] Holy, holy, holy is the Lord of hostes: the whole [i] world is full of his glory.

4 And the [k] lintles of the doore cheekes [l] moued at the voyce of him that cryed, and the house was filled with smoke.

5 Then I sayd, [l] Woe is mee: for I am vndone, because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto mee with an hote cole in his hand, which hee had taken from the [m] altar with the tongs:

7 And hee touched my mouth, and sayd, Loe, this hath touched thy lips, and thine iniquitie shalbe taken away, and thy [n] sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whome shall I send? and who shall goe for vs? Then I sayd, Here am I, send mee.

9 And hee sayd, Goe, and say vnto this people, [o] Ye shal heare in deede, but yee shall not vnderstand: yee shall plainely see, and not perceiue.

10 Make [p] heart of this people fat, make their eares heauie, and shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and be healed them.

11 Then sayd I, [q] Lord, [r] how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lorde haue removed men farre away, and there be a great desolation in the middes of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist saw the holy Ghost in the fourme of a done.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels, so called, because they were of a fierie colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightnesse of Gods glory.

f Whereby was declared that man was not able to see the brightnesse of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commaundement.

h This oft repetition signifieth, that the holy Angels can not satisfie themselues in praysing God, to teach vs that in all our liues we should giue our selues to the continuall prayse of God.

i His glory doeth not onely appeare in the heauens, but through all the worlde, and therefore all creatures are bound to prayse him.

k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l Hee speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doeth he know his owne sinne and corruption.

m Of the burnt offeings, where the fire neuer went out.

n This declareth that man can not render true obedience to God, till hee haue purged vs.

o Whereby is declared that for the malice of man God will not immediatly take away his worde, but hee will cause it to bee preached to their condemnation, when as they will not learne thereby to obey his wil, and be saued: hereby he exhorteth the ministers, to doe their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 14. 14. Actes 28. 26. Romanes 11. 8.

p As hee was mooued with the zeale of Gods glory, so was hee touched with a charitable affection towarde the people.

q Meaning, the tenth part: or as some write, it was reueiled to Isaiah for the confirmation of his prophecie, that tenne Kings should come before their captiuitie, as were from Vzziah to Zedekiah. r For the fewnesse they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in winter loseth his leaues, and seemeth to bee dead, yet in summer is fresh and greene.

13 But yet in it shalbe q a tenth, and shall returne, and shalbe eaten vp as an elme r or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shalbe the substance thereof.

CHAP. VII.

1 Jerusalem besieged. 4 Isaiah comforteth the King. 14 Christ promised.

2. *King.* 16. 5. ‖ *Or, Syria.*

a To wit, the second time: for in the first battell Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greatest, Gen. 48. 19.

d For feare.

e That is to say, the rest shall returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie.

f Which haue but a litle smoke, and shall quickely be quenched.

g Which was an Israelite, and as seemeth, enemie to the house of Dauid.

h Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Isaiah did this message.

A ND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin the King of ‖ Aram a came vp, and Pekah the sonne of Remaliah king of Israel, to Jerualem to fight against it, but he could not ouercome it.

2 And it was told the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d moued, and the heart of his people, as the trees of the forrest are moued by the winde.

3 ¶ Then sayde the Lord vnto Isaiah, Goe forth now to meete Ahaz (thou and e Shear-iashub thy sonne) at the ende of the conduite of the vpper poole, in the path of the fullers fielde,

4 And say vnto him, Take heede, and be still: feare not, neither bee faint hearted for the two tailes of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a King in the middes thereof, euen the sonne of g Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fiue and h threescore yeere, Ephraim shalbe destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lorde spake againe vnto Ahaz, saying,

11 Aske a signe for thee of the Lord thy God: aske it, eyther in the depth beneath, or in the height aboue.

12 But Ahaz sayd, I will not aske, neyther will I k tempt the Lord.

13 Then her sayde, Heare you now, O house of Dauid, Is it a small thing for you to grieue l men, that yee will also grieue my God?

i For the confirmation of this thing, that thine enemies shall bee destroyed and thou preserued. k Not to beleeue Gods worde without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell against him. l You thinke you haue to doe with men, when yee contemne Gods messengers: but it is God, against whom you bend your selues.

14 Therefore the Lorde m himselfe will giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name ‖ Immanuel.

15 n Butter and honie shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the o child shall haue knowledge to eschewe the euill, and to chuse the good, the lande, that thou abhorrest, shall bee forsaken of both her Kings.

17 The Lorde shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that p Ephraim departed from Iudah) euen the King of q Asshur.

18 And in that day shall the Lord hisse for the r flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and vpon all bushie s places.

20 In that day shall the Lord shaue with a rasor that is hired, euen by them beyond the ruer, by the King of Asshur, the head and the hatre of the t feete, and it shall consume the beard.

21 And in the same day shall a man u nourish a yong kowe, and two sheepe.

22 And for the x abundance of milke that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same day euery place, wherein shalbe a thousand vines, shalbe at a thousand pieces of siluer: so it shalbe for the briers and for the thornes.

24 With arrowes and with y bow shall one come thither: because all the land shall be briers and thornes.

25 But on z all the mountaines, which shalbe digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shalbe for the sending out of bullockes, and for the treading of sheepe.

m Forasmuch as thou art vnworthie, the Lorde for his owne promise sake will giue a signe, which shalbe, that Christ the Saviour of his Church and the effect of all signes and miracles, shalbe reuealed.

‖ *Or, God with vs, which name can agree to none, but to him, that is both God and man.*

n Meaning, that Christ is not onely God but man also, because he shall be nourished as other men, vntil the age of discretion.

o Not meaning Christ, but any childe: for before a childe can come to the yeeres of discretion, the Kings of Samaria and Syria shalbe destroyed.

p Since the time that the reuelue Tribes rebelled vnder Roboam.

q In whome thou hast put thy trust.

r Meaning, the Egyptians: for by reason the countrey is hote and moyst, it is full of flies, as Assyria is full of Bees.

s Signifying, that no place shall be free from them.

t That is, that which is from the belly downewardmeaning, that he would destroy both great and small.

u He that before had a great number of cattell, shall be content with one kowe and two sheepe.

x The number of men shalbe so small, that a fewe beastes shall bee able to nourish all abundantly.

y As they that goe to seeke wilde beastes among the bushes.

z The mountaines contrary to their wont, shalbe tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

M Deouer, the Lord sayd vnto me, Take thee a a great role, and write in it b with a mans penne, Make speede to the spoyle: haste to the pray.

a That thou mayest write in great letters, to the intent it may be more easily read. b Meaning, after the common fashion: because all men might reade it.

2 Then

c Because the thing was of great importance, he tooke these two witnesses, which were of credite with the people, when he set this vp vpon the doore of the Temple, albeit Uriah was a flattering hypocrite, 2. King. 16. 11.

d Meaning, to his wife, and this was done in a vision.

‖ Or, make speede to the spoyle: haste to the pray.

e Before any childe be able to speake.

f That is, the armie of Assyria.

g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuer through the citie: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shalbe readie to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.

2 Then I tooke vnto me c faithfull witnesses to record, Uriah the Priest, and Zechariah the sonne of Jeberechiah.

3 After, I came vnto the d Prophetesse, which conceiued, and bare a sonne. Then sayd the LORD to mee, Call his name, ‖ Maher-shalalhash-baz,

4 For before e the child shal haue knowledge to cry, My father and my mother, f hee shall take away the riches of Damascus, and the spoyle of Samaria, before the king of Asshur.

5 ¶ And the LORD spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore behold, the LORD bringeth vp vpon them the waters of h the River mightie and great, euen the King of Asshur with all his glory, and hee shall come vp vpon all their riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflow and passe thrugh, and shall come vp to the i necke, and the stretching out of his wings shall fill the breadth of thy lande, O k Immanu-el.

9 Gather together on heapes, O yee l people, and yee shall be broken in pieces, and hearken all yee of farre countreys: gird your selues, and you shall bee broken in pieces: gird your selues, and you shalbe broken in pieces.

10 Take counsell together, yet it shalbe brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the LORD spake thus to mee in taking m of mine hand, and taught mee, that I should not walke in the way of this people, saying,

12 Say yee not, A n confederacie to all them, to whom this people saith a confederacie, neither feare you o their feare, nor be afraid of them.

13 p Sanctifie the LORD of hostes, and let him be your feare, and let him be your dread.

14 And he shalbe as a q Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Jerusalem.

15 And many among them shall stumble, and shall fall and shalbe broken and shall be snared and shalbe taken.

16 r Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I wil waite vpon the LORD that hath hid his face from the house of Iaakob, and I will looke for him.

18 Behold, I and the s children whom the LORD hath giuen me, are as signes and as wonders in Israel, t by the LORD of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, & at the soothsayers, which whisper and murmure, u Should not a people enquire at their God? from the x liuing to the dead?

20 To the y Law, and to the testimonie, if they speake not according to this worde: it is because there is no z light in them.

21 Then hee that is afflicted and famished, shall goe to and fro in a it; and when he shall be hungry, hee shall euen fret himselfe, b and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, beholde trouble, and c darkenesse, vexation and anguish, and he is driuen to darkenesse.

l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.

n Consent not yee that are godly, to the league and friendship that this people seeke with strangers & idolaters.

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p In putting your trust onely in him, in calling vpon him in aduertisie, patiently looking for his helpe, and feating to doe any thing contrary to his will.

q Hee will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2. 34. Roman. 9 33. 1. Pet. 2. 7. 8.

r Though all forsake me, yet ye that are mine, keepe my worde sure sealed in your hearts.

s Meaning, them that were willing to heare & obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the wil of the Lord.

u Answere the wicked thus, Should not Gods people seeke succour only at him?

x That is, Will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?

y Seeke remedie in the worde of God where his will is declared.

z They haue no knowledge, but are blinde leaders of the blind.

a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.

b In whome afore they put their trust.

c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

YEt a the darkenesse shall not bee according to the affliction, b that it had when at the first he touched lightly the land of Zebulun and the lande of Naphtali, nor afterwarde when hee was more grieuous by the way of the sea beyond Jorden in Galile of c the Gentiles.

a Hee comforteth the Church against the great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished; first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried them captiues.

2 The people that d walked in darknes, haue seene a great e light: they that dwelled in the land of the shadow of death, vpon them hath the f light shined.

3 Thou hast g multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruest, and as men reioyce when they deuide a spoyle.

4 For h the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battell of the warrior [illegible]

c Whereas the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescore yeeres after, as though it were now done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospell, Matth. 4. 15, 16.

g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10.

h Thou gauest them perfite ioy, by deliuering them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 22.

with

with noyse, and with tumbling of garments in blood: but this shall bee i with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and hee shall call his Name Wonderfull, Counseller, The mightie God, The euerlasting k Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none end: hee shall sit vpon the throne of Dauid, & vpon his kingdome, to order it, and to establish it with iudgement and with iustice from henceforth, euen for euer: l the zeale of the Lorde of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath light vpon m Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that lay in the pride and presumption of the heart,

10 The n bricks are fallen, but wee will build it with hewen stones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuertheless, the Lorde will raise vp the aduersaries of o Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therfore will the Lord cut off frō Israel head & taile, branch & rush in one day.

15 The ancient and the honourable man, hee is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shal the Lord haue no pleasure in their yong men, neyther will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse p burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shal the land be darkened, and the people shalbe as the meate of the fire: no man shall q spare his brother.

20 And hee shall snatch at the right hand, and be hungry: and hee shall eate on the left hand, and shall not be satisfied: euery one shall eate the r flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shall be against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whome he prophecieth in the next verse.

k The author of eternitie, and by whome the Church and euery member thereof shall be preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophesie against them of Samaria, which were scoffers & contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes, as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no foreine enemie, yet they shall destroy one another.

r Their griedinesse shall be insatiable, so that one brother shall eate vp another, as though he should eate his owne flesh.

CHAP. X.

1 Of wicked lawe makers. 5 God will punish his people by the Assyrians and after destroy them. 21 The remnant of Israel shall be saued.

WO vnto them that decree wicked decrees, and a write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their praye, and that they may ispoyle the fatherlesse.

3 What will ye doe now in the day of visitation, and of destruction, which shal come from b farre? to whom will ye flee for helpe? and where will ye leaue your c glory?

4 d Without mee euery one shall fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O e Ashur, the rod of my wrath: & the staffe in their hands is mine indignation.

6 I will send f him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as g Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished h all his worke vpon mount Zion and Ierusalem, I will visite the fruit of the proude heart of the king of Ashur, and his glorious and proud lookes,

13 Because hee saide, By the power of mine owne hand haue I done it, and by my wisedome, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: & there was none to moue the wing or to open the mouth, or to whysper.

15 Shall the k axe boast it selfe against him that heweth therewith? or shall the saw magnifie it selfe against him that moueth it? as if the rod should shake them that lift it vp, or as if the staffe should lift vp him that is not wood.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall goe into captiuitie, and the rest shalbe slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for hee beginneth at his owne house) then will he burne the roddes.

i Meaning of Sanecherib.

k Here we see that no creature is able to doe any thing but as God appointeth him, & that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

him

him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hosts send among his fat men, leanneſſe, and vnder his glory hee shall kindle a burning, like the burning of fire.

17 And the light of Israel shall bee as a fire, and the holy one thereof as a flame, and and it shall burne and deuoure his thornes and his briers in one day:

18 And shall consume the glorie of his forest, and of his fruitfull fieldes both soule and flesh: and he shall be as the fainting of a standerd bearer.

19 And the rest of the trees of his forest shalbe few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall stay vpon the Lorde, the holy one of Israel in trueth.

21 The remnant shall returne, euen the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Israel, bee as the sande of the Sea, yet shall the remnant of them returne. The consumption decreed shall ouerflow with righteouſneſſe.

23 For the Lord God of hosts shall make the consumption, euen determined, in the mids of all the land.

24 Therefore thus saith the Lorde God of hosts, O my people, that dwellest in Zion, be not afraide of Asshur: hee shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of Egypt:

25 But yet a very litle time, & the wrath shall bee consumed, and mine anger in their destruction.

26 And the Lorde of hostes shall raiſe vp a scourge for him, according to the plague of Midian in the rocke of Oreb: and as his staffe was vpon the Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the anoynting.

28 He is come to Aiath: he is passed into Migron: at Michmash shall hee lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraide: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: hee shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hostes shall cut off the bough with feare, and they of high stature shalbe cut off, and the hie shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shal fall by a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Iſhai. 2 His vertues and kingdome. 6 The fruites of the Goſpell. 10 The calling of the Gentiles.

BUt there shall come a rod forth of the stocke of Iſhai, and a graffe shall growe out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wiſedome and vnderstanding, the Spirite of counsell and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares:

4 But with righteouſneſſe shall he iudge the poore, and with equitie shall he reproue for the meeke of the earth: and hee shall smite the earth with the rod of his mouth, and with the breath of his lips shall hee slay the wicked.

5 And iuſtice shall bee the girdle of his loynes, and faithfulneſſe the girdle of his reines.

6 The wolfe also shall dwell with the lambe, and the leopard shall lie with the kidde, and the calfe, and the lyon, and the fatte beast together, and a little childe shall leade them.

7 And the cow, and the beare shal feede: their yong ones shall lie together: and the lyon shall eate straw like the bullocke.

8 And the sucking childe shall play vpon the hole of the aſpe, and the wayned childe shall put his hand vpon the cockatrice hole.

9 Then shal none hurt nor destroy in all the mountaine of mine holineſſe: for the earth shall bee full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day the roote of Iſhai, which shall stande vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shalbe glorious.

11 And in the same day shall the Lorde stretch out his hand again the second time to possesse the remnant of his people (which shall be left) of Asshur, and of Egypt, and of Pathos, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And hee shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

13 The

1 Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body & soule vtterly.

o When the battell is lost, & the standerd taken.

p This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others.

q This small nũber, which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill al the world with righteouſneſſe.

r God will destroy this land as he hath determined, and after saue a small portion.

s As the Egyptians did punish thee.

t Reade Chap. 9.4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

x Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithful, whē it should come to passe, that as their plague was come, so should they bee deliuered.

z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, hee sheweth that our true deliuerance must come by Christ: for as Dauid came out of Iſhai a man without dignitie: so Christ should come of a poore carpenters house, as out of a dead stocke, Chap. 53.2.

b All these properties can agree to none but onely vnto Christ: for it is he that toucheth the hearts of the faithful and mortifieth the concupiſcences: and to the wicked he is the sauour of death and to them that shall perish; so that all the world shall be smitten with this rod, which is his word.

c Men because of their wicked affections are named by the names of beasts, wherein the like affections reigne: but Christ by his Spirite shall reforme them, and worke in them such mutuall charitie, that they shalbe like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65.25.

d It shalbe in as great abundance as the waters in the Sea.

e He prophecieth of the calling of the Gentiles.

f That is, his Church, which hee also calleth his rest, Psalm. 132.14.

g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies handes, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people, being dispersed through all the world.

h Here he describeth the consent that shalbe in his Church, and their victorie against their enemies.

i Meaning, a corner of the sea that entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie h Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shal vtterly destroy the i tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand k ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shooes.

16 And there shall bee a path to the remnant of his people, which are left of Assur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

a He sheweth how the Church shall praise God, when they are deliuered from their captiuitie.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to praise him for the same. *Exod* 15.2. *psal.* 118.14.

c The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. 1. *Chron.* 6.18.

d Ye that are of the Church.

AND thou a shalt say in that day, O Lord, I will praise thee: though thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my b saluation: I will trust, and will not feare: for the Lord God is * my strength and song: he also is become my saluation.

3 Therefore with ioy shall yee c draw waters out of the welles of saluation.

4 And yee shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for hee hath done excellent things: this is knowen in all the world.

6 Crie out, and shoute, d O inhabitant of Zion: for great is the holy One of Israel in the middes of thee.

CHAP XIII.

The Medes and Persians shall destroy Babylon.

a That is, the great calamitie, which was propheeied to come on Babel, as a most grieuous burden, which they were not able to beare.

In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations (whom they knew) to declare that God chastiled the Israelites as his children, and these other as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if he punished them, which haue knowledge of his Law and keepe it not.

b To wit, to the Medes and the Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reade Chap. 10.6.

THE a burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the high mountaine: lift vp the voyce vnto them: wagge the b hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue c sanctified: and I haue called the mightie to my wrath, and them that reioyce in my d glorie.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hosts numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: euen the Lord with the e weapons of his wrath to destroy the whole land.

6 Howle f yon, for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all handes be weakened, and all mens hearts shall melt,

8 And they shall be afraid: anguish and sorow shall take them, and they shall haue paine, as a woman that trauaileth: euery one shall be amazed at his neighbour, and their faces shall be like g flames of fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the h starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the i world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the k proud to cease, and will cast downe the pride of tyrants.

12 I will make a l man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And m it shalbe as a chased Doe, and as a sheepe that no man taketh vp, euery man shall turne to his owne people, and flee eche one to his owne land.

15 Euery one that is found, shalbe striken through: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their n children also shalbe broken in pieces before their eyes: their houses shal be spoyled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeans, shal bee as the destruction of God * in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the o Arabian pitch his tents there, neither shall the shepheards make their folds there.

21 But p Ziim shall lodge there, and their houses shalbe full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

e The armie of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger and griefe shall be so much, that their faces shall burne as fire.

h They that are ouercome shall thinke that all the powers of heauen and earth are against them, Ezekiel 32.7. ioel 3.15. matth. 24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues, by reason of their great empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shalbe, seeing the enemie shall neither for gold, or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers. *Psal.* 137.9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great. *Gene.* 19.24. *ierem* 50.40.

o Who vseth to goe from countrey to countrey, to finde pasture for their beasts.

p Which were either wild beasts, or fooles, or wicked spirits, whereby Satan deludeth man, as by the fairies, goblins, and such like fantasies, but there shall they finde none.

22 And

22 And Iim shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captivitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

FOr [a] the Lord will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger [b] shal ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them, and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for [c] seruants and handmaids: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, Howe hath the oppressour ceased? and the golde tribute Babel rested?

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did [d] not let.

7 The whole world is at [e] rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laid downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to [f] meete thee at thy comming, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall crie, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sound of thy viols: the wormе [g] is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, sonne of the morning? and cut downe to the ground, which didst cast lots vpon the nations?

13 Yet thou saidest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the [i] North.

14 I will ascend aboue the height of the cloudes, and I will be like the most High.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee, shall [k] looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wildernesse, and destroyed the cities thereof, and opened not [l] the house of his prisoners.

18 All the Kings of the nations, euen they all sleepe in glory, euery one in his owne house.

19 But thou art [m] cast out of thy graue like an abominable branch: like the rayment of those that are slaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seed of the wicked shall not be renowned for euer.

21 [n] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp, nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (saith the Lord of hosts) & will cut off from Babel the name and the remnant, and the sonne, and the nephew, saith the Lord:

23 And I will make it a possession to the [§] hedgehogge, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I will breake to pieces Asshur in my land, and vpon my mountaines will I treade him vnder foote: so that his yoke shall depart from [p] them, and his burden shalbe taken from off his shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disanull it? and his hand is stretched out, & who shall turne it away?

28 ¶ In the yeere that King Ahaz died, was this [q] burden.

29 Reioyce not, (thou whole [r] Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shal come forth a cockatrice, and the fruit thereof shall be a fierie flying serpent.

30 For the [s] first borne of the poore shall be fed, and the needie shall lie downe in safetie: and I will kill thy roote with famine, and it shall slay thy remnant.

31 Howle, O gate, crie, O citie: thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, and none shalbe [x] alone, at his time appointed.

32 What

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church, and worship God.

c Signifying, that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby al are brought to the subiection of Christ, 2. Cor. 10.5.

d That is, he suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occesion to reioyce at their destruction.

f As though they feared, least thou shouldest trouble the dead, as thou diddest the liuing: and here he derideth the proude tyrannie of the wicked, which know not that all creatures wish their destruction that they may reioyce.

g In stead of thy costly carpets and coueringes.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre, that goeth before the sunne is called Lucifer, to whom Nebuchadnezzar is compared.

i Meaning, Ierusalem, where of the Temple was on the North side, as Psal. 48 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.

k In marueiling at thee.

l To set them at libertie: noting his cruelnie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians and all those that should execute Gods vengeance.

§ *Or, torcie.*

o As I haue begun to destroy the Assyrians in Sancherib, so will I continue, and destroy them wholy, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13.1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shalbe greater then euer it was.

s The Israelites which were brought to most extreme misery.

t To wit, my people.

u That is, from the Iewes or Assyrians: for they were both North from Palestina.

x But they shalbe all ready, and ioyne together.

32 What shall then one answere [y] the messengers of the Gentiles? That the Lord hath stablished Zion, and the poore of his people shall trust in it.

y Which shall come to enquire of the state of the Church.

z They shall answere, that the Lord doeth defend his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophecie against Moab.

THE [a] burden of [b] Moab. Surely [b] Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 [c] He shall goe vp to the temple, and to Dibon to the hie places to weepe: for [d] Nebo and for Medeba shall Moab howle: vpon all [e] their heads shall be baldnesse, and euery beard shauen.

3 In their streetes shall they bee girded with sackecloth: on the tops of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall crie, and Elealeh: their voyce shalbe heard vnto Iahaz: therefore the warriers of Moab shall shout: the soule of euery one shall lament in himselfe.

5 Mine [f] heart shall crie for Moab: his fugitiues shall flee vnto Zoar, [g] an heffer of three yeere olde: for they shall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h] shall raise vp a crie of destruction.

6 For the waters of Nimrim shall bee dried vp: therefore the grasse is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their substance shall they beare to the [i] brooke of the willowes.

8 For the crie went roumde about the borders of Moab: and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer Elim.

9 Because the waters of Dimon shalbe full [k] of blood: for I will bring more vpon Dimon, euen lions [l] vpon him that escapeth of Moab, and to the remnant of the land.

a Reade Chap. 13.1.

b The chiefe citie, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West parts the people vsed to let their haire grow long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God, that should come vpon them.

g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorowe.

h He describeth the miserable dissipation and flight of the Moabites.

i To hide themselues, and their goods there.

k Of them that are slaine.

l So that by no meanes they should escape the hand of God: thus will God punish the enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnd [a] ye a lambe to the ruler of the world from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shalbe as a bird that [b] fleeth, and a nest forsaken: the daughters of Moab shal be at the foords of Arnon.

3 Gather a counsell, execute iudgement: [c] make thy shadowe as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwel with thee: Moab be thou their couert from the face of the destroyer: for the extortioner [d] shal end: the destroyer shalbe consumed, and the oppressor shall cease out of the land.

5 And in mercy shall the throne be prepared, and he [e] shall sit vpon it in stedfastnesse, in the tabernacle of Dauid, iudging, and seeking iudgement, and hasting iustice.

6 We haue heard of the pride of Moab, (he is very proud) euen his pride and his arrogancy, and his indignation, but his [f] lies shall not be so.

7 Therfore shall Moab howle vnto Moab: euery one shall howle: for the foundations of Kir-hareseth shall yee mourne, yet they shall be striken.

8 For the vineyardes of Heshbon are cut downe, & the vine of Sibmah: [b] the Lords of the heathen haue broken the principall vines thereof: they are come vnto [i] Iaazer: they wandred in the wildernesse: her goodly branches stretched out themselues, and went ouer the sea.

9 Therfore will [k] I weepe with the weeping of Iaazer, and of the vine of Sibmah, O Heshbon and Elealeth. I wil make thee dunke with my teares, because vpon thy summer fruites, and vpon thy haruest [l] a shouting is fallen.

10 And gladnesse is taken away, and ioy out of the plentifull field: and in the vineyards shall bee no singing nor shouting for ioy: the treader shall not treade wine in the winepresses: I haue caused the reioycing to cease.

11 Wherefore, my [m] bowels shall sound like an harpe for Moab, and mine inward partes for Kir-hareth.

12 And when it shall appeare that Moab shall be wearie of his hie places, then shal he come to his [n] temple to pray, but he shall not prevaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, [o] In three yeeres, as the yeeres of an [p] hireling, and the glory of Moab shall bee contemned in all the great multitude, and the remnant shall be very small and feeble.

e Meaning Christ.

f Their vaine confidence and proud bragges shall deceiue them, as Iere. 48.2.

g For all your mourning, yet the citie shalbe destroyed, euen vnto the foundations.

h That is, the Assyrians, and other enemies.

i Meaning, that the countrey of Moab was now destroyed and all the precious things thereof were caried into the borders, yea into other countreyes, and ouer the sea.

k He sheweth that their plague was so great, that it would haue mooued any man to lament with them, as Psal. 141.5.

l The enemies are come vpon thee, and shoute for ioy, when they carie thy commodities from thee, as Iere. 48.33.

m For very sorow and compassion.

n They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemos their god shall not be able to helpe them.

o Hee appointed a certeine time to punish the enemies in.

p Who will obserue iustly the time, for the which he is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

A prophecie of the destruction of Damascus, and Ephraim. 7 Calamitie moueth to repentance.

THE [a] burthen of [b] Damascus. Behold, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

2 The cities of [c] Aroer shalbe forsaken: they shalbe for the flockes: for they shall lie there, and none shall make them afraid.

3 The munition also shall cease from [d] Ephraim, and the kingdome from Damascus, and the remnant of Aram shall bee as the [e] glory of the children of Israel, saith

a Reade Chap. 13.1.

b The chiefe citie of Syria.

c It was a countrey of Syria by the riuer Arnon.

d It semeth that the Prophet would comfort the Church in declaring the destruction of these two Kings of Syria, & Israel, when as they had conspired the ouerthrow of Iudah.

e The ten tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shalbe brought downe, and the Syrians also,

saith

saith the Lord of hostes.

4 And in that day the glory of f Iaakob shalbe impouerished, and the fatnesse of his flesh shalbe made leane.

5 And it shalbe as when the haruest man gathereth the g corne, and reapeth the eares with his arme, and hee shall bee as hee that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes shall i be left in it, as the shaking of an olme tree, two or three berries are in the toppe of the vpmost boughes, and foure or fiue in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his k maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the works of his owne handes, neither shall hee looke to those things, which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength bee as the forsaking of boughs and branches, which l they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seede to flourish: but the haruest shall bee gone in the day n of possession, and there shall be desperate sorowe.

12 o Ah, the multitude of many people, they shall make a sounde like the noyse of the sea: for the noyse of the people shall make a sounde like the noyse of mightie waters.

13 The people shall make a sound like the noise of many waters: but God shall p rebuke them, and they shall flee farre off, and shall bee chased as the chaffe of the mountaines before the winde, and as a rouling thing before the whirle winde.

14 And lor, in the euening there is q trouble: but afore the morning it is gone. This is the portion of them that spoile vs, and the lot of them that robbe vs.

f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperitie, strength and multitude.
g As the abundance of corne doth not feare the haruest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoynt to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people, and bring them to repentance.
k He sheweth that Gods corrections euer bring forth some fruite, and cause his to turne from their sinnes, and to humble themselues to him.
l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes: whē God shall send the enemie to plague them.
m Which are excellent, and brought out of other countries.
n As the Lord threateneth the wicked in his law, Leuit. 26.16.
o The prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number and gathered of many nations.
p He addeth this for the consolation of the faithfull, which were in Israel.
q He compareth the enemies of the Assyrians, to a tempest which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

OH, the a lande shadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of b reedes vpon the waters, saying, c Goe, ye swift messengers, to a nation, that is scattered abroad, and spoyled, vnto a terrible d people from their beginning euen hitherto: a nation by litle & litle, euen troden vnder foote, whose land the e floods haue spoyled.

3 All ye the inhabitants of the world and dwellers in the earth, shall see when f he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For so the Lord sayd vnto mee, I will g rest and beholde in my tabernacle, as h the heat drying vp the raine, and as a cloud of dew in the heat of haruest.

5 For afore the haruest when the floure is finished, and the frut is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall bee left together vnto the foules of the mountaines, and to the i beasts of the earth: for the foule shall summe vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a k present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by litle and litle euen troden vnder foote, whose land the rulers haue spoyled) to the place of the Name of the Lord of hostes, euen the mount Zion.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of shippes, that the sailes (which he compareth to wings) seemed to shadow the sea.
b Which in those countries were great: insomuch as they made ships of thē for swiftnesse.
c This may be taken that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to taken away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, & promised them ayde to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues made all other nations afraide of the like, as God threatned, Deut. 28.37.
e Meaning, the Assyrians, Chap. 8.7.
f When the Lord prepareth to fight against the Ethiopians.
g I will stay a while from punishing the wicked.
h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that hee will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.
i Not onely men shall contemne them, but the brute beastes.
k Meaning, that God will pitie his Church, and receiue that litle remnant as an offering vnto himselfe:

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THE a burden of Egypt. Behold, the Lord b rideth vpon a swift cloud, and shall come into Egypt, and the idoles of Egypt shall be mooued at his presence, and the heart of Egypt shall melt in the midst of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall c fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the d spirit of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the southsayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mightie King shall rule ouer them, saith the Lord God of hostes.

a Reade Chap. 13.1.
b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnesse of their men, the Lord sheweth that he will come ouer all their munitions in a swift cloud, and that their idoles shall tremble at his comming, and that mens hearts shall faint.
c As he caused the Ammonites, Moabites, and Idumeans to kil one another, when they came to destroy the Church of God, 2. Chron. 20.22. and Chap. 49.26.
d Meaning, their policie, and wisedome.

5 Then

5 Then the waters of the ſea ſhall e faile, and the riuer ſhalbe dried vp, and waſted.

6 And the f riuers ſhall goe farre away: the riuers of defence ſhall bee emptied and dried vp: the reedes and flagges ſhalbe cut downe.

7 The graſſe in the riuer, and at the g head of the riuers, and all that groweth by the riuer, ſhall wither, and be driuen away, and be no more.

8 The fiſhers alſo ſhall h mourne, and all they that caſt angle into the riuer, ſhall lament, and they that ſpread their net vpon the waters, ſhalbe weakened.

9 Moreouer, they that worke in flaxe of diuers ſorts, ſhall bee confounded, and they that weaue nets.

10 For their nets ſhall bee broken, and all they that makes pondes, ſhall be heauie in heart.

11 Surely i princes of k Zoan are fooles: the counſell of the wiſe counſellers of Pharaoh is become fooliſh: howe ſay yee vnto Pharaoh, I l am the ſonne of the wiſe? I am the ſonne of the ancient kinges?

12 Where are nowe thy wiſe men, that they may tell thee, or may knowe what the Lorde of hoſtes hath determined againſt Egypt?

13 The Princes of Zoan are become fooles: the princes of l Noph are deceiued, they haue deceiued Egypt, euen the m cornerers of the tribes thereof.

14 The Lord hath mingled among them the ſpirit n of errours: and they haue cauſed Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither ſhall there bee any worke in Egypt, which the head may o doe, nor the taile, the branch nor the ruſh.

16 In that day ſhall Egypt be like vnto women: for it ſhall be afraide and feare becauſe of the mouing of the hande of the Lord of hoſts, which he ſhaketh ouer it.

17 And the land of Iudah ſhalbe a feare p vnto Egypt: euery one that maketh mention of it, ſhalbe afraide thereat, becauſe of the counſell of the Lord of hoſts, which hee hath determined vpon it.

18 In that day ſhall fiue cities in the land of Egypt q ſpeake the language of Canaan, and ſhall r ſweare by the Lorde of hoſtes: one ſhall be called the citie of s deſtruction.

19 In that day ſhall the altar of the Lord bee in the middes of the land of Egypt, and t a pillar by the border thereof vnto the Lord.

20 And it ſhall bee for a ſigne and for a witneſſe vnto the Lorde of hoſtes in the land of Egypt: for they ſhall crie vnto the Lorde, becauſe of the oppreſſors, and hee ſhall ſend them u a Sauiour and a great man, and ſhall deliuer them.

12 And the Lorde ſhall be knowen of the Egyptians, and the Egyptians ſhall knowe the Lord in that day, and doe x ſacrifice and oblation, and ſhall vowe vowes vnto the Lord, and performe them.

22 So the Lorde ſhall ſmite Egypt, hee ſhall ſmite and heale it: for hee ſhall returne vnto the Lorde, and he ſhall bee entreated of them, and ſhall heale them.

23 In that day ſhall there be a path from y Egypt to Aſſhur, and Aſſhur ſhall come into Egypt, and Egypt into Aſſhur: ſo the Egyptians ſhall worſhip with Aſſhur.

24 In that day ſhall Iſrael bee the third with Egypt and Aſſhur, euen a bleſſing in the middes of the land,

25 For the Lorde of hoſtes ſhall bleſſe it, ſaying, Bleſſed bee my people Egypt and Aſſhur, the worke of mine handes, and Iſrael mine inheritance.

enemies of the Church, hee ſheweth that the Gentiles ſhould be ioyned together in one faith and religion, and ſhould be all one folde vnder Chriſt their ſhepheard.

CHAP. XX.

2 The three yeres captiuitie of Egypt & Ethiopia deſcribed by the three yeeres going naked of Iſaiah.

IN the yeere that a Tartan came to b Aſhdod, (when c Sargon king of Aſſhur ſent him) and had fought againſt Aſhdod, and taken it,

2 At the ſame time ſpake the Lorde by the hand of Iſaiah the ſonne of Amoz, ſaying, Goe, and looſe the d ſackcloth from thy loynes, and put off thy ſhooe from thy foote. And he did ſo, walking naked, e barefoote.

3 And the Lord ſayd, Like as my ſeruant Iſaiah hath walked naked, and barefoote three yeeres, as a ſigne and wonder vpon Egypt and Ethiopia,

4 So ſhall the king of Aſſhur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men, naked and barefoote, with their buttockes vncouered, to the ſhame of Egypt.

5 And they ſhall feare, and bee aſhamed of f Ethiopia their expectation, and of Egypt g their glory.

6 Then ſhall the inhabitant of this h yle ſay in that day, Behold, ſuch is our expectation, whither wee fledde for helpe to be deliuered from the king of Aſſhur, and how ſhall we be deliuered?

compaſſed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the deſtruction of Babylon by the Perſians and Medes. 11 The ruine of Idumea, 13 and of Arabia.

THe burden of a the deſert ſea. As the whirle windes in the South vſe to paſſe from the wilderneſſe, ſo ſhall it

e He ſheweth that the ſea and Nilus their great riuer, whereby they thought themſelues moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them, that ſhould keepe them vnder as ſlaues.

f For Nilus ran into the ſea by ſeuen ſtreames, as though they were ſo many riuers.

g The Ebrew word is mouth, whereby they meane y ſpring, out of the which the water guſheth as out of a mouth.

h The Scriptures vſe to deſcribe the deſtruction of a countrey by taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countreys are enriched.

i Called alſo Tanes a famous citie vpon Nilus.

k He noteth the flatterers of Pharaoh: who perſwaded the King that he was wiſe, and noble, and that his houſe was moſt ancient, and ſo he flattered himſelfe, ſaying, I am wiſe.

l Or Memphis, others Alexandria, and now called the great Caira.

m The principall vpholders thereof, are the chiefeſt cauſe of their deſtruction.

n For the ſpirite of wiſedome hee hath made them drunke and giddie with the ſpirit of errour.

o Neither the great nor the ſmal, the ſtrong nor the weake.

p Conſidering that through their occaſion the Iewes made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall feare leſt the like light vpon them.

q Shall make one confeſſion of faith with the people of God: by the ſpeech of Canaan, meaning, the language, wherein God was then ſerued.

r Shall renounce their ſuperſtitions, and proteſt to ſerue God aright.

s Meaning, of ſixe cities, fiue ſhould ſerue God, and the ſixt remaine in their wickednes, and ſo of the ſixt part, there ſhould be but one loſt.

t There ſhalbe euident ſignes and tokens, that Gods religion is there: which maner of ſpeach is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full maner how he would be worſhipped.

u This declareth that this propheſie ſhould be accompliſhed in the time of Chriſt.

x By theſe ceremonies, he comprehendeth the ſpirituall ſeruice vnder Chriſt.

y By theſe two nations, which were then chiefe

a Who was a captaine of Sanheherib, 2. King. 18.17.

b A citie of the Philiſtims.

c The Ebrewes write that Sanheherib was ſo called.

d Which ſignifieth that the Prophet did lament the miſerie that hee ſawe prepared before the three yeeres, that he went naked and barefooted.

e In whoſe ayde they truſted.

f Of whom they boaſted and gloried.

g Meaning, Iudea, which was

a On the ſea ſide betweene Iudea, and Caldea was a wilderneſſe, whereby he meaneth Caldea.

b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: and this he prophecied an hundreth yere before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophecieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision, by the spirit of prophecie.
k Meaning, charets of men of warre, and others that caried the baggage.
l Meaning, Darius, which ouercame Babylon.
m The watchman, whom Isaiah set vp.

b come from the horrible land.

2 A grieuous vision was shewed vnto mee, The c transgressour against a transgressour, and the destroyer against a destroyer. Goe vp d Elam, besiege Media: I haue caused all the mourning e thereof to cease.

3 Therefore are my f loynes filled with sorowe: sorowes haue taken mee as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amased when I saw it.

4 Mine heart failed: fearefulnesse troubled mee: the night s of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: h arise, yee princes, anoynt the shield.

6 For thus hath the i Lord said vnto me, Goe, set a watchman, to tell what hee seeth.

7 And hee sawe a charet with two horsemen: k a charet of an asse, and a charet of a camel: and he hearkened, and tooke diligent heede.

8 And hee cried, A l lyon: my Lorde, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charet commeth with two horsemen. And m he answered and sayde, * Babel is fallen: it is fallen, and all the images of her gods hath hee broken vnto the ground.

10 O n my threshing, and the ‡ corne of my floore. That which I haue heard of the Lorde of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of o Dumah. He calleth vnto mee out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman sayd, The q morning commeth, and also the night. If yee will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In r the forest of Arabia shall yee tary all night, euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth s water to meete the thirstie, and preuent with that fleeth with his bread.

15 For they flee from the drawen swords, euen from the drawen sword, and from the bent bowe, and from the grieuousnesse of warre.

16 For thus hath the Lorde sayde vnto mee, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of x Kedar shall be fewe: for the Lorde God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by the horrible

destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He prophecieth of the destruction of Ierusalem by Nebuchad nezzar. 15 A threatning against Shebna. 20 To whose office Eliakim is preferred.

THe burden of the a valley of vision. What b ayleth thee nowe that thou art wholly gone vp vnto the house toppes?

2 Thou that art full of c noyse, a citie full of bruite, a toyous citie: thy slaine men shall not be slaine d with sworde, nor die in battell.

3 All thy princes shall flee together from the bowe: they shall be e bound: all that shal be bound in thee, shall bee bound together, which haue fled from f farre.

4 Therefore sayd I, Turne away from mee: I will weepe g bitterly: labour not to comfort mee for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chefe valleys were full of charets, and the horsemen set themselues in arayagainst the gate.

8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue seene l the breaches of the citie of Dauid: for they were many, and yee gathered the waters of the lower poole.

10 And ye numbred the houses m of Ierusalem, and the houses haue ye broken downe to fortifie the wall.

11 And haue also made a ditch betweene the two walles, for n the waters of the olde poole, and haue not looked vnto the maker ° thereof, neyther had respect vnto him that formed it of olde.

12 And in that day did the Lorde God of hostes call vnto weeping and mourning, and to baldnesse and girding with sackecloth.

13 And beholde, ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies,
c Which was wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the dueti e of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Iere. 9. 1.
h That is, the shoute of the enemies, whom God had appoynted to destroy the citie.

i He putteth them in minde howe God deliuered them once from Sancherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they should els suffer by Nebuchad-nezzar.
k The secrete place where the armour was: to wit, in the house of the forest, 2. King. 7. 2.
l Yee fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid, which was within the compasse of the other.
m Eyther to pull downe such as might hurt, or els to knowe what men they were able to make.
n To prouide it needs howlde bee of water.
o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

told him, who came toward Babylon, and the Angel declared that it shoulde bee destroyed: all this was done in a vision. *Iere.* 51. 8. *reuel.* 14. 8.
n Meaning, Babylon. ‡ *Ebr. sonne.*
o Which was a citie of the Ishmaelites and was so named of Dumah, Gene. 25. 14.
p A mountaine of the Idumeans.
q He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes.
r For feare, the Arabians shall flee into the woods, and hee appoynteth what way they shall take.
s Signifying that for feare they shall not tary to eate or drinke.
t He appoynteth them respite for one yeere onely, and then they should bee destroyed.
u Reade Chapter 16. 14.

p In ſtead of repentance yee were ioyfull and made great cheere, contemning the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets ſay, that we ſhal die to morow.
q Becauſe the Ebrewe worde doeth alſo ſignifie one that doeth nouriſh and cheriſh, there are of the learned that thinke, that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians, to betray the Church, and to prouide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily and gate of the beſt offices into his hand vnder Hezekiah, euer aſpiring to the hieſt.
r Meaning, that he was a ſtranger and came vp of nothing.
ſ Where as hee thought to make his name immortall by his famous ſepulchre, hee dyed moſt miſerably among the Aſſyrians.

drinking wine, p eating and drinking: for to morow we ſhal die.
14 And it was declared in the eares of the Lorde of hoſtes, Surely this iniquitie ſhal not be purged from you, till ye die, ſaith the Lord God of hoſtes.
15 Thus ſayth the Lorde God of hoſtes, Goe, get thee to that q treaſurer, to Shebna, the Steward of the houſe, and ſay,
16 What haſt thou to doe here? and whom haſt thou r here? that thou ſhouldeſt here hewe thee out a ſepulchre as hee that heweth out his ſepulchre in an hie place, or that graueth an habitation ſ for himſelfe in a rocke?
17 Beholde, the Lord will cary thee away with a great captiuitie, and wil ſurely couer thee.
18 He will ſurely rolle and turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glory ſhall be the t ſhame of thy Lords houſe.
19 And I wil driue thee from thy ſtation, and out of thy dwelling wil he deſtroy thee.
20 And in that day wil I u call my ſeruant Eliakim the ſonne of Hilkiah.
21 And with thy garment will I clothe him, and with thy girdle wil I ſtrengthen him: thy power alſo wil I commit into his hand, and hee ſhall be a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.
22 And the x key of the houſe of Dauid wil I lay vpon his ſhoulder: ſo he ſhal open and no man ſhal ſhut: and he ſhal ſhut and no man ſhal open.
23 And I wil faſten him as a y nayle in a ſure place, and he ſhall be for the throne of glory to his fathers houſe.
24 And they ſhall hang vpon him all the glory of his fathers houſe, euen of the nephewes & poſteritie z all ſmall veſſels, from the veſſels of the cups, euen to all the inſtruments of muſicke.
25 In that day, ſayth the Lord of hoſtes, ſhall the a nayle, that is faſtened in the ſure place, depart, and ſhalbe broken, and fall: and the burden, that was vpon it, ſhalbe cut off: for the Lord hath ſpoken it.

t Signifying that whatſoeuer dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe Princes, by whom they are preferred.
u To be ſteward againe, out of the which office hee had bene put by the craft of Shebna.
x I wil commit vnto him the full charge and gouernment of the Kings houſe.
y I wil eſtabliſh him and confirme him in his office: of this phraſe, reade Ezra 9.9.
z Meaning, that both ſmall and great that ſhall come of Eliakim, ſhal haue prayſe and glory by this faithfull officer.
a He meaneth Shebna, who in mans iudgement ſhould neuer haue fallen.

CHAP. XXIII.

1 A propheſie againſt Tyrus. 17 A promiſe that it ſhalbe reſtored.

a Reade chap. 13.1.

THe a burden of Tyrus. Howle, yee ſhips of b Tarſhish: for c it is deſtroyed, ſo that there is none houſe: none ſhall come from the land of d Chittim: it is e reuealed vnto them.
2 Be ſtill, yee that dwell in the yles: the marchants of Zidon, and ſuch as paſſe ouer the ſea, haue f repleniſhed thee.
3 The g ſeede of Nilus growing by the abundance of waters, and the harueſt of the riuer was her reuenues, and ſhe was a marte of the nations.
4 Be aſhamed, thou Zidon: for the h ſea hath ſpoken, euen the ſtrength of the ſea, ſaying, I haue not i trauailed, nor brought forth children, neither nouriſhed yong men, nor brought vp virgins.
5 When the fame commeth to the Egyptians, they ſhall be k ſory, concerning the rumour of Tyrus.
6 Goe you ouer to l Tarſhish: howle, ye that dwell in the yles.
7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feete ſhall leade her a farre off to be a ſourner.
8 Who hath decreed this againſt Tyrus (that m crowneth men) whoſe marchants are princes, whoſe chapmen are the nobles of the world?
9 The Lord of hoſtes hath decreed this, to ſtaine the pride of all glory, and to bring to contempt all them that be glorious in the earth.
10 Paſſe through thy land like a flood to the n daughter of Tarſhish: there is no more ſtrength.
11 Hee ſtretched out his hand vpon the ſea: hee ſhooke the kingdomes: the Lorde hath giuen a commaundement concerning the place of marchandile, to deſtroy the power thereof.
12 And he ſayd, Thou ſhalt no more reioyce, when thou art oppreſſed: o O virgin p daughter of Zidon, riſe vp, goe ouer vnto Chittim: yet there thou ſhalt haue no reſt.
13 Behold the land of the Caldeans: this was no people: q Aſſhur founded it by the inhabitants of the wildernes: they ſet vp the towres thereof: they raiſed the palaces thereof and he r brought it to ruine.
14 Howle ye ſhips of Tarſhish: for your ſ ſtrength is deſtroyed.
15 And in that day ſhall Tyrus be forgotten ſeuentie yeeres, (according to the yeeres of one King) at the end of t ſeuentie yeeres, ſhall Tyrus u ſing as an harlot.
16 Take an harpe, and go about the citie: (thou harlot that haſt bene forgotten) x make ſweete melodie, ſing moe ſongs that thou mayeſt be remembred.
17 And at the end of ſeuentie yeeres ſhall the Lord viſit Tyrus, and ſhe ſhall returne to her y wages, and ſhal commit fornication

b Ye of Cilicia that come thither for marchandiſe.
c Tyrus is deſtroyed by Nebuchad-nezzar.
d By Chittim they meant all the yles and countreys Weſtward from Paleſtina.
e All men know of this deſtruction.

f Haue haunted thee, and enriched thee,
g Meaning, the corne of Egypt which was ſed by the ouerflowing of Nilus.
h That is, Tyrus, which was the chiefe port of the ſea.
i I haue no people left in me, & am as a barren woman that neuer had childe.
k Becauſe theſe two countreys were ioyned in league together.
l Tyrus willeth other marchants, to goe to Cilicia, and to come no more there.
m Who maketh her marchants like Princes.
n Thy ſtrength will no more ſcrue thee: therefore flee to other countreys for ſuccour.
o For Tyrus was neuer touched nor afflicted before.
p Becauſe Tyrus was built by them of Zidon.
q The Caldeans which dwelt in tents in the wildernes, were gathered by the Aſſyrians into cities.
r The people of the Caldeans deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria bee able to ouerthrowe Tyrus.
ſ That is, Tyrus, by whome ye are enriched.
t Tyrus ſhall lye deſtroyed ſeuentie yeeres, which he calleth the reigne of our King, or mans age.
u Shall vſe all craft and ſubtiltie to entiſe men againe to her.
x Shee ſhall labour by all meanes to recouer her firſt credite, as an harlot when ſhe is long forgotten, ſeeketh by all meanes to entertaine her louers.
y Though ſhee haue bene chaſtiſed of the Lord, yet ſhe ſhall returne to her olde wicked practiſes, and for gaine ſhall giue her ſelfe to all mens luſtes like an harlot.

with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shal be [z] holy vnto the Lord: it shall not be layd vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently and to haue durable clothing.

z He sheweth that God wil by the preaching of the Gospel wil call Tyrus to repentance, and turne her heart from auarice and filthie gaine, vnto the true worshipping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A prophesie of the curse of God for the sins of the people. 13 A remnant reserued shal praise the Lord.

BEhold, the Lord maketh the [a] earth emptie, and he maketh it waste: he turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like [b] priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borower, like giuer, like taker to vsurie.

3 The earth shall be cleane emptied, and vtterly spoyled: for the Lorde hath spoken this word.

4 The earth lamenteth & fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth also [c] deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

6 Therefore hath the [d] curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are [e] burned vp, and fewe men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shal not drinke wine with mirth: strong drinke shall bee bitter to them that drinke it.

10 The citie of [f] vanitie is broken down: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the midst of the earth, among the people, [h] as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shal lift vp their voyce: they shal shoute for the magnificence of the Lord:

a This prophesie is as a conclusion of that, which hath bene threatned to the Iewes and other nations, from the 13. Chapter, and therefore by the earth hee meaneth those landes, which were before named.

b Because this was a name of dignitie, it was also applied to them, which were not of Aarons familie, and so signifieth also a man of dignitie, as 2. Sam. 8. 18. and 20. 25. 1. chr. 18. 17. and by these wordes, the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie, Hose. 4. 9.

c That is, rendereth not her fruite for the sinne of the people, whome the earth deceiued of their nourriture, because they deceiued God of his honour.

d Written in the Law, as Leui. 26. 14. deut. 28. 16. thus the Prophets vsed to apply particularly the menaces and promises, which are generall in the Law. e With heate and drought, or els, that they were consumed with the fire of Gods wrath. f Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities. g Because they did not vse Gods benefites aright, their pleasures should faile, and they fall to mourning. h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shal prayse his Name, as Chap. 10, 22.

they shal reioyce from [i] the sea.

15 Wherefore prayse yee the Lord in the valleys: euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth we haue heard prayses, euen glory to the [k] Iust, and sayd, [l] My leannesse, my leannesse, woe is me: the transgressers haue offended: yea, the transgressers haue grieuously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and hee that commeth vp out of the pit, shall be taken in the snare: for the [m] windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to and fro like a dunken man, and shall be remooued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shal fall, and rise no more.

21 ¶ And in that day shall the Lord [n] visite the hoste aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together, as the prisoners in the pit: and they shall be shut vp in the prison, and after many dayes shall they be [o] visited.

23 [p] Then the Moone shall be abashed, and the Sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shalbe before his ancient men.

i From the vtmost coasts of the world, where the Gospel shall be preached, as verse 16.

k Meaning, to God, who will publish his Gospel through all the world.

l I am consumed with care, considering the affliction of the Church, both by forreine enemies, and domesticall. Some reade, my secret, my secret, that is, it was reuealed to the Prophet, that the good should be preserued and the wicked destroyed.

m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

n There is no power so high or mightie, but God wil visit him with his rods.

o Notwithstanding his rods, as verse 21. but shall be comforted.

p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the Sunne and the Moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiuing to God in that he sheweth him selfe iudge of the world, by punishing the wicked, and maintaining the godly.

O Lorde, thou [a] art my God: I wil exalt thee, I wil prayse thy Name: for thou hast done wonderfull things, according to the counsels of olde, with a stable trueth.

2 For thou hast made of a [b] Citie an heape, of a strong citie, a ruine: euen the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shall the [d] mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast

a Thus the Prophet giueth thankes to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church which before were his enemies.

b Not onely of Ierusalem, but also of these other cities, which haue bene thine enemies.

c That is, a place whereas all vagabonds may liue without danger, and as it were, at ease, as in a palace.

d The arrogant and proude, which before would not knowe thee, shall by thy corrections feare and glorifie thee.

e The rage of the wicked is furious, till God breake the force thereof.

f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked.

g As a cloude shadoweth from the heate of the sunne, so shall God asswage the reioycing of the wicked against the godly.

h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes, and the Gentiles, and is here described vnder the figure of a costly banket, as Mat. 22.2.

i Meaning that ignorance and blindnes, whereby we are kept backe from Christ.

e of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, f as the heate in a drie place: he will bring downe the song of the mightie, as g the heate in the shadowe of a cloude.

6 And in this h mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrowe, of wines fined and purified.

7 And hee will destroy in this mountaine i the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for euer: and the Lorde God will k wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shall be threshed vnder him, euen as strawe is threshed in m Madmenah.

11 And he shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his handes shall hee bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe, and lay lowe, and cast them to the grounde, euen vnto the dust.

k He will take away all occasions of sorowe, and fill his with perfite ioy, Reuel 7.17. and 21.4.

l By Moab are meant all the enemies of his Church.

m There were two cities of this name: one in Iudah, 1. Chro. 2.49. and another in the land of Moab, Iere. 48.2. which seemeth to haue beene a plentifull place of corne, Chap. 10.31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

a This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerãce, for the which they should sing this song.

b Gods protection and defence shall be sufficient for vs.

c He assureth the godly to returne after the captiuitie to Ierusalem, cannot be changed, when he will deliuer his.

IN that day shall a this song be sung in the land of Iudah, We haue a strong citie: b saluation shall God set for walles and bulwarkes.

2 c Open ye the gates, that the righteous nation, which keepeth the trueth, may enter in.

3 Thy an assured d purpose wilt thou preserue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on hie: e the hie citie he will abase: euen vnto the grounde will he cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen the feete of the f poore, and the steps of the needie.

d Thou hast decreed so, and thy purpose cannot be changed.

e There is no power so hie, that can let God,

f God will set the poore afflicted ouer the power of the wicked.

7 The way of the iust is righteousnesse: thou wilt make equal the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy g iudgements: the desire of our soule is to thy name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne h righteousnesse.

10 Let mercie i be shewed to the wicked, yet he will not learne righteousnesse: in the land of vprightnesse will he do wickedly, and will not behold the maiestie of the Lord.

11 O Lorde, they will not beholde thine hie hand: but they shall see it, and be confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other m lordes beside thee haue ruled vs, but we will remember thee onely, and thy name.

14 The n dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the o nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lord, in trouble haue they p visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorowe, and crieth in her paines, so haue we beene in thy q sight, O Lord.

18 We haue conceiued, we haue borne in paine, as though we should haue brought forth r winde: there was no helpe in the earth, neither did the inhabitants of s the world fall.

19 ¶ t Thy dead men shal liue: euen with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy u dewe is as the dewe of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For loe, The Lorde commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the

g We haue constantly abid in the aduersities, wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shewe them euident signes of his grace, shall be neuer the better.

k Through enuie and indignation against the people.

l The fire and vengeance, wherewith thou doest destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy word.

n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance.

q To wit, in extreme sorowe.

r Our sorowes had none ende, neither did we enioy the comfort, that wee looked for.

s The wicked and men without religion were not destroyed.

t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glorie: the contrary should come to the wicked, as verse 14.

u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.

x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.

y The earth ſhall vomit and caſt out the innocent blood, which it hath drunke, that it may crie for vengeance againſt the wicked.

earth ſhall diſcloſe her y blood, and ſhall no more hide her ſlaine.

CHAP. XXVII.

A propheſie againſt the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

a At the time appointed.
b That is, by his mightie power, and by his word. He propheciеth here of the deſtruction of Satan and his kingdome vnder the name of Liuiathan, Aſſhur and Egypt.
c Meaning, of the beſt wine, which this vineyard, that is, the Church ſhould bring foorth as moſt agreeable to the Lord.
d Therefore he will deſtroy the kingdome of Satan, becauſe he loueth his Church for his owne mercies ſake, and cannot be angrie with it, but wilbeth that he may powre his anger vpon the wicked infidels, whom he meaneth by bryers and thornes.
e He marueileth that Iſrael will not come by gentleneſſe, except God make them to feele his rods, and ſo bring them vnto him.
f Though I afflict and diminiſh my people for a time, yet ſhall the roote ſpring againe and bring foorth in great abundance.
g Hee ſheweth that God puniſheth his in mercie, and his enemies in iuſtice.
h That is, thou wilt not deſtroy the roote of thy Church, though the branches thereof ſeeme to periſh by the ſharpe winde of affliction.
i Hee ſheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof deſtroyed.
k Notwithſtanding his ſauour that hee will ſhewe them after: yet Ieruſalem ſhall be deſtroyed, and graſſe for cattell ſhall growe in it.
l God ſhall not haue neede of mightie enemies for the ouerthrow of his people, for the very women ſhall doe it, to their great ſhame.
m He ſhall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to haue eſcaped.

IN that a day the Lord with his ſore and great and mightie b ſword ſhall viſite Liuiathan, that pearcing ſerpent, euen Liuiathan, that crooked ſerpent, and he ſhall ſlay the dragon that is in the ſea.

2 In that day ſing of the vineyard c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: leſt any aſſaile it, I will keepe it night and day.

4 Anger d is not in me: who would ſet the bryers and the thornes againſt me in battell? I would goe through them, I would burne them together.

5 Or will he e feele my ſtrength, that he may make peace with me, and be at one with me?

6 f Hereafter, Iaakob ſhall take roote: Iſrael ſhall florith and grow, and the world ſhalbe filled with fruite.

7 Hath hee ſmitten g him as hee ſmote thoſe that ſmote him? or is he ſlaine according to the ſlaughter of them that were ſlaine by him?

8 In h meaſure in the branches thereof wilt thou contend with it, when he bloweth with his rough wind in the day of the Eaſt winde.

9 By this therefore ſhall the iniquitie of Iaakob bee purged, and this is all the i fruite, the taking awap of his ſinne: when hee ſhall make all the ſtones of the altars, as chalke ſtones broken in pieces, that the groues and images may not ſtand vp.

10 Yet the k defenced citie ſhall be deſolate, and the habitation ſhall be forſaken, and left like a wildernеſſe. There ſhall the calfe feede, and there ſhall he lie, and conſume the branches thereof.

11 When the boughes of it are drie, they ſhall be broken: the l women come, and ſet them on fire: for it is a people of none vnderſtanding: therefore he that made them, ſhall not haue compaſſion of them, and hee that formed them, ſhall haue no mercie on them.

12 And in that day ſhall the Lord threſh from the chanell of the m River, vnto the riuer of Egypt, and ye ſhall be gathered one by one, O children of Iſrael.

13 In that day alſo ſhal the great trumpe be n blowen, and they ſhall come, which periſhed in the land of Aſſhur: and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lorde in the holy mount at Ieruſalem.

n In the time of Cyrus, by whom they ſhould be deliuered: but this was chiefly accompliſhed vnder Chriſt.

CHAP. XXVIII.

Againſt the pride and drunkenneſſe of Iſrael. 9 The vntowardneſſe of them that ſhould learne the word of God. 24 God doeth all things in time and place.

a Meaning, the proud kingdome of the Iſraelites, which were drunken with worldly proſperitie.
b Becauſe the Iſraelites for the moſt part dwelt in plentifull valleies, he meaneth hereby the valley of them that had abundance of worldly proſperitie, and were, as it were crowned therewith, as with garlands.
c He ſeemeth to meane the Aſſyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is loone ripe, and firſt eaten.
e Signifying, that the faithfull, which put not their truſt in any worldly proſperitie, but made God their glory, ſhall be preſerued.
f He will giue counſell to the gouernour, and ſtrength to the captaine, to driue the enemies in at their owne gates.

WO to the a crowne of pride, the drunkards of Ephraim: for his glorious beautie ſhall be a fading floure, which is vpon the head of the b valley of them that be fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and c ſtrong hoſte, like a tempeſt of haile, and a whirlewinde that ouerthroweth, like a tempeſt of mightie waters that ouerflow, which throwe to the ground mightily.

3 They ſhall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie ſhall be a fading floure, which is vpon the head of the valley of them that be fat, and as d the haſtie fruite afore ſummer, which when hee that looketh vpon it, ſeeth it, while it is in his hand, he eateth it.

5 In that day ſhall the Lord of hoſtes be for a crowne of glory, and for a diademe of beautie vnto the e reſidue of his people:

6 And for a ſpirite of iudgement to him that ſitteth in iudgement, and for f ſtrength vnto them that turne awap the battel to the gate.

7 But g they haue erred becauſe of wine, and are out of the way by ſtrong drinke: the prieſt and the prophet haue erred by ſtrong drinke: they are ſwallowed vp with wine: they haue gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 h Whom ſhall he teach knowledge? and whom ſhall he make to vnderſtand the things that he heareth? them that are weaned from the milke, and drawen from the breaſtes.

10 For i precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a ſtammering k tongue and with a ſtrange language ſhall he ſpeake vnto this people.

12 Vnto whom l he ſaide, m This is the reſt:

g Meaning, the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenneſſe and vomiting.
h For there was none that was able to vnderſtand any good doctrine: but were fooliſh, and as vnmeete as yong babes.
i They muſt haue one thing oft times tolde.
k Let one teache what hee can, yet they ſhall no more vnderſtande him, then if hee ſpake in a ſtrange language.
l That is, the Prophet whom God ſhould ſend.
m This is the doctrine, whereupon yee ought to ſtay and reſt.

n Shew to them that are wearie and haue neede of rest, what is the true rest.
o Because they will not receiue the worde of God when it is offered, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6.9.
p They thought they had shifts to auoyde Gods iudgements, and that they could escape though all other perished.
q Though the prophets condemned their idoles, and vaine trust of falsehood and vanitie, yet the wicked thought in themselues that they would trust in these things.
r That is, Christ, by whome all the building must be tried, and vpholden, Psa. 118.22. mat. 21.42. actes 4.11. rom. 9.33. 1. pet. 2.6.
s He shall be quiet, and seeke none other remedies, but be content with Christ.
t In the restitution of his Church, iudgement and iustice shall reigne.
u Gods corrections & affliction,
x Affliction shall discouer their vayne confidence, which they kept secret to themselues.
y Terrour and destruction shal make you to learne that which exhortations and gentleneſse could not bring you vnto.
z Your affliction shalbe so sore that you are not able to endure it.
a When Dauid ouercame the Philistims, 2. Sa. 5 20.1. Chro. 14.11.
b Where Iosua discomfited fiue kings of the Amorites, Iosh. 10.12.
c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

rest: n giue rest to him that is wearie: and this is the refreshing, but they wolde not heare.

13 Therefore shall the word of the o Lord bee vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little and there a little, that they may goe and fall backeward, and be broken and be snared and be taken.

14 Wherefore heare the word of the Lord, yee scornefull men that rule this people, which is at Ierusalem.

15 Because ye haue sayd, We haue made a p couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for wee haue made q falsehoode our refuge, and vnder vanitie are we hid.

16 Therefore thus saith the Lorde God, Beholde, I will lay in Zion a stone, a r tried stone, a precious corner stone, a sure foundation. Hee that beleeueth, s shall not make haste.

17 Iudgement also will I lay to the rule and t righteousnesse to the ballance, and the u haile shall sweepe away the vaine confidence, and the waters shall ouerflowe x the secret place.

18 And your couenant with death shall be disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shal ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely y feare to make you to vnderstand the hearing.

20 For the bed is z straite that it cannot suffice, and the couering narrowe that one cannot wrap himselfe.

21 For the Lord shall stand as in mount a Perazim: he shall be wroth as in the valley b of Gibeon, that he may do his worke, his strange worke, and bring to passe his act, his strange act.

22 Nowe therefore bee no mockers, lest your bonds increase: for I haue hearde of the Lord of hosts a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce, hearken ye, and heare my speech.

24 Doth the plowmen plow al the day, to sowe? doeth he open and breake the clots of his ground?

25 When he hath made it c plaine, will he not then sowe the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rie in their place?

26 For his God doeth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread corne when it is threshed, hee doth not alway thresh it, neither doeth the wheele of his carte stil make a noise, neither will he breake it with the teeth therof.

29 This also commeth from the Lord of hostes, which is wonderful in counsaile, and excellent in workes.

C'HAP. XXIX.

1 A prophecie against Ierusalem. 13 The vengeance of God on them that followe the traditions of man.

AH a altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: b let them kill lambes.

2 But I wil bring the altar into distres, and there shalbe heauines and sorow, and it shalbe vnto me like c an altar.

3 And I wil besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the d ground, and thy speech shall bee as out of the dust: thy voyce also shall be out of the ground like him that hath a spirite of diuination, and thy talking shal whisper out of the dust.

5 Moreouer, the multitude of thy e strangers shall be like small dust, and the multitude of strong men shall bee as chaffe that passeth away, and it shall bee in a moment, euen suddenly.

6 Thou shalt bee visited of the Lorde of hostes with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of deuouring fire.

7 And the f multitude of all the nations that fight against the altar, shall bee as a dreame or vision by night: euen all they that make the warre against it, and strong holde against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, g beholde, he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, beholde, hee is faint, and his soule longeth: so shal the multitude of all nations bee that fight against mount Zion.

9 h Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if there were a comfort to the Church for the destruction of their enemies.
g That is, hee thinketh that hee eateth.
h Muse hereon as long as you list, ye shall finde nothing but occasion to be astonied: for your Prophets are blinde, and therefore cannot direct you.
a The Ebrew word Ariel signifieth the Lyon of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43.16.
b Your vaine confidence in your sacrifices shal not last long.
c Your citie shal be ful of blood, as an altar whereon they sacrifice.
d Thy speech shalbe no more so lofty, but abased, and low, as the very charmers, which are in low places, and whisper, so that their voice can scarce be heard.
e Thine hired souldiers, in whom thou trustest, shalbe destroyed as dust or chaffe in a whirlewind.
f The enemies that I wil bring to destroy thee, and that which thou makest thy

spirite of slumber, and hath shutte vp your eyes: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can not: for it is sealed,

12 And the Booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I can not reade.

13 Therefore the Lord said, Because this people [k] come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous woorke in this people, euen a marueilous woorke, and a wonder: for the wisedome of their wise men shall [m] perish, and the vnderstanding of their prudent men shalbe hid.

15 Woe vnto them that [n] seeke deepe to hide their counsell from the Lorde: for their woorkes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shall it not be esteemed [o] as the potters clape? for shall the woorke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, He hath none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shalbe [p] turned into Carmel? & Carmel shalbe counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lorde shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scornfull shalbe consumed: and all that hasted to iniquitie shalbe cut off:

21 Which made a man to sinne in the [q] worde, and tooke him in a snare: which reproued them in the gate, and made the iust to fall without cause.

22 Therefore thus saieth the Lorde vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not now bee confounded, neither nowe shall his face be pale.

23 But when hee seeth his children, the woorke of mine handes, in the midst of him, they shall sanctifie my Name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirite, [r] shall haue vnderstanding, and they that murmured, shall learne doctrine.

i Meaning, that it is all alike, eyther to reade, or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Mat. 15.8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, saith the Lorde, you can not be able to escape mine hands, no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shall there not be a change of all things? and Carmel, that is a plentiful place in respect of that it shall be then, may be taken as a forest, as Chap. 32.15. and thus he speaketh to comfort the faithfull.

q They that went about to finde fault with the Prophets words, and would not abide admonitions, but would entangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre and murmure against him.

CHAP. XXX.

1 Hee reproueth the Iewes which in their aduersitie vsed their owne counsels. 2 And sought helpe of the Egyptians, 10 Despising the Prophets. 16 Therefore he sheweth what destruction shal come vpon them, 18 But offereth mercie to the repentant.

WOe to the [a] rebellious children, saieth the Lorde, that take counsel, but not of me, and [b] couer with a couering, but not by my Spirite, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadowe of Egypt your confusion.

4 For his [c] princes were at Zoan, and his Ambassadours came to Hanes.

5 They shall bee all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The [d] burden of the beastes of the South, in a lande of trouble and anguish, from whence shal come the young and olde lyon, the viper, & fiery flying serpent against them that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bunches of the Camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto [e] her, Their strength [f] is to sit still.

8 Now goe, and write [g] it before them in a table, and note it in a booke that it may be for the [h] last day for euer and euer:

9 That it is a rebellious people, lying children and children that would not [i] heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs: prophecie [k] errours.

11 Depart out of the way: goe aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saieth the holy one of Israel, Because ye haue cast off this worde, and trust in [l] violence and wickednesse, and stay thereupon,

13 Therefore this iniquitie shall bee vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof, is like the breaking of a potters pott, which is broken without pitie, and in the breaking thereof is not founde [m] a sheard to take fire out of the hearth, or to take water

a Who contrary to their promise, take norme for their protector, & contrary to my commandement seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in ambassie to seeke helpe, and abroade at these cities.

d That is, a heauie sentence or prophesie against the beasts that carried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying that if the beasts should not be spared, that men should bee punished much more grieuously.

e To wit, to Jerusalem.

f And not to come to and fro to seeke helpe.

g That is, this prophesie.

h That it may be a witnesse against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the worde of God, but delited to be flattered, and led in errour.

k Threaten vs not by the worde of God, neither bee so rigorous, nor talke vnto vs in the name of the Lord, as Ier. 11.21.

l Meaning, in their stubburnnesse against God, and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shalbe without recouerie.

ter

n Oft times by his Prophets he put you in remembrance of this, that you ſhould onely depend on him.
o We wil truſt to eſcape by our horſes.
p Whereas all the trees are cut downe ſaue two or three to make maſts.
q He commendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.
r Not onely in punihing, but in vſing moderation in the ſame, as Iere.10.24 and 30.11.
‖ *Or, inſtructour.*
ſ God ſhal direct all thy wayes, and appoint thee how to goe either hither or thither.
t Ye ſhal caſt away your idoles which you haue made of golde and ſiluer, with all that belongeth vnto them, as a moſt filthie thing, and polluted.
u Shewing, that there can be no true repentance, except both in heart and deede we ſhewe our ſelues enemies to idolatrie.
x By theſe diuers maners of ſpeech he ſheweth that the felicitie of the Church ſhal be ſo great, that none is able ſufficiently to expreſſe it.
y When the Church ſhalbe reſtored, the glory thereof ſhal paſſe ſeuen times the brightneſſe of the ſunne: for by the ſunne and moone, which are two excellent creatures, hee ſheweth what ſhall be the glory of the childrē of God in the kingdom of Chriſt. z This threatning is againſt the Aſſyrians, the chiefe enemies of the people of God,

ter out of the pit.

15 For thus ſaid the a Lord God, the holy one of Iſrael, in reſt and quietneſſe ſhal ye be ſaued: in quietnes and in confidence ſhal be your ſtrength, but ye would not.

16 For ye haue ſaide, No, but we wil flee away vpon o horſes. Therefore ſhall ye flee. We will ride vpon the ſwifteſt. Therefore ſhall your perſecuters be ſwifter.

17 A thouſand as one ſhall flee at the rebuke of one: at the rebuke of fiue ſhall yee flee, till ye be left as a ſhippe maſt vpon the p top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wait, that he may haue q mercy vpon you, and therefore will hee be exalted, that he may haue compaſſion vpon you, for the Lord is the God of r iudgement. Bleſſed are all they that waite for him.

19 Surely a people ſhall dwell in Zion, and in Ieruſalem: thou ſhalt weepe no more: hee will certainely haue mercy vpon thee at the voyce of thy crie: when hee heareth thee, he will anſwere thee.

20 And when the Lorde hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhalbe no more kept back, but thine eyes ſhall ſee thy ‖ traine.

21 And thine eares ſhall heare a woorde behinde thee, ſaying, This is the way, ſ walke yee in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye ſhall t pollute the couering of the images of ſiluer, and the rich ornament of thine images of golde, & caſt them away as a menſtruous cloth, and thou ſhalt ſay vnto it, u Get thee hence.

23 Then ſhall hee giue raine vnto thy ſeede, when thou ſhalt ſow the ground, and bread of the increaſe of the earth, and it ſhal be fatte, and aboūdant: in that day ſhall thy cattell be fed in large paſtures.

24 The oxen alſo and the yong aſſes, that till the ground, ſhall eate cleane prouender, which is winowed with the ſhouell, & with the fanne.

25 And vpon euerie hie x mountaine, and vpon euery hie hill ſhall there be riuers and ſtreames of waters, in the day of the great ſlaughter, when the towres ſhall fall.

26 Moreouer, the light of the moone ſhall be as the light of the y ſunne, and the light of the ſunne ſhall bee ſeuen folde, and like the light of ſeuen dayes in the day that the Lorde ſhall binde vp the breache of his people, and heale the ſtroke of their wounde.

27 Behold, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauie: his lippes are full of indignation, and his tongue is as a deuouring fire,

28 And his ſpirite is as a riuer that ouerfloweth vp to the necke: it drowneth a ſumber, to fanne the nations with the fanne of a vanitie, and there ſhall bee a bridle to cauſe them to erre in the chawes of the people.

29 But there ſhalbe a ſong vnto you as in the b night, when a ſolemne feaſt is kept: & gladnes of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the mightie one of Iſrael.

30 And the Lorde ſhal cauſe his glorious voyce to be heard, and ſhall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with ſcattering and tempeſt, and haile ſtones.

31 For with the voyce of the Lorde ſhall Aſſhur bee deſtroyed, which ſmote with the c rodde.

32 And in euery place that the ſtaffe ſhall paſſe, it ſhall d cleaue faſt, which the Lord ſhall lay vpon him with e tabrets & harpes, and with battels, and lifting vp of hands ſhall he fight f againſt it.

33 For g Tophet is prepared of olde: it is euen prepared for the h King: hee hath made it i deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimſtone, doth kindle it.

a To driue them to nothing, and thus God conſumeth the wicked by that meanes, whereby he cleanſeth his.
b Ye ſhall reioyce at the deſtruction of your enemies, as they that ſing for ioy of the ſolemne feaſt, which began in the euening.
c Gods plague.
d It ſhall deſtroy.
e With ioy and aſſurance of the victory.
f Againſt Babel: meaning the Aſſyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented, Reade 2. Kings 23.10.
h So that their eſtate or degree can not exempt the wicked.
i By theſe ſpeeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 He cuſeth them that forſake God, and ſeeke for the helpe of men.

WOe vnto them that a goe downe into Egypt for helpe, and ſtay vpon horſes, and truſt in charets, becauſe they are many, and in horſemen, becauſe they be very ſtrong: but they looke not vnto the holy one of Iſrael, nor b ſeeke vnto the Lord.

2 But he alſo is c wiſe: therefore he will bring euill, and not turne backe his woorde, but hee will ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Nowe the Egyptians are men, and not God, and their horſes fleſh, and not ſpirit: and when the Lorde ſhall ſtretch out his hand, the d helper ſhall fall, and he that is holpen ſhall fall, and they ſhall altogether faile.

4 For thus hath the Lorde ſpoken vnto mee, As the lyon or lyons whelpe roareth vpon his praye, againſt whome if a multitude of ſhepheardes be called, hee will not be afrayed at their voyce, neither will the Egyptians, humble himſelfe at their noyſe: ſo ſhall

a There were two ſpeciall cauſes, why the Iſraelites ſhould not ioyne amitie with the Egyptians: firſt, becauſe the Lord had commaunded them neuer to returne thither, Deut.17. 16. and 28. 68. leſt they ſhould forget the benefite of their redemption: and ſecondly, leaſt they ſhould be corrupted with the ſuperſtition and idolatry of the Egyptians, and ſo forſake God, Iere.2.28.
b Meaning, that they forſake the Lord, that put their truſt in worldly things: for they can not truſt in both.
c And knoweth their crafty enterpriſes and will bring all to nought.
d Meaning, both the Egyptians and the Iſraelites.

the

e He sheweth the lewes, that if they would put their trust in him, he is so able that none can resist his power: and so careful ouer them, as a birde ouer her young, which euer flyeth about them for their defence: which similitude the Scripture vseth in diuers places, as Deu. 32. 11. matt. 23. 37.

f He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, forasmuch as nowe they are almost drowned, and past recouerie.

the Lord of hostes come c downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hostes defend Jerusalem by defending and deliuering, by passing through and preserving it.

6 O ye children of Israel, turne againe, in as much as yee are f sunken deepe in rebellion.

7 For in that day euery man shall g cast out his idoles of siluer, & his idoles of gold, which your hands haue made you, euen a sinne.

8 h Then shall Asshur fall by the sworde, not of man, neither shall the sworde of man deuoure him, & he shall flee from the sword, and his youngmen shall faint.

9 And he shal go for feare to his i tower, and his princes shall bee afraide of the standard, saith the Lord, whose k fire is in Zion, and his furnace in Jerusalem.

g By these fruites your repentance shalbe knowen, as Chap. 2. 18.

h When your repentance appeareth.

i This was accomplished soone after when Sanheribs armie was discomfited, and he fledde to his castle in Niniueh for succour.

k To destroy his enemies.

CHAP. XXXII.

1 *The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.*

f This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an vpright gouernment, both in policie and religion.

c Where men are wearie with trauelling, for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods worde, and vnderstanding, and scale of fame, contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

BEholde, a a King shall reigne in iustice, And the Princes shall rule b in iudgement.

2 And that man shall bee as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadowe of a great rocke in c a wearie land.

3 The eyes of d the seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall bee readie to speake distinctly.

5 e No niggard shall no more bee called liberall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lorde, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: he deuiseth wicked counsels, to vndoe the poore with lying words, and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.

9 f Rise vp, yee women that are at ease: heare my voyce, yee f carelesse daughters: hearken to my wordes.

10 Ye women, that are careless, shall be in feare g aboue a yeere in dayes: h for the vintage shall faple, and the gathering shal come no more.

11 Yee women, that are at ease, be astonied: feare, O yee careless women: put off the clothes: make bare, and girde sackecloth vpon the loynes.

12 Men shal lament for the i teates, euen for the pleasant fieldes, and for the fruitfull vine.

13 Vpon the land of my people shal grow thornes and briers: yea, vpon all the houses of ioy in the citie of reioycing.

14 Because the palace shall bee forsaken, and the ‖ noyse of the citie shall bee left: the tower and fortresse shall be dennes for euer, and the delite of wilde asses, and a pasture for flockes.

15 Vntill the k Spirite bee powred vpon vs from aboue, and the wildernesse become a fruitfull fielde, and the l plenteous field be counted as a forest.

16 And iudgement shall dwell in the desart, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the m city shall be set in the lowe place.

20 Blessed are ye that n sow vpon all waters, and o driue thither the feet of the ore and the asse.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teates, he meaneth the plentifull fieldes, where by men are nourished, as children with the teate: or, the mothers for sorowe and leanneſſe, shall lacke milke.

‖ *Or, multitude.*

k That is, when the Church shall be restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they should faint.

l The field which is now fruitfull, shall be but as a barren forest in comparison of that it shall be then, as Chapter 29. 17. Which shall be fulfilled in Christes time: for then they that were before as the barren wildernesse, being regenerate, shall be fruitfull, and they that had some beginning of godlinesse, shall bring forth fruits in such abundance, that their former life shall seeme but as a wildernesse where no fruits were.

m They shall not need to build it in high places for feare of the enemie: for God will defend it, and turne away the stormes from hurting of their commodities.

n That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and now made drie for your vses.

o The fields shall be so rancke, that they shall send out their cattell to eate vp the first croppe, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.

WOe, to thee that a spoylest, and wast not spoyled: and dost wickedly, and they did not wickedly against thee: when thou shalt b cease to spoyle, thou shalt be spoyled: when thou shalt make an

a Meaning, the enemies of the Church, as were the Chaldeans, and Assyrians: but chiefly of Sanherib, but not onely.

b When thine appointed time shall come that God shall take away thy power, and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5. 11.

and

c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.
e Which helpedst our fathers so soone as they called vpon thee.
f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.
g When thou, O Lord, diddest lift vp thine arme to punish thine enemies.
h Ye that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.
i Meaning, the Medes and Persians against the Caldeans.
k That is, in the dayes of Hezekiah.
l Sent from Sanecherib. m Whom they of Ierusalem sent to intreate of peace. n These are the wordes of the Ambassadours, when they returned from Sanecherib. o Which was a plentifull countrey, meaning, that Sanecherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but hee sheweth that their enterprise shall be in vaine, and that the fire, which they had kindled for others, shoulde consume them. r His vengeance shall be so great, that all the worlde shall talke thereof. s Which doe not beleeue the words of the Prophet, and the assurance of their deliuerance. t Meaning, that God will be a sure defence to all them that liue according to his worde.

ende of doing wickedly, c they shal doe wickedly against thee.

2 d O Lord, haue mercie vpon vs, wee haue waited for thee: be thou, which wast e their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the f people fled: at thine exalting, the nations were scattered.

4 And your spoile shall be gathered like the gathering of g caterpillers: and i he shall goe against him like the leaping of grashoppers.

5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgement and iustice.

6 And there shall be stabilitie of k thy times, strength, saluation, wisedome and knowledge: for the feare of the Lord shall be his treasure.

7 Beholde, l their messengers shall crie without, and the m ambassadours of peace shall weepe bitterly.

8 The n paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: o Sharon is like a wildernesse, and Bashan is shaken and Carmel.

10 Nowe will I r arise, saith the Lord: nowe will I be exalted, nowe will I lift vp my selfe.

11 q Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, ye that are r farre off, what I haue done, and ye that are neere, knowe my power.

14 The s sinners in Zion are afraide: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the euerlasting burnings?

15 He that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill.

16 He shall dwell on t high: his defence shall be the munitions of rockes: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall u see the King in his glory: they shall beholde the lande x farre off.

18 Thine heart y shall meditate feare, Where is the scribe? Where is the receiuer? Where is hee that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speache, that thou canst not perceiue, and of a stammering tongue, that thou canst not understand.

20 Looke vpon Zion the citie of our solemne feastes: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be remooued, and the stakes thereof can neuer be taken away, neither shall any of the coardes thereof be broken.

21 For surely there the mightie Lorde will be vnto vs, as a place z of floods and broade riuers, wherein shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord is our iudge, the Lord is our lawgiuer: the Lord is our King, he will saue vs.

23 Thy a roddes are loosed: they could not wel strengthen their mast, neither could they spread the saple: then shall the b praye be deuided for a great spoyle: yea, the lame shall take away the praye.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiuen.

u They shall see Hezekiah deliuered from his enemies and restored to honour and glory.
x They shall be no more shut in as they were by Sanecherib, but goe where it pleaseth them.
y Before thee this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharpely assaile you, that one shall crie, Where is the clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall crie for him that valueth the rich houses, but God will deliuer you from this feare.
z Let vs bee content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes and destroy vs.
a He derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke.
b He comforteth the Church, and sheweth that they shalbe enriched with all benefites both of body and soule.

CHAP. XXXIIII.

1 He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

COme neere, ye a nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world and al that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath b destroyed them and deliuered them to the slaughter.

3 And their slaine shall bee cast out, and their stinke shall come vp out of their bodyes, and the mountaines shall bee melted with their blood.

4 And all the hoste of heauen c shall be dissolued, and the heauens shall bee folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my sword shall be d drunken in the

a He propheseth of the destruction of the Edomites and other nations which were enemies to the Church.
b God hath determined in his counsell, and hath giuen sentence for their destruction.
c He speaketh this in respect of mans iudgement who in great feare and horrible troubles thinketh that heauen and earth perisheth.
d I haue determined in my secret counsell and in the heauens to destroy them, till my sword be weary with shedding blood.

heauen:

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of e my curse to iudgement.

6 The sworde of the Lorde is filled with blood: it is made fatte with the fatte and with the bloud of the f Lambes and the goates, with the fat of the kidneis of the Rammes: for the Lord hath a sacrifice in g Bozrah, and a great slaughter in the land of Edom.

7 And the h Vnicorne shall come downe with them, and the Heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.

8 For it is the day of the Lords vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into Brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the Pelican k and the Hedgehogge shall possesse it, and the great owle, and the rauen shall dwell in it, and hee shall stretche out vpon it the line of l vanitie, and the stones of emptinesse.

12 m The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall n meete also Zim and Jim, and the Satyre shall crie to his fellowe, and the Lichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There o shall the owle make her nest, and lay, and hatche, and gather them vnder the shadowe: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the p booke of the Lord, and reade: none of q these shall faile, none shall want her make: for r his mouth hath commanded, and his verie Spirit hath gathered them.

17 And he hath cast the s lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

e They had an opinion of holinesse because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papists are.

f That is, both of young and olde, poore and rich of his enemies.

g That famous citie shall be consumed as a sacrifice burnt to ashes.

h The mightie and rich shall be aswell destroyed as the inferiours.

i He alludeth to the destruction of Sodom and Gomorrah, Gene. 19.24. k Reade Chap. 13.21. and Zephan. 2.24.

l In vaine shall any man goe about to build it againe.

m Meaning, there shall be neither order nor policie, nor state of common weale.

n Reade Chap. 13.21.

o Signifying, that Idumea should be an horrible desolation and barren wildernesse.

p That is, in the Lawe where such curses are threatned against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lord.

s Hee hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospell. 5 The fruites that followe thereof.

THe desert and the wildernesse shal reioyce: and the waste ground shalbe glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and sing: the glorie of Lebanon shall be giuen vnto it: the beautie of t Carmel, and Sharon, they shall u see the glorie of the Lord, and the excellencie of our God.

3 x Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: beholde, your God commeth with y vengeance: euen God with a recompense, he will come and saue you.

5 Then shall the eyes of the z blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an harte, and the dumme mans tongue shall sing: for in the a wildernesse shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shalbe a place for reedes and rushes.

8 And there shalbe a path and a way, & the way shall be called b holy: the polluted shall not passe by it: for c hee shall bee with them, and walke in the way, and the fooles shall not erre.

9 There shall be no d lyon, nor noysome beasts shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the e redeemed of the Lord shall returne and come to Zion with praise: and euerlasting ioye shall bee vpon their heads: they shall obteine ioye and gladnesse, and sorow and mourning shall flee away.

t Of Carmel and Sharon, see Chap. 33.9.

u That is, the excellencie of God shall bee manifested.

x Comfort the weake and feeble.

y That is, punishment.

z Meaning, that the Church which was before compared to a barren wildernesse, shall by Christ be made most plentious and beautifull.

a Meaning, that the Church which was before compared to a barren wildernesse, shall by Christ be made most plentious and beautifull.

b He sheweth that the presence of God is the cause that the Church doth bring foorth fruit and flourish.

c He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand.

d To destroy your enemies.

e When the knowledge of Christ is reuciled.

CHAP. XXXVI.

Sancherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOw a in the b fourteenth yeere of King Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Asshur sent Rabshakeh from Lachish toward Jerusalem vnto king Hezekiah, with a great hoste, and hee stood by the conduite of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the

a This historie is rehearsed because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises.

b That is, God would send deliuerance.

c When he had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.

sonne of Hilkiah the c steward of the house, and Shebna d the chancellor, and Joah the sonne of Asaph the Recorder.

4 And e Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus sayth the great King, the King of Asshur. What confidence is this, wherein thou trustest?

5 I say, f Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: so is g Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to mee, Wee trust in the Lorde our GOD, Is not that hee, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Yee shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou bee able on thy part to set riders vpon them.

9 For how canst thou h despise any captaine of the i least of my lords seruants, and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lorde said vnto me, k Goe vp against this land and destroy it.

11 ¶ Then sayd Eliakim, and Shebna, and Joah vnto Rabshakeh, l Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then sayd Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall, that they may eate their owne dongue, and drinke their owne * pisse with you?

13 So Rabshakeh stood, and cryed with a loude voyce in the Iewes language, and sayd, Heare the words of the great king, of the King of Asshur.

14 Thus sayth the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neyther let Hezekiah make you to trust in the Lorde, saying, The Lorde will surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Asshur.

16 Hearken not to Hezekiah: for thus sayth the King of Asshur, Make l appoyntment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a lande like your owne lande, euen a land of wheate and wine, a land of bread and vineyardes,

18 Lest Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the god of m Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is hee among all the gods of these landes, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they n kept silence, and answered him not a word: for the Kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chauncellor, and Joah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

---

c For he was now restored to his office, as Isaiah had prophecied, Chap. 22.20.

d This declareth that there were few godly to be found in 2 kings house, when he was driuen to send this wicked man in such a weighty matter.

e Sanecheribs chiefe captaine.

f He speaketh this in the person of Hezekiah, falsly charging him that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.

g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God.

* Or, turne backe.

h He reproacheth to Hezekiah his small power, which is not able to resist one of Sanchetibs least captaines.

i Thus the wicked to deceiue vs, will pretend the Name of the Lorde, but we must trie the spirits, whether they be of God or no.

k They were afraid, lest by his words, he should haue stirred the people against the King, and also pretended to growe to some appoyntment with him.

* Ebr. the water of their feete.

l The Ebrewe word signifieth blessing: whereby this wicked captaine would haue perswaded the people, that their condition should bee better vnder Sanecherib, then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne.

n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knewe it was in vaine to vse long reasoning with this infidell, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Sanecherib. 16 Hezekiahs prayer. 36 The armie of Sanecherib is slaine of the Angell, 38 And hee himselfe of his owne sonnes.

AND * when the King Hezekiah heard it, he a rent his clothes, and put on sackecloth, and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellor, with the elders of the Priestes, clothed in sackecloth, vnto b Isaiah the Prophet, the sonne of Amoz.

3 And they sayde vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the c birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath d heard the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raple on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then e lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus sayth the Lord. Be not afraide of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him,

*2.King.19.1.

a In signe of griefe and repentance.

b To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.

c We are in as great sorow as a woman that trauaileth of childe, and cannot bee deliuered.

d That is, will declare by effect that hee hath heard it: for when God deferreth to punish, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause.

e Declaring that the ministers office doeth not onely stand in comforting by the worde, but also in praying for the people.

and

and hee shall heare f a noyse, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Ashur fighting against g Libnah: for hee had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, hee sent other messengers to Hezekiah, saying,

10 Thus shal ye speake to Hezekiah king of Judah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Ierusalem shall not bee giuen into the hand of the king of Ashur.

11 Behold thou hast heard what i kings of Ashur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as k Gozan, and l Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which m dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Incline thine eare, O Lord, & heare, open thine eyes, O Lord, and see, and heare all the words of Sancherib, who hath sent to blaspheme the liuing God.

18 Truely it is, O Lord, that the Kings of Ashur haue destroyed all landes, and n their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lorde our God, saue thou vs out of his hand, that o all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayth the Lorde God of Israel, Because thou hast prayed vnto me, concerning Sancherib king of Ashur,

22 This is the worde that the Lord hath spoken against him, The p virgine, the daughter of Zion, hath despised thee, and laughed thee to scorne: The daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou rayled on, and blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on hie? euen against the q holy one of Israel.

24 By thy seruants hast thou rayled on the Lord, and sayd, By the multitude of my charets I am come vp to the toppe of the mountaines, to the sides of r Lebanon, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his toppe and to the forest of his fruitfull places.

25 I haue digged s and dronke the waters, and with the plant of my feete haue I dried vp all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, t and haue formed it long agoe? and should I now bring it, that it should bee destroyed, and layde on ruinous heapes, as cities defenced,

27 Whose inhabitants u haue small power, and are afraid and confounded? they are like the grasse of the field and greene herbe, or grasse on the house topps, or corne blasted afore it be growen.

28 But I knowe thy dwelling, and thy x going out, and thy comming in, and thy furie against me.

29 Because thou rageste against mee, and thy tumult is come vp vnto mine eares, therefore will I put mine y hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou z camest.

30 And this shalbe a a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the b second yere, such things as grow without sowing: and in the third yeere, sowe yee and reape, and plant vineyards, and eate the frut thereof.

31 And c the remnant that is escaped of the house of Iudah, shall againe take roote downeward and beare fruite vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lorde of hostes shall doe this.

33 Therefore thus sayth the Lorde, concerning the King of Ashur, he shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, sayth the Lord.

35 For I will defende this citie to saue it for mine owne sake, and for my seruant d Dauids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Ashur an hundreth, fourescore, and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

f Of the Egyptians and Ethiopians, that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of all trueth, a deceiuer: some gather hereby that Shebna had disclosed vnto Sancherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.

l He grounded his prayer on Gods promes, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe, as a chaste virgine, and ouer whom he had care to preserue her from the lustes of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

q He boasteth of his policy, in that that he can finde meanes to nourish his army: and of his power, in that y his armie is so great, that it is able to drie vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of olde, euen in his eternal counsel, which cannot be changed.

s *Ebr. are short in hand.*

t Hee sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintenyer thereof.

u Meaning, his counsels, and enterprises.

x Because Sancherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes, to teache how he will take him and guide him.

y God giueth signes after two sortes: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commaunded to make three dayes after their departure: and these latter are to keepe the benefites of God in our remembrance, of the which sort this here is.

z Hee promiseth that for two yeeres the ground of it selfe should feede them.

a They whom God had deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For my promise sake made to Dauid. 2. *King.* 19. 35. 2. *chron.* 32, 21. *tob,* 1. 18. *eccius* 48, 22, 1. *maccabees* 7, 41. 2, *maccab,* 8, 19.

c Which was the chiefest citie of the Assyrians. *Tobit. 1.21.* ‖*Or, Armenia.*

37 So Sancherib king of Asshur departed, and went away and returned and dwelt at c Nineueh.

38 And as hee was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes * slewe him with the swoorde, and they escaped into the land of‖ Ararat: and d Esarhaddon his sonne reigned in his stead.

d Who was also called Sardanapalus, in whose dayes tenne yeere after Sancheribs death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 Hee is restored to health by the Lord, and liueth fiftene yeeres after. 10 He giueth thanks for his benefite.

2. *King.* 20.1. 2. *Chron.* 32. 24.

A Bout * that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayd vnto him, Thus saith the Lorde, Put thine house in an order: for thou shalt die, and not liue.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

b For his heart was touched with feare of Gods iudgement, seeing he had appoynted him to die so quickely after his deliuerance from so great calamitie, as one vnworthie to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne, and when he reigned, wee see what a tyrant hee was.

3 And said, I beseech thee, Lord, remember nowe howe I haue walked before thee in truth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lorde God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I will adde vnto thy dayes fiftene yeeres.

6 And I will deliuer thee c out of the hand of the kings of Asshur, and this citie: for I will defend this citie.

c He doeth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.

7 And d this signe shalt thou haue of the Lord, that the Lord will doe this thing, that he hath spoken,

d For Hezekiah had asked for the confirmation of his faith a signe, as verse 22. and 2. Kings 20.8. whereunto he was mooued by the singular motion of Gods spirit.

8 Beholde, I will bring againe the shadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the e sunne) ten degrees backewarde: so the sunne returned by ten degrees, by the which degrees it was gone downe.

e Reade 2. Kings 20.10.

9 f The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sickneſſe.

f He left this song of his lamentation & thankesgiuing to all posteritie, as a monument of his owne infirmitie and thankfull heart for Gods benefites, as Dauid did, Psal. 51.

10 I said in the g cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres.

g At what time it was told me, that I should die.

11 I said, h I shall not see the Lord, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

h I shall no more prayse the Lord here in his Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weakneſſe.

12 Mine habitation is departed, and is remoued from me, like a shepheards tent: I i haue cut off like a weauer, my life: he will cut me off from the height: from day k to night, thou wilt make an end of me.

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

13 I reckoned l to the morning: but hee brake all my bones, like a lyon: from day to night wilt thou make an end of me.

l Ouer night I thought that I should liue till morning, but my pangs in the night perswaded mee the contrarie: hee sheweth the horrour, that the faithfull haue, when they apprehend Gods iudgement against their sinne.

14 Like a crane or a swallow, so did I m chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, n it hath oppressed me, comfort me.

m I was so oppreſt with sorow, that I was not able to vtter my words, but onely to grone and sigh.

15 What shall I say? o for hee hath sayd it to me, and he hath done it: I shall walke p weakely all my yeeres in the bitternesse of my soule.

n To wit, sorow and griefe both of body and minde.

o God hath declared by his Prophet, that I shall die, and therefore I will yeelde vnto him.

16 O Lord, q to them that ouerliue them, and to all that are in them, the life of my spirit shalbe knowen, that thou causedst mee to r sleepe, and hast giuen life to me.

17 Beholde, for s felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my t sinnes behinde thy backe.

p I shall haue no releaſe, but continuall sorrowes whiles I liue.

q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres, shall acknowledge this benefite.

r That after that thou haddest condemned mee to death, thou restoredst mee to life.

s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.

t Hee esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

18 For u the graue cannot confesse thee: death cannot prayse thee: they that goe downe into the pitte, cannot hope for thy trueth.

u For as much as God hath placed man in this worlde to glorifie him, the godly tooke it as a signe of his wrath when their dayes were shortened, eyther because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so fewe in earth, that doe regard it, as Psalm. 6.5 and 115.17.

19 But the liuing, the liuing, hee shall confesse thee, as I doe this day: the father to the x children shall declare thy trueth.

x All posteritie shall acknowledge, and the fathers according to their duetie towarde their children, shall instruct them in thy graces and mercies towarde mee.

20 The Lord was ready to saue me: therefore we will sing my song, all the dayes of y our life in the house of the Lord.

y Hee sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefites.

21 Then sayde Isaiah, Take a lumpe of drie figges and z lay it vpon the boyle, and he shall recouer.

z Reade 2. King. 20.7.

22 Also Hezekiah a had said, What is the signe, that I shall goe vp into the house of the Lord?

a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued, because hee shewed his treasures vnto the ambassadours of Babylon.

AT * the same time, a Merodach Baladan, the sonne of Baladan, King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne,

2. *King.* 20.12.

a This was the first King of

of

b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued,

c Reade 2. King. 20.13. & 2. chro. 32.25, 31.

d Hee asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

e By the grieuousnesse of the punishment is declared how greatly God detesteth ambition and vaine glory.

of Babel, sent [b] letters, and a present to Hezekiah: for hee had heard that hee had bene sicke, and was recouered.

2 And Hezekiah was [c] glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto king Hezekiah, and sayde vnto him, What sayde these men? and from whence came they to thee? And Hezekiah sayd, They are come from a farre countrey vnto mee, from Babel.

4 Then sayd he, What haue [d] they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah sayde to Hezekiah, Heare the word of the Lord of hosts,

6 Beholde, the dayes come, that all that is in thine house, and which thy fathers haue layde vp in store vntill this day, shall bee [e] caried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall bee [f] eunuches in the palace of the king of Babel.

8 [g] Then said Hezekiah to Isaiah, The worde of the Lorde is good, which thou hast spoken: and he sayde, Yet let there be peace and trueth in my dayes.

f That is, officers and seruants. g Reade 2. Kings 20, 19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

a This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophets, whereby he exhorteth the true ministers of God that when were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

COmfort [a] yee, comfort yee my people, will your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her [b] warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand [c] double for all her sinnes.

3 [d] The voyce cryeth in the [e] wildernesse, [f] prepare yee the way of the Lorde: make straight in the desart a path for our God.

4 Euery valley shall be exalted, and euery [g] mountaine and hill shall be made lowe: and the crooked shall be straight, and the rough places plaine.

5 And the glory of the Lorde shall be reuealed, and all [h] flesh shall see it together: for the mouth of the Lord hath spoken it.

6 [i] The voyce said, Cry. And he said, What shall I cry? All flesh is grasse, and all the [k] grace thereof is as the flowre of the field.

7 The grasse withereth, the flowre fadeth, because the [l] Spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the flowre fadeth: but the [m] word of our God shall stand for euer.

9 ¶ O Zion, that bringest good tidings, get thee vp into the hie [n] mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afrayd: say vnto the cities of Iudah, Behold [o] your God.

10 Behold, the Lord God wil come with power, and [p] his arme shall rule for him: behold, his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and cary them in his bosome, and shall guide them with [q] yong.

12 Who hath measured the waters in his [r] fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hath instructed the Spirite of the Lorde? or was his [s] counseller, or taught him?

14 Of whom tooke hee counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balance: beholde, hee taketh away the yles as a litle dust.

16 And Lebanon is not sufficient for fire, nor the beastes thereof sufficient for a burnt offering.

17 All nations before him are as [t] nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whom then [u] will yee liken God? or what similitude will yee set vp vnto him?

19 The workeman melteth an image, or the goldesmith beateth it out in golde, or the goldesmith maketh siluer plates.

20 Doeth not [x] the poore chuse out a tree

b This miracle shall be so great, that it shall be knowen through all the world.

i The voyce of God, which spake to the Prophet Isaiah,

k Meaning, all mans wisedome & naturall powers, Iam. 1.10. 1. pet. 1.24.

l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues,

m Though considering the frailtie of mans nature many of the Iewes should perish and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, and they that remayned, should feele the fruite thereof.

n To publish this benefite through all the world.

o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.

p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q Hee shall shewe his care and fauour ouer them that are weake and tender. r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and maintenance of his Church. s Hee sheweth Gods infinite wisedome for the same ende and purpose. t Hee speaketh all this to the intent that they should neyther feare man, nor put their trust in any, saue onely in GOD. u Heereby hee armeth them against the idolatrie, wherewith they should bee tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude them selues to serue their idoles.

that will not rot, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not bee mooued.

21 Know ye nothing? haue ye not heard y it? hath it not bene tolde you from the beginning? haue ye not vnderstoode it by the z foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grashoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for hee did euen a blowe vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, saith the holy one?

26 Lift vp your eyes on hie, and beholde who hath created these things, and bringeth b out their armies by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, c My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hath created the d endes of the earth? hee neither fainteth, nor is wearie: there is no searching of his e understanding.

29 But hee giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power.

30 f Euen the yong men shall faint, and be wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lorde, shall renewe their strength: they shall lift vp the wings as the egles: they shall runne, and not bee wearie, and they shall walke and not faint.

y Haue ye not the word of God which plainely condemneth idolatrie?

z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place whersoeuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing, that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

KEepe a silence before me, O ilands, and let the people b renewe their strength: let them come neere, and let them speake: let vs come together vnto iudgement.

2 Who raised vp c iustice from the East, and called him to his foote? and gaue the nations before him, and subdued the kings? he gaue them as dust to his sword, and as scattered stubble vnto his bowe.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

a God, as though he pleaded his cause with all nations, requireth silence, that he may be heard in his right.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to goe to and fro at his commandement, and placed him in the land of Canaan?

4 Who hath wrought and done it? hee that calleth the d generations from ỹ beginning. I the Lord am the e first, and with the last I am the same.

5 The yles sawe it, and did f feare, and the endes of the earth were abashed, drewe neere, and came.

6 Euery man helped his neighbour and said to his brother, g Be strong.

7 So the workeman comforted the founder, and hee that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and he fastened it with nayles that it should not be moued.

8 ¶ But thou, Israel, art my h seruant, and thou Iaakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and sayde vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: bee not afrayde, for I am thy God: I will strengthen thee, & helpe thee, & will susteine thee with the i right hand of my iustice.

11 Beholde, all they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them, and shalt not finde them: to wit, the men of thy strife, for they shall bee as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will holde thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou k woorme, Iaakob, and yee men of Israel: I will helpe thee, sayeth the Lord and thy redeemer the holy one of Israel.

15 Beholde, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh the l mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall carie them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, and shalt glorie in the holy one of Israel.

17 When m the poore and the needie seeke water, and there is none (their tongue fayleth for thirst: I the Lord will heare them: I the God of Israel will not forsake them)

18 I will open riuers in the tops of the hilles, and fountaines in the middes of the valleys: I will make the wildernesse as a poole of water, and the waste n land as springs of water.

19 I will set in the wildernesse the cedar, the shittah tree, and the myrthe tree, and the pine tree, and I will set in the wildernesse the firre tree, the elme and the boxe tree together.

d Who hath created man and mainteined his succession.

e Though the world set vp newer so many gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselues, and conspired against me to mainteine their idolatrie.

h He noteth the obstinacie of the idolaters to mainteine their superstitions.

i And therefore ought est not to polute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I will shewe my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefly is referred to the kingdome of Christ.

o That is, they that shall bee afflicted in the captiuitie of Babylon.

p God will rather change the order of nature, then they should want any thing, that crie to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

q That is, hath appoynted, and determined that it shall come so to passe.

r Hee biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must doe that, which God detesteth and abhorreth: for he chuseth his owne deuices, and forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall doe all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appoyntment. x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returne from the captiuitie. a To wit, a continuall succession of Prophets and ministers. b When I looked whether the idoles could do these things, I found that they had neither wisedome nor power to doe any thing: therefore hee concludeth that all are wicked, that trust in such vanitie.

20 Therefore let them see and knowe, and let them consider and vnderstand together that the hand of the Lord had done this, and the holy one of Israel q hath created it.

21 r Stand to your cause, saith the Lord: bring foorth your strong reasons, sayeth the King of Iaakob.

22 Let them bring them forth, & let them tell vs what shall come: let them shew the former things what they be, that wee may consider them, and knowe the latter ende of them: either declare vs things for to come.

23 Shewe the things that are to come hereafter, that wee may knowe that you are gods: yea, do good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath s chosen an abomination by them.

25 ¶ I haue raised vp t from the North, and he shall come: from the East shall he u call vpon my Name, and shall come vpon x princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that wee may knowe? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth y your words.

27 I am the first, that sayeth to Zion, Behold, behold z them: and I will giue to Ierusalem a one that shall bring good tidings.

28 But when b I beheld, there was none, and when I enquired of them, there was no counsellour, and when I demaunded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 *The obedience and humilitie of Christ.* 6 *Why he was sent into the world.* 11 *The vocation of the Gentiles.*

a That is, Christ who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him, to wit in his office, by giuing him the fulnesse of my Spirit. c Hee onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat 12.18. ephe. 1.4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit. e His comming shall not bee with pompe and noyse, as earthly princes.

BEholde, a my seruant: b I will stay vpon him: mine elect, in whome my soule c delighteth: I haue put my Spirit vpon him: hee shall bring foorth d iudgement to the Gentiles.

2 He shall not e crie, nor lift vp, nor cause his voyce to be heard in the streete.

3 A f bruised reede shall hee not breake, and the smoking g flare shall he not quench: he shall bring foorth iudgement in h trueth.

4 Hee shall not faile nor be discouraged till he haue i set iudgement in the earth: and the k yles shall waite for his lawe.

5 Thus sayeth God the Lord (hee that created the heauens & spread them abroade: hee that stretched foorth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and spirite to them that walke therein)

6 I the Lord haue called thee in l righteousnesse, and will hold m thine hand, and I will keepe thee, and giue thee for a n couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my o glorie will I not giue to another, neyther my prayse to grauen images.

9 Beholde, the former things are p come to passe, and newe things doe I declare: before they come foorth, I tell you of them.

10 Sing vnto the Lord a newe song, and his praise from the end of the earth: ye that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernesse & the cities thereof lift vp their voyce, the townes that q Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the toppe of the mountaines.

12 Let them giue glorie vnto the Lord, and declare his prayse in the yles.

13 The Lord shall goe forth as a r gyant: hee shall stirre vp his courage like a man of warre: he shall shoute and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I cry like a s trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hilles, and drie vp all their herbes, and I will make the floods yles, and I will drie vp the pooles.

16 ¶ And I will bring the t blinde by a way that they knowe not, and leade them by pathes that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall bee greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 ¶ Heare, ye deafe: and ye blinde, regard, that ye may see.

19 Who is blinde but my u seruant? or

f He will not burt the weake and feeble, but support and comfort them.

g Meaning, the wicke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although he fauour the weak, yet will he not spare the wicked, but will iudge them according to trueth and equitie.

i Till he haue set all things in good order.

k The Gentiles shalbe desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him, by whom the promise made to all nations in Abraham, shalbe fulfilled.

o I wil not suffer my glory to be diminished: which I should doe, if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles aboue me.

p As in time past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r He sheweth the zeale of the Lorde, and his power in the conseruation of his Church. f I will haste thee to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when shee is in trauaile. t That is, my poore people, which are in perplexitie and care. u To wit, Israel, which should haue most light, because of my Lawe.

deafe

deafe as my x messenger, that I sent? who is blinde as the y perfect, and blinde as the Lords seruant,

20 Seeing many things, but thou keepest them not, opening the eares, but hee heareth not?

21 The Lorde is willing for his righteousnesse sake that hee may magnifie the law, and exalt it.

22 But this people is x robbed and spoyled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a pray, & none shall deliuer: a spoyle, and none shall say, z Restore.

23 Who among you shall hearken to this, and take heede, and heare for b afterwards?

24 Who gaue Iaakob for a spoyle, and Israel to the robbers? Did not the Lorde, because wee haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

x The Priest to whom my word is committed, which shoulde not onely heare it himselfe, but cause others to heare it.

y As the Priests & prophets that should be lights to others?

z Because they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoyled of their enemies through their owne fault and incredulitie.

a There shalbe none to succour them, or to will the enemie to restore that, which he hath spoyled.

b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.

a After these threatnings he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.

b When thou seest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.

c By water and fire, he meaneth all kinde of troubles and perils.

d I turned Saneheribs power against these coutries, and made them to suffer y affliction which thou shouldest haue done, and so were as the payment of thy ransome, Chap. 37. 9.

e I will not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithfull, then all the wicked in the world.

f Hee propheseth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30. 3.

g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory,

BVt now thus saith the Lord, a that created thee, O Iaakob: and he that formed thee, O Israel, b Feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou passest thorow the c waters, I will be with thee, and thorow the floods, that they doe not ouerflowe thee. When thou walkest thorow the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue d Egypt for thy ransome, Ethiopia, & Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I giue e man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seed from the f East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the ends of the earth.

7 Euery one shalbe called by my g name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered h together, and let the people be assembled: who among them can declare this and shewe vs former things? let them bring forth their i witnesses, that they may be iustified: but let them k heare, and say, It is trueth.

10 You l are my witnesses, sayeth the Lord, and my m seruant, whom I haue chosen: therefore ye shal know and beleeue me, and vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside mee there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God.

13 Yea, before the day was, I am, & there is none that can deliuer out mine hand: I will doe it, and who shall let it?

14 Thus sayth the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and n brought it downe: they are all fugitiues, and the Chaldeans cry in o the ships.

15 I am the Lord your Holy one, the creator of Israel, your King.

16 Thus sayth the Lorde which maketh a way in p the sea, and a path in the mightie q waters.

17 When he r bringeth out the s charet and horse, the army and the power lie together, and shall not rise: they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of olde.

19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the t desart, and floods in the wildernesse.

20 The wilde u beasts shall honour me, the dragons and the ostriches, because I gaue water in the desert, and floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not x called vpon me, O Iaakob, but thou hast y wearied mee, O Israel.

23 Thou z hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idols are able to doe the like, as Chap. 41. 22.

i To prooue that the things which are spoken of them, are true.

k Shewing, that the malice of the wicked hindereth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.

l The Prophets and people to whom I haue giuen my Law.

m Meaning specially Christ, and by him, all the faithfull.

n By Darius and Cyrus.

o They shall crie when they would escape by water, seeing that the course of Euphrates is turned another way by the enemy.

p When he deliuered Israel from Pharaoh, Exod. 14. 22.

q When the Israelites passed thorow Iorden, Iosh. 3. 17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

t Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Ierem. 23. 7. hagg 2. 10. 2. cor. 5. 17. reuelat. 21. 5.

u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shall feele my benefits, and shall acknowledge them: much more men ought to be thankefull for the same.

x Thou hast not worshipped me as thou oughtest to haue done.

y Because thou hast not willingly receiued that which I did command thee, thou didest greeue me. Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary.

z Meaning, in true faith and obedience.

24 Thou boughtest me no sweet [a] sauour with money, neither hast thou made me drunke with the fatte of thy sacrifices, but thou hast made me [b] to serue with thy sinnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities [c] for mine owne sake, and will not remember thy sinnes.

26 Put mee in [c] remembrance: let vs be iudged together: count thou that thou mayest be iustified.

27 Thy [d] first father hath sinned, & thy [e] teachers haue transgressed against me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, and haue made Iaakob a curse, and Israel a reproch.

a Either for the composition of the sweet oyntment, Exod. 30. 34. or for the sweet incense, Exod. 30.7.

b Thou hast made mee to beare an heauy burden by thy sinnes.

c If I forget any thing that may make for thy iustification, put mee in remembrance & speake for thy selfe.

d Thine ancesters.

e Thy Priests and thy Prophets.

f That is, reiected, abhorred, and destroyed them in the wildernesse, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idols. 17 The beastlinesse of idolaters.

YEt now heare, O Iaakob my seruant, and Israel, whom I haue chosen.

2 Thus sayth the Lord, that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, [b] whom I haue chosen.

3 For I will powre water vpon the [c] thirstie, and floods vpon the drie ground: I will powre my Spirit vpon thy seed, and my blessing vpon thy buds,

4 And they [d] shall growe as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another [e] shalbe called by the name of Iaakob: and another shall subscribe with his hande vnto the Lord, and name himselfe by the name of Israel.

6 Thus sayth the Lord the king of Israel, and his redeemer, the Lord of hostes, [f] I am the first, and I am the last, and without me is there no God.

7 And who is like mee, that shall [g] call, and shall declare it, & set [h] it in order before me, since I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them shew vnto them.

8 Feare ye not, neither be afrayd: haue not I told thee of olde, & haue declared it? for you are euen my witnesses, whether there be a God beside mee, and that there is no God that I know not.

9 All they that make an image, are vanity, and [m] their delectable things shall nothing profit: and they are their owne witnesses, [n] that they see not nor know: therefore they shalbe confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Beholde, all that are of the [q] felowship thereof shall be confounded: for the workemen themselues are men: let them all be gathered together, and [r] stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an [s] hungred, and his strength faileth: hee drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red threed, he planeth it, and he purtreeth it with the compasse, and maketh it after the figure of a man, and according to the beauty of a man that it may remaine in [t] an house.

14 He will hewe him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doth nourish it.

15 And man burneth thereof: for he will take thereof and [u] warme himselfe: he also kindleth it and baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idole and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof he [x] eateth fleth: he rosteth the roste and is satisfied: also he warmeth himselfe and sayth, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, and worshippeth and prayeth vnto it, and sayth, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderstood: [y] for God hath shutte their eyes that they cannot see, and their hearts, that they can not vnderstand.

19 And none [‡] considereth in his heart, neither is their knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue rosted fleth, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 He feedeth [z] of ashes: a seduced heart hath deceiued him, that hee can not deliuer his soule, nor say, Is there not a lie in my right hand?

a He created and chose thee from the beginning of his owne mercy, and before thou couldest merit any thing.

b Whom God accepteth as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.

c Because man of himselfe is as the drie and barren land, he promiseth to moysten him with the waters of his holy Spirit, Ioel 2.28. Ioh. 7.38. actes 2.17.

d That is, thy children and posteritie shall increase wonderfully after their deliuerance frō Babylon.

e By this diuersitie of speech, he meaneth one thing, that is, that the people shall be holy and receiue the true religion of God, as Psalm. 87.5.

f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintein it, as chap. 41.4. and 48.12. reuelat. 1.17. and 22.13.

g And appoint them that shall deliuer the Church.

h That is, declare vnto me, how I ought to procced herein.

i God calleth the Israelites ancient, because he preferred them to all other, in his eternall election.

k Meaning their idoles.

l Reade Chap. 43.10.

m Whatsoeuer they bestowe vpon their idols to make them to seeme glorious.

n That is, the idolaters seeing their idoles blinde, must needes be witnesses of their owne blindnes, and feeling that they are not able to helpe them, must confesse that they haue no power.

o Meaning, that whatsoeuer is made by ‡ hand of man, if it be esteemed as God, is most detestable.

p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41.24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10.15. Habakkuk, a lying teacher, 2.18.

q That is, which by any way consent either to the making or worshipping.

r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.

s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion towarde their idoles.

t To place it in some Temple.

u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a God of the other, as the Papistes make their cake God, and the rest of their idoles.

x That is, hee either maketh a table or trenchers.

y The Prophet giueth heere an answere to all them that wonder howe it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and heardened their hearts.

‡ *Ebr. turneth.*

z He is abused as one that woulde eate ashes, thinking to satisfie his hunger.

21 [a] Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloude, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 [b] Reioyce yee heauens: for the Lord hath done it: shoute, yee lower parts of the earth: breake forth into prayses, yee mountaines, O forest, and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Israel.

24 Thus sayeth the Lord thy redeemer, and he that formed thee from the wombe, I am the Lord that made al things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backeward, and make their knowledge foolishnesse.

26 ¶ He confirmeth the word of his [d] seruant, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt bee inhabited: and to the cities of Iudah, Ye shall be built vp, and I will repaire the decayed places thereof.

27 He sayeth to the [e] deepe, Be drie, and I will drie vp thy floods.

28 Hee sayeth to [f] Cyrus, Thou art my shepherd: and hee shall performe all my desire: saying also to Ierusalem, Thou shalt bee built: and to the Temple, Thy foundation shall be surely laid.

a Shewing that mans heart is most inclined to idolatrie, and therefore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shalbe so great, that the insensible creatures shall be mooued therewith.

c He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they knewe by the starres that God would not deliuer them, and that Babylon should stand.

d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. e Hee sheweth that Gods worke should be no lesse notable in their deliuerance, then when he brought them out of Egypt through the Sea. f To assure them of their deliuerance, he nameth the person, by whom it should be, more then an hundreth yeere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

THus sayeth the Lord vnto [a] Cyrus his [b] annoynted, whose right hand I haue holden [c] to subdue nations before him: therefore wil I weaken the loines of Kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the [d] crooked streight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, and the things hid in secret places, that thou mayest [e] knowe that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants [f] sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowen me.

a To assure the Iewes of their deliuerance against the great temptations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after another sort, then he called Dauid.

c To guide him in the deliuerance of my people. d I will take away all impediments and lets. e Not that Cyrus did knowe God to worship him aright, but hee had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthinesse.

5 I am the Lord and there is none other: there is no God besides me: I girded thee though thou hast not knowen me,

6 That they may knowe from the rising of the sunne and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the [b] light and create darknesse: I make peace and create euill: I the Lord doe all these things.

8 Yee heauens, send the dewe from aboue, and let the cloudes droppe downe righteousnesse: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue [h] created him.

9 [i] Woe vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the Holy one of Israel, and his maker, Aske me [n] of things to come concerning my sonnes, and concerning the workes of mine handes: command you me.

12 I haue made the earth, and created man vpon it: I, whose handes haue spred out the heauens, I haue euen commanded al their [o] armie.

13 I haue raised [p] him vp in righteousnesse, and I wil direct al his wayes: he shall build my citie, and hee shall let goe my captiues, not for [q] price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour [r] of Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shalbe [s] thine: they shall followe thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely thou, O God, [t] hidest thy selfe, O God, the sauiour of Israel.

16 All they shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall bee saued in the Lord, with an euerlasting saluation: yee shall not be ashamed nor confounded, world without ende.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth,

g I haue giuen thee strength, power and authoritie.

h I send peace and warre, prosperitie, and aduersitie, as Amos 3.6.

i He comforteth the Iewes, as it he would say, Though when ye looke to the heauens and earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnesse.

k I haue appoynted Cyrus to this vse and purpose.

l Hereby he bridleth their impatiencie, which in aduersitie and trouble, murmure against God, and will not tarie his pleasure: willing that man should match with his like, and not contend against God.

m That is, it is not perfitely made.

n In steade of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude. o That is, the starres.

p To wit, Cyrus, that I may shewe by him the faithfulnesse of my promise in deliuering my people. q Meaning, freely, and without ransome, or any grieuous condition. r These people were tributaries to the Persians, and so king Artahshashte gaue this money toward the building of the Temple, Ezra 7.21. s Whereas to lote they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhorteth the Iewes to patiencie, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

u To wit, of man, but chiefly of his Church.
x As do the false gods, which giue vncertaine answeres.
y Al ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile & abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing which I haue promised, shalbe faithfully performed.
b The knowledge of God, and the true worshipping shalbe through al the world, Rom. 14.11. Phil. 2.10 whereby he signifieth that we must not onely serue God in heart, but declare the same also by ontward profession.
c Meaning, the faithfull shall feele and confesse this.
d All the contemners of God.

and made it: hee hath prepared it, hee created it not in vaine: hee formed it to bee [u] inhabited) I am the Lorde, and there is none other.

19 I haue not spoken in secrete, neyther [x] in a place of darkenesse in the earth: I sayd not in vaine vnto the seed of Iaakob, Seeke you mee: I the Lorde doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? or hath told it of olde? Haue not I the Lorde? and there is none other God beside mee, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and yee shall be saued: all the [z] endes of the earth shall be saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the worde is gone out of my mouth in [a] righteousnesse, and shall not returne, That euery [b] knee shall bowe vnto mee, and euery tongue shall sweare by me.

24 Surely [c] shee shall say, In the Lorde haue I righteousnesse and strength: hee shall come vnto him, and all that [d] prouoke him, shalbe ashamed.

25 The whole seede of Israel shall bee iustified, and glorie in the Lord.

CHAP. XLVI.

1 *The destruction of Babylon and of their idoles.*
3 *Hee calleth the Iewes to the consideration of his workes.*

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beasts, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 [c] They are bowed downe, and fallen together: for they could not ridde them of the burden, and their [d] soule is gone into captiuitie.

3 Heare yee mee, O house of Iaakob, and all that remaine of the house of Israel, which are [e] borne of mee from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntil the hoare haires: I haue made you: I will also beare you, and I will carie you [f] and I will deliuer you.

5 ¶ To whom will yee make mee like, or make mee equall, or [g] compare mee, that I should be like him?

a These were the chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The beasts that caried the idoles, fell downe vnder their burden.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must bee caried of other, but God himselfe carieth his, as Deut. 32.11. f Seeing I haue begotten you, I will nourish and preserue you for euer. g The people of God, seeing their owne calamitie, and the flourishing estate of the Babylonians, shoulde be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore hee describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can bee spoken in their commendation, is but to proue them vile, Baruch 6.25.

6 They draw gold out of the bagge, and weigh siluer in the ballance, and hire a goldsmith to make a god of it, and they bowe downe and worship it.

7 They beare it vpon the shoulders: they carry him and set him in his place: so doeth hee stande, and cannot remoue from his place. Though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed, bring it againe [h] to minde, O ye transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsel shal stand, and I will doe what soeuer I will.

11 I call a [i] bird from the East, and the man of my [k] counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, yee stubburne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shall not bee farre off, and my saluation shall not tary: For I will giue saluation in Zion, and my glory vnto Israel.

h Become wise, meaning that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3.3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherfore.

COme downe and sitte in the dust: O [a] virgine, daughter Babel, sitte on the ground: there is no [b] throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.

2 Take the millstones, and [c] grinde meale: loose thy lockes: [d] make bare the feete: vncouer the legge, and passe through the floods.

3 Thy filthinesse shall bee discouered, and thy shame shall bee seene: I will take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer, the Lorde of hostes is his Name, the Holy one of Israel.

5 [g] Sit still, and get thee into darkenesse, O daughter of the Chaldeans: for thou shalt no more bee called, The ladie of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shewe them no [h] mercie, but thou diddest lay thy very heauie yoke vpon the ancient.

7 And thou saydest, I shall bee a lady for euer, so that thou diddest not set thy minde to these things, neither didst thou remember the latter ende thereof.

8 Therefore nowe heare, thou that art giuen to pleasures, and dwellest carelesse, Shee saith in her heart, I am and none else: I shall not sitte as a widowe, neither shall knowe the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children, and widowhoode: they shall come vpon

a Which hast liued in wealth and wantonnesse, and hast not yet beene ouercome by any enemie.
b Thy gouernement shalbe taken from thee.
c Thou shalt be brought to most vile seruitude for to turne the mill was the office of slaues.
d The things wherein she setteth her greatest pride, shall be made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doeth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their miserie, thou diddest increase it.

thee

i So that the punishment shalbe so great as is possible to be imagined.
k Thou diddest thinke that thine owne wisedome & pollicie would haue saued thee.
l He derideth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending only on God.
m They shal vterly perish, and no part of them remaine.
n They shal flee euery one to that place, which he thought by his speculations to be most sure: but that shal deceiue them.

thee in their i perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.
10 For thou hast trusted in thy wickednesse: thou hast sayd, None seeth me. Thy k wisedome and thy knowledge, they haue caused thee to rebell, and thou hast sayd in thine heart, I am, and none els.
11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, yer thou beware.
12 Stand nowe among thine inchanters, & in the multitude of thy soothsayers (with whome thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profite, or if so be thou mayest haue strength.
13 Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre-gazers, and Prognosticators stand vp, and saue thee from these things, that shall come vpon thee.
14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall be no coales m to warme at, nor light to sit by.
15 Thus shal they serue thee, with whom thou hast wearied thee, euen thy merchants from thy youth: euery one shall wander to his owne n quarter: none shall saue thee.

CHAP. XLVIII.

1 *The hypocrisie of the Iewes is reproued.* 11 *The Lord alone will be worshipped.* 20 *Of their deliuerance out of Babylon.*

a He detecteth their hypocrisie which vaunted themselues to be Israelites and were not so in deede.
b Meaning, the fountaine and stocke.
c They make a shew, as though they would haue none other God.
d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer hee had promised.
e I haue done for thee more then I promised, that thy stubburnnes and impudencie might haue bene ouercome.
f Howe thou shouldest be deliuered out of Babylon.
g Will yee not acknowledge this my benefite and declare it vnto others?

HEare yee this, O house of Iaakob, which are a called by the name of Israel, and are come out of b the waters of Iudah: which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truetly, nor in righteousnesse.
2 For they are called of the holy citie, and stay themselues c vpon the God of Israel, whose name is the Lord of hostes.
3 I haue declared the former things of old, and they went out of my mouth, and I shewed d them: I did them suddenly, and they came to passe.
4 Because I knew, that e thou art obstinate, and thy necke is an yron sinew, and thy brow brasse.
5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.
6 Thou hast heard, behold all this, and wil not yee f declare it? I haue shewed thee new things, euen nowe, and hid things, which thou knewest not.
7 They are created now, and not of old, and euen before this thou heardest them not, least thou shouldest say, Beholde, I h knew them.
8 Yet thou heardest them not, neither diddest know them, neither yet was thine care opened of olde: for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the i wombe.
9 For my Names sake wil I deferre my wrath, and for my prayse wil I refraine it from thee, k that I cut thee not off.
10 Behold, I haue fined thee, l but not as siluer: I haue m chosen thee in the fornace of affliction.
11 For mine owne sake, for mine owne sake will I doe it: for how should my Name n be polluted? o surely I wil not giue my glory vnto another.
12 Heare me, O Iaakob, and Israel, my called, p I am, I am the first, and I am the last.
13 Surely mine hand hath layd the foundation of the earth, and my right hand hath spanned the heauens: when I call them, q they stand vp together.
14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued r him: he wil doe his will in Babel, and his arme shall be against the Caldeans.
15 I, euen I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.
16 Come neere vnto me: heare yee this: I haue not spoken it in secret from the s beginning: from the time that the thing was, I was there, and nowe the Lorde God and his spirit hath t sent me.
17 Thus sayth the Lord thy Redeemer, the holy one of Israel, I am the Lorde thy God, which teach thee u to profite, and leade thee by the way, that thou shouldest goe.
18 O that thou haddest hearkened to my commaundements: then had thy prosperitie bene as the flood, and thy righteousnesse as the waues of the Sea.
19 Thy seede also had bene as the sand, and the issue of thy body like the graueli thereof: his x name should not haue bene cut off nor destroyed before me.
20 y Goe ye out of Babel: flee yee from the Caldeans, with a voyce of ioy: tell and declare this: shewit fourth to the end of the earth: say ye, The Lord hath redeemed his seruant Iaakob.
21 And they z were not thirstie: hee led them thyough the wildernesse: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.
22 There is no a peace, sayeth the Lord, vnto the wicked.

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, least they should attribute this knowledge to their owne wisedome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.
k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.
l For I had respect to thy weaknes and infirmitie: for in siluer there is some purenes, but in vs there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest haue bene consumed.
n God ioyneth the saluation of his with his owne honour: so that they can not perish, but his glory should be diminished, as Deut. 32. 27.
o Reade Chap. 42. 8.
p Reade Chap. 41. 4.
q To obey me, and to doe whatsoeuer I command them.
r Meaning Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, & to assure them of these things.
u What things shal do thee good.
x That is, the prosperous estate of Israel.
y After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy that shall come of their deliuerance.
z He sheweth that it shalbe as easie to deliuer them, as he did their fathers out of Egypt.
a Thus he speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.

HEare ye mee, O Iles, and hearken, ye people from farre. The Lorde hath called [a] me from [b] the wombe, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe [c] sword: vnder the shadow of his hand hath he [d] hid me, and made me a chosen shaft, and hid me in his quiuer,

3 And sayd vnto mee, Thou art my seruant [e] Israel, for I will be glorious in thee.

4 And I said, I haue [f] laboured in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 For now sayth the Lorde, that formed me from the wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, [g] yet shall I be glorious in the eyes of the Lorde: and my God shall be my strength.)

6 And hee sayd, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [h] thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus sayeth the Lorde the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a [i] seruant of rulers, Kings shall see, and [k] arise, and Princes shall worship, because of the Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus sayth the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and will giue [m] thee for a conenant of the people, that thou mayest raise vp the [n] earth, and obteine the inheritance of the desolate heritages:

9 That thou mayst say to the [o] prisoners, Go forth: and to them that are in darknes, Shew your selues: they shall feede in the wayes, and their [p] pastures shall be in all the tops of the hils.

10 They shal not be hungry, neither shall they be thirstie, neither shall the heate smite them, nor the sunne: for hee that hath compassion [q] on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my paths shalbe exalted.

12 Beholde, these shall come from farre: and loe, these from the North and from the West, and these from the land of [r] Sinim.

13 Reioyce, O [s] heauens: and be ioyfull, O earth: burst forth into praise, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion sayd, the Lord hath [t] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her childe, [u] not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Beholde, I haue grauen thee vpon the palme of mine [x] hands: thy [y] walles are euer in my sight.

17 Thy builders make [z] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselues together and come to thee: as I liue, sayth the Lord, thou shalt surely [a] put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy lande destroyed, shall surely be now narrow for them that shall dwell in it, and they that did deuoure thee, shall be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is strait for mee: giue place to mee that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? beholde, I was left alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the [b] Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be carried vpon their shoulders.

23 And Kings [c] shall be thy nursing fathers, and Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and licke vp the [d] dust of thy feet: and thou shalt knowe that I am the Lord: for they shall not be ashamed that wait for me.

24 Shall the pray be [e] taken from the mighty? or the iust captiuity deliuered?

25 But thus sayth the Lord, [f] Euen the captiuitie of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with [g] their owne flesh, and they shall be drunken with their owne blood, as with sweete

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psalm. 2.7.

c By the sword and shaft, he signifieth the vertue and efficacie of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Israel is meant Christ, and all the body of the faithfull, as the members and their head.

f Thus Christ in his members complaineth, that his labour, and preaching take none effect, yet he is contented that his doings are approued of God.

g Though the Iewes refuse my doctrine, yet God will approoue my ministerie.

h To declare my Gospel to the Gentiles, Chap. 42.6. actes 13.47. luke 2.32.

i Meaning the Iewes whome tyrants kept in bondage.

k The benefit of their deliuerance shall be so great, that great and small shall acknowledge, and reuerence God for it.

l Thus hee speaketh of his Church, when hee would shew his mercy toward it, 2. Corinth. 6.2.

m Meaning, Christ alone.

n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sinne, and death.

p Being in Christes protection, they shall be safe against all dangers, and free from the feare of the enemies.

q Meaning that there shoulde be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shal deliuer his from all the parts of the world.

s Reade Chap. 44.23.

t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of pollicie and discipline.

y I haue a continuall care to build thee vp againe, and to destroy thine enemies.

z Hee sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and gouerned by his Spirit.

a Hee sheweth that Christ will not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that kings shall be conuerted to the Gospel, and bestow their power and authority for the preseruation of the Church.

c Being ioyned with the Church, they shall humble themselues to Christ their head, and giue him all honour.

d Hee maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.

e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudg. 7.22. 2. Chron. 20.22. Chap. 19.2.

ſweete wine: and all fleſh ſhall know that I the Lord am thy Sauiour and thy Redeemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forſaken for a time. 2 Yet the power of God is not diminiſhed, 5 Chriſtes obedience and victorie.

THus ſaith the Lord, Where is that [a] bill of your mothers diuorcement, [b] whome I haue caſt off? or who is the creditor [c] to whom I ſold you? Behold, for your iniquities are yee ſold, and becauſe of your tranſgreſſions is your mother forſaken.

2 Wherefore [d] came I, and there was no man? I called, and none anſwered: is mine hand ſo [e] ſhortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the ſea: I make the floods deſert: their fiſh rotteth for want of water, and dieth for thirſt.

3 I clothe the heauens with darkeneſſe, and make a [f] ſacke their couering.

4 The Lord God hath giuen [g] mee a tongue of the learned, that I ſhould know to miniſter a worde in time to him that is [h] wearie: hee will raiſe mee vp in the morning: in the morning hee will waken mine eare to heare, [i] as the learned.

5 The Lord God hath opened mine eare and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the [k] ſmiters, and my cheekes to the nippers: I hid not my face from ſhame and ſpitting.

7 For the Lord God will helpe me, therefore ſhall I not bee confounded: therefore haue I ſet my face like a flint, and I know that I ſhall not bee aſhamed.

8 Hee is neere that iuſtifieth mee: who will contend with me? Let vs ſtand together: who is mine aduerſarie? let him come neere to me.

9 Behold, the Lord God will helpe mee: who is he that can condemne mee? loe, they ſhall waxe olde as a garment: the mothe ſhall eate them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his ſeruant: hee that walketh in darkeneſſe, and hath no light, let him truſt in the Name of the Lord, and ſtay vpon his God.

11 Behold, all you kindle [m] a fire, and are compaſſed about with ſparkes: walke in the light of your fire, and in the ſparkes that ye haue kindled. This ſhall ye haue of mine hand: ye ſhall lie downe in ſorow.

a Meaning, that he had not forſaken her, but through her own occaſion, as Hoſea 2.2.

b Which ſhould declare that I haue cut her off: meaning, that they could ſhew none.

c Signifying, that he ſold them not for any debt or powertie, but that they ſold themſelues to ſinnes to buy their owne luſts & pleaſures.

d He came by his Prophets and miniſters, but they would not beleeue their doctrine & conuert.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dryed vp the red ſea, and killed the fiſh in the riuers, and alſo afterward in Iorden?

f As I did in Egypt in token of my diſpleaſure, Exod. 10.21.

g The Prophet doeth repreſent here the perſon and charge of them that are iuſtly called to the miniſterie of Gods word.

h To him that is oppreſſed by affliction and miſerie.

i As they that are taught, and made meete by him.

k I did not ſhrinke from God for any perſecution or calamitie.

Whereby he ſheweth that the true miniſters of God can looke for none other recompenſe of the wicked but after this ſort, and alſo what is their comfort.

l Shewing that it is a rare thing that any ſhould obey aright Gods true miniſters, though they labour to bring them from hell to heauen.

m You haue ſought conſolation by your owne deuices, and haue refuſed the light, and conſolation, which God hath offered: therefore ye ſhall remaine in ſorow, and not be comforted.

CHAP. LI.

1 To truſt in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ieruſalem, 22 And her deliuerance.

HEare me, yee [a] that follow after righteouſnes, and ye that ſeeke the Lord: looke vnto the [b] rocke, whence ye are hewen, and to the hole of the pit, whence ye are digged.

2 Conſider Abraham your father, and Sarah that bare you: for I called him alone, and bleſſed him, and increaſed him.

3 Surely the Lord ſhall comfort Zion: he ſhall comfort all her deſolations, and hee ſhall make her deſert [c] like Eden, and her wildernes like the garden of the Lord: ioy and gladneſſe ſhalbe found therein: praiſe, and the voyce of ſinging.

4 Hearken ye vnto me, my people, and giue eare vnto mee, O my people: for a [d] Law ſhall proceed from mee, and I will bring forth my iudgement for the light of the people.

5 My [e] righteouſneſſe is neere: my ſaluation goeth forth, and mine [f] armes ſhall iudge the people: the yles ſhal wait for me, and ſhall truſt vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the heauens ſhall vaniſh away like ſmoke, and the earth ſhall waxe olde like a garment, and they that dwell therein, ſhall periſh in like maner: but my ſaluation ſhall bee for euer, and my righteouſneſſe ſhall not bee abolished.

7 Hearken vnto me, yee that know righteouſneſſe, the people in whoſe heart is my Law. Feare ye not the reproch of men, neither be afraid of their rebukes.

8 For the mothe ſhall eate them vp like a garment, and the worme ſhall eate them like wooll: but my righteouſneſſe ſhall bee for euer, and my ſaluation from generation to generation.

9 Riſe vp, riſe vp, & put on ſtrength, O arme of the Lord: riſe vp, as [h] in the olde time in the generations of the world. Art not thou the ſame, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the ſame, which hath dried the ſea, euen the waters of the great deepe, making the depth of the Sea a way for the redeemed to paſſe ouer?

11 Therefore the redeemed of the Lord ſhall [l] returne, and come with ioy vnto Zion, and euerlaſting ioy ſhall bee vpon their head: they ſhall obteine ioy and gladneſſe: and ſorow and mourning ſhall flee away.

12 I, euen I am hee, that comfort you. Who art thou, that thou ſhouldeſt feare a mortall man, and the ſonne of man, which ſhall be made as graſſe?

13 And forgetteſt the Lord thy maker, that hath ſpread out the heauens, and laid the foundations of the earth? and haſt feared continually all the day, becauſe of the rage of the oppreſſour, which is readie to deſtroy? Where is now the rage of the oppreſſour?

14 The captiue [m] haſteneth to be looſed, and that hee ſhould not die in the pit, nor that his bread ſhould faile.

15 And I am the Lord thy God that di-

a He comforteth the Church that they ſhould not be diſcouraged for their ſmall number.

b That is, to Abraham, of whom ye were begotten, and to Sarah, of whom ye were borne.

c As plentifull as Paradiſe, Gene. 2.3.

d I will rule and gouerne my Church by my word & doctrine.

e The time, that I will accompliſh my promiſe.

f My power, and ſtrength.

g He forewarneth them of the horrible changes and mutations of all things, and how he will preſerue his Church in the middes of all theſe dangers.

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that hereby they might learne to truſt in him conſtantly.

i Meaning, Egypt, Pſal. 87.4.

k To wit, Pharaoh, Ezek. 29.3.

l From Babylon.

m He comforteth them by the ſhort time of their baniſhment: for in ſeuentie yeeres they were reſtored, and the greateſt Empire of the world deſtroyed.

uided

uided the Sea, when his waues roared: the Lord of hostes is his Name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the shadowe of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast dunke at the hand of the Lorde the [p] cup of his wrath: thou hast dunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whome thee hath brought foorth: there is none that taketh her by the hand of all the sonnes that thee hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, and lye at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lorde, and rebuke of thy God.

21 Therefore heare now this, thou miserable and dunken, but not with wine.

22 Thus sayth thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that sworle thee: which haue sayde to thy soule, Bowe downe, that wee may goe ouer, and thou hast layde thy body as the ground, and as the streete to them that went ouer.

n Meaning, of Isaiah, and of all true ministers, who are defended by his protection.
o That all things may be restored in heauen and earth, Ephe. 1.10.
p Thou hast bene iustly punished and sufficiently, as Chap. 40.2. and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenesse and madnesse, as Ier. 25. 15, 16.
q Whereof the one is outward, as of the things that come to the body: as warre and famine: and the other is inward, and appertaineth to the minde: that is, to be without comfort: therefore hee sayth, How shalt thou be comforted?
r But with trouble and feare.

CHAP. LII.

1 *A consolation to the people of God,* 7 *Of the messengers thereof.*

ARise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for henceforth there shall no [a] more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the [b] dust: arise and sit downe, O Ierusalem: loose the bands of thy necke, O thou captiue daughter, Zion.

3 For thus sayth the Lord, Ye were sold for [c] nought: therefore shall ye be redeemed without money.

4 For thus sayth the Lorde God, My people went [d] downe aforetime into Egypt to sojourne there, and Assur [e] oppressed them without cause.

5 Now therefore what haue I heere, sayth the Lorde, that my people is taken away for nought, and they that rule ouer them, make them to howle, sayth the Lord? and my Name all the day continually is [f] blasphemed?

6 Therefore my people shall knowe my Name: therefore they shall knowe in that day, that I am he that doe speake: behold, it is I.

7 How [g] beautifull vpon the mountaines are the feete of him, that declareth and publisheth peace! that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen shall bee heard: they shall lift vp their voyce, & ioyne together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lorde hath made [i] bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 [k] Depart, depart yee: goe out from thence, and touch no vncleane thing: goe out of the mids of her: be yee cleane, that [l] beare the vessels of the Lord.

12 For yee shall not goe out [m] with haste, nor depart by fleeing away: but the Lorde will goe before you, and the God of Israel will gather you together.

13 Beholde, my [n] seruant shall prosper: he shall be exalted and extolled, and be very high.

14 As many were astonied at thee (his visage was so [o] deformed of men, and his fourme of the sonnes of men) so [p] shall hee sprinckle many nations: the Kings shall shut their [q] mouthes at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they [r] vnderstand.

a No wicked tyrant, which shall subuert Gods true religion, and oppresse the consciences.
b Put off the garments of sorow and beastinesse, and put on the apparell of ioy and gladnes.
c The Babylonians payed nothing to me for you: therefore I will take you againe without ransome.
d When Iaakob went thither in time of famine.
e The Egyptians might pretend some cause to oppresse my people, because they went thither and remayned among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians.
f To wit, by wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum 1.15. rom. 10.15.
h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies and to deliuer his people.
k Hee warneth the faithfull not to pollute them selues with the superstitions of the Babylonians, as Chap 48.20. 2. Cor. 6. 17.
l For the time is at hand, that the Priestes and Leuites chiefly (and so by them all the people which shall be as Leuites in this office) shall cary home the vessels of the Temple, which Nebuchad nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spirituall deliuerance should bee wrought, whereof this was a figure.
o In the corrupt iudgement of man Christ in his person was not esteemed.
p Hee shall spread his worde through many nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By the preaching of the Gospel.

CHAP. LIII.

1 *Of Christ and his kingdome, whose worde few wil beleeue.* 6 *All men are sinners.* 11 *Christ is our right sauiour,* 12 *And is dead for our sinnes.*

WHo [a] will beleeue our report? and to whom is the [b] arme of the Lorde reuealed?

2 But hee shall growe vp before him as a branche, and as a [c] roote out of a drie [d] ground: hee hath neither fourme nor beautie: when wee shall see him, there shall be no fourme that we should desire him.

a The Prophet sheweth that very fewe shall receiue this their preaching of Christ, and of their deliuerance by him, Iohn 12. 38. rom. 10. 16.
b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirite.
c The beginning of Christes kingdome shall bee small, and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God.
d Reade Chap. 11.1.

3 He is deſpiſed and reiected of men: hee is a man full of ſorowes, and hath experience of e infirmities: we did as it were our faces from him: hee was deſpiſed, and wee eſteemed him not.

4 Surely he hath borne our infirmities, and carried f our ſorowes: yet wee did iudge him as g plagued, and ſmitten of God, and humbled.

5 But hee was wounded for our tranſgreſſions, hee was broken for our iniquities: the h chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.

6 All we like sheepe haue gone aſtray, we haue turned euery one to his owne way, and the Lorde hath laid vpon him the i iniquitie of vs all.

7 Hee was oppreſſed, and hee was afflicted, yet did hee not k open his mouth: hee is brought as a sheepe to the ſlaughter, and as a sheepe before her sheearers is dumme, ſo he openeth not his mouth.

8 Hee was taken out from l priſon, and from iudgement: m and who ſhal declare his age? for he was cut out of the land of the liuing: for the tranſgreſſions of my people was he plagued.

9 n And he made his graue with the wicked, and with the rich in his death, though he had done no wickednesse, neyther was any deceit in his mouth.

10 Yet the Lord would breake him, & make him ſubiect to infirmities: when o hee ſhall make his ſoule an offering for ſinne, hee ſhall ſee his ſeede and ſhall prolong his dayes, & the will of the Lord ſhall proſper in his hand.

11 He ſhal ſee of the p trauaile of his ſoule, and ſhall bee ſatiſfied: by his knowledge ſhall my q righteous ſeruant iuſtifie many: for hee ſhall beare their iniquities.

12 Therefore will I giue him a portion with the great, and hee ſhall diuide the ſpoile with the ſtrong, becauſe hee r hath powred out his ſoule vnto death: and he was counted with the tranſgreſſors, and he bare the ſinne ſ of many, and praied for the treſpaſſers.

e Which was by Gods ſingular prouidence for the comfort of ſinners, Heb. 4.15
f That is, the puniſhment due to our ſinnes. for the which he hath both ſuffered, and made ſatisfaction, Matth. 8. 17. 1. Pet. 2. 24.
g We iudged euil, thinking that he was puniſhed for his owne ſinnes, and not for ours.
h He was chaſtiſed for our reconciliation, 1. Cor. 15. 3.
i Meaning, the puniſhment of our iniquitie, and not the fault it ſelfe.
k But willingly and patiently obeyed his fathers appoyntment, Matth. 26. 63. actes 8. 32.
l From the croſſe, and graue, after that he was condemned.
m Though he died for ſinne, yet after his reſurrection he ſhall liue for euer: and this his death is to reſtore life to his members, Rom. 6. 9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would. o Chriſt by offering vp himſelfe ſhal giue life to his Church, and ſo cauſe them to liue with him for euer. p That is, the fruite and effect of his labour, which is the ſaluation of his Church. q Chriſt ſhal iuſtifie by faith through his word, whereas Moſes could not iuſtifie by the Law. r Becauſe he humbled himſelfe, therefore he ſhalbe exalted to glory, Phil. 2. 7, 8. ſ That is, of all that beleeue in him.

CHAP. LIIII.

1 Moſes of the Gentiles ſhall beleeue the Goſpell then of the Iewes. 7 God leaueth his for a time, to whom afterward he ſheweth mercy.

REioyce, O a barren that didſt not beare: breake forth into ioy and reioyce, thou that diddeſt not trauaile with childe: for the b deſolate hath mo children then the married wife, ſayth the Lord.

2 c Enlarge the place of thy tents, and let them ſpread out the curtaines of thine habitations: ſpare not, ſtretch out thy cordes, and make faſt thy ſtakes.

3 For thou ſhalt increaſe on the right hand and on the left, and thy ſeede ſhall poſſeſſe the Gentiles and dwell in the deſolate cities.

4 Feare not: for thou ſhalt not be aſhamed, neither ſhalt thou be confounded: for thou ſhalt not be put to ſhame: yea, thou ſhalt forget the ſhame of thy d youth, and ſhalt not remember the reproch of thy e widowhood any more.

5 For hee that f made thee, is thine husband (Whoſe Name is the Lord of hoſtes) and thy redeemer the holy one of Iſrael, ſhall be called the God of the whole g world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirite, and as a h yong wife when thou waſt refuſed, ſayth thy God.

7 For a litle while haue I forſaken thee, but with great compaſſion will I gather thee,

8 For a moment in mine anger, I hid my face from thee for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſayth the Lord thy redeemer.

9 For this is vnto mee as the i waters of Noah: for as I haue ſworne that the waters of Noah ſhould no more goe ouer the earth, ſo haue I ſworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines ſhall remoue and the hils ſhall fall downe: but my mercy ſhall not depart from thee, neither ſhall the couenant of my peace fall away, ſayth the Lord, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with the k carbuncle, and lay thy foundation with ſaphirs,

12 And I will make thy windowes of ‖ Emeraudes, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.

13 And all thy children ſhall be l taught of the Lord, and much peace ſhall bee to thy children.

14 In m righteouſnes ſhalt thou be eſtabliſhed, and bee farre from oppreſſion: for thou ſhalt not feare it: and from feare, for it ſhall not come neere thee.

15 Beholde, the enemie ſhall gather himſelfe, but without n me: whoſoeuer ſhall gather himſelfe in thee, o againſt thee, ſhall fall.

16 Beholde, I haue created the p ſmith that bloweth the coales in the fire, and him that bringeth forth an inſtrument for his worke, and I haue created the deſtroyer to deſtroy.

17 But all the weapons that are made againſt thee, ſhall not proſper: and euery tongue, that ſhall riſe againſt thee in iudgement, thou ſhalt condemne. This is the heritage of the Lordes ſeruants,

a After that he hath declared the death of Chriſt, he ſpeaketh to the Church, becauſe it ſhould feele the fruit of the ſame, & calleth her barren, becauſe that in the captiuitie ſhe was as a widow wout hope to haue any children. b The Church in this her affliction and captiuitie ſhal bring forth mo children then when ſhe was at libertie: or this may be ſpoken by admiration, conſidering the great number that ſhould come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accompliſhed, when ſhe came to her age, which was vnder the Goſpel.

c Signifying that for the great number of children, that God ſhould giue her, ſhee ſhould ſeeme to lacke roome to lodge them.
d The afflictions which tho ſuffered at the beginning.
e When as thou waſt refuſed for thy ſinnes, Chap. 50. 1.
i That did regenerate thee by his holy Spirit.
g His glory ſhall ſhine through the whole world, which ſeemed before to be ſhut vp in Iudea.
h As a wife which waſt forſaken in thy youth.
i As ſure as the promiſe that I made to Noah, that the waters ſhould no more ouerflowe the earth.

k Hereby hee declareth the excellent eſtate of the Church vnder Chriſt.
‖ Or, Iaſper, or pearle.
l By the hearing of his word and inward mouing of his Spirit.
m In ſtabilitie and ſurenesſe, ſo that it ſhall ſtand for euer.
n And therefore ſhall not prenaile.
o Meaning, the domeſticall enemies of the Church, as are the hypocrites.
p Signifying hereby that man can doe nothing but ſo farre as God giueth power: for ſeeing that all are his creatures, hee muſt needes gouerne and guide them.

and

and their righteousnesse is of me, sayth the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

HO, euery one that [a] thirsteth, come ye to the waters, and yee that haue [b] no siluer, come, buy and eate: come, I say, buy [c] wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer and not for bread? [d] and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delite in [e] fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an euerlasting couenant with you, euen the [f] sure mercies of Dauid.

4 Behold, I gaue [g] him for a witnesse to the people, for a Prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, [h] and a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke yee the Lord while he may [i] be found, call ye vpon him while he is neere.

7 [k] Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is very ready to forgiue.

8 For my [l] thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snowe from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth:

11 So shall my [m] word be, that goeth out of my mouth: it shall not returne vnto mee voyd, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with ioy, and be ledde foorth with peace: the [n] mountaines and the hils shall breake foorth before you into ioy, and all the trees of the field shal clap their hands.

13 For thornes, there shall grow firre trees: for nettles shall grow the myrth tree, and it shall be to the Lord [o] for a name, and for an euerlasting [p] signe that shal not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that deuoure their flocks.

THus sayth the Lord, [a] Keepe iudgement and doe iustice: for my saluation is at hand to come, and my [b] righteousnesse to be reuealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which [d] is ioyned vnto the Lord, speake and say, The Lord hath surely separate me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus sayth the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my couenant,

5 Euen vnto them will I giue in mine [e] House and within my walles, a place and a [f] name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to bee his seruants: euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt offrings and their sacrifices shalbe accepted vpon mine altar: for mine House shall bee called an House of prayer for [g] all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye [h] beasts of the field, come to deuour, euen all ye beasts of the forest.

10 Their [k] watchmen are all blind: they haue no knowledge: they are all dumme dogs: they can not barke: they lye [l] sleepe and delite in sleeping.

11 And these greedy dogs can neuer haue ynough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to [m] morow shalbe as this day, and much more abundant.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lustes, and so thirst not after these waters.
b Signifying, that Gods benefites cannot be bought for money.
c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life.
d He reproueth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obteine those which are nothing profitable.
e You shall be fed abundantly.
f The same couenant, which through my mercy I ratified and confirmed to Dauid that it should be eternall, 2. Sam. 7. 13. actes 13. 34.
g Meaning, Christ, of whom Dauid was a figure.
h To wit, the Gentiles, which before thou diddest not receiue to be thy people.
i When he offereth himselfe by the preaching of his word.
k Hereby hee sheweth that repentance must be ioyned with faith, and how we cannot call vpon God aright, except the fruits of our faith appeare.
l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you.
m If these small things haue their effect, as dayly experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance.
n Reade Chap. 44. 23. and 49. 13.
o To set foorth his glory.
p Of Gods deliuerance, and that he will neuer forsake his Church.
a God sheweth what he requireth of them after that he hath deliuered them: to wit, the works of charity, whereby true faith is declared,
b Which I will declare toward you, and powre into your hearts by my spirit.
c Vnder the Sabbath he comprehendeth the whole seruice of God and true religion,
d Let none thinke himselfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.
e Meaning, in his Church.
f They shall be called after my people, and be of the same religion: yea, vnder Christ the dignitie of the faithful shalbe greater then the Iewes were at that time.
g Hereby hee meaneth the spirituall seruice of God, to whom the faithfull offer continuall thankesgiuing, yea, themselues and all that they haue as a liuely and acceptable sacrifice.
h Not onely for the Iewes, but for all others, Mat. 21. 13.
i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. Thus hee speaketh to feare the hypocrites, and to assure the faithfull, that when this commeth, they may know that it was told them before.
k He sheweth that this affliction shal come through the fault of the gouernours, prophets, and pastors, whose ignorance, negligence, auarice, and obstinacie prouoked Gods wrath against them.
l We are well yet, and to morow shalbe better: therefore let vs not feare the plagues, before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

CHAP. LVII.

1 *God taketh away the good, that he should not see the horrible plagues to come.* 3 *Of the wicked idolaters,* 9 *And their vaine confidence.*

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace shall come: they shal rest in their beds, euery one that walketh before him.

3 But you [c] witches children, come hither, the seede of the adulterer, and of the whore.

4 On whom haue ye iested? vpon whom haue yee gaped and thrust out your tongue? are not ye rebellious children, & a false seede?

5 Inflamed with idoles vnder euery greene tree, and sacrificing the [d] children in the valleyes vnder the tops of the rockes?

6 Thy portion is in the smooth stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delite in [f] these?

7 Thou hast made thy [g] bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behind the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then mee, and wentest vp, and diddest [i] enlarge thy bed, and make a couenant betweene thee and them, and louedst their bed in euery place where thou sawest it.

9 Thou wentest [k] to the Kings with oyle, and diddest increase thine ointments and send thy messengers farre off, and didst humble thy selfe vnto hell.

10 Thou wearidst thy selfe in thy manifold iourneyes, yet saydest thou not, [l] There is no hope: thou [m] hast found life by thine hand, therefore thou wast not grieued.

11 And whom diddest thou reuerence or feare, seeing thou hast [n] lyed vnto mee, and hast not remembred mee, neither set thy minde thereon? is it not because I, holde my peace, and that of [o] long time? therefore thou fearest not me.

12 I will declare thy [p] righteousnes and thy workes, and they shall not profite thee.

13 When thou cryest, let them that thou

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the Name of Gods people, deuided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.

d Reade Leuit. 18.21. 2. King. 23.10.

e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they founde, they made an idole of it.

f In the sacrifices which you offering before these idoles, thought you did serue God.

g To wit, thine altars, in an open place like an impudent harlot, that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places on the postes and doores to haue it in remembrance, Deut. 6.9. and 27.1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, diddest increase thine idolatrie more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more & more diddest torment thy selfe.

l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off,

m He derideth their vnprofitable diligence, which thought to haue made all sure, and yet were deceiued.

n Broken promise with me.

o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.

p That is, thy naughtinesse, idolatries, and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

haste gathered together deliuer thee: but the winde shall [q] take them all away: vanitie shall pull them away: but hee that trusteth in me, shall inherite the land, and shall possesse mine holy Mountaine.

14 [r] And hee shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blockes out of the way of my people.

15 For thus saith hee, that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to quicke life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, for the spirit should faile before me: and I haue made the breath.

17 For his wicked [t] couetousnesse I am angry with him, and haue smitten him: I hid me and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue seene his wayes, & [u] will heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the [x] fruite of the lippes to be peace: peace vnto them that are far off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can [y] not rest, whose waters cast vp mire and dirt.

21 There is no peace, saith my God, to the wicked.

q Meaning, the Assyrians and other, whose helpe they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

u Though they were obstinate, yet I did not withdraw my mercy from them

x That is, I frame the speach and wordes of my messengers which shall bring peace.

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their euill conscience doeth euer torment them, and therefore they can neuer haue rest, Reade Chap. 48.22.

CHAP. LVIII.

1 *The office of Gods ministers.* 2 *The workes of the hypocrites.* 6 *The fast of the faithful,* 13 *Of the true Sabbath.*

CRy [a] aloud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob, their sinnes.

2 Yet they [b] seeke mee daily, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they will draw neere vnto God, saying,

3 [c] Wherefore haue we fasted, and thou seest it not? wee haue punished our selues, and thou regardest it not. Behold, in the day of your fast you will seeke [d] your will, and require all your debts.

4 Behold, yee fast to striue and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be [e] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow downe his head, as a bull rush, and to lie downe in sackecloth, and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue

a The Lord thus speaketh to the Propher, willing him to vse all diligence and seueritie to rebuke the hypocrites:

b They wil seeme to worship me, and haue outward holinesse.

c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their works be not accepted.

d Thus he conuinceth the hypocrites by the second table and by their duetie toward their neighbour, that they haue contention and oppression, your fasting and prayer shall not be heard.

e So long as ye vse neither faith nor religion.

chosen

chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke?

f That you leaue off all your extortions.

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house: when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy h light breake forth as the morning, and thine health shall growe speedily: thy i righteousnesse shal goe before thee, and the glory of the Lord shall embrace thee.

g For in him thou seest thy selfe as in a glasse.
h That is, the prosperous estate, wherewith God will blesse thee.

9 Then shalt thou call, and the Lord shal answere: thou shalt crie, and hee shall say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the k finger, and wicked speaking:

i The testimonie of thy goodnesse shall appeare before God and man.

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darknesse, and thy darknesse shalbe as the noone day.

k Whereby is meant all maner of iniurie.

11 And the Lord shal guide thee continually, and satisfie thy soule in drought, & make fat thy bones: and thou shalt be like a watered garden, & like a spring of water, whose waters faile not.

l That is, haue compassion on their miseries.
m Thine aduersitie shalbe turned into prosperitie.

12 And they shall bee of thee, that shall build the olde n waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repayrer of the breach, and the restorer of the paths to dwell in.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

o If thou refraine thy selfe from thy wicked workes.

14 Then shalt thou delite in the Lorde, and I will cause thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

Numb. 11.23. chap. 50.2. Ierem. 5.25.

BEhold, a the Lords hand is not shortned, that it cannot saue: neither is his eare heauie, that it cannot heare.

a Reade Chap. 1.15.

2 But b your iniquities haue separated betweene you and your God, & your sinnes haue hid his face from you, that hee will not heare.

b All men winke at the iniuries and oppressions, and none goe about to remedie them.

3 For your hands are defiled with c blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

c According to their wicked deuises, they hurt their neighbours.

4 No man calleth for iustice: no man d contendeth for truth: they trust in vanitie, and speake vaine things: they conceiue mischiefe, and e bring forth iniquitie.

d What soeuer commeth from them is poyson & bringeth death.
e They are profitable to no purpose.

5 They hatch cockatrice f egges, and weaue the spiders g webbe: hee that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shall be no garment, neither shall they couer themselues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

f That is, Gods vengeance to punish our enemies.
g Gods protection to defend vs.

7 Their feete run to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is h iudgement farre from vs, neither doeth s iustice come neere vnto vs: we wait for light, but lo, it is darknesse: for brightnesse, but we walke in darkenesse.

h We are altogether destitute of counsell, and can find no end of our miseries.
i We expresse our sorows by outward signes, some more, some lesse.

10 We grope for the wal like the i blind, and wee grope as one without eyes: wee stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

k This confession is generall to the Church to obteine remission of sinnes, and the Prophets did not exempt themselues from the same.

11 Wee roare all like k beares, and mourne like doues: wee looke for equitie, but there is none: for health, but it is farre from vs.

l To wit, against our neighbours.
m There is neither iustice nor vprightnesse among men.

12 For our trespasses are many before thee, and our l sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and wee haue departed away from our God, and haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false m matters.

n The wicked will destroy him.

14 Therefore n iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

o Meaning, to do iustice, and to remedie the things that were so farre out of order.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe o a praye: and when the Lord saw it, it displeased him, that there was no iudgement.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

16 And when hee saw that there was no man, hee wondred that none would offer himselfe. p Therefore his arme did q saue it, and his righteousnesse it selfe did sustaine it.

q Signifying, that God hath all meanes at hand to deliuer his Church, & to punish their enemies.

17 For hee put on righteousnesse, as an habergion, and an r helmet of saluation vpon his head, and hee put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.

18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: he wil fully repay the s Ilands.

s He sheweth that their shal be great affliction in the Church, but God will euer deliuer his.

19 So shall they feare the Name of the Lord from the West, and his glorie from the rising of the sunne: for the enemie shall come like a flood: but the spirit of the Lord shall chase him away.

t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none but to the children of God, whom hee iustifieth.

20 And the Redeemer shall come vnto Sion, and vnto t them that turne from iniquitie in Iaakob, saith the Lord.

21 And I will make this my couenant with them, saith the Lord, My Spirite, that is vpon thee, and my wordes, which I haue put in thy mouth, u shall not de-

u Because the doctrine is made profitable by the vertue of the Spirit, hee ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

part

part out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of the ſeede of thy ſeede, ſaith the LORD, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles ſhall come to the knowledge of the Goſpel. 8 They ſhall come to the Church in abundance. 16 They ſhall haue abundance, though they ſuffer for a time.

a The time of thy proſperitie and felicitie: whereas ſpeaking of Babylon he commanded her to goe downe, Chap. 47.1.

ARiſe, O Ieruſalem: bee bright, for thy [a]light is come, and the glory of the LORD is riſen vpon thee.

2 For beholde, darkeneſſe ſhall couer the [b]earth, and groſſe darkneſſe the people: but the LORD ſhall ariſe vpon thee, and his glory ſhalbe ſeene vpon thee.

b Signifying, that all men are in darkeneſſe till God giue them the light of his ſpirit, and that this light ſhineth to none but to thoſe that are in his Church.

3 And the Gentiles ſhall walke in [c]thy light, and Kings at the brightneſſe of thy riſing vp.

c Meaning, that Iudea ſhould be as the morning ſtarre, and that the Gentiles ſhould receiue light of her.

4 Lift vp thine eyes round about, and beholde: all [d]theſe are gathered, and come to thee: thy ſonnes ſhall come from farre, and thy daughters ſhall bee nouriſhed at thy ſide.

d An infinite number from all countreys, as Chap. 49.18.

5 Then thou ſhalt ſee & ſhine: thine heart ſhalbe aſtonied and [e]enlarged, becauſe the multitude of the ſea ſhall bee conuerted vnto thee, and the riches of the Gentiles ſhall come vnto thee.

e For ioy: as the heart is drawen in for ſorrow.

6 The [f]multitude of camels ſhall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring golde and incenſe, and ſhewe forth the praiſes of the LORD.

f Meaning, that euery one ſhall honor the Lord with that wherewith he is able: ſignifying, that it is no true ſeruing of God, except wee offer our ſelues to ſerue his glory, and all that we haue.

7 All the sheepe of [g]Kedar ſhalbe gathered vnto thee: the rams of Nebaioth ſhall ſerue thee: they ſhall come vp to bee accepted vpon mine [h]altar: and I will beautifie the houſe of my glory.

g That is, the Arabians that haue great abundance of cattell.

8 Who are theſe [i]that flee like a cloude, and as the doues to their windowes?

h Becauſe the altar was a figure of Chriſt, Hebr. 13. 10. he ſheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it ſelfe.

9 Surely the yles ſhall wait for me, and the ſhippes [k]of Tarſhiſh, as at the beginning, that they may bring thy ſonnes from farre, and their ſiluer, and their golde with them, vnto the name of the LORD thy God, and to the holy one of Iſrael, becauſe he hath glorified thee.

i Shewing what great number ſhall come to the Church, and with what great diligence and zeale.

10 And the ſonnes of ſtrangers ſhall build vp thy walles, and their [l]kings ſhall miniſter vnto thee: for in my wrath I ſmote thee, but in my mercy I had compaſſion on thee.

k The Gentiles that are now enemies, ſhall become friends and ſetters foorth of the Church.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they be ſhut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

l Meaning, Cyrus and his ſucceſſours: but chiefly this is accompliſhed in them that ſerue Chriſt, being conuerted by his Goſpel.

12 For the nation and the [m]kingdome, that will not ſerue thee, ſhall periſh: and thoſe nations ſhalbe vtterly deſtroyed.

13 The [n]glory of Lebanon ſhal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [o]feet.

14 The ſonnes alſo of them that afflicted thee, ſhall come and bowe vnto thee: and all they that deſpiſed thee, ſhall fall [p]downe at the ſoles of thy feete: and they ſhall call thee, The citie of the LORD, Sion of the Holy one of Iſrael.

15 Whereas thou haſt bene forſaken and hated, ſo that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou ſhalt alſo ſucke the milke of the Gentiles, and ſhalt ſucke the [q]breaſtes of Kings: and thou ſhalt knowe, that I the LORD am thy Sauiour, and thy Redeemer, the mighty one of Iaakob.

17 For braſſe will I bring golde, and for yron wil I bring ſilver, and for wood braſſe, and for ſtones yron. I will alſo make thy gouernement [r]peace, and thine exactours righteouſneſſe.

18 Violence ſhall no more be heard of in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt call [ſ]ſaluation thy walles, and praiſe, thy gates.

19 Thou ſhalt haue no more ſunne to ſhine by day, neither ſhall the brightneſſe of the [t]moone ſhine vnto thee: for the LORDE ſhalbe thine euerlaſting light, and thy God, thy glorie.

20 Thy ſunne ſhal neuer goe downe, neither ſhall thy moone be hidde: for the LORD ſhalbe thine euerlaſting light, and the dayes of thy ſorow ſhalbe ended.

21 Thy people alſo ſhalbe all righteous, they ſhall poſſeſſe the land for euer, the [u]graffe of my planting ſhalbe the worke of mine hands, that I may be glorified.

22 A little one ſhall become as a [x]thouſand, and a ſmall one as a ſtrong nation: I the LORD will haſten it in due time.

m He ſheweth that God hath giuen all power and authoritie heare in earth for the vſe of his Church: and that they which will not ſerue and profite the ſame, ſhall be deſtroyed.

n There is nothing ſo excellent which ſhall not ſerue the neceſſity of the Church.

o Signifying, that Gods maieſtie is not included in the temple, which is but the place for his feete, that we may learne to riſe vp to the heauens.

p To worſhip their head Chriſt by obeying his doctrine.

q Both hie and low ſhalbe readie to helpe and ſuccour thee.

r Thy gouernors ſhall loue thee & ſeeke thy wealth and proſperitie.

ſ Meaning, not a temporal felicitie, but a ſpirituall, which is fulfilled in Chriſtes kingdome.

t Signifying, that all worldly means ſhall ceaſe, and that Chriſt ſhall be all in all, as Reuel. 21.22. & 22.5.

u The children of the Church.

x Meaning, that the Church ſhould be miraculouſly multiplied.

CHAP. LXI.

1 He prophecieth that Chriſt ſhall bee anointed and ſent to preach. 10 The ioy of the faithfull.

THe * Spirit of the LORD God is [a]vpon mee, therefore hath the [b]LORDE anointed me: he hath ſent me to preach good tidings vnto the poore, to binde vp the [c]broken hearted, to preach liberty to the captiues, and to them that are bound, the opening of the priſon,

*Luke 4.18.

a This appertaineth to all the Prophets and miniſters of God, but chiefly to Chriſt, of whoſe abundant graces euery one receiueth according as it pleaſeth him to diſtribute.

2 To preach the [d]acceptable yeere of the LORD, & the day of [e]vengeance of our God, to comfort all that mourne,

b To them that are liuely touched with the feeling of their ſinnes.

c Which are in the bondage of ſinne.

d The time when it pleaſed God to ſhew his good fauour to man, which Saint Paul calleth the fulneſſe of time, Gal. 4.4.

e For when God deliuereth his Church, he puniſheth his enemies.

3 To appoynt vnto them that mourne in Zion, and to giue vnto them beautie for f ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called g trees of righteousnesse, the planting of the Lorde, that he might be glorified.

f Which was the signe of mourning.
g Trees that bring foorth good fruites, as Math. 3.8.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shall repayre the cities that were desolate and waste through many h generations.

h That is, for a long time.

5 And the strangers shall i stand & feede your sheepe, and the sonnes of the strangers shall bee your plowmen and dressers of your vines.

i They shalbe ready to serue you in all your necessities.

6 But ye shalbe named k the Priestes of the Lorde, and men shall say vnto you, The ministers of our God: Yee shall eate the l riches of the Gentiles, and shall be exalted with their glorie.

k This is accomplished in the time of Christ, by whom all the faithful are made Priests & Kings, 1. Pet. 2.9. reuel. 1.6. and 5.10. l Reade Chap. 60.11,16.

7 For your shame you shall receiue m double, and for confusion n they shall reioyce in o their portion: for in their land they shall possesse the p double: euerlasting ioy shall be vnto them.

m Abundant recompense, as this word is vsed, Chap. 40.2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, nowe they shal haue double authoritie ouer them, & possesse twise so much.

8 For I the Lord loue iudgement & hate q robberie for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

q I will not receiue their offring, which are extortioners, deceiuers, hypocrites, or that depriue me of my glorie.

9 And r their seede shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall knowe them, that they are the seede which the Lord hath blessed.

r That is, of the Church.

10 f I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for her hath clothed mee with the garments of saluation, and couered mee with the robe of righteousnesse: hee hath decked mee like a bridegrome, and as a bride tyeth herselfe with her iewels.

f Hee sheweth what shalbe the affection, when they feele this their deliuerance.

11 For as the earth bringeth foorth her budde, and as the garden causeth to growe that which is sowen in it: so the Lord God will cause righteousnesse to grow, and praise before all the heathen.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of the Pastours to preach.

a The Prophet sayth that hee will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting footh of Gods mercies toward his Church.

FOR Zions sake I will not a holde my tongue, and for Jerusalems sake I will not rest, vntill the righteousnesse thereof breake forth as the b light, & saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, and all Kings thy glory: and thou shalt be called by c a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a d crowne of glory in the hand of the Lorde, and a royall diademe in the hand of thy God.

c Thou shalt haue a more excellent fame then thou hast had hitherto.
d Hee shall esteeme thee as deare and precious as a king doth his crowne.

4 It shall no more be sayd vnto thee, e Forsaken, neither shall it be sayd any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land shal haue an f husband.

e Thou shalt no more be cõtemned as a woman forsaken of her husband.
‖ *Or, my delight in her.*
‖ *Or, married.*
f That it may be replenished with children.

5 For as a yoong man marrieth a virgin, so shall thy sonnes g marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

g Forasmuch as they confesse one faith and religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, in as much as Christ maketh her plentifull to bring foorth children vnto him.

6 I haue set h watchmen vpõ thy walles, O Jerusalem, which all the day and all the night continually shall not cease: i yee that are mindefull of the Lord, keepe not silence.

h Prophets, pastors and ministers.
i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.

7 And giue him no rest, till hee repaire, and vntill he set vp Jerusalem the k praise of the world.

k For the restauration whereof all the world shall praise him, great number that should come to the Church, and what meanes hee would prepare for the restitution of the same, as Chap. 57.14.

8 The Lorde hath sworne by his right hand & by his strong arme, Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lord, and the gatherers thereof shall drinke it in the courtes of my Sanctuarie.

10 l Goe through, go through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standart for the people.

l Signifying the great number that should come to the Church, and what meanes hee would prepare for the restitution of the same, as Chap. 57.14.

11 Behold, the Lord hath proclaimed vnto the ends of the world: m tell the daughter Zion, Behold, thy Sauiour commeth: behold, his wages is with him, and n his worke is before him.

m Ye Prophets and ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9.9. matt. 21.5.
n Hee shall haue all power to bring his purpose to passe, as Chap. 40.10.

12 And they shal cal them, The holy people, The redeemed of the Lord, & thou shalt be named, A citty sought out, & not forsaken.

o That is one, ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

WHo is this that commeth a from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength. b I speake in righteousnesse, and am mightie to saue.

a This prophecie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set footh all bloody after

2 c Wherefore is thine apparell red, and thy garments like him that treadeth in the wine presse?

b God answereth them that asked this question, Who is this? &c, and saith, Yee see now performed indeede the vengeance which my Prophets threatned.
c Another question, to the which the Lord answereth.

3 I haue troden the winepresse alone, and of all people there was none with mee: for

that hee hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claymed to themselues the chiefe religion and hated the true worshippers, Psalm. 137.7.

d Shewing, that when God punisheth his enemies, it is for the profite and deliuerance of his Church.

e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, Reade Chap. 59. 16.

f I will so astonish them, and make them so giddie, that they shall not know, which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.

i He bare their afflictions and griefes, as though they had beene his owne.

k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which hee had bestowed vpon their fathers in times past.

I will treade them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinckled vpon my garments, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, & the d yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne e arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them f drunken in mine indignation, and will bring downe their strength to the earth.

7 I will g remember the mercies of the Lord and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he said, Surely they are my h people, children that will not lie: so he was their sauiour.

9 In all their troubles he was i troubled, and the Angel k of his presence saued them: in his loue and in his mercie hee redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemie and he fought against them.

11 Then hee l remembred the olde time of Moses and his people, saying, Where is he that brought them vp out of the sea with the m shepheard of his sheepe? where is he that put his holy Spirit within n him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an o horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 p Looke downe from heauen, and beholde from the dwelling place of thine holinesse, and of thy glory. Where is thy q zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from r me.

16 Doubtlesse thou art our father: though f Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lorde, art our Father, and our redeemer: thy Name is for euer.

17 O Lorde, why hast s thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy t seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a little x while: for our aduersaries haue troden downe thy Sanctuarie.

19 We haue beene as they, ouer whom thou neuer bearest rule, and vpon whom thy Name was not called.

m Meaning, Moses. n That is, in Moses, that hee might well gouerne the people: some referre this giuing of the Spirite to the people.

o Peaceably and gently, as an horse is led to his pasture.

p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces towarde them.

q Thy great affection which thou bearest toward vs.

r Meaning, from the whole body of the Church.

s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.

s By taking away thy holy Spirit from vs by whom we were gouerned, and for our ingratitude diddest deliuer vs vp to our owne concupiscence, and didst punish sinne by sinne

t For the couenants sake made to Abraham, Izhak and Iaakob his seruants.

x That is, in respect of the promise which is perpetuall: albeit they had nowe possessed the land of Canaan a thousand and foure hundreth yeere: and thus they lament, to moue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthie cloth.

O If that thou wouldest a breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused b the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world they haue not c heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meete him, d that reioyced in thee, and did iustly: they remembred thee in thy e wayes: beholde, thou art angry, for we haue sinned: yet in them is continuance, and wee shall be saued.

6 But we haue all bene as an vncleane thing, and all our h righteousnesse is as filthie clouts, and we all doe fade like a leafe, and our iniquities like the wind haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But nowe, O Lord, thou art our Father: we are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, k aboue measure, neither remember iniquitie for euer: loe, we beseech thee, behold, we are all thy people

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as hee did in mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c Saint Paul vseth the same kinde of admiration, 1 Cor. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.

d Thou shewedst fauour toward our fathers, when they trusted in thee, and walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord.

g Thou wilt haue pitie vpon vs.

h Wee are iustly punished and brought into captiuitie, because wee haue prouoked thee to anger, and though wee would excuse our selues, yet our righteousnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman.

i Albeit, O Lorde, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.

k For so the flesh iudgeth when God doth not immediatly send succour.

10 [l] Thine holy cities lie waste: Zion is a wildernesse, and Jerusalem a desert.

11 The house of our Sanctuarie and of our glory, [m] where our fathers praysed thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still [n] at these things, O Lord: wilt thou holde thy peace and afflict vs aboue measure?

l Which were dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect and the punishment of the wicked.

I Haue beene sought of them that [a] asked not: I was found of them that sought me not: I said, Beholde me, beholde me, vnto a nation that called not vpon my Name.

2 I haue [b] spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne [c] imaginations:

3 A people that prouoketh me euer vnto my face: that sacrificeth in [d] gardens, and burneth incense vpon [e] brickes.

4 Which remaine among the [f] graues, and lodge in the deserts, which eate swines flesh, and the broth of things polluted are in their vessels.

5 Which say, [h] Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath and a fire that [i] burneth all the day.

6 Behold, it is [k] written before me: I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers shal be [l] together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a [m] blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.

10 And [n] Sharon shall be a sheepefolde, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

a Meaning, the Gentiles, which knew not God, should seeke after him when he had moued their hearts with his holy spirit, Rom. 10.20.
b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually, and stretched out his hand to drawe them.
c He sheweth that to delite in our owne fantasies, is the declining from God and the beginning of all superstition and idolatrie.
d Which were dedicate to idoles.
e Meaning, their altars, which he thus nameth by contempt.
f To consult with spirits and to coniure deuils, which was forbidden, Deut. 18.11.

11 But yee are they that haue forsaken the Lord, and forgotten mine holy mountaine, and haue prepared a table for the [o] multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I [p] number you to the sword, and all you shall bowe downe to the slaughter, because I called, and ye did not answere: I [q] spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lorde God, Beholde, my seruants shall [r] eate, and ye shall be hungry: beholde, my seruants shall drinke, and ye shall be thirstie: beholde, my seruants shall reioyce, and ye shall be ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall crie for sorowe of heart, and shall howle for [s] vexation of minde.

15 And ye shall leaue your name as a curse vnto my [t] chosen: for the Lorde God shall slay you, and call his seruants by [u] an other name.

16 He that shall blesse in the [x] earth shall blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former [y] troubles are forgotten, and shall surely hide them selues from mine eyes.

17 For loe, I will create [z] newe heauens and a newe earth: and the former shall not be remembred nor come into mind.

18 But be you glad and reioyce for euer in the things that I shall create: for beholde, I will create Ierusalem as a reioycing, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.

20 There shall be no more there a childe of yeeres, nor an olde man that hath [a] not fulfilled his dayes: for he that shall be an hundreth yeeres olde, shall die as a young man: but the sinner being an hundreth yeeres old shall be accursed.

21 And they shall [b] build houses and inhabite them, and they shal plant vineyards, and eate the fruite of them.

22 They shall not builde, and another inhabite: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in olde age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seede of the blessed of the Lord, and their budde

g Which was contrary to Gods commandement, Leuit. 11.7. deu. 14.8.
h He sheweth that hypocrisie is euer ioyned with pride and contempt of others.
i Their punishment shall neuer haue ende.
k So that the remembrance thereof cannot be forgotten.
l Shall be both punished together. and this declareth howe the children are punished for their fathers faultes: to wit, when the same faultes or like are founde in them.
m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when hee destroyeth the rotten stockes, that is, the hypocrites.
n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattell.

o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue ynough.
p Seeing you cannot number your gods, I will number you with the sword.
q By my prophets whom ye would not obey.
r By these words, Eate and drinke, hee meaneth the blessed life of the faithfull, which haue alwayes consolation and ful contentment of all things in their God, though sometimes they lacke these corporall things.
s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.
t Then by the name of the Iewes.
u By blessing, and by swearing is meant the praysing of God for his benefites, and the true worshipping of him, which shall not be onely in Iudea, but through all the world.

x I will no more suffer my Church to be desolate as in times past.
y I will so altar and change the state of my Church, that it shall seeme to dwell in a newe world.
z Meaning, in this wonderfull restauration of the Church, there should be no weakenesse of youth, nor infirmities of age, but all should be fresh and flourishing: and that is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the teares shall be wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benefiction.
b He proposeth to the faithfull the blessings which are contained in the Law, and so vnder temporall things comprehendeth the spirituall promises.

with

with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

e Reade Chap. 11,6.

25 The e wolfe and the lambe shall feede together, and the lyon shall eate straw like the bullocke: and to the serpent dust shal be his meate. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He dispiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked in everlasting.

Act.7.48,49. a My maiestie is so great, that it filleth both heauen and earth, and therfore can not be iucluded in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

THus saith the Lord, * The a heauen is my throne, and the earth is my footestoole: where is that house that yee will builde vnto me? and where is that place of my rest?

2 For all these things hath mine hande made, b and all these things haue bene, saith the Lord: and to him will I looke, euen to him that is poore, and of c a contrite spirite and trembleth at my words.

b Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, Psal.50.10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

3 Hee that killeth a bullocke, is as if hee d slewe a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if hee offered swines blood: he that remembreth incense, as if he blessed an idole: yea, they haue chosen their owne waies, and their soule delighteth in their abominations.

d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that hee doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogges and swine to their idoles, which things were expressly forbidden in the law.

4 Therefore will I e chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

e I will discouer their wickednesse and hypocrisie, wherewith they thinke to blinde mine eyes, to all the world.

5 Heare the word of the Lord, all ye that tremble at his f worde, Your brethren that hated you, and cast you out for my names sake, saide, Let the Lord be glorified: but he shall appeare to your ioye, and they shall be ashamed.

f He encouragerh the faithfull, by promising to destroy their enemies which pretended to bee as brethren, but were hypocrites and hated them that feared God.

6 A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lorde, that recompenseth his enemies fully.

7 Before g she trauailed, shee brought foorth: and before her paine came, she was deliuered of a man childe.

g The enemies shal shortly beare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought foorth in one h day? or shall a nation be borne at once? for assoone as Zion trauailed, she brought forth her children.

h Meaning, the hypocrites.

9 Shall I k cause to trauaile, and not bring foorth? shall I cause to bring foorth and shalbe barren, saith thy God?

i This shal passe the capacitie of man to see such a multitude that shal come vp at once, meaning, vnder the preaching of the gospel, whereof they that came vp out of Babylon, were a figure.

10 Reioyce yee with Ierusalem, and bee glad with her, all yee that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may sucke l and bee satisfied with the breasts of her consolation: that ye may milke out and bee delighted with the brightnesse of her glory.

k Declaring hereby, that as by his power and prouidence woman trauaileth, and is deliuered: so hath he power to bring forth his Church at his time appointed.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

12 For thus saith the Lorde, Behalde, I will extend m peace ouer her like a flood, and the glory of the n Gentiles like a flowing streame: then shal ye sucke, ye shalbe o borne vpon her sides, and bee toyfull vpon her knees.

m I will giue her felicitie and prosperitie in great abundance.

n Reade Chap. 60.16.

o Yee shall be cherished, as her dearely beloued children.

13 As one whome his mother comforteth, so will I comfort you, and yee shalbe comforted in Ierusalem.

14 And when ye see this, your heart shal reioyce, and your p bones shall flourish like an herbe: and the hand of the Lorde shalbe knowen among his seruants, and his indignation against his enemies.

p Yee shal haue strength and a freshe beautie.

15 For behold, the Lorde will come with fire, and his chariets like a whirlewinde, that he may q recompense his anger with wrath, and his indignation with the flame of fire.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shalbe the accomplishment thereof.

16 For the Lord will iudge with fire, and with his sworde all flesh, and the slaine of the Lord shalbe many.

17 They that sanctifie r themselues, and purifie themselues in the gardens behinde one tree in the middes eating r swines flesh, and such abomination, euen the mouse, shalbe consumed together, saith the Lord.

r Meaning, the hypocrites.

18 For I will visite their works, and their s imaginations: for it shall come that I will gather all nations, and tongues, and they shall come, and see my t glorie.

s Whereby are meant them that did maliciously transgresse the Lawe, by eating beastes forbidden, euen to the mouse which nature abhorreth.

t The Gentiles shall be partakers of that glory, which before I shewed to the Iewes.

19 And I will set a u signe among them, and will sende those that x escape of them, vnto the nations of y Tarshish, z Pul, and a Lud, and to them that draw the b bowe, to c Tubal and d Iauan, ples afarre off, that haue not heard my fame, neither haue seene my glory, and e they shall declare my glory among the Gentiles.

u I will make these that I chuse, that they perish not with the rest of the Infidels, whereby hee alludeth to the marking of the postes of his people, whome hee preserued, Exodus 12.7.

x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.

y That is, Cilicia.

z Meaning Affrica.

a To wit, Lydia, or Asia minor.

b Signifying the Parthians.

c Italie.

d Grecia.

e Meaning, the Apostles, Disciples, and others, which he did first chuse of the Iewes to preach vnto the Gentiles.

20 And they shall bring all your f brethren for an offering vnto the Lord out of all

f That is, the Gentiles, which by faith shalbe made the children of Abraham, as you are.

g Whereby he meaneth that no necessarie meanes shall want when God shall call the Gentiles to the knowledge of the Gospel.

nations, vpon g horses, and in charets, and in horse litters, and vpon mules, and swift beasts, to Ierusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.

21 And I will take of them for h priests, and for Leuites, saith the Lord.

22 For as the new i heauens, & the new earth which I will make, shall remaine before mee, saieth the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shal go forth, and looke vpon the k carkeises of the men that haue transgressed against me: for their l worme shall not die, neither shall their fire be quenched, and they shall bee an abhorring m vnto all flesh.

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus first, and others after, to preach his word.

i Hereby he signifieth the kingdome of Christ, wherein his Church shalbe renued: and where as before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

k As he hath declareth the felicitie that shall be within the Church for the comfort of the godly, so doth he shewe what horrible calamitie shall come to the wicked, that are out of the Church.

l Meaning, a continual torment of conscience, which shal euer gnaw them and neuer suffer them to be at rest, Mark. 9.44.

m This is the iust recompense for the wicked, which contemning God and his worde, shal be by Gods iust iudgement abhorred of all his creatures.

Ieremiah.

THE ARGVMENT.

THE Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whome some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophecie, so that by the commaundement of the Lord he beganne very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeeres vnder the saide King: and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, & vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourtie yeeres, beside the time that he prophecied after the captiuitie. In this booke hee declareth with teares and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, cruelties, excesse, rebellion, and contempt of Gods worde: and for the consolation of the Church, reueileth the iust time of their deliuerance. And heere chiefly are to bee considered three things. First the rebellion of the wicked, which waxe more stubborne and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next howe the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause: And thirdly, though God shew his iust iudgement against the wicked, yet wil he euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will hee declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophecied. 6 He acknowledgeth his imperfection, and is strengthened of the Lorde. 11 The Lorde sheweth him the destruction of Ierusalem. 17 Hee commaundeth him to preach his word without feare.

THe a wordes of Ieremiah the son of b Hilkiah one of the Priests that were at c Anathoth in the lande of Beniamin,

2 To whome the d worde of the Lorde came in the dayes of Iosiah the sonne of Amon king of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the e sonne of Iosiah king of Iudah, vnto the ende of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying awap of Ierusalem captiue in the fift f moneth.

4 Then the word of the Lorde came vnto me, saying,

5 Before I g formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the h nations.

6 Then said I, i Oh, Lord God, beholde, I cannot speake, for I am a childe.

7 But the Lorde saide vnto mee, Say not, I am a childe: for thou shalt goe to all that I shall sende thee, and what so euer I commaunde thee, shalt thou speake.

8 Be not afraide of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the law vnder king Iosiah, 2. Kings 22.8.

c This was a citie about 3. miles distant from Ierusalem, & belonged to the priests

d This is spoken to confirme his vocation and office: forasmuch as hee did not presume of himselfe to preach, and prophesie, but was called thereunto by GOD.

e Meaning, the nephewe of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar.

g The Scripture vseth this maner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isaiah 49.1. galat. 1.15.

h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations.

i Considering the great iudgements of God, which according to his threatnings shoulde come vpon the worlde, he was mooued with a certaine compassion on the one side to pitie them that shoulde thus perish, and on the other side by the infirmitie of mans nature, knowing howe harde a thing it was to enterprise such a charge, as Isaiah 6.11, Exod. 3.11, and 4.1.

and

k Which declareth, that God maketh them meete, and assureth them, whom he calleth to set foorth his glorie: giuing them all meanes necessarie for the same, Exod. 4.12. Isa 6.7.

l He sheweth, what is the authorie of Gods true ministers, which by his word haue power to beate downe what soeuer lifteth it selfe vp against God: and to plant & assure the humble, and such as giue themselues to the obedience of Gods word, 2.cor.10.4. heb. 4.12. and these are the keyes which Christ hath left to loose and binde, Matth.18.18.

m He ioyneth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first budded, the hastie comming of the Babylonians against the Iewes.

n Signifying, that the Caldeans and Assyrians

and k touched my mouth, and the Lord sayd vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this day haue I set thee ouer the l nations and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to builde, and to plant.

11 After this the word of the Lord came vnto mee, saying, Jeremiah, what seest thou? And I sayde, I see a m rodde of an almond tree.

12 Then sayd the Lord vnto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? and I sayde, I see a seething n potte looking out of the North.

14 Then sayde the Lorde vnto me, Out of the o North shall a plague be spred vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayeth the Lorde, and they shall come, and euery one shall set his throne in the entring of the gates of Jerusalem, and on all the walles thereof round about, and in all the cities of Judah.

16 And I will declare vnto them my p iudgementes touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto their gods, and worshipped the woorkes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise and speake vnto them, all that I command thee: be not afraid of their faces, lest I q destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an r yron pillar and walles of brasse against the whole lande, against the kings of Judah, and against the princes thereof, against the Priestes thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

should be as a pot to seethe the Iewes, which boyled in their pleasures and lustes. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles. q Which declareth that Gods vengeance is prepared against them, which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1.Cor.9.16. r Signifying on the one part, that the more that Satan and the world rage against Gods ministers, the more present wil he be to help them, Iosh.1.5. Heb.13.5. and on the other part, that they are vtterly vnmeete to serue God & his Church, which are afraid, and do not resist wickednesse, whatsoeuer dangers depend thereon, Isa.50.7. Ezek.3.8.

CHAP. II.

2 God rehearseth his benefits done vnto the Iewes. 8 Against the Priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, the word of the Lorde came vnto me, saying,

2 Goe, and crie in the eares of Jerusalem, saying, Thus saith the Lord, I remember thee, with the a kindnesse of thy youth and the loue of thy marriage, when thou wentest after mee in the wildernesse b in a land that was not sowen.

3 Israel was as a thing c halowed vnto the Lord, and his first fruites: all they d that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare yee the word of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus sayth the Lord, What iniquitie haue your fathers found in mee, that they are gone e farre from mee, and haue walked after vanitie, and are become f vaine?

6 For they saide not, Where is the Lorde that brought vs vp out of the lande of Egypt? that ledde vs through the wildernes, through a desert, and waste lande, through a drie land, and g by the shadow of death, by a land that no man passed through, & where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruite thereof, and the commodities of the same: but when yee entred, ye h defiled my lande, and made mine heritage an abomination.

8 The Priests saide not, i Where is the Lorde? and they that shoulde minister the k lawe, knew me not: the l pastours also offended against mee, and the Prophets prophecied in m Baal, and went after things that did not profite.

9 Wherefore I wil yet n plead with you, saith the Lord, and I will plead with your childrens children.

10 For goe yee to the yles of o Chittim, and beholde, and send vnto p Kedar, & take diligent heede, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their q glorie, for that which doeth not r profite.

12 Be yee s heauens, bee astonied at this: be afraide and vtterly confounded saieth the Lord.

13 For my people haue committed two euils: they haue forsaken mee t the fountaine of liuing waters, to digge them

a According to that grace and fauour, which I shewed thee from the beginning, when i did first chuse thee to be my people, and married the to my selfe, Ezek.16.8.

b When I had deliuered thee out of Egypt.

c Chosen aboue all others to serue the Lord only, & the first offred to the Lord of all other nations.

d Whosoeuer did chalenge this people, or els did annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether giuen to vanitie, and are become blinde & insensible, as the idoles that they serue.

g Where for lacke of all things necessary for life, ye could looke for nothing euery houre, but present death.

h By your idolatrie and wicked maners, Psal.78.58. and 106.38.

i They taught not the people to seeke after God

k As the Scribes, which should haue expounded the Lawe to the people. l Meaning, the princes and ministers: signifying that all estates were corrupt. m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles. n Signifying, that he would not as hee might, straightway condemne them, but sheweth them by euident example their great ingratitude, that they might bee ashamed and repent. o Meaning, the Grecians and Italians. p Vnto Arabia. q That is, God which is their glory, and who maketh them glorious aboue all other people: reprooving the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities. r Meaning, the idoles, which were their destruction, Psalme 106.36. s He sheweth that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same. t Signifying, that when men forsake Gods worde, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ionah 2.8. Zecharie 10.2.

pits, euen broken pits, that can hold no water.

14 Is Israel a [u] seruant, or is hee borne in the house? why then is he spoyled?

15 The [x] lyons roared vpon him and yelled, and they haue made his land waste: his cities are burnt without [y] an inhabitant.

16 Also the children of [z] Noph and Tahapanes haue [a] broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the [b] Lorde thy God, when hee [b] ledde thee by the way?

18 And what hast thou nowe to doe in the way of [c] Egypt? to drinke the water of Nilus? or what makest thou in the way of Assur, to drinke the water of the [d] River?

19 Thine owne wickednesse shall [c] correct thee, and thy turnings backe shall reproue thee: knowe therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgresse, but like an harlot thou runnest about vpon al hie hilles, and vnder all greene trees.

21 Yet I had planted thee, a noble vine, whose ‡ plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with [e] nitre, and take thee much sope, yet thine iniquitie is marked before mee, saith the Lord God.

23 Howe canst thou say, I am not polluted, neither haue I [h] followed Baalim? beholde thy wayes in the valley, and knowe, what thou hast done: thou art like a swift [i] Dromedarie, that runneth by his wayes:

24 And as a wilde [k] asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues, but will find her in her [l] moneth.

25 Keepe thou thy foote from [m] barenesse, and thy throte from thirst: but thou saidest desperately, No, for I haue loued strangers, and them will I follow.

26 As the [n] theefe is ashamed when hee is found, so is the house of Israel ashamed, they, their Kings, their princes, and their Priests, and their Prophets,

27 Saying to a tree, Thou art my [o] father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise, if they can helpe thee in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore wil [q] ye pleade with me? yee all haue rebelled against mee, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your [r] owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heed to the word of the Lord: haue I bene as a [s] wildernesse vnto Israel? or a land of darkenesse? Wherefore sayeth my people then, Wee are lordes, [t] wee will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why dorst thou prepare thy way, to [u] seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy [x] wings is founde the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy waye? for thou shalt bee confounded of Egypt, [y] as thou art confounded of Assur.

37 For thou shalt goe forth from thence, and thine hands vpon [z] thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

u Haue I ordered them like seruants, and not like dearely beloued children? Exo.4.22. therefore it is their fault onely, if the enemie spoyle them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing, that God would haue still led them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able ynough to defend thee, which is to drink of the puddles, and to leaue the fountaine, reade Isa.31.1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse 26. Isa.3.9.

f When I deliuered thee out of Egypt, Exod.19.8. deut.5.27. iosh.24.16. ezra.10.12. nehe.8.6.

‡ *Her seede was all true.*

g Though thou vse all the purifications and ceremonies of the Lawe, thou canst not escape punishment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worshippe the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.

i Hee compareth the idolaters to these beastes, because they neuer cease runniug to and fro: for both valleys and hilles are full of their idolatrie.

k Hee compareth the idolaters to a wilde asse: for thee can neuer be tamed, nor yet wearied: for as thee runneth, thee can take her winde at euery occasion.

l That is, when thee is with foale, and therefore the hunters waite their time: so, though thou canst not bee turned backe nowe from thine idolatrie, yet when thine iniquitie shall be at the full, God will meete with thee.

m Hereby hee watneth them that they should not goe into strange countreys to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the bare foote and th rst, Isa.57.10.

n As a theefe will not acknowledge his fault, till he be taken with the deede, and ready to be punished: so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

o Meaning, that idolaters spoyle God of his honour: and wheras he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were many in number and present in euery place: but nowe let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap.11.13.

q As though I did you iniurie in punishing you, seeing that your faultes are euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Isaiah, &c.

s Haue I not giuen them abundance of all things?

t But will trust in our owne power and policie.

u With strangers.

x The Prophets and the faithfull are slaine in euery corner of your countrey.

y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iuda, euen vnto Ierusalem: and the Egyptians slewe Iosiah, and vexed the Iewes in sundry sortes.

z In signe of lamentation, as 2.Sam.13.19.

CHAP. III.

God calleth his people vnto repentance. 14 Hee promiseth the restitution of his Church. 20 He reproueth Iudah, and Israel, comparing them to a woman disobedient to her husband.

They [a] say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne againe

a According as it is written, Deut.24.4.

b If he take such one to wife againe.
c That is, with idoles, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee according to my mercy.
e Which dwelleth in tents, and waiteth for them that passe by to spoile them.
f As God threatned by his law, Deut. 28. 24.
g Thou wouldest neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h Hee sheweth that the wicked in their miseries will crie vnto God and vse outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58. 3, 4.
i Meaning, the ten tribes.
k And gaue her vnto the hands of the Assyrians.
l The Ebrewe word may either signifie lightnesse and wantonnesse, or noise & bruit.
m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but shee was neuer truely touched, or wholly reformed, as appeared, when occasion

gaine vnto her? shall not this land b be polluted? but thou hast played the harlot with many c louers: yet d turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, and beholde, where thou hast not played the harlot: thou hast sit wayting for them in the wayes, as the e Arabian in the wildernesse: and thou hast polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restreined, and the f latter raine came not, and thou hadst a s whores forehead: thou wouldest not be ashamed.

4 Didst thou not still cry h vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord sayd also vnto mee, in the dayes of Iosiah the King, Hast thou seene what this rebell i Israel hath done? for she hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto me: but shee returned not, as her rebellious sister Iudah saw.

8 When I sawe, how that by all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afrayed, but she went also, and played the harlot.

9 So that for the l lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and stocks.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with m her whole heart, but fainedly, saith the Lord.

11 And the Lord sayd vnto mee, The rebellious Israel hath n iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward o the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull saith the Lord, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the straunge gods vnder euery greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Sion,

15 And I will giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The q Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Ierusalem, r The throne of the Lord, & all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thencefooth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the lande of the s North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I sayd, Howe did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and sayd, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her t husband: so haue ye rebelled against mee, O house of Israel, saith the Lord.

21 u A voice was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lorde their God.

22 O yee disobedient children, returne and I will heale your rebellions. x Beholde, we come vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our y fathers labour, from our youth, their sheepe and their bullocks, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: z for wee haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lorde our God.

q This is to be vnderstoode of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning the Church, where the Lord will be present to the worlds end, Matt. 28. 20.
s Where they are now in captiuitie.
t The Ebrewe word signifieth a friend or companion, and here may be taken for a husband, as it is vied also, Hos. 3. 1
u Signifying that God whom they had forsaken, would bring their enemies vpon them, who should leade them captiue and make them to crie and lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.
y For their idolatrie Gods vengeance hath light vpon them and theirs.
z They iustifie not themselues, or say that they woulde follow their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra 9. 7. Psal. 106. 6. Isa. 64. 6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, a returne vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt b sweare, the Lorde liueth, in trueth, in iudgement, and in righ-

a That is, wholly & without hypocrisie, Ioel 2. 12. not dissembling to turne & serue God as they doe which serue him by halues, as Hosea. 7. 16.
b Thou shalt detest the name of idoles, Psal. 16. 4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profit others: and here by sweating he meaneth the true religion of God.

teouſneſſe, and the nations ſhall be bleſſed in him, and ſhall glory in him.

3 For thus ſayth the Lorde to the men of Iudah, and to Ieruſalem,

4 Breake vp [c] your fallow ground, and ſow not among the thornes: be circumciſed to the Lord, and take away the foreſkinnes of your hearts, ye men of Iudah, and inhabitants of Ieruſalem, leſt my wrath came fourth like fire, and burne, that none can quench it, becauſe of the wickednesſe of your inuentions.

5 [d] Declare in Iudah, and ſhew forth in Ieruſalem, and ſay, Blowe the trumpet in the land: crie, and gather together, and ſay, Aſſemble your ſelues, and let vs goe into ſtrong cities.

6 Set vp the ſtandard in Zion: [e] prepare to flee, and ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The [f] lion is come vp from his denne, and the deſtroyer of the Gentiles is departed, and gone fourth of his place to lay thy land waſte, and thy cities ſhall be deſtroyed without an inhabitant.

8 Wherefore gird you with ſackecloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, ſayth the Lord, the heart of the king ſhall periſh, and the heart of the Princes, and the Prieſts ſhalbe aſtoniſhed, and the [g] Prophets ſhall wonder.

10 Then ſaid I, Ah, Lorde God, ſurely thou haſt [h] deceiued this people, and Ieruſalem, ſaying, Ye ſhall haue peace, and the ſword pearceth vnto the heart.

11 At that time ſhall it be ſayde to this people & to Ieruſalem, A drie [i] winde in the high places of the wilderneſſe commeth toward the daughter of my people, but neither [k] to fanne, nor to cleanſe.

12 A mighty winde ſhall come vnto mee from thoſe places, and nowe will I alſo giue ſentence vpon them.

13 Beholde, hee ſhall come vp as the [l] cloudes, and his charets ſhall be as a tempeſt: his horſes are lighter then eagles. [m] Wo vnto vs, for we are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickednesſe, that thou mayeſt bee ſaued: how long ſhall thy wicked thoughts remain within thee?

15 For a voyce declareth from [n] Dan, and publiſheth affliction from mount [o] Ephraim.

16 Make ye mention of the heathen, and publiſh in Ieruſalem, Beholde, the [l] koutes come from a farre countrey, and crie out againſt the cities of Iudah.

17 They haue compaſſed her about as the watchmen of the [p] field, becauſe it hath

c He willeth thē to plucke vp the impiety and wicked affection and worldly reſpects out of the heart, that the true ſeed of Gods worde may bee ſowen therein, Hoſ. 10. 12. and this is the true circumciſion of the heart, Deu. 10. 16. rom. 2. 29. col. 2. 11.

d He warneth them of the great dangers that ſhall come vpon them by the Caldeans, except they repent, and turne to the Lord.

e Hee ſpeaketh this to admoniſh them of the great danger when euery man ſhall prepare to ſaue himſelfe, but it ſhalbe too late. 2. King. 25. 4.

f Meaning, Nebuchad-nezzar king of Babylon, 2. King. 24. 1.

g That is, the falſe prophets which ſtill propheſied peace and ſecuritie.

h By the falſe prophets, which promiſed peace and tranquility: and thus thou haſt puniſhed their rebellious ſtubburnneſſe, by cauſing them to hearken vnto lies which would not beleeeue thy trueth, 1. King. 22, 23. ezek. 14. 9. 2. theſ. 2. 11.

i The North winde, whereby he meaneth Nebuchad-nezzar. k But to cary away both corne & chaffe. l Meaning that Nebuchad nezzar ſhould come as ſuddenly as a cloud that is caried with the winde. m This is ſpoken in the perſon of all the people, who in their affliction ſhould crie thus. n Which was a citie in the vtmoſt border of Israel Northward towarde Babylon. o Which was in the midway betwixt Dan and Ieruſalem. p Which keepe the fruits ſo ſtraightly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Iudah.

prouoked me to wrath, ſayth the Lord.

18 Thy wayes and thine inuentions haue procured thee theſe things, ſuch is thy wickednesſe: therefore it ſhalbe bitter, therefore it ſhall pearce vnto thine heart.

19 My belly, [q] my belly, I am pained, euen at the very heart: my heart is troubled within mee: I cannot be ſtill: for my ſoule hath heard the ſound of the trumpet, and the alarme of the battell.

20 Deſtruction vpon deſtruction is cryed, for the whole land is waſted: ſuddenly are my [r] tents deſtroyed, and my curtaines in a moment.

21 How long ſhall I ſee the ſtandard, and heare the ſound of the trumpet?

22 For my people is foolith, they haue not knowen mee: they are fooliſh children, and haue none vnderſtanding: [s] they are wiſe to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t] voide: and to the heauens, and they had no light.

24 I beheld the mountaines, and loe, they trembled, and all the hilles ſhooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wilderneſſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lorde ſayd, The whole land ſhall be deſolate: yet will I [u] not make a full end.

28 Therefore ſhall the earth mourne, and the heauens aboue ſhalbe darkened, becauſe I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bowe men: they ſhall goe into thickets, and clime vp vpon the rocks: euery city ſhall be forſaken, and not a man dwell therein.

30 And when thou ſhalt bee deſtroyed, what wilt thou do? Though thou [x] clotheſt thy ſelfe with ſcarlet, though thou deckeſt thee with ornaments of golde, though thou painteſt thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: for thy louers will abhorre thee and ſeeke thy life.

31 For I haue heard a noyſe as of a woman trauailing, or as one labouring of her firſt childe, euen the voyce of the daughter Zion that ſigheth and ſtretcheth out her hands: [y] woe is me now: for my ſoule fainteth becauſe of the murtherers.

q He ſheweth that the true miniſters are liuely touched with the calamities of the Church, ſo that all the partes of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronoūce his iudgements againſt the people.

r Meaning the cities, which were as eaſily caſt downe as a tent.

s Their wiſedome and policie tend to their owne deſtruction and pulleth them from God.

t By theſe maner of ſpeeches hee ſheweth the horrible deſtruction that ſhould come vpon the land, & alſo condemneth the obſtinacy of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moued therewith, as if [y] order of nature ſhould be changed, Iſa. 13. 10. and 24. 23. ezek. 32. 7. ioel 2. 31. and 3. 15.

u But for his mercies ſake he will reſerue himſelfe a reſidue to be his Church, and to prayſe him in earth, Iſai. 2. 9.

x Neither thy ceremonies nor rich giftes ſhall deliuer thee.

y As the Prophets were moued to pitie the deſtruction of their people, ſo they declared it to the people to moue them to repentance, Iſa. 22. 4. chap. 9. 1.

CHAP. V.

1 *In Iudah no righteous man found neither among the people nor the rulers.* 15 *Wherefore Iudah is deſtroyed of the Caldeans.*

RUnne to and fro by the ſtreetes of Ieruſalem, and beholde nowe, and knowe and inquire in the open places thereof, if yee

yee can finde a man, or if there be any that executeth iudgement, and seeketh the truth, and I will spare a it.

2 For though they say, The b Lord liueth, yet doe they sweare falsely.

3 O Lord, are not thine eyes vpon the c truth? thou hast d stricken them, but they haue not sorowed: thou hast consumed the, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get mee vnto the e great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore f a Lyon out of the forrest shall slay them, and a wolfe of the wildernesse shall destroy them: a leopard shall watch ouer their cities: euery one that goeth out thence, shalbe torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and g sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fedde horses: for euery man * neyed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? Shall not my soule bee auenged on such a nation as this?

10 h Clime vp vpon their walles, and destroy them, but make not a full end, i take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

12 They haue k denyed the Lord, and said, It is not hee, neither shall the plague come vpon vs, neither shall wee see sword nor famine.

13 And the prophets shall be as l winde, and the word is m not in them: thus shall it come vnto them.

14 Therefore thus saith the Lord God of hostes, Because yee speake such wordes, behold, I will put my wordes into n thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you * from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an o open sepulchre: they are all very strong.

17 And they shall eate thine harueſt and thy bread: they shall deuoure thy sonnes, and thy daughters: they shall eate vp thy sheepe and thy bullockes: they shall eate thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou diddest trust.

18 Nevertheless at those dayes, saith the Lord, I will not make a full end of you.

19 And when * yee shall say, Wherefore doeth the Lord our God doe these things vnto vs? then shalt p thou answere them, Like as yee haue forsaken mee and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and ‡ without vnderstanding, which haue * eyes and see not, which haue eares and heare not.

22 Feare yee not me, saith the Lord? or will ye not be afraid at my presence, which haue placed the sand for the * bounds of the sea, by a perpetuall decree that it can not passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the harueſt.

25 Yee your q iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses full of deceite: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse: yet they r prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Lord? or shall not my soule bee auenged on such a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The t prophets prophesie lyes, and the priests ‖ receiue gifts in their hands, and my people delight therein. What will yee then doe in the end thereof?

CHAP. VI.

1 *The comming of the Assyrians and Caldeans,* 16 *He exhorteth the Iewes to repentance.*

O Ye children of a Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in b Tekoa: set vp a standart vpon c Beth-haccerem: for a plague appeareth out of the North and great destruction.

a That is, the citie.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.
c Doest not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9.13
e He speaketh this to the reproch of them, which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.
g He sheweth, that to sweare by any thing then by God, is to forsake him. Ezech. 22.11.
h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4.27.
k Because they gaue no credite to the wordes of his Prophets, as Isa. 28.15.
l Their wordes shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4.27. Chap. 16.10.
r Meaning, the Prophet Ieremiah.
‡ Ebr. without heart.
Isa. 6.9. mat. 13.14. acts 28.27. rom. 11.8.
Iob. 26.10.
s If there bee any stay, that we receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59.1, 2.
Isa. 1.23. Ezech. 7.9.
t They feele not the plague of God for it.
u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ Or, beare rule.
a He speaketh to them, chiefly because they should take heed by the example of their brethren, the other halfe of their tribe, which were now caryed away prisoners.
b Which was a citie in Iudah sixe miles from Beth-lehem, 2. Chronicles 11.6.
c Reade Nehemiah 3.14.

d I haue intreated her gently, and giuen her abundance of all things.
e She shall be so destroyed, that the sheepe may be fed in her.
f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.
g He sheweth the cause why it should be destroyed, and how it commeth of themselues.
h He warneth them to amend by his correction, and to turne to him by repentance.
i He exhorteth the Babylonians to be diligent to search out all and to leaue none.
k They delight to heare vaine things, and to shut vp their eares to true doctrine.
l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past.
m None shall be spared.
n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

2 I haue compared the daughter of Zion, to [d] a beautifull and daintie woman.
3 The pastors with their flockes [e] shall come vnto her: they shall pitch their tents round about by her, and euery one shall feede in his place.
4 [f] Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.
5 Arise, and let vs goe vp by night, and destroy her palaces.
6 For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the middes of it.
7 As the [f] fountaine casteth out her waters, so she casteth out her malice: cruelnie and spoyle is continually heard in her before me with sorow and strokes.
8 Be thou instructed, O [h] Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land, that none inhabiteth.
9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hand as the grape gatherer into the baskets.
10 Vnto whom shall I speake, and admonish, that they may heare? Behold, their eares are [k] vncircumcised, and they cannot hearken: behold, the word of the Lord is vnto them as a reproch: they haue no delite in it.
11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: I will powre it out vpon the [m] children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen bee taken with the wife, and the aged with him that is full of dayes.
12 And their houses with their landes, and wiues also shall bee turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.
13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the prophet euen vnto the Priest, they all deale falsely.
14 They haue healed also the hurt of the daughter of my people with sweete words, saying, [n] Peace, peace, when there is no peace.
15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the ‡ slaine: when I shall visite them, they shall be cast downe, saith the Lord.
16 Thus saith the Lord, Stand in the wayes and behold, and aske for [o] the olde way which is the good way, & walke therein, and ye shall find rest for your soules: but they said, We will not walke therein.
17 Also I set [p] watchmen ouer you, which said, Take heed to the sound of the trumpet: but they said, We will not take heed.
18 Heare therefore, yee [q] Gentiles, and thou Congregation know, what is among them.
19 Heare, O earth, behold, I will cause a plague to come vpon this people, euen the fruite of their owne imaginations: because they haue not taken heede vnto my words, nor to my law, but cast it off.
20 To what purpose bringest thou mee incense from Sheba, and sweete calamus from a farre countrey? Your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.
21 Therefore thus saith the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.
22 Thus saith the Lord, Behold, a people commeth from the [s] North countrey, and a great nation shall arise from the sides of the earth.
23 With bowe and shield shall they bee weaponed: they are cruell, and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.
24 Wee haue heard their fame, and our hands [t] ware feeble: sorow is come vpon vs, as the sorow of a woman in trauaile.
25 Go not foorth into the field, nor walke by the way: for the sword of the enemie and feare is on euery side.
26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne: for the destroyer shall suddenly come vpon vs.
27 I haue set [u] thee for a defence and fortresse among my people, that thou mayest know and trie their wayes.
28 They are all rebellious traitours, walking craftily: they are brasse, and yron, they all are destroyers.
29 The [x] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.
30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to shew vnto the people the word of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes for the despising of the Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they should obey his word.

THe words that came to Ieremiah from the Lord, saying,
2 Stand in the gate of the Lordes House and crie this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.
3 Thus saith the Lord of hosts, the God of Israel, * Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust

‡ *Ebr. them that fall.*

o Whe ein the Patriarkes and Prophets walked, directed by the word of God: signifying, that there is no true way, but that which God prescribeth.
p Prophets which should warne you of the dangers that were at hand.

q God taketh all the world to witnesse and the insensible creatures, of the ingratitude of the Iewes.
r Reade Isa. 1. 11. and Amos 5. 21.
s From Babylon by Dan, which was North from Ierusalem.
t For feare of the enemie: he speaketh this in the person of the Iewes.
u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked, as a founder doeth the pure mettall from the drosse.
x All the paine and labour that hath bene taken with them, is lost,

Chap. 26. 13.

4 Trust not in a lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse and the widowe, and shed no innocent blood in this place, neither walke after other gods to your destruction.

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying words, that cannot profite.

9 Will you steale, murder and commit adulterie, and sweare falsely, and burne incense vnto Baal, & walke after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my name is called, and say, We are deliuered, though we haue done all these abominations?

11 Is this House become c a denne of theeues, whereupon my Name is called before your eyes? Beholde, euen I see it, saith the Lord.

12 But goe yee nowe vnto my palace which was in Shilo, d where I set my Name at the beginning, and beholde what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord (and I e rose vp earely and spake vnto you: but when I spake, ye would not heare me, neither when I called, would ye answere)

14 Therefore will I do vnto this House, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast f you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefore thou shalt not h pray for this people, neither lift vp crie or prayer for them, neither intreat me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, & the women knead the dough to make cakes to i the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lorde God, Beholde, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the grounde, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For k I spake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commaunded I them, saying, Obey my voyce, and I will be your God, & ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubburnnesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto l this day, I haue euen sent vnto you all my seruants the Prophets, m rising vp early euery day, and sending them.

26 Yet would they not heare me nor incline their eare, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they n will not heare thee: thou shalt also crie vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine o haire, O Ierusalem, and cast it away, and take vp a complaint in the hie places: for the Lord hath reiected and forsaken the generation of his p wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lord: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the hie places of q Topheth, which is in the valley of Ben-hinnom to burne their sonnes and their daughters in the fire, which I r commaunded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall burie in Topheth, till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beasts of the earth, and none shall fray them away.

34 *Then s will cause to cease from the cities of Iudah and from the streetes of Ierusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bridegroome

a Beleeue not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserue you, and so nourish you in your sinne, and vaine confidence.

b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithfull God to them.

c As theeues hid in holes, and dennes, thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I can not see your wickednesse, Matt 21.13.

d Because they depended so much on the Temple, which was for his promise, that he would be present, and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300 yeres, and after was taken, the Priests slaine and the people miserably discomfited, 1. Sam. 4.11. chap. 26.6.

e That is, I neuer ceased to warne you, as Isa. 65.2. Prou. 1.23.

f He sheweth what is the onely remedy to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa. 66.4.

g I will send you into captiuity as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, hee sheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinacie against God, and will not vse the meanes that he vseth to call them to repentance, Chap. 11.14. and 14.11.

i That is, They sacrifice to the sunne, moone, and starres, which they called the queene of heauen, Chap. 44.17.2. king. 23.5.

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices: but that they should regard, wherfore they were ordeined: to wit, to be ioyned to the word, as seales & confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about fourteene hundred yeeres.

m Reade vers. 13.

n Whereby he sheweth that the Pastors ought not to leaue their flockes in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more faultie, and to prooue his.

o In signe of mourning, as Iob 1.20. micah 1.16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2. King. 23.10.

r But commanded the contrary, as Leuit. 18.21. and 20.3. deut. 18.10.

Ezek. 26.13.

grome and the voyce of the bride: for the land shalbe desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lorde mooueth the people to amendment. 10 Hee reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priestes.

AT that time, saith the Lord, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the Priestes, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whome they haue sought, and whom they haue worshipped: they shall not be gathered nor bee buried, but shall bee as dung vpon the earth.

3 And death shalbe desired [b] rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they [c] fall & not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they haue themselues to deceite, and wouldе not returne.

6 I harkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the ayre knoweth her appointed times, and the Turtle and the crane and the swallow obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 Howe doe yee say, Wee are wise, and the Lawe [f] of the Lord is with vs? Loe, certeinely in vaine made he it, the penne of the scribes is in vaine.

9 The [g] wise men are ashamed: they are afrayed and taken, loe, they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore wil I giue their wiues vnto others, and their fields to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth fallely.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visit them, they shall be cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figges on the fig tree, and the leafe shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? [i] assemble your selues, & let vs enter into the strong cities, and let vs be quiet there: for the Lorde our God hath put vs to silence, and giuen vs water with [k] gall to drinke, because we haue sinned against the Lord.

15 * Wee looked for peace, but no good came, and for a time of health, and beholde troubles.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the city and those that dwell therein.

17 For beholde, I will [m] send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, sayth the Lord.

18 I would haue [n] comforted my selfe against sorow, but mine heart is heauy in me.

19 Beholde, the voyce of the crie of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her King in her? Why [o] haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The [p] haruest is past, the summer is ended, and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme [r] at Gilead? is there no Phisicion there? Why then is not the health of the daughter of my people recouered?

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discerne the colde and heat, as Isa. 1.3.

f The Law doth not profit you, neither needed it to haue bin written for ought that you haue learned by it.

g They y seeme wise may be ashamed of their ignorance for all wisedome consisteth in Gods word. *Isa. 56.11. chap. 5.31 & 6.13.*

h Reade Chap. 6.14.

i He speaketh in the person of the people, who whē the enemy commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9. 15. & 23.15. *Chap. 14.19.*

l Reade cha. 4.15

m God threateneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

n Read chap. 4.19

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet meanes could saue them: for in Gilead was precious balme, Chap. 46.11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue beene the Phisicions of their soules, & dwelt at Gilead, Hos. 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought wee only to reioyce. 26 The vncircumcision of the heart.

OH that mine head were full of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wildernes a [b] cottage of wayfaring men, that I might leaue my people and goe from them: for they bee all [c] adulterers and an assembly of rebels,

3 And they bend their tongues like their bowes for [d] lyes: but they haue no courage for the truth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any [e] brother: for euery brother will vse deceit, & euery friend will deale deceitfully,

a The Prophet sheweth the great compassion that he had toward this people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them.

b Which is a speciall note of discerne the vnfeigned pastors from the hirelings. Reade Chap. 4.19.

b He sheweth that this were more quietnesse, and greater safetie for him to dwell among the wild beasts then among this wicked people, saue that God hath inioyned him this charge.

c Vtterly turned from God.

d To belie and slander their neighbours.

e Meaning, that all were corrupt, and none could find an honest man.

5 And

f They haue so practised deceit, that they cannot forsake it.
g They had rather forsake God then leaue their wicked trade.
h With the fire of affliction. *Psal.* 28.3. *and* 120.4.
i Signifying, that all ỹ places about Ierusalem should be destroyed.
k Meaning that they are all without sense and vnderstanding, and that God hath taken his spirit from them.
l He sheweth that the children cannot excuse themselues by their fathers: for both father and childe, if they be wicked, shal perish.
m Reade Chap. 8.14.
n Seeing you can not lament your owne sinnes, call for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fayned teares may prouoke you to some sorow.
o As though they were weary of vs, because of our iniquities, Leuit. 18. 28. and 20.22.
p Hee derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements, but when they thinke to be most sure, and most farre off, then are they soonest taken.

5 And euery one will deceiue his friend, and will not speake the trueth: for they f haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the mids of deceiuers: because of their deceite they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Behold, I will h melt them, and trie them: for what shoulde I else doe for the daughter of my people?

8 Their tongue *is as an arrow shot out, and speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shal not I visit them for these things, saith the Lorde? or shall not my soule be auenged on such a nation as this?

10 Vpon the i mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp: so that none can passe through them: neither can men heare the voyce of the flocke: both the foule of the ayre, and the beast are fledde away and gone.

11 And I will make Ierusalem an heap, and a den of dragons, & I will make ỹ cities of Iudah waste, without an inhabitant.

12 Who is wise to k vnderstand this? and to whome the mouth of the Lord hath spoken, euen he shall declare it. Why doeth the lande perish, and is burnt vp like a wildernesse, that none passeth through?

13 And the Lord saith, Because they haue forsaken my law, which I set before them, and haue not obeyed my voice, neither walked therafter,

14 But haue walked after the stubbernesse of their owne heart, and after Baalims, which l their fathers taught them,

15 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will feede this people with wormewood, and giue them waters of gall m to drinke.

16 I will scatter them also among the heathen, whome neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lorde of hostes, Take heed, and call for the n mourning women, that they may come, and send for skilfull women that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye lids gush out of water.

19 For a lamentable noyse is heard out of Zion, How are we destroyed, and vtterly confounded! for we haue forsaken the land, and our dwellings o haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, & p teach your daughters to mourne, and euery one her neighbor to lament.

21 For death is come vp into our q windowes, and is entred into our palaces, to destroy the children without, and the yoong men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie euen as the doung vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the r wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that hee vnderstandeth, and knoweth me: for I am the Lord, which s shew mercy, iudgement, and righteousnesse in the earth: for in these things I delight saith the Lord.

25 Beholde, the dayes come saieth the Lord, that I will visite all them, which are t circumcised with the vncircumcised:

26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1. 31. 2. Cor. 10. 17.
s These three points are necessarie to know aright: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, wherby he defendeth and maintaineth the faithfull.
t Meaning, both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4.4.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weaknesse of idoles, and of the power of God. 21 Their pastours are become brutt beasts.

HEare the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lorde, Learne not the way of the heathen, and be not afrayed for the a signes of heauen, though the heathen be afrayed of such.

3 For the b customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

4 And another decketh it with c siluer, & with golde: they fasten it with nailes, and hammers that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they can not doe euill, neither can they doe good.

6 There is none like vnto thee, O Lorde: d ỹ art great: & thy name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a e doctrine of vanity.

a God forbiddeth his people to giue credit or feare the constellations & coniunctions of starres & planets, which haue no power of themselues, but are gouerned by him, and their secret motions and influences are not knowen to man, & therfore there can be no certein iudgement thereof, Deut. 18.9.
b Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies, whereby they confirme their idolatrie, which is forbidden, Deut. 12.30.
c The Prophets vse thus plainly and simply to set forth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade Isa. 44.12.
d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euil that they ought to eschew, but the good which they ought to follow, Reuel. 15.4.
e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, verse 15. and Hab. 2. 18. calleth them the teachers of lies: contrary to that wicked opinion that they are the books of the lay people.

9 Siluer

9 Siluer plates are brought from Tarſhith, and gold f from Vphaz, for the worke of the workeman, and the handes of the founder: the blue ſilke, and the purple is their clothing: all theſe things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlaſting king: at his anger the earth ſhall tremble, and the nations cannot abide his wrath.

11 (Thus ſhall you ſay vnto them, The gods g that haue not made the heauens and the earth, ſhall periſh from the earth, and from vnder theſe heauens)

12 Hee hath made the earth by his power, and eſtabliſhed the worlde by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and he cauſeth the clouds to aſcend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treaſures.

14 Euery man is a h beaſt by his owne knowledge: euery founder is confounded by his grauen image: for his melting is but falſhood, and there is no breath therein.

15 They are vanitie, and the worke of errours: in the time of their viſitation they ſhall periſh.

16 The i portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rodde of his inheritance: the Lord of hoſts is his Name.

17 ¶ k Gather vp thy wares out of the lande, O thou that dwelleſt in the ſtrong place.

18 For thus ſaith the Lorde, Beholde, at this time I will throwe as with a ſling the inhabitants of the lande, and will trouble them, and they ſhall finde it ſo.

19 Woe is mee, for my deſtruction, and my grieuous plague: but I thought, Yet it is my ſorow, and I will beare it.

20 m My tabernacle is deſtroyed, and all my coardes are broken: my children are gone from me, and are not: there is none to ſpread out my tent any more, and to ſet vp my curtaines.

21 For the Paſtors n are become beaſts, and haue not ſought the Lorde: therefore haue they none vnderſtanding: and all the flockes of their paſtures are ſcattered.

22 Beholde, the noyſe of the bruit is come, and a great commotion out of the o North countrey to make the cities of Iudah deſolate, and a denne of dragons.

23 O Lorde, I know, that p the way of man is not in himſelfe, neither is it in man to walke and to direct his ſteps.

24 O Lord, correct me, but with q iudgement, not in thine anger, leſt thou bring me to nothing.

25 Powre out r thy wrath vpon the heathen, that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him and conſumed him, and made his habitation deſolate.

f That is, a generall conſent to rebell againſt me.

g This declareth, that all that hath bene in this Chapter ſpoken of idoles, was to arme the Iewes whē they ſhould be in Caldea among the idolaters, and nowe with one ſentence he inſtructeth them both how to proteſt their owne religion againſt the idolaters, & howe to anſwere them to their ſhame which ſhould exhort them to idolatrie, & therefore he writeth this ſentence in the Caldeans tongue for a memorial, whereas all the reſt of his writing is Ebrewe.

h Themore that man thinketh to doe any thing well by his owne wiſedome, and not as God inſtructeth him, the more doeth he proue himſelfe to be a vile beaſt.

i By theſe words, portion and rod, he ſignifieth their inheritance: meaning that God ſhould be all ſufficient for them, and that their felicitie conſiſted in him alone, and therefore they ought to renounce all other helpes, and ſuccours, as of idoles, &c. Deut. 32.9. Pſal. 16.5.

k The Prophet willeth the Iewes to prepare themſelues to this captiuitie, ſhewing that it was now at hand, that they ſhould feele the things, whereof he had tolde them.

l It is my iuſt plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themſelues toward God.

m He ſheweth how Ieruſalem ſhal lament.

n The gouernours & miniſters.

o Reade Chap. 4.15.

p He ſpeaketh this, becauſe that Nebuchad-nezzar purpoſed to haue made warre againſt the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe againſt Ieruſalem, Ezek. 21.21, therefore the Prophet ſaith, that this was the Lords direction.

q Conſidering that God had reueiled vnto him the certitude of their captiuitie, Chap. 7.16. he onely prayeth, that he would puniſh them with mercie, which Iſaiah calleth in meaſure, Chap. 27.8. meaſuring his roddes by their inſtimitie, 1. Cor. 10.13. for here by iudgement is meant not only the puniſhment, but alſo the mercifull moderation of the ſame, as Chap. 30.11.

r Forasmuch as God cannot onely bee knowen and glorified by his mercie, that he vſeth toward his Church, but alſo by his iuſtice in puniſhing his enemies, he prayeth that his glory may fully appeare both in the one and the other, Pſal. 79.6.

CHAP. XI.

3 A curſe of them that obey not the word of Gods couenant. 10 The people of Iudah following the ſteps of their father, worſhip ſtrange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe word that came to Ieremiah from the Lord, ſaying,

2 Heare ye the wordes of this couenant, and ſpeake vnto the men of Iudah, and to the inhabitants of Ieruſalem,

3 And ſay thou vnto them, Thus ſayeth the Lorde God of Iſrael, a Curſed bee the man that obeyeth not the wordes of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, ſaying, Obey my voice, and do according to all theſe things, which I command you: ſo ſhall ye be my people, and I will be your God,

5 That I may continue the othe, that I haue ſworne vnto your fathers, to giue the a land, which floweth with milke and hony, as appeareth this day. Then anſwered b I and ſaid, So be it, O Lord.

6 Then the Lorde ſaid vnto mee, Cry all theſe wordes in the cities of Iudah, and in the ſtreetes of Ieruſalem, ſaying, Heare ye the words of this couenant, and do them.

7 For I haue proteſted vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, c riſing early and proteſting, ſaying, Obey my voice.

8 Neuertheles, they would not obey, nor incline their eare: but euery one walked in the ſtubburnneſſe of his wicked d heart: therefore I will bring vpon them all the e wordes of this couenant, which I commanded them to do, but they did it not.

9 And the Lord ſaid vnto me, A f conſpiracie is found among the men of Iudah, and among the inhabitants of Ieruſalem.

10 They are turned backe to the iniquities of their forefathers, which refuſed to heare my wordes: and they went after other gods to ſerue them: thus the houſe of Iſrael, and the houſe of Iudah haue broken my couenant, which I made with their fathers.

a He calleth the Iewes to the conſideration of Gods mercies, who freely choſe them, made a couenant of eternall felicity with them, and how he euer performed it on his behalfe, and how they euer ſhewed themſelues rebellious and ingrate toward him, and brake it on their part, and ſo are ſubiect to the curſe of the Law, Deut. 27.26.

b Thus he ſpeaketh in the perſon of the people, which agreed to the couenant.

c Reade Chap. 7.13.

d According to his owne fantaſie, and not as my word appointed him.

e. Meaning, the menaces and curſes conteined in the Law, Leuit. 26.14. Deut. 28.16.

g Because they wil not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1.28.

h Reade Chap. 2.28.

i Read Chap. 7. 16. and 14. 11.

k My people of Israel whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes.

m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning poyson.

p Thus he spake not for hatred, but being moued with the spirite of God, he desireth the aduancement of Gods glory and the verifying of his word which is by the destruction of his enemies.

q To wit, both the Priestes and the rest of the people: for this towne was the Priests, and they dwelt in it, reade Chap. 1.1.

r Not that they could not abide to heare God named: (for herein they would shew themselues most holy) but because they could not abide to be sharpely reproued and therefore desired to be flattered, Isa. 30.10. and to be maintained in their pleasures, Micah. 2.11. and not to heare vice condemned, Amos 7.12.

11 Therefore thus saith the Lorde, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, g I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem, goe, and cry vnto the gods vnto whom they offer incense, but they shal not be able to helpe them in time of their trouble.

13 h For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray i for this people, neither lift vp a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

15 What should my k beloued tarie in mine house, seeing they haue committed abomination with many? and the holy flesh l goeth away from thee: yet when thou doest euill, thou reiocest.

16 The Lorde called thy name, A greene olive tree, faire, and of goodly fruite: but with m noise and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lorde of hostes that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught me, and I know it, euen then thou shewedst me n their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, & I knewe not that they had deuised thus against me, saying, Let vs o destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hostes, p iudgest righteously, and triest the reines and the heart, let me see thy r vengeance on them: for vnto thee haue I opened my cause.

21 The Lorde therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r Prophecie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saieth the Lorde of hostes, Behold, I will visite them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastours and preachers, that seduce the people. 14 The Lorde threatneth destruction vnto the nations that troubled Iudah.

O Lorde, if I dispute with thee, thou art a righteous: yet let me talke with thee of thy iudgements: wherefore doth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they growe, and bring foorth fruite: thou art neere in their mouth, and farre from their c reines.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery fielde whither for the wickednesse of them that dwell therein? the beasts are consumed and the birds, because they said, e He will not be our last end.

5 If thou hast run with the f footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue them not, though they speake faire to thee.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the deare beloued of my soule vnto the hands of her enemies.

8 Mine heritage is vnto mee, as a h lyon in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage bee vnto mee as a bird i of diuers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastours haue destroyed my k vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

11 They haue laid it waste, and it, being waste, mourneth vnto mee: and the whole land lyeth waste, because no man letteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.

b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob 21.7. Psalm. 37.1. and 73.3. Hab. 1.3.

c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa. 29. 13. matth. 15.8.

d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubburne rebellion against God.

f Some thinke that God reprooueth Ieremiah, in that that he wou'd reason with him, saying, that if he were not able to match with men, that hee were farre vnable to dispute with God. Others, by the footemen, meane them of Anathoth, and by the horsemen them of Ierusalem, which should treub'e the Prophet worse then his owne countreymen did.

g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.

h Euer ramping and raging against me and my Prophets.

i In stead of bearing my liuerie and wearing only my colours, they haue change and diuersitie of colours of their idols and superstitions: therefore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them.

k He prophecieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastours.

his

his mind on l it.

12 The destroyers are come vpon all the high places in the wildernes: for the sword of the Lord shall deuoure from the one ende of the land, euen to the other end of the land: no flesh shall haue peace.

13 m They haue sowen wheate, and reaped thornes: they were n sicke, & had no profite: & they were ashamed of o your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill p neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Behold, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name (The Lorde liueth, as they taught my people to sweare by Baal) then shall they be built in the mids of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

l Because no man regardeth my word, or the plagues that I haue sent vpon the land,

m To wit, the Prophets.

n They lamented the sinnes of the people.

o For in stead of amendment, you grewe worse and worse as Gods plagues testified,

p Meaning, the wicked enemies of his Church, which blaspheamed his name, and whom he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I will haue mercie vpon them.

r The true doctrine and maner to serue God.

CHAP. XIII.

1 *The destruction of the Iewes is prefigured.* 11 *Why Israel was recouued to be the people of God, and why they were forsaken.* 15 *He exhorteth them to repentance.*

THus saith the Lord vnto me, Goe, and buy thee a linnen girdle, and put it vpon thy lopnes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my lopnes,

3 And the worde of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy lopnes, and arise, goe toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lord said vnto me, Arise, goe toward Perath, & take the girdle from thence, which I commaunded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubburnesse of their owne heart, & walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the lopnes of a man, so haue I tied to me the whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery b bottell shalbe filled with wine, & they shal say vnto thee, Do not we know, that euery bottell shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the kings that sit vpon the throne of Dauid, & the Priests, and the Prophets and all the inhabitants of Ierusalem with drunkennesse,

14 And I c will dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glorie to the Lord your God before he bring d darkenesse, and or euer your feete stumble in the darke mountaines, and whiles ye looke for e light, hee turne it into the shadow of death, and make it as darkenesse.

17 But if ye will not heare this, my soule shall f weepe in secret for your pride, & mine eye shall weepe and dropp downe teares, because the Lordes flocke is carped away captiue.

18 Say vnto the g king & to the Queene, Humble your selues, sit down, for the crowne of your glory shall come downe from your heads.

19 The cities of h the South shalbe shut vp, and no man shall open them: all Iudah shalbe carped away captiue: it shalbe wholy carped away captiue.

20 Lift vp your eyes, and behold them that come from the North: where is the i flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast k taught them to bee captaines and as chiefe ouer thee) shall not sorowe take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon mee? For the multitude of thine iniquities are thy skirts l discouered and thy heeles made bare.

23 Can the blacke More change his skin? or the leopard his spots? then may yee also do good, that are accustomed to do euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy measures from mee, saith the Lord, because thou hast forgotten me, and trusted in lyes.

26 Therefore I haue also discouered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue seene thine adulteries, and thy

a neighings,

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

s Reade Chap. 4. 2.

t They shall be of the number of the faithfull, and haue a place in my Church.

b Euery one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke how to helpe your selues.

c It shalbe as easie for me to destroy the greatest, & the strongest, as it is for a man to breake earthen bottels.

d That is affliction and miserie, by the Babylonian, Isa. 8. 22.

e Meaning, for helpe and support of the Egyptians.

f You shall surely be led away captiue, and I, according to mine affection toward you, shall weepe and lament for your stubburnesse.

g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the king of Babylon, 2. King. 24. 12.

h That is, of Iudah, which lyeth Southward from Babylon.

i He asketh the King, where his people is become.

k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.

l Thy cloke of hypocrisie shalbe pulled off, and thy shame seene.

m As thine iniquities haue bene manifest to all the world: so shall thy shame and punishment.

n He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor lowe, whereas the

n neighings, the filthinesse of thy whoredome on the hilles in o the fieldes, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

markes and signes of thine idolatrie appeare not.

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lorde. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THe woyd of the Lord that came vnto Ieremiah, concerning the a dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bin b brought to heauinesse vnto the ground, and the crie of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and c couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads

5 Yea, the hinde also calued in the fielde, and forsooke d it, because there was no grasse.

6 And the wilde asses did stand in the hie places, and drewe in their winde like e dragons: their eyes did faile, because there was no grasse.

7 f O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as h a strong man that cannot helpe? yet thou, O Lord, art in the middes of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lorde vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lorde hath no delight in them: but he will nowe remember their iniquitie, and visite their sinnes.

11 Then said the Lorde vnto me, i Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the k Prophets say vnto them, Ye shal not see the sword, neither shall famine come vpon you: but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophecie lies in my Name: * I haue not sent them, neither did I commaund them, neither spake I vnto them, but they prophecie vnto you a false vision, and diuination, and vanity, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophecie in my Name, whom I haue not sent, yet they say, Sword and famine shall not bee in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets doe prophecie, shalbe cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shalbe none to burie them, both they, and their wiues, & their sonnes, and their daughters: for I wil powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes dreppe downe l teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grieuous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreouer the prophet also and the Priest goe a wandring m into a land that they know not.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, & behold trouble.

20 We o acknowledge, O Lord, our wickednesse and the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord would beare no prayer for the Iewes, 3 But threateneth to destroy them with foure plagues.

THen said the Lord vnto me, a Though Moses and Samuel stoode before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the b dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I wil c scatter them also in al kingdoms

a Which came for lacke of raine, as verse 4. *Or, restraint.*
b The word signifieth to be made blacke, and so is here taken for extreme sorowe.
c To wit, with ashes in token of sorowe.
d Meaning, that the bruite beasts for drought were compelled to forsake their yong contrary to nature, and to goe seeke water, which they could not finde.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.
f He sheweth the onely way to remedie Gods plagues, which is by vnfained confession of our sinnes, and returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe, and yet is afraide to put to his hand.
i Reade Chap. 7.16, and 11.14.
k He pitieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the Prophets which deceiued, and the people, which suffered themselues to be seduced, shall perish, Chap. 23. 15, and 27.8, 9. and 29.8. *Chap.* 23.21. *and* 27.10, 15. *and* 29.9.

l The false prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1. Lamen. 1.16. and 2.18.
m Both hie and lowe shalbe led captiues into Babylon.
n Though the Prophet knew that God had cast off the multitude, which were hypocrites and bastard children, yet he was assured that for his promise sake hee would haue still a Church, for the which he praieth.
o He teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoide this famine, which was the beginning of Gods plagues.
p Meaning, their idoles, reade Chap. 10, 15.

a Meaning, that if there were any man liuing mooued with so great zeale toward the people, as were these two, yet that he would not graunt this request, forasmuch as he had determined the contrary, Ezek. 14.14. *Zach.* 11.9.
b The dogges, birds and beastes should deuoure them that were not buried.

quietnesse of conscience as did Kain,
c The word signifieth to runne to and fro for feare and vn-

of the earth, d because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sorie for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I e am wearie with repenting.

7 And I will scatter them with f fanne f in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes g are increased by me aboue the sand of the sea: I haue brought vpon them, and against the ‖ assembly of the young men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and ‖ speedily.

9 She that hath borne h seuen, hath bin made weake: her heart hath failed: the sunne hath failed i her, whiles it was day: she hath bin confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ k Woe is me, my mother, that thou hast borne me, a contentious man, & a man that striueth with the whole earth: I haue neither lent on vsurie, nor men haue lent vnto me on vsurie: yet euery one doth curse me.

11 The Lord saide, m Surely thy remnant shall haue wealth: surely I will cause thine enemie to intreate thee in the time of trouble, and in the time of affliction.

12 Shall the n yron breake the yron, and the brasse that commeth from the North?

13 Thy substance and thy treasures will I giue to be spoiled without ‖ gaine, & that for all thy sinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne vpon.

15 O Lord, thou knowest, remember me, and visite me, and reuenge me of my o persecuters: take me not away in the continuance of thine anger: knowe that for thy sake I haue suffered rebuke.

16 Thy words were found by me, and I did p eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I sate not in the assemblie of the mockers, neither did I reioyce, but sate alone q because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperate and cannot be healed? why art thou vnto me r as a lyar, and as waters that faile?

19 Therefore thus saith the Lord, If thou r returne, then will I bring thee againe, and thou shalt stand before me: and if thou take away the s precious from the vile, thou shalt be t according to my word: let them returne x vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not y preuaile against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

to winne the good from the bad. u To wit, as my mouth hath pronounced, chap. 1. 18. and as here followeth verse 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example. y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

2 The Lorde forbidding Ieremiah to marrie, sheweth him when should be the afflictions vpon Iudah, 23 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe word of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land.

4 They shall die of deathes and diseases: they shall not be lamented, neither shal they be buried, but they shall be as doung vpon the earth, and they shall be consumed by the sword, and by famine, and their carkeises shall be meate for the foules of the heauen, and for the beastes of the earth.

5 For thus saith the Lord, b Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, saith the Lord, euen mercie and compassion.

6 Both the great, and the small shal die in this land: they shall not be buried, neither shall men lament for them, c nor cut themselues, nor make themselues bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the d cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sitte with them to eate and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegroome and the voice of the bride.

10 And when thou shalt shew this people all

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorow.

b Signifying that the affliction should be so great, that one should not haue leasure to comfort another.

c That is, should not rent their clothes, in signe of mourning.

d For in these great extremities all consolation and comfort shalbe in vaine.

the captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to goe whither he woulde: or by the enemie hee meaneth the Iewes, which should afterward knowe Ieremiahs fidelitie, and therefore fauour him. n As for the people though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but shoulde be led captiues. ‖ *Or, ransome.* o Hee speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knewe to bee hardened and incorrigible. p I receiued them with as great ioy, as he that is assamished, eateth meate. q I had nothing adoe with the wicked contemners of thy worde, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20. 7.

s If thou forget these carnal considerations, and faithfully execute thy charge.

t That is, seeke

Chap. 5. 19.
e Because the wicked are alwayes rebellious and dissemble their own sinnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere.
Chap. 7. 26.
Chap. 23. 7.
f Signifying, the benefite of their deliuerãce out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spiritual deliuerance vnder Christ.
g By the fishers and hunters are ment the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.
h That is, their sonnes and daugheers, which they offered to Molech.
i He wondereth at the great mercy of God in this deliuerance, which shall not only extend to the Iewes, but also the Gentiles.
k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercy, that hee performeth his promise, and hath not vtterly cast vs off.
l They shall once againe feele my power, and mercie for their deliuerance, that they may learne to worship me.

all these words, & they shall say vnto thee, *Wherefore hath the Lorde pronounced all this great plague against vs? or what is e our iniquitie? & what is our sinne that we haue committed against the Lord our God?
11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saieth the Lord, and haue walked after other gods, and haue serued them, & worshipped them, and haue forsaken mee, and haue not kept my Lawe,
12 (*And yee haue done worse then your fathers: for beholde, you walke euery one after the stubburnesse of his wicked heart, and will not heare me)
13 Therefore wil I driue you out of this land into a lande that ye knowe not, neither you, nor your fathers, & there shall yee serue other Gods day and night: for I will shew you no grace.
14 *Beholde therefore, saith the Lord, the dayes come that it shall no more bee sayde, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,
15 But, the Lorde liueth, that brought vp the children of Israel f from the land of the North, and from all the lands where he had scattered them, and I wil bring them again into their land that I gaue vnto their fathers.
16 Beholde, saith the Lorde, I will sende out many g fishers, and they shall fish them, and after wil I send out many hunters, and they shal hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.
17 For mine eyes are vpon all their wayes: they are not hidde from my face, neither is their iniquitie hid from mine eyes.
18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy h carions and their abominations.
19 O Lorde, thou art my i force, and my strength and my refuge in the day of affliction: the Gentiles shal come vnto thee, from the endes of the world, and shall say, Surely our fathers haue inherited k lies, and vanitie, wherein there was no profite.
20 Shall a man make gods vnto himselfe, and they are no gods?
21 Beholde, therefore I will this once teach them: I will shewe them mine hand and my power, and they shall knowe that my Name is the Lord.

b In stead of the lawe of God, they haue written idolatrie and all abominations in their heart.
c Your sinnes appeare in all the altars that you haue erected to idoles.
d Some reade, So that the children remember their altars, that is, follow their fathers wickednesse.
e Zion that was my mountaine, shall now be lese as a waste field.
f Because thou wouldest not giue the lande rest at such times, dayes, and yeeres as I appoynted thou shalt hereafter be caried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies and thought to make themselues strong by the friendship of the Egyptians, Isai. 31. 3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isai. 2. 22. Chap. 48. 6, 7.
h Reade Psalme 115.
i Because the wicked haue euer some excuse to defend their doings, he sheweth that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the malice of the hearts, 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. and 20. 12. Reuela. 23.
k As the partrich by calling gathereth others, which forsake her, when they see that she is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsly.
l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple.
m Their names shall not bee registred in the booke of life.
n He desireth God to preserue him that hee fall not into tentation, considering the great contempt of Gods worde, and the multitude that fall from God.
o The wicked say, that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

22 Our fathers were most vile idolaters: therefore it commeth onely of Gods mercy, that hee performeth his promise, and hath not vtterly cast vs off. l They shall once againe feele my power, and mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed bee those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.

THe sinne of Iudah is *written with a penne of yron, and with the poynt of a diamonde, and grauen vpon the b table of their heart, and vpon the hornes of your c altars.
2 d They remembred their altars as their children, with their groues by the greene trees vpon the hie hilles.
3 e O my mountaine in the fielde, I will giue thy substance, and all thy treasures to be spoiled, for f the sinne of thy hie places throughout all thy borders.
4 And thou shalt rest, g and in thee, shalbe a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shal burne for euer.
5 ¶ Thus saith the Lord, h Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.
6 For ye shalbe like the heath in the wildernes, & shal not see when any good commeth, but shall inhabite the parched places in the wildernes, in a salt land, and not inhabited.
7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.
8 For he shall be as a tree that is planted by the water, which spreadeth out her roots by the riuer, & shal not feele when the heate commeth, but her leafe shalbe greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.
9 i The heart is deceitfull and wicked aboue all things, who can know it?
10 I the Lorde search the heart, and trie the reines, euē to giue euery man according to his wayes, and according to the fruite of his workes.
11 k As the partrich gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his ende shalbe a foole.
12 As a glorious throne l exalted from the beginning, so is the place of our Sanctuarp.
13 O Lorde, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written m in the earth, because they haue forsaken the Lorde, the fountaine of liuing waters.
14 Heale mee, O Lorde, and I shall bee whole: n saue mee, and I shall be saued: for thou art my prayse,
15 Beholde, o they say vnto mee, Where is the word of the Lord? let it come now.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

16 But p I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lippes, was right before thee.

17 Be not q terrible vnto mee: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the r gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burthen in the s Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carrie forth burthens out of your houses in the Sabbath day: neither do ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheless, if ye will heare me, saith the Lord, and beare no burthen through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, & shall sit * vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, both they and their Princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, bringing burnt offrings and sacrifices, and meat offrings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burthen nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe worde which came to Ieremiah from the Lord, saying,

2 Arise and goe downe into the potters house, & there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, hee wrought a worke on the wheeles.

4 And the vessell that hee made of a clay, was broken in the hand of the potter, so hee returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lorde came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lorde? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdom to plucke it vp, and to roote it out and to destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednesse, I will t repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, & concerning a kingdome to builde it and to plant it.

10 But if it doe euill in my sight & heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou nowe therefore vnto the men of Iudah, & to the inhabitants of Ierusalem, saying, Thus saieth the Lorde, Behold I prepare a plague for you, & purpose a thing against you: returne you therefore euery one from his euil way, and make your wayes and your works good.

12 But they said u desperatly, Surely we will walke after our own imaginations, and doe euery man after the stubbornesse of his wicked heart.

13 Therefore thus saith the Lorde, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snowe of Lebanon, which commeth from the rocke of the field? or shal the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotte me, and haue burnt incense to vanitie, & their prophets haue caused them to stumble in their wayes from the x ancient waies, to walke in the paths and way that is not troden,

16 To make their land desolate & a perpetuall derision, so that euery one that passeth there by, shall be astonished and wagge his head,

17 I will scatter them with an East winde before the enemie: I will shew them the back, and y not the face in the day of their destruction.

18 Then saide they, Come, & let vs imagine some deuise against Ieremiah: for the Lawe z shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot he wil, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45.9. wis. 15.7. rom. 9.20, 21.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordained in his secret counsel: but when he threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer containeth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abrode to quench his thirst: so they ought not to seeke for helpe and succour a strangers and leaue God, which was present with them.

e That is, the way of truth, which God had taught by his Lawe, reade Chap. 6.16.

f I will shewe mine anger and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God. The Church can not erre: wee are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. Kings 22.24. chap. 7.4 and 20.2. malac. 2.4 and thus the false Church persecuteth the Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

him

him with the [b] tongue, and let vs not giue heede to any of his words.

h Let vs slander him and accuse him: for we shall be beleeued.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, and to turne away thy wrath from them.

i Seeing the obstinate malice of the aduersaries, which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their destruction, because he knewe that it should tend to Gods glory, and profite of his Church.

21 Therefore [i] deliuer vp their children to famine, and let them drop away by the force of the sworde, & let their wiues be robbed of their children, and be widowes: and let their husbands bee put to death, and let their yong men bee slaine by the sword, in the battell.

22 Let the crie be heard from their houses, when thou shalt bring an host suddenly vpon them: for they haue digged a pitte to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against me tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

Hee prophecieth the destruction of Ierusalem for the contempt and despising of the word of God.

THus sayde the Lorde, Goe, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe foorth vnto the valley of Benhinnom, which is by the entrie of the ‖ East gate: and thou shalt preach there the words, that I shall tell thee,

‖ Or, *gate of the sunne.*

3 And shalt say, Heare yee the worde of the Lorde, O [a] Kings of Iudah, and inhabitants of Ierusalem, Thus sayeth the Lorde of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall [b] tingle.

a By kings here and in other places are meant counsellours and gouernours of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3.11.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knowen, nor the kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offrings vnto Baal, which I [c] commanded not, nor spake it, neither came it into my mind)

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

6 Therefore behold, the dayes come, saith the Lorde, that this place shall no more bee called [d] Topheth, nor the valley of Benhinnom, but the valley of slaughter.

d Reade Chap. 7.31. and 2. king. 23.10. Isa. 30.33.

7 And I wil bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beasts of the field.

8 * And I will make this citie desolate and an hissing: so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

Chap. 18.16. and 49.13. & 50.13. Deut. 28.53. Lament. 4.10.

9 * And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friende in the siege and straitnesse, wherewith their enemies, that seeke their liues, shall holde them straite.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lorde of hosts, euen so will I breake this people and this citie, as one breaketh a [e] potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

e This visible signe was to confirme them, touching the assurance of this plague which the Lord threatned by his Prophet.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah shall bee defiled as the place of Topheth, because of all the [f] houses vpon whose roofes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offerings vnto other gods.

f He noteth the great rage of the idolaters: which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papist.

14 Then came Ieremiah from Topheth, where the Lorde had sent him to prophecie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

CHAP. XX.

Ieremiah is smitten and cast into prison for preaching of the word of God. 3 Hee prophecieth the captiuitie of Babylon. 7 Hee complaineth that he is a mocking stocke for the word of God. 9 Hee is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophecied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stockes that were in the high gate of Beniamin which was by the house of the Lord.

a Thus we see that the thing which neither the king, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18.8.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

‖ Or, *feare round about.*

4 For thus sayeth the Lorde, Behold, I will make thee to be a terror to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall beholde it, and I wil giue all Iudah into the hand of the king of Babel, and he shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all the substance of this citie, and all the labours thereof and all the precious things thereof, and all the treasures of the kings of Iudah will I giue into the hande of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy [b] friendes, to whome thou hast

b Which haue suffered themselues to be abused by thy false prophecies.

prophecied lies.

7 ¶ O Lord thou hast deceiued mee, and I am [c] deceiued: thou art stronger then I, and hast [d] preuailed: I am in derision daily: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed [e] desolation: therefore the worde of the Lorde was made a reproch vnto me, and in derision daily.

9 Then I said, I will not make mention of him, nor speake any more in his name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the railing of many, and feare on euery side. [f] Declare, said they, and wee will declare it: all my familiars watched for mine halting, saying, It may bee that hee is deceiued: so wee shall preuaile against him, and wee shall execute our vengeance vpon him.

11 [g] But the Lord is with me like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shal not preuaile, and shall bee greatly confounded: for they haue done vnwisely, and their euerlasting shame shal neuer be forgotten.

12 [h] But, O Lord of hosts, that triest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [i] Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the [k] cities, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noontide,

17 Because hee hath not slaine mee, euen from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall [l] conception.

18 Howe is it, that I came foorth of the wombe, to see labour and sorowe, that my dayes should be consumed with shame?

c Herein appeareth the impatiencie which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feele their owne weakeneſſe, reade Chap. 15. 18.

d Thou diddest thrust me forth to this worke against my will.

e He sheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Isa. 29. 21.

g Here he sheweth how his faith did striue against tentation, and sought to the Lord for strength.

h How the children of God are ouercome in this battell of the flesh: and the spirite, and into what inconueniences they fall till God raise them vp againe, reade Iob 3. 1. and chap. 15. 10.

i Alluding to the destruction of Sodome and Gomorah, Gen. 19. 25.

k Meaning, that the fruite thereof might neuer come to profite.

1. Sam. 16. 7. 1. chro. 28. 9. psal 7. 2. chap. 11. 20. and 17. 10.

CHAP. XXI.

Hee prophecieth that Zedekiah shall bee taken, and the citie burned.

THe worde which came vnto Ieremiah from the Lorde, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Inquire, I pray thee, of the Lorde for vs (for Nebuchad-nezzar King of Babel maketh warre against vs) if so bee that the Lorde will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then sayde Ieremiah, Thus shall you say to Zedekiah,

4 Thus sayeth the Lorde God of Israel, Beholde, I will [b] turne backe the weapons of warre that are in your hands, wherewith yee fight against the King of Babel, and against the Caldeans, which besiege you without the walles, and I wil assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hand, and with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, sayeth the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sworde, and from the famine into the hande of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sworde: he shal not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus sayeth the Lorde, Beholde, I set before you the [c] way of life, and the way of [d] death.

9 [e] He that abideth in this citie, shal die by the sworde, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a [e] pray.

10 For I haue set my face against this citie, for euill & not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, [f] Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath goe out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 Beholde, I come against thee, [g] O inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruite of your workes, sayeth the Lorde, and I will kindle a fire [h] in the forest thereof, and it shall deuoure round about it.

a Not that the King was touched with repentance of his sinnes, and so sought to God, as did Hezekiah when hee sent to Isaiah, 2. King. 19. 1. Isa. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Phaoh sought vnto Moses, Exod. 9. 28.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him. *Chap.* 38. 2.

e As a thing recouered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5. *Chap.* 22. 3.

f Be diligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stoode as thicke as trees in the forest.

CHAP. XXII.

1 He exhorteth the king to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah prophecied.

THus sayde the Lorde, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lorde,

O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lorde, * Executye yee iudgement and ᵃ righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse, nor the widowe: doe no violence, nor shead innocent blood in this place.

4 For if ye doe this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon chariots, and vpon horses, both he and his seruants and his people.

5 But if ye will not heare these words, I ᵇ sweare by my selfe sayth the Lord, that this House shall be waste.

6 For thus hath the Lorde spoken vpon the Kings house of Iudah, Thou art ᶜ Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wildernesse, and as cities not inhabited,

7 And I will ᵈ prepare destroyers against thee, euery one with his weapons, and they shall cut downe the cheefe ᵉ cedar trees, and cast them into the fire.

8 ᶠ And many nations shall passe by this citie, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shal they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods and serued them.

10 ¶ Weepe not for the dead, and be not mooued for them, but weepe for him ᵍ that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus sayth the Lord, as touching ʰ Shallum the sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by ⁱ vnrighteousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He sayth, I wil build me a wide house and large chambers: so hee will make him selfe large windowes, and sieling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy ᵏ father eate and drinke and prosper, when hee executed iudgement and Iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, sayth the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to shead innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, They shall not lament him, saying, Ah, my brother, or Ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 Hee shall be buried as an asse ᵐ is buried, euen drawen and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to ⁿ Lebanon, & crye: shoute in ᵒ Bashan and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidest, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feed all thy pastors, ᵖ and thy louers shal go into captiuitie: and then shalt thou bee ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the ᵠ cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorowe of a woman in trauaile?

24 As I liue, sayeth the Lord, though ʳ Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye die.

27 But to that land, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caryed away, he and his seede, and cast out into a land that they know not.

29 ᵗ O earth, earth, earth, heare the word of the Lord.

30 Thus sayth the Lord, Write this ᵘ man destitute of children, a man that shall not prosper in his dayes: for there shall bee no man of his seed that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

1 Against false pastors. 5 A prophesie of the great Pastor Iesus Christ.

WOe be vnto ᵃ the pastours that destroy and scatter ᵇ the sheepe of my pasture, sayth the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that ᶜ feede my

---

Chap.21.12.
a This was his ordinarie maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeeres.
Chap.17.25.
b Shewing that there is none greater then he is, Heb.6.13. and that he wil most certainely performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iordan, and the beautie of Iudea to Lebanon.
d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as hee prepareth to execute his worke, Isa.13.3. Chap. 6.4. and 12.3.
e Thy buildings made of Cedar trees.
f As they that wonder at a thing which they thought would neuer haue come to passe, Deut. 29.24.1. Kings 9.8.
g Signifying that they should lose their King: for Iehoiachin went foorth to meete Nebuchad-nezzar, and yeelded himselfe and was carried into Babylon, 2. Kings 24.12.
h Whome some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.
i By bribes and extortion.
k Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie, and did onely delite in setting forth Gods glory and to do iustice to all.
l For euery one shal haue ynough to lament for himselfe.
m Not honorably among his fathers, but as carions are cast in a hole because their slinke should not infect, reade 2. Kin. 24.9. Iosephus Antiq. 10.8. writeth that the enemie slew him in the citie, and commanded him to be cast before the walles vnburied, looke chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way our of Iudea to Assyria: whereby is meant that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours and they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire cedar trees of Lebanon.
r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because he came of the stocke of Dauid, and therefore, for the promise sake, could not be taken from his house: but he abused Gods promise, and therefore was iustly deprined of the kingdome.
s He sheweth that all posteritie shall be witnesses of this iust plague, as though it were registred for perpetuall memorie.
t Not that he had no children (for after he begate Salathiel in the captiuitie, Matth. 1.12.) but that none should reigne after him as King.

a Meaning the princes, gouernours, and false prophets, as Ezek.34.2.
b For the which I haue especiall care and haue prepared good pastures for them.
c Whose charge is to feede the flocke, but they eate the fruite thereof, Ezek.34.3.

people, Yee haue scattered my flocke and thrust them out, and haue not visited them: behold, I will visit you for the wickednesse of your workes, sayth the LORD.

3 And I wil gather the [d] remnant of my sheepe out of all countries, whither I had driuen them, and will bring them againe to their foldes, & they shall grow and increase.

4 And I will set vp shepheards ouer them, which shall feede them: and they shall dread no more nor be afraide, neither shall any of them be lacking, sayth the LORD.

5 Behold, the dayes come, saith the LORD, that I will raise vnto Dauid a righteous [e] branch, & a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and * Israel shall dwell safely, and this is the name whereby they shall call him, * The LORD our righteousnesse.

7 Therefore behold, the dayes come, sayth the LORD, that they shall no more say, The [f] LORD liueth, which brought vp the children of Israel out of the land of Egypt,

8 But the LORD liueth, which brought vp and ledde the seede of the house of Israel out the North countrey and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the [g] prophets, all my bones shake: I am like a drunken man (and like a man whome wine hath ‡ouercome) for the presence of the LORD, and for his holy words.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wildernesse are dried vp, and their [h] course is euill, and their force is not right.

11 For both the prophet and the priest ‖ doe wickedly: and their wickednes haue I found in mine [i] House, sayth the LORD.

12 Wherefore their way shall bee vnto them as slipperie wayes in the darknesse: they shalbe driuen foorth and fall therein: for I will bring a plague vpon them, euen the yeere of their visitation, sayth the LORD.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem [k] filthinesse: they commit adultrie and walke in lyes: they strengthen also the handes of the wicked that none can returne from his wickednesse: they are all vnto [l] me as Sodom, & the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Beholde, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednes gone foorth into all the land.

16 Thus sayth the LORD of hosts, Heare not the words of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne [n] heart, and not out of the mouth of the LORD.

17 They say still vnto them that despise me, The LORD hath sayd, Yee [o] shall haue peace: and they say vnto euery one that walketh after the stubburnes of his owne heart, No euill shall come vpon you.

18 For [p] who hath stood in the counsell of the LORD that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold the tempest of the LORD goeth foorth in his wrath, and a violent whirlewind shal fall downe vpon the head of the wicked.

20 The anger of the LORD shal not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye [q] shal vnderstand it plainely.

21 * I haue not sent these prophets, sayth the LORD, yet they ran: I haue not spoken to them and yet they prophesied,

22 But if they had stood in my counsell, and [r] had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, sayth the LORD, and not a God [s] farre off?

24 Can any hide himselfe in secret places, that I shall not see him, sayth the LORD? Doe not I fill heauen and earth sayth the LORD?

25 I haue heard what the prophets sayd, that prophesie lyes in my Name, saying, I [t] haue dreamed, I haue dreamed.

26 How long? ‡ Doe the Prophets deuise to prophesie lies, euen prophesying the deceite of their owne heart?

27 Thinke they to cause [u] my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him [x] tell a dreame, & he that hath my word, let him speake my word faithfully: [y] what is the chaffe to the wheate, sayth the LORD?

29 Is not my word euen like a fire, sayth the LORD? and like a hammer, that breaketh the stone?

30 Therefore behold I will come against the prophets, sayth the LORD, that [z] steale my word euery one from his neighbour.

31 Beholde, I will come against the prophets, sayth the LORDE, which haue ‖ wette tongues, and say, [a] He sayth.

32 Behold, I will come against them that prophesie false dreames, sayth the LORD, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the LORD.

33 And when this people, or the prophet, or a priest shall aske thee, saying, What is the [b] burden of the LORD? thou shalt then

[d] Thus the Prophets euer vse to mixe the promises with the threatnings, lest the godly should bee too much beaten downe, and therefore he sheweth how God will gather his Church after this dispersion.

[e] This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Ha. 11.1. and 45.8.chap. 33.15.dan.9.24. *Deut.33.28. Chap.33.16.*

[f] Reade Chap. 16.14.

[g] Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap.14.13. ‡*Ebr. passed ouer or troubled.*

[h] They runne headlong to wickednes, and seeke vaine helpe. ‖*Or, are hypocrites.*

[i] My temple is full of their idolatrie and superstitions.

[k] They which should haue profited by my rods against Samaria, are become worse then they.

[l] Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

[m] Reade Chap. 8.14. ‖*Or, hypocrisie.*

[n] Which they haue inuented of their owne braine.

[o] Reade Chap. 6.14. and 8.11.

[p] Thus they did deride Ieremiah as though the worde of God were not reueiled vnto him: so also spake Zedekiah to Michah, 1.Kings 22.24.

[q] Both that God hath sent me, and that my worde shall be true. *Chap.14.13,14. and 27.15. and 29.8,9.*

[r] He sheweth the difference betwene ? true prophets and ? false, betweene the hireling and the true minister.

[s] Doe not I see your falsehood, howsoeuer you cloke it, and whersoeuer you commit it?

[t] I haue a prophesie reueiled vnto mee, as Numb.12.6. ‡ *Ebr. it is in the heart of the prophets?*

[u] He sheweth ? Satan raiseth vp false prophets to bring the people from God.

[x] Let the false prophet declare that it is his owne fantasie, and not slaunder my word as though it were a cloke to couer his lies.

[y] Meaning, that it is not sufficient for Gods ministers to absteine from lies, and to speake the word of God: but that there be iudgement in alledging it, and that it may appeare to be applyed to the same purpose that it was spoken, Ezekiel 3.17. 1.Cor. 2.13. and 4.2. 2.Timoth.3.15. 1.Pet.4.10,11.

[z] Which set forth in my Name that which I haue not commaunded.

[a] To wit, the Lord.

[b] The Prophets called their threatnings Gods burden, which the sinners were not able to susteine: therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiected the worde of God, as a grieuous burden.

say

say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The [c] burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall yee mention no more: for euery mans [d] worde shall be his burden: for yee haue peruerted the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the prophet, What hath the Lorde answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayth the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Yee shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly [f] forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring * an euerlasting reproche vpon you, and a perpetuall shame which shall neuer be forgotten.

c Because this worde was brought to contempt and derision, hee will teach them an other maner of speach, and will cause this worde burden to cease, and teach them to aske with reuerence, What sayth the Lord?

d The thing which they mocke and contemne, shal come vpon them.

[f] Or, take you away.

* Chap. 20. 11.

CHAP XXIIII.

1 The vision of the baskets of figges. 5 Signifieth that part of the people should be brought againe from captiuitie, 8 And that Zedekiah and the rest of the people should be caried away.

THe Lord shewed mee, and beholde, two [a] baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar king of Babel had caried away captiue Ieconiah, the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then sayd the Lord vnto mee, What seest thou Ieremiah? And I sayd, Figges: the good figges very good, and the naughtie very naughtie, which cannot bee eaten, they are so euill.

4 Againe the worde of the Lorde came vnto me, saying,

5 Thus saith the Lorde, the God of Israel, Like these good figges, so will I know them that are caried away captiue of Iudah to bee good, whom I haue sent out of this [b] place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out,

7 And I will giue them [c] an heart to knowe mee, that I am the Lorde, and they shall be my * people, and I will bee their God: For they shall returne vnto mee with their whole heart.

8 * And as the naughtie figges which can not bee eaten, they are so euill (surely thus sayth the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reprochе, and for a prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

10 And I will send the sworde, the famine, and the pestilence among them, till they bee consumed out of the land, that I gaue vnto them and to their fathers.

a Which was the fift yeere and the sixth moneth of Iehoiakims reigne.

b That is, I haue spared no diligence or labour, Chap. 7. 13.

c Hee sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were conteined: 2. King. 17. 13. chap. 18. 11. and 35. 15. Ionah 3. 8.

d Which fled thither for succour.

CHAP. XXV.

1 Hee propheseth that they shall be in captiuitie seuentie yeeres. 12 And that after the seuentie yeeres the Babylonians should be destroyed. 15 The destruction of all nations is propheseid.

THe worde that came to Ieremiah, concerning all the people of Iudah in the [a] fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah that was in the first yere of Nebuchad-nezzar King of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon King of Iudah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you [c] rising early and speaking, but yee would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but yee would not heare, nor incline your eares to obey.

5 They [d] sayd, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lorde hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Neuertheless ye would not heare me, sayth the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my wordes,

9 Behold, I will send and take to me all the * families of the North, sayth the Lord, and Nebuchad-nezzar the King of Babel my [f] seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 * Moreouer, I will [g] take from them the voyce of mirth and the voyce of gladnesse,

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the ende of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1.

c The good figges signified them that were gone into captiuitie, and so saued their life, as Chap. 21. 8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approoueth the yeelding of Ieconiah, and his company, because they obeyed the Propher, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding. Chap. 31. 33. hebr. 8. 10. Chap. 29. 17.

e The Chaldeans, and all their power. f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory. g As the Philistims, Ammonites, Egyptians and others. * Chap. 16. 9. [g] Or, destroy.

nesse,

neſſe, the voyce of the bridegrome, and the voyce of the bride, the noyſe of the h milſtones, and the light of the candle.

11 And this whole land ſhalbe deſolate, and an aſtoniſhment, and theſe nations ſhall ſerue the king of Babel ſeuentie yeeres.

12 And when the i ſeuentie yeeres are accompliſhed, I will viſite k the King of Babel and that nation, ſayth the Lorde, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall deſolation,

13 And I will bring vpon that land all my words which I haue pronounced againſt it, euen all that is written in this booke, which Ieremiah hath prophecied againſt all nations.

14 For many nations and great Kings ſhall euen l ſerue themſelues of them: thus will I recompenſe them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, m Take the cup of wine of this mine indignation at mine hand, and cauſe all the nations to whom I ſend thee, to drinke it.

16 And they ſhall drinke, and be mooued, and bee madde, becauſe of the ſword, that I will ſend among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whom the Lord had ſent me:

18 Euen Ieruſalem, and the cities of Iudah, and the Kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, n as appeareth this day:

19 Pharaoh alſo king of Egypt, and his ſeruantes, and his princes, and all his people:

20 And all ſortes of people, and all the kings of the land o of Uz: and all the kings of the lande of the Philiſtims, and p Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 q Edom, and Moab, and the Ammonites,

22 And all the Kings of Tyrus, and all the Kings of Zidon, and the Kings of the r Iles, that are beyond the Sea,

23 And s Dedan, and Tema, and Buz, and all that dwell in the vttermoſt corners,

24 And all the Kings of Arabia, and all the kings of Arabia, that dwell in the t Deſert,

25 And all the Kings of Zimri, and all the Kings of u Elam, and all the Kings of the Medes,

26 And all the Kings of the North, farre and nerre one to another, and all the kingdomes of the worlde, which are vpon the earth, and the King of x Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſaith the Lord of hoſtes, the God of Iſrael, Drinke and be drunken, and ſpewe and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drinke, then tell them, Thus ſayth the Lord of hoſtes, Ye ſhall certainely drinke.

29 For loe, I beginne to plague the y citie, where my Name is called vpon, and ſhould you goe free? Ye ſhall not goe quite: for I will call for a ſworde vpon all the inhabitants of the earth, ſayth the Lorde of hoſtes.

30 Therefore prophecie thou againſt them all theſe wordes, and ſay vnto them, * The Lorde ſhall roare from aboue, and thruſt out his voyce from his holy habitation: hee ſhall roare vpon his habitation, and cry aloude, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſound ſhall come to the endes of the earth: for the Lorde hath a controuerſie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked to the ſworde, ſayeth the Lord.

32 ¶ Thus ſayth the Lord of hoſtes, Behold, a plague ſhall goe forth from nation to nation, and a * great whirle winde ſhalbe raiſed vp from the coaſtes of the earth,

33 And z the ſlaine of the Lord ſhall be at that day, from one ende of the earth, euen vnto the other ende of the earth: they ſhall not bee mourned, neither gathered nor buried, but ſhall bee as the doung vpon the ground.

34 Howle, a yee ſhepheards, and cry, and wallow your ſelues in the aſhes, ye principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and yee ſhall fall like b precious veſſels.

35 And the c flight ſhall fayle from the ſhepheards, and the eſcaping from the principall of the flocke.

36 A voyce of the cry of the ſhepheards, and an howling of the principall of the flocke, ſhall be heard: for the Lorde hath deſtroyed their paſture.

37 And the ‡ beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 Hee hath forſaken his couert, as the lion: for their lande is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah mooueth the people to repentance. 7 Hee is taken of the falſe prophets and prieſts, and brought to iudgement. 23 Vriiah the Prophet is killed of Ioiakim contrary to the will of God.

IN the beginning of the reigne of Ioiakim the ſonne of Ioſiah King of Iudah, came this word from the Lord, ſaying,

2 Thus ſayth the Lord, Stand in the a court of the Lordes Houſe, and ſpeake vnto all the cities of Iudah, which come to worſhip in the Lords Houſe, all the wordes that I commaund thee to ſpeake vnto them: keepe not b a word backe.

3 If ſo bee they will hearken, and turne euery

h Meaning, that bread & al things that ſhould ſerue vnto their feaſts, ſhould be taken away.

i This reuelation was for the confirmation of his prophecie, becauſe he tolde them of the time, that they ſhould enter and remaine in captiuitie, 2. Chron. 36. 22. ezra 1. 1. chap. 29. 10. dan. 9. 2.

k For ſeeing the iudgement began at his owne houſe, the enemies muſt needes be puniſhed moſt grieuouſly. Ezc. 9. 6. 1. pet. 4. 17.

l That is, of the Babylonians, as Chap. 27. 7.

m Signifying the extreme afflictions that God had appointed for euery one, as Pſalm. 75. 8. Iſa. 51. 17. and this cuppe which the wicked drinke, is more bitter then that which hee giueth to his children, for he meaſureth the one by mercie, and the other by iuſtice.

n For now it beginneth and ſhall ſo continue till it be accompliſhed.

o Reade Iob 1. 1.

p Which were cities of the Philiſtims.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italie, and the reſt of theſe countreys.

s Theſe were people of Arabia, which came of Dedan the ſonne of Abraham and Keturah.

t For there were two countreys ſo named, the one called plentifull, and the other barren, or deſert.

u That is, of Babylon, as Chap. 51. 41.

x That is, Ieruſalem, reade verſe 12.

*Ioel 3. 16. amos 1. 2.

y They which are ſlaine at the Lords appointment.

z Yee that are chiefe rulers, and gouernours.

a Which are moſt eaſily broken.

b It ſhall not helpe them to ſeeke to flee.

‡ Ebr. peaceable.

a That is, in that place of the Temple where vnto the people reſort out of all Iudah to ſacrifice.

b To the intent that they ſhould pretend no ignorance, as Acts 20. 27.

every man from his euill way, that I may c repent mee of the plague, which I haue determined to bring vpon them, because of the wickednesse of their works.

4 And thou shalt say vnto them, Thus sayeth the Lorde, If ye will not heare me to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whome I sent vnto you, both rising vp earely, and sending them, and will not obey them,

6 Then will I make this House like d Shiloh, and will make this citie e a curse to all the nations of the earth.

7 So the Priestes and the Prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

8 Nowe when Jeremiah had made an ende of speaking all that the Lord had commaunded him to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and sayde, Thou shalt die the death.

9 Why hast thou prophecied in the Name of the Lord, saying, This f House shalbe like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the House of the Lord.

10 And when the Princes of Judah heard of these things, they came vp from the kings house into the house of the Lorde, and sate downe in the entrie of the newe gate of the Lords House.

11 Then spake the Priests, and the Prophets vnto the princes, and to all the people, saying, ‡ This man is worthie to die: for he hath prophecied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, and to all the people, saying, The Lord hath g sent me to prophecie against this House and against this citie all the things that ye haue heard.

13 Therefore nowe amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that hee hath pronounced against you.

14 As for me, beholde, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if yee put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent me vnto you to speake all these wordes in your eares.

16 Then sayd the princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for hee hath spoken to vs in the Name of the Lorde our God.

17 ¶ Then rose vp certaine, of the Elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morashite * prophesied in the dayes of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus sayeth the Lord of hostes, Zion shall be plowed like a fielde, and Jerusalem shall be an heape, and the mountaine of the i House shalbe as the hie places of the forest.

19 Did Hezekiah king of Judah, and all Judah put him to death? did hee not feare the Lord, and prayed before the Lorde, and the Lorde repented him of the k plague that hee had pronounced against them? thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord: one Uriah the sonne of Shemaiah, of Kiriath-iarim, who prophesied against this citie, and against this land, according to all the words of Jeremiah.

21 Now when Jehoiakim the king with all his men of power, and all the Princes heard his wordes, the King sought to slay him. But when Uriah heard it, he was afrayd, and fled, and went into Egypt.

22 Then Jehoiakim the King l sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriah out of Egypt, and brought him vnto Jehoiakim the King, who slew him with the sword, and m cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam n the sonne of Shaphan was with Jeremiah that they should not giue him into the hand of the people to put him to death.

c Reade Chap. 18,8.

d Reade Chap. 7.12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal.132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemie to speake against it, Matth.26.61. Acts 6.13. not considering that this was meant of the Church where God will remaine for euer.

g So called, because it was repayred by Iotham, 2.Kings 15.35.

‡ *Ebr. Iudgement of death belongeth to this man.*

h Hee both sheweth the cause of his doings plainely, and also threateneth them that they should nothing availe, though they should put him to death, but heape greater vengeance vpon their heads, *Mach.1.1. and 3.12.*

i That is, of the House of the Lord, to wit, Zion: and these examples the godly alledged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue bene satisfied, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sanherib.

l Here is declared the furie of tyrants, who can not abide to heare Gods word declared, but persecute the ministers thereof, and yet in the ende they preuaile nothing, but prouoke Gods iudgements so much the more.

m As in the first, Hezekiahs example is to be followed, so in this other, Iehoiakims act is to be abhorred: for Gods plague did light on him, and his household.

n Which declareth that nothing could haue appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the commandement of the Lorde sendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be subiect to Nebuchad-nezzar. 9 He warneth the people and the kings and rulers that they beleeue not false prophets.

IN the beginning of the reigne of a Jehoiakim the sonne of Josiah king of Judah came this worde vnto Jeremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee b bonds, and pokes, and put them vpon thy necke,

3 And send them to the King of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon by the hand of the messengers which come to Jerusalem vnto Zedekiah the King of Judah,

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall yee say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader make well, it shall auoyd many doubts, and make the reading much more easie.

b By such signes the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same, Hos.12.2. and therefore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1.Kings 22.11.

great power, and by my outſtretched arme, and haue giuen it vnto whome it pleaſed mee.

6 But nowe I haue giuen all theſe landes into the hande of Nebuchad-nezzar the King of Babel my e ſeruant, and the beaſtes of the fielde haue I alſo giuen him to ſerue him.

7 And all nations ſhall ſerue him, and his d ſonne, and his ſonnes ſonne, vntill the very time of his land come alſo: then many nations and great Kings ſhall e ſerue themſelues of him.

8 And the nation and kingdome which will not ſerue the ſame Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the ſame nation will I viſite, ſaith the Lord, with the ſwoorde, and with the famine, and with the peſtilence, vntill I haue wholly conſumed them into his hande.

9 Therefore heare not your prophets nor your ſoothſayers, nor your dreamers, nor your inchanters, nor your ſorcerers, which ſay vnto you thus, Ye ſhall not ſerue the king of Babel.

10 For they prophecie a lie vnto you to cauſe you to goe farre from your land, and that I ſhoulde caſt you out, and you ſhoulde periſh.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and ſerue him, thoſe will I let remaine ſtill in their owne land, ſaith the Lord, and they ſhall occupie it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Iudah according to all theſe woordes, ſaying, Put your neckes vnder the yoke of the king of Babel, and ſerue him and his people, that ye may liue.

13 Why will yee die, thou, and thy people by the ſwoorde, by the famine, and by the peſtilence, as the Lorde hath ſpoken againſt the nation, that will not ſerue the king of Babel?

14 Therefore heare not the woords of the prophets, that ſpeake vnto you, ſaying, Yee ſhall not ſerue the king of Babel: for they prophecie a lie vnto you.

15 For I haue not f ſent them, ſayth the Lord, yet they prophecie a lie in my Name, that I might caſt you out, and that ye might periſh, both you, and the Prophets that prophecie vnto you.

16 ¶ Alſo I ſpake to the Prieſts, and to all this people, ſaying, Thus ſayth the Lord, Heare not the woords of your prophets that prophecie vnto you, ſaying, Beholde, f the veſſels of the Houſe of the Lord ſhall now ſhortly be f brought againe from Babel, for they prophecie a lie vnto you.

17 Heare them not, but ſerue the king of Babel, that ye may liue: wherefore ſhould this citie be deſolate.

18 But if they be Prophets, and if the woord of the Lord be with them, let them g intreate the Lorde of hoſtes, that the veſſels, which are left in the Houſe of the Lord, and in the houſe of the king of Iudah, and at Ieruſalem, go not to Babel.

19 For thus ſayth the Lorde of hoſtes, concerning the * pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remaine in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when hee carried * away captiue Ieconiah the ſonne of Iehoiakim King of Iudah from Ieruſalem to Babel, with all the nobles of Iudah and Ieruſalem.

21 For thus ſayeth the Lorde of hoſtes the God of Iſrael, concerning the veſſels that remaine in the Houſe of the Lord, and in the houſe of the king of Iudah, and at Ieruſalem,

22 They ſhall be brought to Babel, and there they ſhall be vntill the day that I viſite h them, ſayth the Lorde: then will I bring them vp, and reſtore them vnto this place.

CHAP. XXVIII.

1 The falſe propheſie of Hananiah. 12 Ieremiah reproueth Hananiah, and propheſieth.

AND that ſame yeere, in the beginning of the a reigne of Zedekiah King of Iudah in the b fourth yeere, and in the fifth moneth, Hananiah the ſonne of Azur the Prophet, which was of c Gibeon, ſpake to mee in the houſe of the Lorde, in the preſence of the prieſts, and of all the people, and ſayd,

2 Thus ſpeaketh the Lord of hoſtes, the God of Iſrael, ſaying, I haue broken the yoke of the King of Babel.

3 ‡ Within two yeeres ſpace I will bring into this place all the veſſels of the Lordes houſe, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the ſonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, ſaith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah ſaid vnto the d prophet Hananiah in the preſence of the Prieſts, and in the preſence of all the people that ſtoode in the houſe of the Lord,

6 Euen the Prophet Ieremiah ſaid, So be it: the e Lord ſo doe, the Lorde confirme thy woordes which thou haſt propheſied to reſtore the veſſels of the Lordes Houſe, and all that is caried captiue, from Babel, into this place.

7 But heare thou now this woord that I will ſpeake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time paſt, f propheſied againſt many countreys, and againſt great kingdomes, of warre, and of plagues, and of peſtilence.

9 And the Prophet which propheſieth of peace, when the woorde of the Prophet ſhall come to paſſe, then ſhall the Prophet bee knowen that the Lord hath truely ſent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs

which the falſe prophet ſpeaketh, to trie the faith of his, Deu. 13.3.

necke,

---

e Reade Chap. 25.9.

d Meaning, Euilmerodach, and his ſonne Balthazzar.

e They ſhall bring him, and his kingdome in ſubiection, as Chap. 25.14.

Chap. 14.14. and 23.21. and 29.9.

Chap. 28.3.

f Which were taken when Ieconiah was led captiue into Babel.

g For it was not onely the Prophets office to ſhew the word of God, but alſo to pray for the ſinnes of the people, Gene. 20.7. Which theſe could not doe becauſe they had no expreſſe worde for God had pronounced the contrary.

2. Kings 25. 13.

2. Kings 24.13, 15.

h That is, for the ſpace of ſeuentie yeeres, till I haue cauſed the Medes & Perſians to ouercome the Caldeans.

a When Ieremiah began to beare theſe bonds and yokes.

b After that the land had reſted, as Leuit. 25.2.

c This was a citie in Beniamin belonging to the ſonnes of Aaron, Ioſh. 21.17.

‡ *Ebr. two yeeres of dayes.*

d Hee was eſteemed, though hee was a falſe prophet.

e That is, I would with the ſame for Gods honour, and wealth of my people, but hee hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or falſe by the ſucceſſe of their propheſies. Albeit God maketh to come to paſſe ſometime that

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, & therefore cannot abide any that might discredit them, but burst forth into rages and contrary to their owne conscience passe no what lyes they report, or how wickedly they doe, so that they may maintaine their estimation.

h That is, a hard and cruel seruitude.

i Signifying, that all should be his as Dan. 2.38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

necke, and g brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saieth the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophete Jeremiah went his way.

12 ¶ Then the worde of the Lorde came vnto Jeremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 Goe, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus sayth the Lord of hostes, the God of Israel, I haue put a h yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the i beastes of the fielde also.

15 Then said the Prophet Jeremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lorde, Behold, I will cast thee from off the earth: this yere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet k died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee prophecieth their returne after seuentie yeeres. 16 Hee prophecieth the destruction of the King and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophecied.

‖Or, letter.

NOwe these are the wordes of the ‖ booke that Jeremiah the Prophet sent from Jerusalem vnto a the residue of the Elders which were caried away captiues, and to the Priestes, and to the Prophetes, and to all the people whom Nebuchad-nezzar had caried away captiue from Jerusalem to Babel:

a For some died in the way.

2 (After that Jeconiah the King, and the b Quene, and the Eunuches, the * princes of Judah, and of Jerusalem, and the workemen, and cunning men were departed from Jerusalem)

b Meaning, Iechoniahs mother. *Chap.24.1.*

3 By the hande of Elasah the sonne of Shaphan, and Gemariah the sonne of Hilkiah, (whom Zedekiah King of Judah c sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

c To entreate of some equall conditions.

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue d caused to be caried away captiues from Jerusalem vnto Babel:

d To wit, the Lord, whose worke this was.

5 Build you houses to dwel in, and plant you gardens, and eate the fruites of them,

6 Take you wiues, and beget sonnes and daughters: and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may bee increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiues, and e pray vnto the Lorde for it: for in the peace thereof shall you haue peace.

e The Prophet speaketh not this for the affection that he bare to theytyrant, but that they shoulde pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for else not onely the Israelites, but all the worlde, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa 14.4.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophecie you a lye in my Name: I haue not sent them, saieth the Lorde.

10 But thus saith the Lorde, That after seuentie yeeres bee accomplished at Babel, I will visite you, and performe my good promise toward you, & cause you to returne to this place.

11 For I know ‖ thoughts, that I haue thought towards you, saith the Lorde, euen the thought of peace, and not of trouble, to giue you an ende, and your hope.

‖ Or, thoughts.

12 Then shall you cry vnto mee, and ye shall goe and pray vnto me, and I will heare you,

13 And yee shall seeke me, and finde mee, because yee shall seeke mee with all f your heart.

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shall bee expired, 2. Chron. 36, 22. ezra. 1.1. chap. 25. 12. dan. 9.2.

14 And I will bee found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, & from all the places, whither I haue cast you, saith the Lorde, and will bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because yee haue saide, The Lorde hath raised vs vp g prophets in Babel.

g As Ahab, Zedekiah, and Shemaiah.

16 Therefore thus saieth the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hostes, Behold, I will send vpon them the h sworde, the famine, and the pestilence, and will make them like vile i figges, that cannot be eaten, they are so naughtie.

h Whereby he assureth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24.1, 2. k Read chap. 26, 6. 7.13, and 25.3. and 26.5. l Reade Chap.

18 And I will persecute them with the sworde, with the famine, and with the pestilence: and I will make them a terrour to all kingdomes of the earth, and k a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not hearde my wordes, saieth the Lorde, which I sent vnto them by my seruants the Prophets, l rising vp early, and sending them, but yee would not heare, saith the Lord.

20 ¶ Heare ye therefore the worde of the Lord all ye of the captiuitie, whom I haue sent from Jerusalem to Babel.

21 Thus

21 Thus saith the Lord of hosts, the God of Israel, of Ahab, the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Behold, I will deliuer them into the hande of Nebuchad nezzar king of Babel, & he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, take vp this curse against them, and say, the Lord make thee like Zedekiah & like Ahab, whom the king of Babel burnt [m] in the fire,

23 Because they haue committed [n] villanie in Israel, and haue committed adulterie with their neighbors wiues, and haue spoke lying words in my name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the [‖] Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for [o] Iehoiada the Priest, that yee should be officers in the House of the Lorde, for euerie man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast thou not reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwel in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest, read this letter in the eares of Ieremiah [p] the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Sende to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lorde, Behold, I will visite Shemaiah the Nehelamite, and his seed: he shall not haue a man [p] to dwell among this people, neither shall he beholde the good, that I will doe for my people, saith the Lord, because he hath spoken rebellion against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon 16 He menaceth the enemies, 18 and comforteth the Church.

THe worde that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lorde God of Israel, saying, Write thee all the words that I haue spoken vnto thee, in [a] a booke.

3 For loe, the dayes come, saith the Lord that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will reuoke them vnto the land that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lorde spake concerning Israel, and concerning Iudah.

5 For thus saieth the Lorde, Wee haue heard a [b] terrible voyce, of feare and not of peace.

6 Demaund nowe and beholde, if man trauaile with childe? Wherefore doe I beholde euery man with his handes on his loynes as a woman in trauaile, and all faces are turned into paleneſſe?

7 Alas, for this [c] day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that [d] day, saieth the Lorde of hostes, I will breake [e] his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues [f] of him.

9 But they shall serue the Lorde their God, and [g] Dauid their king, whom I will raise vp vnto them.

10 Therefore feare not, O my seruaunt Iaakob, saith the Lord, neither be afrayed, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seed from the land of their captiuitie, and Iaakob shall turne againe, and shalbe in rest and prosperitie, and none shall make him afrayd.

11 For I am with thee, saieth the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and [i] thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaster: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shall be spoyled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The castaway, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shalbe builded vpon her owne heape, [m] and the palace shall remaine after the maner thereof.

19 And

m Because they gaue the people hope of speedie returning.

n Which was adulterie, and falsifying the word of God.

‖ *Or, dreamer.*

o Shemaiah the false prophet flattereth Zephaniah the chiefe priest as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the word of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.

p Hee and his seed shall be destroyed, so that none of them should see the benefit of this deliuerance.

q Because they should be assured and their posteritie confirmed in the hope of this deliuerance promised.

b Ie sheweth that before that his deliuerance shall come, the Caldens should be extremely affected by the enemies, and that they should be in suo perplexitie an sorrow, as a woman in her traaile, as Ie. 13.8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall vse Babylon.

e Of the King of Babylon.

f To wit, of Iaakob.

g That is, Messiah, which should come of the stocke of Dauid, according to the flesh, and should be the true pastour, as Ezekiel 34.23. who is set forth, and his kingdome that should be euerlasting in the person of Dauid, Hosea 3.5.

h Reade Chap. 10.24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didst entertaine with gifts, who left thee in thine affliction.

l Heerein is commended Gods great mercy toward his, who doeth chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them, Ie. 33.1.

m Meaning, that the citie and the Temple should be restored to their former state.

not destroy them for their sinnes, but correct and

n He sheweth howe the people shall with praise & thankesgiuing acknowledge this benefite.
o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.
p Signifying, that Christ doth willingly submit himselfe to the obedience of God his Father.
q Lest the wicked hypocrites should flatter themselues with these promises, ỹ Prophet sheweth what shall be their portion.
r When this Messiah and deliuerer is sent.

19 And out of them shall proceede [n] thankesgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they shall not be fewe: I will also glorifie them, and they shall not be diminished.
20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visite all that vexe them.
21 And their [o] noble ruler shalbe of themselues, and their gouernour shall proceede from the middes of them, and I will cause him to drawe neere, and approch vnto me: for who is this that directeth his [p] heart to come vnto me, saith the Lord?
22 And yee shalbe my people, and I will be your God.
23 Behold, [q] the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.
24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the [r] latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 *Hee rehearseth Gods benefites after their returne from Babylon,* 23 *And the spirituall ioy of the faithfull in the Church.*

AT the [a] same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.
2 Thus saith the Lorde, The people which [b] escaped the sword, found grace in the wildernesse: [c] he walked before Israel to cause him to rest.
3 The Lord hath appeared vnto me [d] of olde, saying: [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.
4 Againe I will build thee, & thou shalt be builded, O virgine Israel: thou shalt still [f] be adorned with thy timbrels, and shalt go forth in the dance of them that be ioyfull.
5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them, [h] shall make them common.
6 For the dayes shall come that the [i] watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vp vnto [k] Zion vnto the Lord our God.
7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, and shoute for ioy among the chiefe of the [l] Gentiles: publish praise and say, O Lord, saue thy people, the remnant of Israel.
8 Beholde, I will bring them from the North countrey, and gather them from the coastes of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.
9 They shall come [m] weeping, and with mercie will I bring them againe: I will leade them by the riuers of [n] water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is [o] my first borne.
10 ¶ Heare the worde of the Lorde, O ye Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, wil gather him and will keepe him, as a shepheard doeth his flocke.
11 For the Lord hath redeemed Iaakob, and ransomed him from the hand [p] of him, that was stronger then he.
12 Therefore they shall come and reioyce in the height of Zion, and shall runne to the bountifulnesse of the Lorde, euen for the [q] wheate and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shal be as a watered garden, and they shall haue no more sorrow.
13 Then shall the virgine reioyce in the [r] daunce, and the yong men, and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.
14 And I will replenish the soule of the Priests with [s] fatnes, and my people shalbe satisfied with my goodnesse, saith the Lord.
15 Thus saith the Lord, A voice was heard on hie, a mourning & bitter weeping. [t] Rahel weeping for her children, refused to be comforted for her children, because they were not.
16 Thus saith the Lorde, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded, saith the Lord, and they shall come againe from the land of the enemie:
17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.
18 I haue heard [u] Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an [x] vntamed calfe: [y] conuert thou me, and I shall be conuerted: for thou art the Lord my God.
19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my [z] thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.
20 Is Ephraim [a] my deare sonne or pleasant child? yet since I spake vnto him, I stil [b] remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.
21 Set thee vp [c] signes: make thee heaps:

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, Chap. 50. 4. Some take it that they should weepe for ioy.
n Where they found no impediments, but abundance of all things.
o That is, my dearely beloued, as the first childe is to the father.
p That is, from the Babylonians and other enemies.
q By these temporall benefits he meaneth the spirituall graces which are in the Church, and whereof there should be euer plentie, Isa. 58. 11, 12.
r In the company of the faithfull, which euer praise God for his benefites.
s Meaning, the spirit of wisedome, knowledge, and zeale.
t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, vtterly destroyed, and caryed away, in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining.
u That is, the people that were led captiue.
x Which was wanton and could not be subiect to the yoke.
y He sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues.
z In signe of repentance, and detestation of my sinne.
a As though he would say, No: for by his iniquitie he did what lay in him to cast me off.
b To wit, in pitying him for my promise sake.
c Marke by what way thou diddest goe into captiuitie, and thou shalt turne againe by the same,

set

Gods victories, Exodus 15. 20. iudg. 5. 2. and chap. 11. 34. g Because the Israelites, which were the tenne tribes, neither returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel. h That is, shall eate the fruite thereof, as Leui. 19. 23. deut. 20. 6. i The ministers of the word. k They shall exhort all to the imbracing of the Gospel, as Isa. 2. 3. l He sheweth what shall be the concord and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

set thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 Howe long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created [d] a newe thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord bl esse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe foorth with the flocke.

25 For I haue satiate the wearie soule, & I haue replenished euery sorowfull soule.

26 Therefore I awaked and beheld, and my sleepe [e] was sweete vnto me.

27 Beholde, the dayes come, saieth the Lord, that I will sowe the house of Israel, and the house of Iudah [f] with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throwe downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shal they say no more, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 ¶ Behold, the dayes come, saith the Lord, that I wil make a [b] new couenant with the house of Israel, & with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was ‖ an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After [k] those dayes, saith the Lord, I will put my Lawe in their inward partes, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall [l] teach no more euery man his neighbour and euery man his brother, saying, Knowe the Lord, for they shall all knowe me from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lorde, which giueth [m] the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lorde, If the heauens can be measured, [n] or the foundations of the earth be searched out beneath, then will I cast off all the seede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, saith the Lord, that the [o] citie shalbe built to the Lord from the towre of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe foorth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, & all the fieldes vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shall be holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euer.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth, howe this should be procured, to wit, by Iesus Christ whom a woman should conceiue & beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meaneth, that Ierusalem which was like a barren woman in her captiuitie should be fruitful as she, that is ioyned in mariage, and whom God blesseth with children.

e Hauing vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.

f I wil multiply, and enrich them with people and cattell.

g The wicked vsed this prouerbe, when they did murmure against Gods iudgemẽts pronounced by the Prophets, saying, that their fathers had committed the fault, and that the children were punished, Ezek. 18.3.

h Though the couenant of redemption made to the fathers, & this which was giuen after, seeme diuers, yet they are all one and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50.1. ‖*Or, master.*

k In the time of Christ my Lawe shall in stead of tables of stone be written in their hearts by mine holy Spirit. Heb. 8.10.

l Vnder the kingdome of Christ there shall none be blinded with ignorance, but I wil giue them faith and knowledge of God for remission of their sinnes, and dayly increase the same: so that it shal not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54.13. but the ful accomplishing hereof is referred to the kingdome of Christ, when we shall be ioyned with our head.

m If the sunne, moone, and starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I wil haue a people, so certaine is it, that I wil leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3.1. By this description hee sheweth that the citie should be as ample and beautifull as euer it was: but hee alludeth to the incomparable.

CHAP. XXXII.

Ieremiah is cast into prison because he prophesied that the citie should be taken of the King of Babylon. 7 Hee sheweth that the people should come again to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe worde that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saith the Lord, * Beholde, I will giue this citie vnto the handes of the king of Babel, and he shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Zedekiah to Babel, and there shall he be, vntill [b] I visite him, saith the Lorde: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and say, [c] Buy vnto thee my field, that is in Anathoth: for the ‖ title by kindred appertaineth vnto thee [d] to buy it.

8 So Hanameel, mine vncles sonne came,

a So that Ieremiah had nowe prophefied from the thirteenth yeere of Iosiah, vnto the last yeere saue one of Zedekiahs reigne, which was almost fourtie yeeres. *Chap. 29.16, 17. and 34.2.*

b Till I take Zedekiah away by death: for he shall not die by the sword, as Chap. 34.4.

c Whereby was meant that the people should returne againe out of captiuitie, and enioy their possessions and vineyardes, as verse 15. and 44.

‖ *Or, right to redeeme it,*

d Because he was next of the kinred, as Ruth 4.4.

e Of the possession of the Leuites, Reade Leuit. 25. 32.

f Which mounteth to of our money about ten shillings sixe pence, if this shekell were the common shekel, reade Gen. 23. 15 for the shekell of the Temple was of double value, and ten pieces of siluer were halfe a shekell: for twentie made the shekell.

g According to the custome, the instrument or euidence was sealed vp with the cõmon seale, and a copie thereof remained, which conteined the same in effect, but was not so authenticall as the other, but was left open to be seene, if any thing should be called into doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

‖ Or, bid. Exod. 34. 7. deut. 5. 9.

i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shalbe punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shalbe also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

to me in the court of the prison, according to the word of the Lord, and saide vnto me, Buy my e fielde, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen f shekels, and ten pieces of siluer.

10 And I writte it in the booke, and signed it, and tooke witnesses, and weighed him the siluer in the ballances.

11 So I tooke the booke of the possession, being sealed g according to the lawe, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saieth the Lord of hostes the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen h vessel, that they may continue a long time.

15 For the Lord of hosts, the God of Israel saith thus, Houses and fieldes & vineyards shall be possessed again in this land.

16 ¶ Nowe when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lorde God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing ‖ hard vnto thee.

18 * Thou shewest mercie vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their i children after them: O God the great and mightie, whose Name is the Lord of hostes,

19 Great in counsell, & mighty in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruite of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this k day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day.

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

22 And hast giuen them this lande, which thou diddest sweare to their fathers to giue them, euen a land that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commaundest them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the l mountes, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast saide vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the worde of the Lorde vnto Ieremiah, saying,

27 Beholde, I am the LORD GOD of all- m flesh: is there any thing too hard for me?

28 Therefore thus saith the Lorde, Beholde, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, & he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose rooffes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before me from their n youth: for the children of Israel haue surely prouoked me to anger with the workes of their hands, saieth the Lord.

31 Therefore this citie hath beene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoone it out of my sight,

32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to prouoke me to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto me p back and not the face: though I taught them, o rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they built the hie q places of Baal, which are in the valley of r Ben-hinnom, to cause their sonnes and their daughters to s passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination to cause Iudah to sinne.

36 And now t therefore, thus saith the Lord God of Israel spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence.

37 * Beholde, I will gather them out of all countreys, whereto I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

l The word signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engins of warre, which were laid on an hie place to shoote into a citie, before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, whereby hee sheweth that as he is the authour of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Prou. 1. 24. isa. 65. 2. chap. 7. 13. & 25 3. & 26. 5. & 29. 19. & 35 14. and 44. 4. 2. chro. 36. 15.

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7. 31. 2. King. 21. 4. 6.

r Reade 2. King. 16. 3.

s Reade Chap. 30. 16. Deut. 30 3.

Chap. 30.22.

t One consent and one religion, as Ezek. 11.19. and 36.27.

u Reade Chap. 31.32.33.

38 And they shall be * my people, and I will be their God.

39 And I will giue them t one heart and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an u euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delite in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lorde, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shall be possessed in this lande, whereof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

44 Men shall buy x fieldes for siluer, and make writings, and seale them, & take witnesses in the land of Beniamin, and roundе about Ierusalem, & in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

x This is the declaration of that which was spoken verse 8.

CHAP. XXXIII.

1 *The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised.* 8 *God forgiueth sinnes, for his owne glory.* 15 *Of the birth of Christ.* 20 *The kingdome of Christ in the Church shall neuer be ended.*

MOreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the a court of the prison) saying,

a Which was in the kings house at Ierusalem, as chap. 32.1.2.

2 Thus saith the Lord, the maker b thereof, the Lorde that formed it, and established it, the Lord is his Name.

b To wit, of Ierusalem, who as he made it, so wil he preserue it, reade Isa. 37.26.

3 Call vnto me, and I wil answere thee, and shewe thee great and mightie things, which thou knowest not.

c Reade Chap. 32.24.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the kings of Iudah, which are destroyed by the c mounts, and by the sword,

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

5 They come to d fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my face from this citie, because of all their wickednesse.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

6 ¶ Beholde, e I will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace, and trueth.

f In the mids of his threatnings, God remembreth his, and comforteth them.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

8 And I wil cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me.

9 And it shall be to me a name, a d ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shewe vnto this citie.

d Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

10 Thus saith the Lorde, Againe there shal be heard in this place (which ye say shal be desolate, without man, and without beast, euen in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

e Which was a song appointed for the Leuites to praise God by, 1. Chro. 16.8. psal. 105.1. isa. 12.4. psal. 106.1. and 107.1. & 118.1. and 136.1.

11 The voyce of ioy and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shal say, f Praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of praise in the house of the Lorde, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

f Meaning, that all the countrey of Iudah shalbe inhabited againe.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof there shalbe dwelling for shepheards to rest their flocks.

g That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophesie is meant, as testifie all the Iewes, and that which is written, Chap. 23.5.

13 In the cities of the k mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

h To wit, Christ that shall call his Church.

14 Beholde, the dayes come, saieth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

i That is, Christ is our Lord God, righteousnesse, sanctification, and redemption, 1. Cor. 1.30.

15 In those dayes and at that time will I cause l the branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement, and righteousnesse in the land.

k Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel or Beniamin, because he did correct them for a time for their amendment.

16 In those dayes shall Iudah be saued, and Ierusalem shal dwel safely, and he that shal call m her, is the Lord our n righteousnes.

l That is, Christ.

17 For thus saith the Lorde, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

m To wit, Christ.

18 Neither shal the Priests and Leuites want a man before me to offer burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

n That is, Christ is our Lord God, righteousnesse, sanctification, and redemption, 1. Cor. 1.30.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lorde, If you can breake my couenant of the o day, and my couenant of the night, that there should not be day, and night in their season,

o This is chiefly meant of the spirituall sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by the sacrifices of the Lawe.

21 Then may my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priests my ministers.

p Reade Chap. 31.35.

22 As the armie of heauen cannot be numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

q Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel or Beniamin, because he did correct them for a time for their amendment.

23 ¶ Moreouer, the worde of the Lorde came to Ieremiah, saying,

24 Considerest thou not what this people haue spoken, saying, The two fami-

lies,

lies, which the Lorde hath chosen, he hath euen cast them off: thus they haue despised my people, that they should bee no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob & Dauid my seruant, and not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie, and the king Zedekiah shalbe giuen into the hands of the king of Babylon. 11 He rebuketh their cruelitie towards their seruants.

a Who commonly of Ieremiah was called Nebuchad-nezzar, and of others Nebuchad-nezzar.

THe worde which came vnto Ieremiah from the Lord (when [a] Nebuchad-nezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, & all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saieth the Lorde God of Israel, Goe, and speake to Zedekiah King of Iudah, and tell him, Thus saith the Lord, Behold, * I will giue this citie into the hand of the king of Babel, and he shal burne it with fire,

2. *Chro. 36. 19. chap. 29. 16, 17. and 32. 3.*

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hande, and thine eyes shall behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the worde of the Lord, O Zedekiah king of Iudah: thus saith the Lorde of thee, thou shalt not die by the sword,

b Not of any violent death.

5 But thou shalt die in [b] peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh [c] Lorde: for I haue pronounced the word, saith the Lord.

c The Iewes shall lament for thee their Lord and King.

6 Then Ieremiah the Prophet spake all these words vnto Zedekiah King of Iudah in Ierusalem,

7 (When the king of Babels host fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the worde that came vnto Ieremiah from the Lorde, after that the King Zedekiah had made a couenant with all the people which were at Ierusalem, [d] to proclaime libertie vnto them,

d When the enemie was at hand, and they saw themselues in danger, they would seeme holy and so begane some kinde of reformation: but soone after they vttered their hypocrisie.

9 That euery man should let his [e] seruant goe free, & euery man his handmaide, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iewe his brother.

e According to the Lawe, Exod. 21. 2, Deut. 15. 12

10 Nowe when all the princes, and all the people which had agreed to the couenant, hearde that euerie one should let his seruaunt goe free, and euerie one his handmaid, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they ‡ repented, and caused the seruants and the handmaides, whom they had let goe free, to returne, and bestde them in subiection as seruaunts and handmaides.

‡ *Ebr. returned.*

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

‖ *Or, bondage. Deu. 15. 1, 12.*

14 * At the terme of seuen yeeres let yee goe, euerie man his brother an Ebrewe which hath bene solde vnto thee: and when hee hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, & had done right in my sight in proclaiming libertie, euery man to his neighbour, & ye had made a couenant before me in [f] the House, whereupon my Name is called.

f Meaning, in the Temple, to declare that it was a most solemne and straite couenant, made in the Name of the Lord.

16 But ye repented, & polluted my name, for ye haue caused euery man his seruaunt, and euery man his handmaide, whome yee had set at liberty at their pleasure, to return, and hold them in subiection to bee vnto you as seruants and as handmaids.

17 Therefore thus saieth the Lorde, Yee haue not obeied me, in proclaiming freedom euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, saith the Lord, to [g] the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the sword libertie to destroy you.

18 And I will giue those men that haue broken my couenant, and haue not kept the words of the couenaunt, which they had made before me, when they [h] cut the calfe in twaine, and passed betweene the parts thereof:

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressor of the same couenant should be so diuided in pieces, reade Gene. 15. 10.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I will euen giue them into the hande of their enemies, and into the handes of them that seeke their life: and their dead bodies shall be for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seek their life, & into the hand of the king of Babels hoste, which [i] are gone vp from you.

i To fight against the Egyptians, as Chap. 37. 11.

22 Beholde, I will commaund, saieth the Lord, and cause them to returne to this citie, and they shal fight against it, & take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechalites and thereby confoundeth the pride of the Iewes.

THe worde which came vnto Ieremiah from the Lord, in the dayes [a] of Iehoiakim the sonne of Iosiah King of Iudah, saying,

a For the disposition and order of these prophecies, reade chap. 27. 1.

2 Goe vnto the house of the [b]Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites.

4 And I brought them into the House of the Lorde, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖treasure.

5 And I set before the sonnes of ỹ house of the Rechabites, pots full of wine, and cups, and [d] said vnto them, Drinke wine.

6 But they said, We will drink no wine: For [e] Ionadab the sonne of Rechab our father commaunded vs, saying, [f] Yee shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall ye builde house, nor sow seede, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeied the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and wee drinke no wine al our dates, neither we, our wiues, our sonnes, nor our daughters.

9 Neither builde wee houses for vs to dwel in, neither haue we vineyard, nor field, nor seede,

10 But wee haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into ỹ land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [g] dwell at Ierusalem.

12 Then came the word of the Lorde vnto Ieremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Go, and tel the men of Iudah, and the inhabitants of Ierusalem, Will [h] ye not receiue doctrine to obey my wordes, saieth the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, [k] rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, & sending thē, saying, [l] Returne nowe euery man from his euill way, & amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely, the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which hee gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronounced against them, because I haue [i] spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah said vnto the house of the Rechabites, Thus saieth the Lorde of hostes the God of Israel, Because ye haue obeied the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shal [m] not want a man to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah inditeth, the booke of the curses against Iudah & Israel. 9 Hee is sent with the booke vnto the people and readeth it before them all. 14 He is called before the rulers and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the sonne of Iosiah king of Iudah, came this worde vnto Ieremiah from the Lorde, saying,

2 Take thee a roule or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b] from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euil, which I determined to doe vnto them, that they may returne euery man from his euil way, that I may forgiue their iniquitie, and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, & Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lorde, which he had spoken vnto him, vpon a roule, or booke.

5 And Ieremiah commaunded Baruch, saying, I am [d] shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, & reade the roule, wherein thou hast written at my mouth the wordes of the Lorde, in the audience of the people in the Lords house vpon the [e] fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and euery one returne from his euil way, for great is the anger, & the wrath, that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commaunded him, reading in the booke the wordes of the Lorde in the Lordes

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

‖ *Or, doore.*

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another end: that is, to declare their obedience to man, seing the Iewes would not obey God himselfe.

e Whom Iehu the king of Israel fauoured for his zeale, 2. king. 10. 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might know that they were strangers in the earth, and be readie to depart at all occasions.

g Which was now for the space of three hundreth yeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vowe, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father. k I haue most diligently exhorted and warned you both by my selfe and my Prophets. *Chap. 18. 11. and 25. 5.*

l That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

m His posterirje shal continue and be in my fauour for euer,

a Reade Chap. 25. 1.

b Which were twentie and three yeres, as Cha. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests,

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.

f He sheweth that fasting without prayer & repentance auaileth nothing, but is meere hypocrisie.

Lords house.

g The fast was then proclaimed, and Baruch read this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captiues.

9 ¶ And in the fift g yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclanned a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

h Which is the East gate of the Temple.

10 Then read Baruch in the booke the wordes of Ieremiah in the House of the Lorde, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hier court at the entrie of the h newe gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the kings house into the Chancellors chamber, and loe, all the Princes sate there, euen Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemia, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they sayd vnto him, Sit downe nowe, and reade it, that we may heare. So Baruch read it in their audience.

i The godly were afraide, seeing God so offended, and the wicked were astonied for the horror of the punishment.

16 Nowe when they had heard all the wordes, they were i afraide both one and other, and said vnto Baruch, We will certifie the king of all these words.

17 And they examined Baruch, saying, Tell vs nowe, howe diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes vnto mee with his mouth, and I wrote them with ynke in the booke.

k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee such, that they could not escape without danger of their liues.

19 Then said the Princes vnto Baruch, Goe, k hide thee, thou and Ieremiah, and let no man knowe where ye be.

20 ¶ And they went in to the king to the court, but they layde vp the roule in the chamber of Elishama the Chancellour, and tolde the king all the wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the princes, which stoode beside the king.

l Which conteined part of November and part of December.

22 Nowe the King sate in the winterhouse, in the l ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen-knife and cast it into the fire, that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afrayde, nor rent m their garments, neither the king, nor any of his seruants, that heard all these words.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, growe into further malice against him and his word.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the king, that hee would not burne the roule: but hee would not heare them.

n Thus we see the continuall care that God hath euer ouer his to preserue them from the rage of the wicked.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord n hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roule, and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God wil not only raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 32.

29 And thou shalt say to Iehoiakim king of Iudah, Thus sayeth the Lorde, Thou hast burnt this roule, saying, p Why hast thou written therein, saying, that the king of Babel shall come and certainely destroy this land, and shall take thence both man and beast?

p These are Iehoiakims words.

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, He shal haue q none to sit vpon the throne of Dauid, and his r dead body shall be cast out in the day to the heate, and in the night to the frost.

q Though Iehoiakim his sonne succeeded him, yet because hee reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22, 19.

31 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiah succeeded Iechoniah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken, 15 He is beaten and put in prison.

AND * King Zedekiah the sonne of Iosiah reigned for a Koniah the sonne of Iehoiakim, whom Nebuchad-nezzar King of Babel b made king in the land of Iudah.

2 But neither hee, nor his seruants, nor the people of the land would obey the words of the Lord, which he spake by the ‡ ministerie of the Prophet Ieremiah.

3 And Zedekiah the king c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Nowe Ieremiah d went in and out among the people: for they had not put him into the prison.

2. *King.* 24. 17. 2. *Chron.* 36. 10. *chap.* 52. 1.

a Who was called Iehoiachin, or Iechoniah,

b And called him Zedekiah, whereas before his name was Mattaniah, 2. King. 24. 17.

‡ *Ebr. hand.*

c Because he was afraid of the Caldeans that came against him.

d That is, was out of prison, and at liberte.

e To helpe the Iewes.

‡ *Ebr. went vp.*

5 Then Pharaohs hoste was e come out of Egypt: and when the Caldeans that belieged Ierusalem, heard tidings of them, they ‡ departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to inquire of me, Behelde, Pharaohs hoste, which is come foorth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

‖ *Or, lift not vp your mindes.*

9 Thus sayeth the Lorde, ‖ Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet shoulde euery man rise vp in his tent, and burne the citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, becaule of Pharaohs armie,

f As some thinke to goe to Anathoth his owne towne.

12 Then Ieremiah went out of Ierusalem to goe into the f land of Beniamin, separating himselfe thence from among the people.

g By the which, men went into the countrey of Beniamin.

13 And when hee was in the g gate of Beniamin, there was a chiefe officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou ‡ fleest to the Caldeans.

‡ *Ebr. falleſt.*

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angrie with Ieremiah, and smote him, and laid him in the prison in the house of Ionathan the scribe: for they had made that the h prison.

h Beeause it was a vile and streit prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, and sayd, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreouer Ieremiah sayde vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

Chap. 28. 4. * *Ebr. fall.*

19 * Where are nowe your prophets, which prophecied vnto you, saying, The king of Babel shall not come against you, nor against this land?

i That is, so long as there was any bread in the citie: thus God prouideth for his, that he will cause their enemies to preserue them to that ende, whereunto he hath appointed them.

20 Therefore heare now, I pray thee, O my Lord the king: let my prayer ‡ be accepted before thee, that thou cause me not to returne to the house of Ionathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they shoulde put Ieremiah in the court of the prison, and that they should giue him daily a piece of bread out of the Bakers streete vntill all the i bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the king commandeth Ieremiah to be brought foorth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashur the sonne of a Melchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey nowe when Nebuchad-nezzar came, as Chap. 21.1.

2 Thus saith the Lord, He that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but he that goeth foorth to the Caldeans, shall liue: for he shall haue his life for b a pray, and shall liue.

b Reade Chap. 21.9. and 45.5.

3 Thus saith the Lord, This citie shall surely bee giuen into the hand of the king of Babels armie, which shall take it.

‖ *Or, discourageth.*

4 Therefore the princes sayde vnto the King, We beseech you, let this man bee put to death: for thus he ‖ weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

c Thus we see how the wicked when they can not abide to heare the trueth of Gods word, seeke to put the ministers to death as transgressours of policies.

5 Then Zedekiah the king said, Behold, hee is in your hands, for the king can denie d you nothing.

d Wherein he grieuously offended in that that not onely hee would not heare the truth spoken by the Prophet, but also gaue him to the lusts of the wicked to be cruelly intreated.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cordes: and in the dungeon there was no water but myre: so Ieremiah stacke fast in the myre.

‡ *Ebr. Cuſhite, or Ethiopian.*

7 Nowe when Ebed-melech the ‡ blacke Moze, one of the Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon (then the king late in the e gate of Beniamin)

e To heare matters, and giue sentence.

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, f these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and hee dieth for hunger in the place where hee is: for there is no more bread in the citie.

f Hereby is declared, that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation.

10 Then the king commaunded Ebed-melech the blacke Moze, saying, Take from hence thirtie men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

‡ *Ebr. Vnder thine hand.*

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasurie, and tooke there olde rotten ragges, and olde worne cloutes, and let them downe by cordes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moze sayde vnto Ieremiah, Put nowe these olde rotten ragges and worne, vnder thine armeholes, betweene the cordes. And Ieremiah did so.

13 So they drewe vp Ieremiah with cordes, and tooke him vp out of the dungeon,

g Where the king had ſet him before to be at more libertie, as Chap. 37.21.

dungeon, and Jeremiah remained in ſ the Court of the priſon.

14 ¶ Then Zedekiah the king ſent, and tooke Jeremiah the Prophet vnto him, into the third entrie that is in the houſe of the LORD, and the king ſayd vnto Jeremiah, I will aſke thee a thing: hide nothing from mee.

15 Then Jeremiah ſayd to Zedekiah, If I declare it vnto thee, wilt not thou ſlay me? and if I giue thee counſell, thou wilt not heare me.

16 So the king ſware ſecretly vnto Jeremiah, ſaying, As the LORD liueth, that made vs theſe ſoules, I will not ſlay thee, nor giue thee into the hands of thoſe men that ſeeke thy life.

17 Then ſayd Jeremiah vnto Zedekiah, Thus ſayeth the LORDE God of hoſtes, the God of Iſrael, If thou wilt goe forth vnto the king of Babels h princes, then thy ſoule ſhall liue, and this citie ſhall not bee burnt vp with fire, and thou ſhalt liue, and thine houſe.

h And yeeld thy ſelfe vnto them.

18 But if thou wilt not goe forth to the king of Babels princes, then ſhall this city be giuen into the hand of the Caldeans, and they ſhall burne it with fire, and thou ſhalt not eſcape out of their hands.

19 And Zedekiah the king ſayd vnto Jeremiah, I am carefull for the Jewes that are fled vnto the Caldeans, leaſt they deliuer me into their hands, & they i mocke me.

i Which declareth that he more feared ỹ reproch of men, then the threatnings of God.

20 But Jeremiah ſayde, They ſhall not deliuer thee: hearken vnto the voyce of the LORD, I beſeech thee, which I ſpeake vnto thee: ſo ſhall it be well vnto thee, and thy ſoule ſhall liue.

21 But if thou wilt refuſe to goe forth, this is the word that the LORD hath ſhewed mee.

22 And beholde, all the woman that are k left in the king of Judahs houſe, ſhall bee brought forth to the king of Babels princes: and thoſe women ſhall ſay, Thy friends haue perſwaded thee, and haue preuailed againſt thee: thy feete are ſaſtened in the mire, and they are turned backe.

k When Ieconiah and his mother with others were caried away, theſe women of the kings houſe were left: which ſhalbe taken, ſayth the Propher, and tell the king of Babel howe Zedikiah hath bene ſeduced by his familiar friendes and falſe Prophets, which haue left him in the mire.

23 So they ſhall bring out all thy wiues, and thy children to the Caldeans, and thou ſhalt not eſcape out of their handes, but ſhalt bee taken by the hande of the King of Babel: and this citie ſhalt thou cauſe to bee burnt with fire.

24 Then ſaid Zedekiah vnto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

l Herein appeareth the infirmity of the Prophet, who did diſſemble to ſaue his life, albeit it was not to the deniall of his doctrine, or to the hurt of any,

25 But if the princes vnderſtand that I haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs now, what thou haſt ſayd vnto the King, hide it not from vs, and wee will not ſlay thee: alſo what the king ſayd vnto thee,

26 Then ſhalt thou ſay vnto them, I humbly l beſought the king that hee would not cauſe me to returne to Jehonathans houſe to die there.

27 Then came all the Princes vnto Jeremiah and aſked him. And he told them according to all theſe wordes that the king had commanded: ſo they left off ſpeaking with him, for the matter was not perceiued.

28 So Jeremiah abode ſtill in the court of the priſon, vntill the day that Jeruſalem was taken: and he was there, when Jeruſalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar beſiegeth Ieruſalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His ſonnes are ſlaine. 7 His eyes are thruſt out. 11 Jeremiah is prouided for. 15 Ebed melech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah king of Judah, in the tenth moneth, came Nebuchad-nezzar King of Babel and all his hoſte againſt Jeruſalem, and they beſieged it.

2 And in the eleuenth yere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and ſate in the middle gate, euen Nergal, Sharezer, Samgar-nebo, Sarſechim, Rab ſaris, Nergal, Sharezer, Rab-mag, with all the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah ſawe them, and all the men of warre, then they fled, and went out of the citie by night, thorow the kings garden, and by the b gate betweene the two walles, and he went toward the wilderneſſe.

b Which was a poſterne doore, reade 2. Kings 25.4.

5 But the Caldeans hoſte purſued after them, and ouertooke Zedekiah in the deſert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto c Riblah in the lande of Hamath, where hee gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the king of Babel ſlew ỹ ſonnes of Zedekiah in Riblah before his eyes: alſo the king of Babel ſlewe all the Nobles of Judah.

7 Moreouer hee put out Zedekiahs eyes, and bound him in chaines, to carrie him to Babel.

8 And the Caldeans burnt the Kings houſe, and the houſes of the people with fire, and brake downe the walles of Jeruſalem.

9 Then Nebuzar-adan the ‖ chiefe ſteward carried away captiue into Babel the remnant of the people, that remained in the citie, and thoſe that were fled and fallen vnto him with the reſt of the people that remained.

‖ Or, captaine of the garde.

10 But Nebuzar-adan the chiefe ſteward left the d poore that had nothing, in the land of Judah, and gaue them vineyardes and fields at the ſame time.

d For the rich and the mighty which put their truſt in their ſhifts & meanes, were by Gods iuſt iudgements moſt rigorouſly handled.

11 Nowe Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah ‡ vnto Nebuzar-adan the chiefe ſteward, ſaying,

‡ Ebr. by the hand of.

12 Take him, and ‡ looke well to him and doe him no harme, but doe vnto him e euen as he ſhall ſay vnto thee.

‡ Ebr. ſet thine eyes vpon him.

e Thus God preſerued his Prophet by his meanes, whom hee made the ſcourge to punish the king, and them that were his enemies.

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebuſhazban, Rab-ſaris, and Nergal, Sharezer, Rab-mag, and all the king of Babels princes:

BRISTOL — and — REFERENCE LIBRARY

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the LORD came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Moze, saying, Thus sayth the LORD of hosts the God of Israel, Beholde, I will bring my words vpon this city for euill, and not for good, and they shalbe accomplished in that day before thee.

17 But I will deliuer thee in that day, sayeth the Lord, and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sworde, but thy life shall be for a praye vnto thee, because thou hast put thy trust in me, sayth the LORD.

f Whome the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bound in chaines among all that were carried away captiue of Ierusalem & Iudah, which were caried away captiue vnto Babel.

2 a And the chiefe steward tooke Ieremiah, and sayed vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, and done according as he hath sayd: because yee haue b sinned against the Lorde, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And nowe beholde, I loose thee this day from the chaines which were on thine hands: if it pleale thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleale thee not to come with me into Babel, ‡ tarie still: beholde, all the land is ‖ before thee: whither it seemeth good, and conuenient for thee to goe, thither go.

5 For yet he was not returned: therefore he sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe Steward gaue him vitailes and a reward and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to c Mizpah, & dwelt there with him among the people that were left in the land.

7 Nowe when all the Captaines of the hoste, d which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him, men, and women, and

a From this second verse, vnto chap. 42.7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God mooued this infidell to speake this, to declare the great blindnes and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

‡ *Ebr. cease.*

‖ *Or, at thy commandement.*

c Which was a city of Iudah.

d Which were scattered abroad for feare of the Caldeans.

childzen, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen e Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for mee, beholde, I will dwell at Mizpah to ‖ serue the Caldeans, which will come vnto vs: but you, gather you wine, and Sommer fruits, and oyle, and put them in your vessels, and dwell in your cities, that ye haue ‖ taken.

11 Likewise when all the Iewes that were in f Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and Sommer fruits, very much.

13 Moreouer Iohanan the sonne of Kareah, and all the captaines of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And sayd vnto him, knowest thou not that g Baalis the king of the Ammonites, hath sent Ishmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt h not doe this thing: for thou speakest falsly of Ishmael.

e Who was of the kings blood, & after slew him, Chap. 41.2.

* 1. *King.* 25.24.

‖ *Or, to receiue the, or to intreat them for you.*

‖ *Or, chosen to dwell in.*

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are sooneft deceiued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BVt in the a seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seed royall, and the princes of the b king, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did c eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were

a The citie was destroyed in the fourth moneth: and in the seuenth moneth which conteined part of September, and part of October, was the gouernour Gedaliah slaine. b Meaning, Zedekiah. c They did eate together as familiar friendes.

with

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the King of Babel had made gouernour ouer the land.

3 Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shauen, and their clothes rent and cut, with [d] offrings and incense in their hands to offer in the house of the LORD.

6 And Ishmael the sonne of Nethaniah went foorth from Mizpah to meete them, weeping as he went: [e] when he met them, he said vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael the sonne of Nethaniah slew them, and cast them into the middest of the pit, hee and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for wee haue treasures in the field, of wheate, and of barley, and of oyle, and of honie: so he stayed, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodyes of the men (whom hee had slaine because of Gedaliah) is it, which Asa the king had [f] made because of Baasha King of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caryed away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caryed them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the [g] captaines of the hoste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, [†] went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whome Ishmael caryed away captiue, sawe Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caryed away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caryed away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whom hee had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chunham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the King of Babel made gouernour in the land.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow.

e For his death was kept secret, and hee fained that he lamented for the destruction of Ierusalem, and the Temple: but after slew them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15, 22.

g Which had bene captaines vnder Zedekiah.

h For Baalis the King of the Ammonites was the cause of this murther.

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38.

CHAP. XLII.

1 *The captaines aske counsell of Ieremiah what they ought to doe.* 7 *He admonisheth the remnant of the people not to goe into Egypt.*

THen all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, [‡] Heare our prayer, we beseech thee, and pray for vs vnto the LORD thy God, euen for all this remnant (for we are left, but a few of many, as thine eyes doe behold)

3 That the LORD thy God may shew vs the way wherein we may walke, and the thing that we may [a] doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: behold, I will pray vnto the LORD your God, according to your words, and whatsoeuer thing the LORD shall answer you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they said to Ieremiah, [b] The LORD bee a witnesse of trueth, and faith betweene vs, if wee doe not, euen according to all things, for the which the LORD thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the LORD our God, to whom we send thee, that it may be well with vs, when we obey the voyce of the LORD our God.

7 ¶ [c] And so after ten dayes came the word of the LORD vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And said vnto them, Thus saith the LORD God of Israel, vnto whom yee sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I [d] repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whome yee are afraide: bee not afraide of him, saith the LORDE: for I am with you to saue you, and to deliuer you [e] from his hand,

12 And I will grant you mercie that he may haue compassion vpon you, and he shall cause you to [‖] dwell in your owne land.

13 But if ye say, Wee will not dwell in this land, neither heare the voyce of the LORD

‡ *Ebr. let our prayer fall before thee, as chap. 36, 7.*

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in asmuch as it agreeeth with that thing which they haue purposed to doe.

b There are none more readie to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshood vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, chap. 40. 1.

d Reade Chap. 18. 8.

e Because all kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man but onely obey God, Prouerb. 21. 1.

‖ *Or, remaine.*

Lord your God.

14 Saying, Nay, but wee will goe into the land of Egypt, where wee shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the worde of the Lord, ye remnant of Iudah, thus saith the Lord of hostes, the God of Israel, If ye set your faces to enter into Egypt, and goe to dwell there)

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46.25.

16 Then the sword that ye feared, f shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

g Reade Chap. 26.6. & 44.12. shewing that this should come vpon them for their infidelitie and stubburnesse.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath bene powred foorth vpon the inhabitants of Ierusalem: so shall my wrath be powred foorth vpon you, when ye shall enter into Egypt, and yee shall be a detestation, and astonishment, and a curse, and a reproch, and ye shall see this place no more.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

19 O yee remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: know certeinely that I haue admonished you this day.

20 Surely ye g dissembled in your hearts when yee sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certenly that ye shall die by the sword, by the famine, and by the pestilence, i in the place whither yee desire to goe and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan careth the remnant of the people into Egypt contrary to the mind of Ieremiah. 8 Ieremiah prophecieth the destruction of Egypt.

NOw when Ieremiah had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the b proud men, saying vnto Ieremiah, c Thou speakest falsly: the Lord our God hath d not sent thee to say, Go not into Egypt to dwell there,

a Who was also called Iezaniah, Chap. 42.1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they burst foorth into open rage: for they can abide nothing but flatteries, reade Isa. 30.10. d He sheweth what is the nature of the hypocrites: to wit, to feigne that they would obey God and embrace his word, if they were assured that his messengers spake trueth: though indeede they be most farre from all obedience.

3 But Baruch the sonne of Neriah e prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

e Thus the wicked do not onely contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or saiour the godly.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste, tooke all the remnant of Iudah, that were returned from all f nations, whither they had bene driuen, to dwell in the land of Iudah:

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

6 Euen men and women, and children, and the Kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah g the Prophet, and Baruch the sonne of Neriah.

g Whom these wicked led away by force.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to h Tahpanhes.

h A citie in Egypt neere to Nilus.

8 ¶ Then came the worde of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and i hide them in the clay in the bricke kill, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel k my seruant, and will set his throne vpon these stones that I haue hidde, and he shall spread his pauillion ouer them.

k Reade Chap. 25.9.

11 And when he shall come, he shall smite the land of Egypt: l such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15.2.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them, and carie them away captiues, and hee shall aray himselfe with the land of Egypt, as a m shepheard putteth on his garment, and shal depart from thence in peace.

m Meaning, most easily, and suddenly shall he carie the Egyptians away.

13 Hee shall breake also the images of ‖ Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

‖ *Or, the house of the sunne.*

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 They that set light by the threatning of the Lorde are chastened. 26 The destruction of Egypt, and of the Iewes therein, is prophecied.

THe worde that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

a These were all famous & strong cities in Egypt, where the Iewes that were fled, dwelt for their safetie: but the Prophet declareth that there is no holde so strong, that can preserue them from Gods vengeance.

2 Thus saith the Lord of hosts the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because

3 Because of their wickednesse which they haue committed, to prouoke mee to anger, in that they went to burne incense, and to serue other gods, whom they knewe not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising earely, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would[e] not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred foorth and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, childe and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath with the works of your handes, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your Fathers, and the wickednesse of the [a] kings of Iudah, and the wickednesse of their wiues, and your owne wickednesse, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ‖ humbled vnto this day, neither haue they feared nor walked in my Lawe nor in my statutes, that I set before you, and before your fathers.

11 Therefore thus sayeth the Lorde of hostes the God of Israel, Behold, I will set my face against you * to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that [e] haue set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall in the lande of Egypt: they shall euen be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment and a [f] curse and a reproch.

13 For I will visite them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sworde, by the famine, and by the pestilence.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they ‡ haue a desire to returne to dwell there: for none shall returne, but [g] such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, & all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lorde, wee will [h] not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our own mouth, as to burne incense vnto [i] the Queene of heauen, and to powre out drinke offerings vnto her, as wee haue done, both we and our fathers, our Kings and our princes in the cities of Iudah, and in the streets of Ierusalem: for then ‡ had we [k] plentie of vitailes and were well and ‖ felt none euill.

18 But since wee left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖ scarsenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes to ‖ make her glad, & powre out drinke offerings vnto her without [l] our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your Kings, and your princes, and the people of the land, & ‡ hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inventions, and because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because yee haue burnt incense, and because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 ¶ Moreouer Ieremiah said vnto all the people, and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your [m] hand, saying, Wee will perfourme our vowes that wee haue vowed to burne incense to the Queene of heauen, and to powre out drinke offrings to her: yee will perfourme your vowes, and doe the things that yee haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt. Behold, I haue sworne by my great Name, saith the Lord, that my Name

any thing whereof they be not assured by Gods word: for thereby they take an occasion to iustifie their doinges, and their husbandes shall giue an account thereof before God, reade Ha.3.25. ‡ *Ebr. Is it not come vp into his heart?*

m You haue committed double euill in making wicked vowes, and in perfourming the same,

[a] shall

[b] Reade Chap. 7.25. and 25.3. and 26.5. and 29. 19. and 32.33.

[c] He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

[d] He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considring them, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes and rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖ *Or, beaten downe.*

Amos 9.4.

[e] Which haue fully set their mindes, and are gone thither on purpose. Whereby he excepteth the innocents, as Ieremiah and Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

[f] Reade Chap. 26.6. & 42.18.

‡ *Ebr. lift vp their soules.*

[g] Meaning, but a few

[h] This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantasies: for Satan euer solicites such, and doth not leaue them till he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednes against God & his Prophets.

[i] Reade Chap. 7.18 It seemeth that the Papists gathered of this place, their *Salue Regina, & Regina cœli lætare*, calling the virgin Mary Queene of heauen, and so of the blessed virgine, and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

‡ *Ebr. We were satiate with bread.*

[k] This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plentie and dearth, health and sickenesse, they attribute it to their idoles, and so dishonour God.

‖ *Or, saue.*

‖ *Or, want.*

[l] *Or, to appease her.*

[m] This teacheth vs how great danger it is for the husbandes to permit their wiues

n This declareth an horrible plague toward idolaters, seeing that God wil not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore, that God hath a perpetuall care ouer his, wheresoeuer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth the meanes wherby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth, that fiue yeere after the taking of Ierusalem, Nebuchadnezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slewe the king, and so brought these Iewes, and other into Babylon.

n shall no more bee called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Beholde, I will watch ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall bee consumed by the sword, and by the famine, vntil they be vtterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whose words shall stand, mine or theirs.

29 And this shall bee a signe vnto you, sayeth the Lorde, when I visite you in this place, that yee may knowe that my wordes shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will p giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

a Which was Ieremiahs disciple, and wrote his propheſies vnder him.

b Whereof reade Chap. 36. 10.

c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people and the Temple maketh this lamentation, as Psal. 6. 6.

d Meaning, that God might destroy this people because he had planted them.

e Thinkest thou to haue honour and credit? wherein he sheweth his infirmitie.

THe word that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah, when hee had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is mee nowe: for the Lord hath laide sorowe vnto my sorowe: I c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord sayeth thus, Beholde, that which I haue built, will I d destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest e thou great things for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for a pray in all places, whither thou goest.

f Reade Chap. 11. 9.

CHAP. XLVI.

1 He propheſieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

a That is, nine nations, which are round about Iland of Egypt.

b Reade 2 King. 23. 29. and 24. 7. and 2 Chron. 35. 20.

THe wordes of the Lorde, which came to Ieremiah the prophet against the a Gentiles,

2 As against Egypt, against the army of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah.

3 c Make ready buckler and shield, and go forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your salets, furbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraid, and driuen backe? for their mightie men are smitten, & are fled away, & looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fal toward the e North by the riuer Perath.

7 Who is this, that commeth vp as f a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and his waters are mooued like the riuers, and hee sayth, I will go vp, and will couer the earth: I will destroy the city with them that dwel therein.

9 Come vp, yee horses, and rage ye charets, and let the valiant men come forth, g the blacke Moors, and the Libyans that beare the shield, and the Lidyans that handle and bend the bow.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sword shall deuoure, and it shall be satiate, and made drunke with their blood: for the Lord God of hostes hath h a sacrifice in the North countrey i by the riuer Perath.

11 Go vp vnto Gilead, & take balme, O k virgin, the daughter of Egypt: in vaine shalt thou vse many l medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy crie hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchadnezzar King of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shal deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lord did driue them.

16 Hee made many to fall, & one fell vpon another: and they said, Arise, let vs goe againe to our m own people, and to the land of our nativitie from the sword of the violent.

17 They did cry there, Pharaoh King of Egypt, and of a great multitude o hath passed the time appointed.

18 As I liue, saith the king, whose Name is the Lord of hostes, Surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivitie: for Noph shall be waste and desolate, without an inhabitant.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfit them at the riuer Euphrates.

f Hee derideth the boasting of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certeine times ouerfloweth the countrey of Egypt.

g For these nations tooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34. 6.

i That is, at Carchemish.

k For at Gilead did grow most soueraigne balme for wounds.

l So called, because Egypt had not yet bene ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile, whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He derideth them which shall impute their ouerthrow to lacke of counsell, and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shalbe destroied.

q They haue abundance of all things, and therefore are diſobedient and proud.
r As verſe 9.
ſ They ſhall be ſcarce able to ſpeake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they ſhall ſlay the great and mighty men of power.
x To wit, Nebuchad nezzars armie.
y Some take the Ebrewe worde Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the ſpace of fourtie yeres, Egypt ſhould be reſtored, Iſa. 19. 23. ezek. 29. 13.
a God comforteth all his that were in captiuitie, but eſpecially the ſmall Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forſaketh his, Iſa. 44. 2. chap. 30. 10.
b Reade Chap. 10. 24.

20 Egypt is like a q faire calfe, but deſtruction commeth: out of the North it commeth.
21 Alſo her hired men r are in the mids of her like fat calues: they are alſo turned back and fledde awap together: they couldc not ſtand, becauſe the dap of their deſtruction was come vpon them, and the time of their viſitation.
22 The voyce thereof ſhall goe forth like a ſ ſerpent: for they ſhall march with an armie, and come againſt t her with axes, as hewers of wood.
23 They ſhal cut downe u her foreſt, ſaith the Lorde: for they cannot bee counted, becauſe they are more then the x graſhoppers, and are innumerable.
24 The daughter of Egypt ſhalbe confounded: ſhe ſhalbe deliuered into the hands of the people of the North.
25 ¶ Thus ſaith the Lorde of hoſtes, the God of Iſrael, Beholde, I will viſite the y common people of No, and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that truſt in him,
26 And I will deliuer them into the hands of thoſe that ſeeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his ſeruants, and afterward ſhe ſhal dwel as z in the olde time, ſaith the Lord.
27 ¶ a But feare not thou, O my ſeruant Iaakob, and be not thou afraide, O Iſrael: for beholde, I will deliuer thee from afarre countrey, and thy ſeed from the land of their captiuitie, and Iaakob ſhall returne and be in reſt, and proſperitie, and none ſhall make him afraide.
28 Feare thou not, O Iaakob my ſeruant, ſaith the Lorde: for I am with thee, and I will vtterly deſtroy all the nations, whither I haue driuen thee: but I will not vtterly deſtroy thee, but correct b thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord againſt the Philiſtims.

THe woords of the Lord that came to Ieremiah the Prophet, againſt the Philiſtims, before that Pharaoh ſmote a Azzah.
2 Thus ſaith the Lord, Behold, waters riſe vp out of the b North, and ſhall bee as a ſwelling flood, and ſhall ouerflowe the land, and all that is therein, and the cities with them that dwell therein: then the men ſhal crie, and all the inhabitants of the land ſhall howle,
3 At the noiſe and ſtamping of the hoofes of his ſtrong horſes, at the noyſe of his charets, and at the rumbling of his wheeles: the fathers ſhall not c looke backe to their children, for feeblenes of d hands,
4 Becauſe of the day that commeth to deſtroy all the Philiſtims, and to deſtroy Tyrus, and Zidon, and all the reſt that take their part: for the Lord wil deſtroy the Philiſtims, the remnant of the ple of e Caphtor.

a Which was alſo called Gaza, a citie of the Philiſtims.
b He meaneth the armie of the Caldeans, Iſa. 8. 7, 8.
c The great feare ſhall take away their natural affection.
d Their heart ſhall ſo faile them.
e For the Caphtorims, which are alſo called Cappadocians, had deſtroyed in old time the Philiſtims and dwelt in their lande, euen to Gaza, Deut. 2. 23.

5 f Baldneſſe is come vpon Azzah: Aſhkelon is cut vp with the reſt of their valleys. How long wilt thou cut thy ſelfe?
6 O thou ſword of the Lorde, howe long will it be or thou ceaſe? turne againe into thy ſcabbard, reſt and be ſtill.
7 How can it b ceaſe, ſeeing the Lord hath giuen it a charge againſt Aſhkelon, and againſt the ſea banke? euen there hath he appointed it.

f They haue pulled off their haire for ſorowe and heauineſſe.
g As the heathen vſed in their mourning, which the Lord forbad his people to do, Deut. 14. 1.
h Meaning, that it is not poſſible that the wicked ſhould by any meanes eſcape or ſtay the Lord, when he will take vengeance.

CHAP. XLVIII.

The worde of the Lorde againſt the Moabites
26 *Becauſe of their pride and cruelties.*

COncerning Moab, thus ſaith the Lorde of hoſtes, the God of Iſrael, Woe vnto a Nebo: for it is waſted: Kiriathaim is confounded and taken: Miſgab is confounded and afraid.
2 Moab ſhall boaſt no more of Heſhbon: for they haue deuiſed euill againſt it, b Come, and let vs deſtroy it, that it be no more a nation: alſo thou ſhalt bee deſtroyed, c O mad men, and the ſword ſhall purſue thee.
3 A voice of crying ſhalbe from Horonaim with deſolation and great deſtruction.
4 Moab is deſtroyed: her litle ones haue cauſed their cry to be heard.
5 For at the going vp of d Luhith, the mourner ſhall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of deſtruction,
6 Flee, and ſaue your liues, and be like vnto the e heath in the wilderneſſe.
7 For becauſe thou haſt truſted in thy f workes and in thy treaſures, thou ſhalt alſo be taken, and g Chemoſh ſhall goe forth into captiuity with his prieſts and his princes together.
8 And the deſtroyer ſhall come vpon all cities, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plaine ſhall bee deſtroyed as the Lord hath ſpoken.
9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof ſhall bee deſolate, without any to dwell therein.
10 h Curſed be he that doeth the worke of the Lord ſ negligently, and curſed be he that keepeth backe his ſword from blood.
11 Moab hath bin at reſt from his youth, and he hath ſetled on his lees, and hath not bene i powred from veſſell to veſſell, neither hath hee gone into captiuitie: therefore his taſte remained in him, and his ſent is not changed.
12 ¶ Therefore beholde, the dayes come, ſaith the Lorde, that I will ſend vnto him ſuch as ſhall carp him away, and ſhal empty his veſſels, and breake their bottles.

a These were cities of the Moabites which Nebuchad-nezzar tooke before he went to fight againſt Necho king of Egypt.
b Thus ſhall the Babylonians incourage one another.
c Reade Iſa. 25. 10.
d Horonaim and Luhith were two places, whereby the Moabites ſhould flee, Iſa. 15. 5.
e Hide your ſelues in barren places, where the enemy will not purſue after you, Chap. 17. 6.
f That is, the idoles which are the workes of thine handes. Some reade, in thy poſſeſſions, for ſo the word may ſignifie, as 1. Sam. 25. 2.
g Both thy great idole, and his maintainers ſhall be led away captiues, ſo that they ſhall then know that it is in vaine to looke for help at idoles, Iſa. 15. 2.
h Hee ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this executing of his vengeance againſt his enemies, his worke: though the Caldeans ſought another ende, Iſa. 10. 12. ‖ *Or, deceitfully.*
i Hath not bene remoued as the Iewes haue, but hath liued at eaſe, and as a wine that feedeth it ſelfe on his lees.

13 And

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of [k] Beth-el their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities burnt vp, & his chosen young men are gone downe to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his Name, say, [l] How is the strong staffe broken, and the beautifull rod!

18 Thou daughter that doest inhabite Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and beholde: aske him that fleeth and that escapeth, and say, What is done?

20 [m] Moab is confounded: for it is destroyed: howle, and crie, tell ye it in Arnon, that Moab is made waste.

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab farre or neere.

25 The [n] horne of Moab is cut off, and his armes is broken, saith the Lord.

26 Make ye him [o] drunken: for he magnified himselfe against the Lord: Moab shall ‖ wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though he had bene found among theeues? for when thou speakest of him, thou art [p] moued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rocks, and be like the doue, that maketh her nest in the sides of the holes mouth.

29 * Wee haue heard the pride of Moab (hee is exceeding proude) his loutnesse, and his arrogancie, and his pride, and the hautinesse of his heart.

30 I knowe his wrath, saieth the Lorde, [q] but it shall not bee so: and his dissimulations, for they doe not right.

31 [r] Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Jazer: thy plants are gone ouer the sea, they are come to the sea [s] of Jazer: the destroyer is fallen vpon thy sommer fruites, and vpon thy vintage,

33 And ioy, and gladnesse is taken from the plentifull field & from the land of Moab: and I haue caused wine to fall from the wine presse: none shall tread with shouting: their shouting shalbe no shouting.

34 From the cry of Heshbon vnto Elealeh, and vnto Jahaz haue they made their noyse: from Zoar vnto Horonaim, the [t] heifer of three yeere olde shall go lowing: for the waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lorde, him that offered in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sounde for Moab like a [u] thaunne, and mine heart shall sound like a thaunne for the men of Kir-heres, because the riches that hee hath gotten, is perished.

37 * For euerie head shall be ‖ balde, and euerp beard plucked: vpon all the hands shalbe cuttings, and vpon the loynes sackecloth.

38 And mourning shall bee vpon all the house toppes of Moab and in al the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saieth the Lord.

39 They shall howle, saying, Howe is hee destroyed? howe hath Moab turned the backe with shame: so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Beholde, [x] he shall flee as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are woonne, and the mightie mens hearts in Moab at that day shall bee as the heart of a woman in trauell.

42 And Moab shalbe destroyed from being a people, because he hath set vp himselfe against the Lord.

43 [y] Feare, and pit and snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shalbe taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fledde stood vnder the shadowe [z] of Heshbon, because of the force: for [a] the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the toppe of the seditious children.

46 Wo be vnto thee, O Moab: the people of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, saith the Lorde. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

VNto the children of Ammon thus saith the Lorde, Hath Israel no sonnes? or hath hee none heire? Why then hath their [b] king possessed Gad, and his people dwelt in [c] his cities?

2 Therefore beholde, the dayes come, saith the Lord, that I will cause a noyse of warre

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

‡ *Eb. gone vp, or destroyed.*

l How are they destroyed that put their trust in their strength and riches.

m Thus they that flee, shall answere.

n That is, his power and strength.

o He willed the Caldeans to lay afflictions ynowe vpon them, till they bee like drunken men that fall downe to their shame and are derided of all.

‖ *Or, shalbe full, or clap his hands.*

p Thou reioycest to heare of his miserie.

Isa 16.6.

q He shall not execute his malice against his neighbours.

r Reade Isa. 16.7

s Which citie was in the vtmost border of Moab: and hereby hee signifieth that the whole land should be destroyed, and the people caried away.

t Reade Isa. 15.5.

u Their custome was to play on flutes or instruments, heauie and graue tunes at burials and in the time of mourning, as Matth. 9.23. *Isa.* 15.2.3. *Ezek.* 7.18.

‖ *Or, shauen.*

x That is, Nebuchad nezzar, as Chap. 49.22.

y He that escapeth one danger, shall be taken of another, Isa. 24. 17.

z They fled thither, thinking to haue succour of the Amorites.

a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which vaunted themselues of their idole, as though he could haue defended them.

c That is, they shalbe restored by the Messiah.

a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad.

b To wit, of the Ammonites.

c Meaning, of the Israelites.

warre

warre to be heard in [d]Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall goe into captiuitie, and his Priestes, and his Princes likewise.

4 Wherefore gloriest thou in the [e] valleys? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I will bring a [f] feare vpon thee, saith the Lorde God of hostes, of all those that be about thee, and ye shalbe scattered euery man [g] right foorth, and none shall gather him that fleeth.

6 And [h] afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lorde of hostes, Is wisedome no more in [i] Teman? Is counsell perished from their children? Is their wisedome vanished?

8 Flee, ye inhabitants of Dedan ([k] they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the [l] grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue inough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leaue thy [m] fatherlesse children, and I will preserue them aliue, and let thy widowes trust in me.

12 For thus saith the Lord, [n] Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saith the Lord, that [o] Bozrah shall be waste, and for a reproch, and a desolation, and a curse and all the cities therof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against [p] her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy [q] feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the egle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall hisse at all the plagues therof,

18 As in the ouerthrow of Sodome, & of Gomorah, and the places therof neere about, saith the Lorde: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, [r] he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make Israel to rest, euen I will make [s] him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the [t] shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least [u] of the flocke shall draw them out: surely [u] he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and flie as the egle, [x] and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauell.

23 ¶ Vnto [y] Damascus he saith, Hamath is confounded and Arpad, for they haue heard euill tidings, & they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, [z] and feare hath seased her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious [a] citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fall in her streetes, and all her men of warre shalbe cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of [b] Ben-hadad.

28 ¶ Vnto [c] Kedar, and to the kingdomes of Hazor, which Nebuchad nezzar King of Babel shall smite, thus saith the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tentes and their flockes shall they take away: yea, they shal take to them selues their [d] curteines, and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (ye haue consulted to dwell) O yee inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 [f] Arise, and get you vp vnto the wealthie nation, that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shalbe a bootie, & the multitude of their cattell a spoile. and I will scatter them into all windes, & to the vtmost corners, and I will bring their destruction from all the sides therof, saith the Lord.

33 And

d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.

e In thy plentifull countrey.

f Signifying, that power and riches cannot preuaile when as God wil execute his iudgements.

g That is, without looking backe, & as euery one can finde a way to escape.

h In the time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shall dissemble as though they fled away, shal turne backe, and inuade your land, and possesse it.

l Meaning, that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue inough, Oba. 1.5.

m The destruction shall be so great, that there shalbe none left to take care ouer the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pitie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

q To wit, Nebuchad-nezzar, after hee hath ouercome Iudah which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petit captaines.

u To wit, the enemie.

x As Chap. 48. 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When shee heard the sudden comming of the enemie.

a He speaketh this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was King of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning the Arabians, and their borderers.

d Because they vsed to dwell in tents, he nameth the things that perteine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

[f] Or, idole.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profite them.

i I will place Nebuchad-nezzar there. And in these prophesies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

33 And Hazor shalbe a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Ieremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hostes, Behold, I will breake the h bow of Elam, euen the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & will scatter them towards all these winds, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraide before their enemies, and before them that seeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.

38 And I will set my i throne in Elam, and I will destroy both the king and the princes from thence, saith the Lord: but k in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

He prophecieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ‡ ministerie of Ieremiah the Prophet.

‡ Ebr. hand.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there c commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man & beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall d come, they, and the children of Iudah together, going, and e weeping shall they goe, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleane to the Lord in a perpetual couenant that shall not be forgotten.

6 ¶ My people hath beene as lost sheepe: their f shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hill, and forgotten their resting place.

7 All that found them, haue deuoured them, and their enemies saide, We offend not, because they haue sinned against the Lorde, h the habitation of iustice, euen the Lord the hope of their fathers.

8 i Flee from the middes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates k before the flocke.

9 For lo, I will raise, & cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shal set themselues in arap against her, whereby she shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoile: all that spoile her, l shall be satisfied, saieth the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are growen fat, as the calues in the grasse, m and neyed like strong horses.

12 Therefore your mother shall be sore confounded, and she that bare you, shall be ashamed: beholde, the vttermost of the nations shall be a desert, a drie land, and a wildernesse.

13 Because of the wrath of the Lorde it shal not be inhabited, but shall be wholy desolate: euery one that goeth by Babel, shall be astonished, and n hisse at all her plagues.

14 o Put your selues in arap against Babel round about: all yee that bend the bow, shoote at her, spare no arrowes: for she hath p sinned against the Lord.

15 Crie against her round about: shee hath ‖ giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the q sower from Babel, and him, that handleth the sickle in the time of haruest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lyons haue dispersed them: first the king r of Assyr hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken s his bones.

18 Therefore thus saith the Lorde of hostes the God of Israel, Behold, I will visite the king of Babel, and his land, as I haue visited the king of Assyr.

19 And I wil bring Israel againe to his habitation: hee shall feede on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall bee sought for, and there shalbe none: and the sinnes of Iudah, & they shall not be found: for I will be mercifull vnto them, whom I reserue.

21 Goe vp against the land of the t rebels, euen against it, and against the inhabitants u of ‖ Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A crie of battell is in the land, and of great destruction.

23 How is the u hammer of the whole world destroyed and broken! howe is Babel become desolate among the nations!

24 I haue

b After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles,

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel,

e Reade Chap. 31. 9.

f Their gouernours & ministers by their examples haue prouoked them to idolatrie.

g They haue committed idolatrie in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies,

i When God shall deliuer you by Cyrus,

k That is, most forward & without feare,

l Shall be made rich thereby.

m For ioy of the victorie, that ye had against my people.

n In signe of contempt and disdaine.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants, & their worke, his worke, in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.

‖ Or, yeelded, or, made peace.

q Destroy her, so that none be left to labour the ground, or to take the fruite thereof.

r Meaning, Tiglath Pelezar, who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Beniamin.

t That is, Babylon: thus the Lord raiseth vp Cyrus. *Ezek. 23. 23.*

‖ Or, *of them that should be visited.*

u Nebuchad-nezzar, who had smitten downe all the princes, and people of the world.

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lorde hath opened his treasure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lorde God of hostes in the land of the Caldeans.

‡ Ebr. from the ende.

26 Come against her ‡ from the vtmost border: open her store houses: treade on her as on sheaues, and destroy her vtterly: let nothing of her be left.

x Her princes and mightie men.

27 Destroy all her x bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

y Of the Iewes which should be deliuered by Cyrus.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all yee that bend the bowe, besiege it rounde about: let none thereof escape: * recompense her according to her worke, and according to all that she hath done, doe vnto her: for shee hath bene proude against the Lorde, euen against the holy one of Israel.

* Reuel. 18.6.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proude man, saieth the Lorde God of hostes: for thy day is come, euen the time that I will visite thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shal deuoure all round about him.

33 Thus saith the Lorde of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong Redeemer, whose Name is the Lorde of hostes, he shall maintaine their cause, that he may giue rest to the land, z and disquiet the inhabitants of Babel.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest.

35 A sworde is vpon the Caldeans, saith the Lorde, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

‡ Ebr. lyers,

36 A sworde is vpon the ‡ soothsayers, and they shall dote: a sworde is vpon her strong men, and they shalbe afrayde.

a For Cyrus did dry the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsell of two of Belshazzars captaines, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other. b Reade Isa. 13. 31.

37 A sworde is vpon their horses, and vpon their charets, and vpon all the multitude that are in the middes of her, and they shall be like women: a sworde is vpon her treasures, and they shalbe spoyled.

38 A a drought is vpon her waters, and they shall bee dryed vp: for it is the land of grauen images, and they dote vpon their idoles.

‡ Ebr. sonnes of the ostriches, or young. Gene. 19.24. Isa. 13.19.

39 Therefore the b Zijms with the Ijms shall dwell there, and the ‡ ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, saith the Lorde: so shall no man dwell there, neyther shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from c the coastes of the earth.

c Meaning, that the Persians should gather their armie of many nations.

42 They shall holde the bowe and the buckler: they are cruell and vnmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands d waxed feeble: sorowe came vpon him, euen sorowe as of a woman in trauaile.

d Which is meant of Belshazzar, Dan. 5.6.

44 Behold, he * shall come vp like a lyon from the swelling of Iorden vnto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoynt against her? for who is like mee, and who will appoynt mee the time, and who is the e shepheard that will stand before me?

* Chap. 49.19.

e Reade Chap. 49.19.

45 Therefore heare the counsell of the Lorde that hee hath deuised against Babel, and his purpose that hee hath conceiued against the land of the Caldeans: surely the least of the flocke shall draw them out: surely hee shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants ‡ that lift vp their heart against me, a destroying a winde.

‡ Or, of the land that riseth vp.

a The Medes and Persians that shal destroy them as the winde doth the chaffe.

2 And will send vnto Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her on euery side.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust thorough in her streetes.

c He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. and 48.6.

5 For Israel hath bene no b widowe, nor Iudah from his God, from the Lorde of hostes, though their land was filled with sinne against the holy one of Israel.

d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

6 ¶ c Flee out of the midst of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

e For the great afflictions y they haue felt by the Babylonians. Isa. 21.9. Reuel. 14.8.

7 Babel hath bene as a golden cup in the d Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she

could not be healed: forſake her, and let vs goe euery one vnto his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lorde hath brought foorth our g righteouſneſſe: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖ gather the ſhieldes: the Lorde hath rayſed vp the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the h vengeance of the Lorde, and the vengeance of his Temple.

12 Set vp the ſtandard vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſhoutes: for the Lorde hath both deuiſed, and done that which hee ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many i waters, abundant in treaſures, thine ende is come, euen the ‖ ende of thy couetouſneſſe.

14 The Lorde of hoſtes hath ſworne by ‡ him ᵐ ſelfe, ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhall crie and ſhout againſt thee.

15 * He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee cauſeth the cloudes to aſcende from the endes of the earth: he turneth lightnings to rayne, and bringeth foorth the winde out of his treaſures.

17 Euery man is a beaſt by his owne k knowledge: euery founder is confounded by the grauen image: for his melting is but falſhood, and there is no breath therin.

18 They are vanitie, and the woorke of errours: in the time of their l viſitation they ſhall periſh.

19 The ᵐ portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lord of hoſtes is his Name.

20 Thou art mine ᵐ hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes,

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will alſo breake by thee the ſheepheard and his flocke, and by thee will I breake the huſbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitantes of the Caldeans all their euill, that they haue done in Zion, euen in your ſight, ſaith the Lord.

25 Beholde I come vnto thee, O deſtroying * mountaine, ſaith the Lorde, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and rolle thee downe p from the rocks, and will make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt bee deſtroyed for euer, ſayeth the Lord.

27 Set vp a ſtandart in the land: blowe the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of q Ararat, Minni, and Aſchenaz againſt her: appoynt the prince againſt her: cauſe horſes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorow: for the deuice of the Lorde ſhalbe performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remayned in their holdes: their ſtrength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, ‖ to ſhewe the king of Babel, that his citie is taken on a r ſide thereof,

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſayeth the Lord of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a little while, and the time of her harueſt ſ ſhall come.

34 Nebuchad-nezzar the king of Babel hath t deuoured mee, and deſtroyed mee: hee hath made mee an emptie veſſell: hee ſwallowed mee vp like a dragon, and filled his belly with my delicates, and hath caſt me out.

35 The ſpoile of me, and that which was left of mee, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſayeth the Lorde, Behold, I will maintaine thy ᵐ cauſe, and take vengeance for thee, and I will drie vp the ſea, and drie vp her ſpringe.

37 And Babel ſhall be as heapes, a dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lyons, u and yell as the lyons whelpes.

39 In their x heate I will make them feaſtes, and I will make them drunken, that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lord.

40 I will bring them downe like lambes to the ſlaughter, and like raumes and goates.

41 How is y Sheſhach taken? and howe is the glorie of the whole earth taken? how is Babel become an aſtoniſhment among the nations?

42 The z ſea is come vp vpon Babel: ſhee is couered with the multitude of the waues therof.

43 Her

---

1 Thus the people of God exhort one another to goe to Zion and praiſe God.

g In approouing our cauſe and puniſhing our enemies.

‖ Or, fill, or, multiplie.

h For the wrong done to his people, and to his Temple, chap. 50.28.

i For the land of Caldea was full of riuers which ranne into Euphrates.

‖ Or, meaſure.

‡ Ebr. his ſoule. Amos 6.8. Chap. 10.12.

k Reade Chap. 10.14.

l When God ſhall execute his vengeance.

m That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

n He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap. 50.23.

o Noe that Babylon ſtoode on a mountaine, but becauſe it was ſtrong, and ſeemed inuincible.

p From thy ſtrong holdes and fortreſſes.

q By theſe three nations he meaneth Armenia the hier, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the courſe of y riuer, one ſide was made open, and the reedes that did growe in the water, were deſtroyed, which Cyrus did by the counſell of Gobria, & Gabbatha Belſhazzars captaines.

ſ When ſhe ſhall be cut vp and threſhed.

t This is ſpoken in the perſon of the Iewes, bewayling their ſtate and the crueltie of the Babylonians.

u Thus the Lord eſteemeth the iniurie done to his Church as done to himſelfe, becauſe their cauſe is his.

x When they are inflamed with ſurfetting and drinking, I will feaſt with them, alluding to Belſhazzars banket. Dan. 5.2.

y Meaning, Babel, as chap. 25.26.

z The great armie of the Medes and Perſians.

43 Her cities are desolate: the land is dry and a wildernes, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which a hee hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall,

45 My people, go out of the midst of her, and deliuer yee euery man his soule from the the fierce wrath of the Lord.

46 Lest your heart faint, & ye feare the rumor, that shalbe heard in the land: the rumour shall come this yeere, and after that in the other b yeere shal come a rumour, & crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the middes of her.

48 Then the heauen and the c earth, and all that is therein, shall reioyce for Babel: for the destroyer shall come vnto her from the North, sayth the Lord.

49 As Babel caused the d slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that e haue escaped the sword, go away stand not still: remember the Lorde afarre off, and let Ierusalem come into your minde.

51 We are f confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore beholde, the dayes come, sayth the Lord, that I wil visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to g heauen, and though shee should defend her strength on high, yet from me shall her destroyers come, sayth the Lord.

54 A sound of a cry commeth from Babel, and great destruction from the land of the Caldeans,

55 Because the Lorde hath layde Babel waste, & destroyed from her the great voyce, and her waues shal roare like great waters, and a sounde was made by their noyse:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lorde God that recompenseth, shall surely recompense.

57 And I wil h make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, sayth the king, whose Name is the Lord of hostes.

58 Thus sayth the Lord of hostes, The i thicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be weary.

59 The word which Ieremiah the Prophet commaunded Sheraiah the sonne of Neriah, the sonne of Maaseiah, when hee went with Zedekiah the king of Iudah into Babel, in the k fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Ieremiah sayde to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt reade all these wordes,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt bind a l stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euill, that I will bring vpon her: and they shall m be wearie. Thus farre are the wordes of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought foorth of prison, and fed like a King.

ZEdekiah * was one and twentie yeere old when he began to reigne, and he reigned eleuen yeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 a Doubtlesse because the wrath of the Lorde was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 * But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar King of Babel, he and all his hoste against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Nowe in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the b way of the gate betweene the two walles: which was by the Kings garden: (nowe the Caldeans were by the citie round about) and they went by the way of the wildernesse.

8 But the armie of the Caldeans pursued after the King, and tooke Zedekiah in the desert of Iericho, and all his hoste was scattered from him.

9 Then they tooke the king and carried him vp vnto the king of Babel to Riblah in the land of Hamath, c where hee gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah, before his eyes: hee slewe also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

a That is, his gifts and presents which he had received as part of the spoyle of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by litle and litle should bee brought to nothing: for the first yeere came the tydings, the next yeere the siege, and in the third yere it was taken: yet this is not that horrible destruction which the Prophets threatned so many places: for that was after this, when they rebelled, and Darius ouercame them by the policie of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heauen & earth shall reioyce and pray'e God for the destruction of Babylon the great enemie of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundreth foote high.

h I wil so astonish them by afflictions, that they shal not know which way to turne them.

i The thicknes of the wall was fiftie foote thicke.

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreat of some matters.

l S. John in his Reuelation alludeth to this place when he sayth y the Angel tooke a millstone & cast it into the Sea: signifying thereby the destruction of Babylon, Reue. 18. 21.

m They shal not be able to resist, but shal labour in vaine.

2 *Kings* 24. 18. 2. *Chron.* 36, 11.

a So the Lorde punished sinne by sinne, & gaue him vp to his rebellious heart till he had brought the enemie vpon him to leade him away and his people.

2. *Kings* 25. 1. *and chap.* 39. 1.

b Reade Chap. 39. 4.

c Reade 2. *Kings* 25. 6. and Chap. 39. 5.

and the king of Babel bound him in chains, and caried him to Babel, and put him in prison till the day of his death.

d In the 2. king. 25 8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

12 Now in the fifth moneth in the d tenth day of the moneth (which was the nineteenth yeere of the King Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which e stoode before the king of Babel in Jerusalem,

e That is, which was his seruant, as 2. Kings 25. 8.

13 And burnt the house of the Lorde, and the kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

14 And all y armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan y chiefe steward caried away certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan y chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

f Of these pillars, reade 1. Kings 7. 15.

17 Also the f pillars of brasse that were in the house of the Lord, and the bases, and the brasen sea, that was in the house of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

g Which were also made of brasse, as 1. king. 7. 45.

18 The pots also & the s besoms, and the instruments of musicke, & the balms, & the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the aspans, and the balms, and the pots, & the candlesticks, and the incense dishes, and the cups, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen bulls, that were vnder the bases, which king Salomon had made in the house of the Lord: the brasse of all these vessels was without h weight.

h It was so much in quantitie.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubits did compasse it, and the thicknesse thereof was foure fingers: it was holow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with net worke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the net worke were an i an hundreth round about.

i But because of the roundnes no more could be seene but ninetie and sixe.

24 And y chiefe steward tooke Sheraiah the chiefe Priest, & Zephaniah k the second Priest, and the three keepers of the doore.

k Which serued in the hie Priests stead, if he had any necessarie impediment.

25 He tooke also out of the citie an Eunuch which had the ouersight of the men of warre, and l seuen men that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste who mustred the people of the land, and threescore men of the people of the land, that were found in the mids of the citie.

l In the 2. kings 25. 19. it is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Judah was caried away captiue out of his owne land.

m Which was the latter ende of the seuenth yeere of his reigne, and the beginning of the eight.

28 ¶ This is the people, whome Nebuchad-nezzar caried away captiue, in the m seuenth yeere, euen three thousand Iewes, and three and twentie.

n In the latter ende also of that yeere, and the beginning of the nineteenth.

29 In the n eighteene yere of Nebuchadnezzar he caried away captiue from Jerusalem, eight hundreth, thirtie & two ‡ persons.

‡ Ebr. soules.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons were foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Jehoiachin king of Judah, in the twelft moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the first yeere of his reigne, o lifted vp the head of Jehoiachin king of Judah, and brought him out of prison,

o That is, restored him to libertie and honour.

32 And spake kindly vnto him, & set his throne aboue the throne of the kings, that were with him in Babel,

p And gaue him princely apparel.

33 And changed his prison p garments, and hee did continually eate bread before him all the dayes of his life.

q That is, he had allowance in the Court, and thus at length hee had rest & quietnes, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

34 His portion was a q continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life vntill he died.

Lamentations.

CHAP. I.

1 *The Prophet bewaileth the miserable estate of Ierusalem,* 5 *And sheweth that they are plagued because of their sinnes. The first and second chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.*

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroied and desolate.

HOw doeth a the citie remaine solitarie that was full of people! thee is as a Widowe: thee that was great among the nations, and b princesse among the prouinces, is made tributarie.

b Which had chiefe rule ouer many prouinces and countreys.

2 She weepeth continually in y night, and her teares runne downe by her cheekes: among all her c louers, shee hath none to comfort her: all her friendes haue dealt vnfaithfully with her, and are her enemies.

c So that she taketh no rest.

3 Judah is caried away captiue, because d of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

d Meaning, the Egyptians and Assyrians, which promised helpe.

4 The wayes of Zion lament, because

e For her cruelties toward the poore & oppression of seruants, Iere. 34. 11.

f As they vsed to come vp with mirth and ioy, Psal 42.4.
‡Ebr. bitternesse.
g That is, haue rule ouer her, Deut. 28.44.
h As men pined away with sorow and that haue no courage.
i In her miserie she considered the great benefits and commodities that she had lost.
k At her religion and seruing of God, which was ‖ greatest griefe to the godly.
‖Or, driuen away.
l She is not ashamed of her sinne, although it be manifest.
‡Ebr. hath magnified himselfe.
m God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23.3.
n Thus Ierusalem lamenteth, mooving others to pitie her and to learne by her example.
o This declareth that we should acknowledge God to be the authour of all our afflictions, to the intent that we might seeke vnto him for remedie.
p Mine heauie sinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
q He hath troden them vnder foote, as they that tread grapes in the winepresse.
Rere. 14.17. chap. 2.18.

no man commeth f to the solemne feastes: all her gates are desolate: her Priests sigh: her virgines are discomfited, and she is in ‡ heauinesse.

5 Her aduersaries gate the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become h like harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people i fell into the hand of the enemie, and none did helpe her: the aduersaries sawe her, and did mocke at her k Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is ‖ in derision: all that haue honoured her, despise her, because they haue seene her filthinesse: yea, she sigheth and turneth backeward.

9 l Her filthinesse is in her skirtes: she remembred not her last ende, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemie ‡ is proud.

10 The enemie hath stretched out his hand vpon all her pleasant things: for she hath seene the Heathen enter into her Sanctuarie, whom m thou biddest commaund, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refreth the soule: see, O Lorde, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? beholde, and see, if there be any n sorowe like vnto my sorow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath o he sent fire into my bones, which preuaileth against them: he hath spred a net for my feete, and turned me backe: he hath made me desolate, and daily in heauinesse.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lord hath deliuered me into their hands, neither am I able to rise vp.

15 The Lorde hath troden vnder foote all my valiant men in the midst of me: he hath called an assemblie against me to destroy my yong men: the Lorde hath troden q the winepresse vpon the virgine the daughter of Iudah.

16 *For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretched out her hands, and there is none to comfort her: the Lorde hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstruous woman in the midst of them.

18 The Lorde is righteous: for I haue rebelled against his ‡ commaundement: heare, I pray you, all people, and behold my sorowe: my virgines and my yong men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Priests and mine Elders perished in the citie while they s sought their meate to refresh their soules.

20 Beholde, O Lord, howe I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sword spoyleth abroade, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shall be like vnto me.

22 t Let all their wickednesse come before thee: ‖ doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

r Which because of her pollution was separate from her husband, Leuit. 15.19. and was abhorred for the time.
‡Ebr. mouth.
s That is, they died for hunger.
t Of desiring vengeance against the enemie, reade Ier. 11.20. and 18.21.
‖Or, gather them like grapes.

CHAP. II.

HOwe hath the Lorde a darkened the daughter of Zion in his wrath! and hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob, and not spared: hee hath throwne downe in his wrath the strong holdes of the daughter of Iudah: he hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the d horne of Israel: he hath drawen backe his e right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He f hath bent his bowe like an enemie: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden, he hath destroyed his congregation: the Lord hath caused the feastes and Sabbaths to be forgotten in Zion, and hath despised in ‡ indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: he hath giuen into the hand of the enemie the walles of her palaces: they haue made a g noyse in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawen

a That is, brought her from prosperitie to aduersitie.
b Hath giuen her almost sore fall.
c Alluding to the Temple, or to the Arke of the couenant, which was called the footestoole of the Lord, because they should not set their mindes so lowe, but lift vp their hearts toward the heauens.
d Meaning, the glory & strength, as 1. Sam. 2.1.
e That is, his succour which he was wont to send vs, when our enemies oppressed vs.
f Shewing that there is no remedie but destruction, where God is the enemie.
g As the people were accustomed to praise God in ‡ solemne feasts with a loude voyce: so nowe the enemies blaspheme him with showting and crying.

his hand from destroying: therfore he made the rampart [b] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackecloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoone in the streetes of the citie.

12 They haue saide to their mothers, Where is † bread and drinke? when they swooned, as the wounded in the streetes of the citie, and when they ‡ gaue vp the ghost in their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophesies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found and seene it.

17 * The Lorde hath done that which he had purposed: hee hath fulfilled his word that he had determined of old time: he hath throwen downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cried vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, ‡ consider to whom thou hast done thus: shall the women eate their fruite, and children of a span long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong ‡ the olde lie on the ground in the streetes: my virgins and my yong men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‖ terrors round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished ‡ brought vp, hath mine enemie consumed.

b This is a figuratiue speech, as that was, when he said the wayes did lament, Chap 1.4. meaning, that his sorowe was so great, that the insensible things had their part thereof.

‖ Or, finde.

‖ Or, faint.

† Ebr. wheate and wine.

‡ Ebr. powred out the soule.

i Meaning, that her calamitie was so euident, that it neede no witnesses.

k Because the false prophets called themselues Seers, as the other were called, therefore he sheweth, that they saw amisse, because they did not reproue the peoples faultes, but flattered them in their sinnes, which was the cause of their destruction.

‖ Or, burdens. Leuit. 26.15, 25. Deut. 28.15, 25.

Iere. 14.17. chap. 1.16.

‖ Or, brought vp in their owne hands.

CHAP. III.

I Am the man that hath seene [a] affliction in the rod of his indignation.

2 He hath led me, and brought me into darkenesse, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 My flesh and my skin hath he caused to waxe olde, and he hath broken my bones.

5 He hath [b] builded against me, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I can not get out: hee hath made my chaines heauie.

8 Also when I crie and shoute, he shutteth out my [c] prayer.

9 He hath [d] stopped vp my wayes with hewen stone, and turned away my paths.

10 [e] He was vnto me as a beare lying in waite, and as a lyon in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe and made me a marke for the arrowe.

13 He caused † the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternesse, and made me drunken with [f] wormewood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie.

18 And I saide, My strength and mine hope is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled [g] in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords [i] mercies that we are not consumed, because his compassions faile not.

23 They are renued [k] euery morning: great is thy faithfulnesse.

24 The Lord is my [l] portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Ier. 22.a

b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore setteth them out with this diuersitie of words,

c This is a great tentation to the godly, when they see not the fruite of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftner.

d And keepeth me in holde, as a prisoner.

e He hath no pitie on me.

† Ebr. sonnes.

f With great anguish and sorowe he hath made me to lose my sense.

g Thus with paine he was driuen to & fro betweene hope and despaire, as the godly oft times are, yet in the end the Spirit getteth

the victorie. h Hee sheweth that God thus vseth to exercise his, to the intent, that hereby they may knowe themselues and feele his mercies. i Considering the wickednesse of man, it is marualle that any remaineth aliue: but onely that God for his owne mercies sake, and for his promise, will euer haue his Church to remaine, though they be neuer so fewe in number, Isa. 1.9. k We feele thy benefites dayly. l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

in him, and to the soule that seeketh him.

26 It is good both to trust and to waite for the salvation of the Lord.

27 It is good for a man that hee beare the yoke in his m youth.

28 He sitteth alone, n and keepeth silence, because he hath borne it upon him.

29 He putteth his o mouth in the dust, if there may be hope.

30 He giueth his cheeke to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will he haue compassion according to the multitude of his mercies.

33 For he doeth not p punish ‡willingly, nor afflict the children of men,

34 To stamping vnder his feete all the prisoners of the earth,

35 To ouerthrowing the right of a man before the face of the most High,

36 To subuerting a man in his cause: the Lord q seeth it not.

37 Who is hee then that sayth, and it commeth to passe, and the Lord r commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good?

39 Wherefore then is the liuing s man sorowfull? man suffereth for his sinne.

40 Let vs search and try our wayes, and turne againe to the Lord.

41 Let vs lift vp u our hearts with our hands vnto God in the heauens.

42 Wee haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer should not passe thorough.

45 Thou hast made vs as the * offscouring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not,

50 Till the Lorde looke downe, and behold from heauen.

51 Mine eye x breaketh mine heart because of all the daughters of my cite.

52 Mine enemies chased mee sore like a bird without cause.

53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lorde, out of the lowe dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh, and from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou saydest, Feare not.

58 O Lorde, thou hast maintained the cause of my z soule, & hast redeemed my life.

59 O Lorde, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their deuises against me.

61 Thou hast heard their reproch, O Lord, & all their imaginations against me:

62 The lips also of those that rose against me, and their whispering against me continually.

63 Behold, their sitting downe and their rising vp, how I am their song.

64 * Giue them a recompense, O Lorde, according to the worke of their hands. *Psalm.28.4.*

65 Giue them ‖ sorow of heart, euen thy curse to them. ‖ *Or, an obstinate heart.*

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP. IIII.

HOwe is the a golde become so ‖ dimme? the most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of euery streete.

2 The noble ‖ men of Zion comparable to fine golde, how are they esteemed as earthen b pitchers, euen the worke of the hands of the potter?

3 Euen the Dragons c drawe out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the d ostriches in the wildernes.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.

5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was * destroyed as in a moment, and ‖ none stitched camps against her.

7 Her * Nazarites were purer then the snowe, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished Saphir.

8 Now their e visage is blacker then a cole: they cannot know them in the streets: their skinne cleaueth to their bones: it is withered, like a stocke.

9 They that be slaine with the sword are better, then they that are killed with hunger: for they fade away as they were stricken thorough for the f fruites of the field.

10 The hands of the pitiful women haue sodden their owne children, which were their meate in the destruction of the daughter of my people.

11 The Lorde hath accomplished his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the worlde wonde not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Ierusalem.

13 For the sinnes of her prophets and the iniquities of her priests, that haue shed the blood of the iust in the middes of y her:

14 They

m He sheweth that we can neuer beginne too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doeth it of necessity for our amendement, when he sufferreth the wicked to oppresse the poore.

‡ *Ebr. with his heart.*

q He doeth not delite therein.

r He sheweth that nothing is done without Gods prouidence.

s That is, aduersitie, and prosperitie, Amos 3.6.

t When God afflicteth him.

u That is, both hearts and hands: for els to lift vp the hands is but hypocrisie.

1. *Cor.*4.13.

x I am ouercome with sore weeping for all my people.

y Reade Ierem. 37.16. how he was in the myrie dungeon.

z Meaning, the cause wherefore his life was in danger.

a By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests.

‖ *Or, bid.*

‖ *Or, sonnes.*

b Which are of small estimation, and haue none honour.

c Though the dragons be cruell, yet they pitie their yong and nourish them, which thing Ierusalem doth not.

d The women forsake their children as the Ostrich doth her egges, Iob. 39.14.

‖ *Gene.*19.25. ‖ *Or, no strength was against her.* *Numb.*6.2.

e They that were before most in Gods fauour are now in greatest abomination vnto him.

f For lacke of foode they pine away and consume.

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

h Some referre this to the blinde men, which as they went, stumbled on the blood, whereof the citie was full.

i Meaning, the heathen which came to destroy them, could not abide them.

‖ *Or, face.*

k That is, the enemies.

l He sheweth two principall causes of their destruction: their crueltie and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our king Iosiah, in whome stoode our hope of Gods favour, and on whome depended our state and life, was slaine, whom he calleth anointed, because he was a figure of Christ.

n This is spoken by derision. ‖ *Or, shew thy nakednes.*

o He comforteth the Church by that after seuentie yeeres their sorowes shall have an ende, whereas the wicked should be tormented for euer.

14 They haue wandred as blinde men h in the streetes, and they were polluted with blood, so that i they woulde not touch their garments.

15 But they cryed vnto them: Depart ye polluted, depart, depart, touch not: therefore they fled awap, and wandered: they haue said among the heathen, They shal no more dwel there.

16 The anger of the Lord hath scattered them, hee will no more regard them: k they reuerenced not the face of the Priestes, nor had compassion of the Elders.

17 Whiles we waited for our vain helpe, our eyes failed: for in our waiting we looked for l a nation that could not saue vs.

18 They hunt our steps that wee cannot goe in our streetes: our ende is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laid wait for vs in the wildernesse.

20 The m breath of our nostrels, the Anointed of the Lorde was taken in their nets, of whome wee saide, Vnder his shadowe we shall be preserued alive among the heathen.

21 Reioyce and bee glad, n O daughter Edom, that dwellest in the lande of Vz, the cup also shall passe through vnto thee: thou shalt be drunken ‖ and vomit.

22 The punishment is accomplished, O daughter Zion: he o will no more carp thee awap into captiuitie, but he will visite thine iniquitie, O daughter Edom, hee will discouer thy sinnes.

CHAP. V.

The prayer of Ieremiah.

a This prayer as is thought, was made when some of the people were caried away captiue, others, as the poorest, remained, and some went into Egypt and other places for succour, albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

REmember, O Lorde, what is come vpon vs: a consider, and beholde our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue drunke our b water for money, and our wood is solde vnto vs.

5 Our neckes are vnder persecution: we are wearie, and haue no rest.

6 We haue giuen our c hands to the Egyptians, and to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their d iniquities.

8 Seruants haue ruled ouer vs, and none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, because of the sworde e of the wildernes.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder g the wood.

14 The Elders haue ceased from the h gate, and the yong men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs that we haue sinned.

17 Therefore our heart is heauie for these things, our i eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lorde, remainest for k euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, and forsake vs so long time?

21 l Turne thou vs vnto thee, O Lorde, and we shalbe turned: renue our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceeding angrie against vs.

b Meaning, their extreme seruitude and bondage.

c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.

d As our fathers haue bene punished for their sinnes, so we that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wildernesse, and would not suffer vs to goe and seeke our necessary foode.

f That is, by the enemies hand.

g Their slaueric was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God woorketh in vs, before wee can turne to him. Ierem. 31, 18.

Ezekiel.

THE ARGVMENT.

AFter that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certayne beganne to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had professed should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmeth his former professies, declaring by newe visions and reuelations shewed vnto him, that the citie shoulde most certainely bee destroyed, and the people grieuously tormented by Gods plagues, in so much that they that remained, shoulde be brought into cruell bondage. And lest the godly should despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which eyther afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly bee performed vnder Christ, of whom in this Booke are many notable promises, and in whome the glory of the new Temple should perfectly be restored. He prophecied these things in Calddea at the same time that Ieremiah prophecied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 The time wherein Ezekiel prophesied and in what place. 3 His kinred. 5 The vision of the foure beasts. 26 The vision of the throne.

a After that the booke of the lawe was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

IT came to passe in the a thirtieth yere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, and I saw visions of c God.

2 In the fift day of the moneth (which was the fift yeere of King Iotachins captiuitie)

3 The worde of the Lorde came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lorde was vpon him.

b That is, notable and excellent visions, so that it might be known, it was no naturall dreame, but came of God.

4 And I looked, and behold, e a whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnesse was about it, and in the midst thereof, to wit, in the midst of the fire came out as the likenesse of ‖ amber.

c That is, the Spirite of prophecie, as Chap. 3. 22. and 37. 1.

d By this diuersitie of wordes he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem.

5 Also out of the midst thereof came the likenesse of foure f beasts, and this was their forme: they had the appearance of a man.

‖ *Or, pale yellow.*

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright blasse.

f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, and when they went foorth, they returned not, but euerie one went straight forward.

g The wing of the one touched the wing of the other.

10 And the similitude of their faces was as h the face of a man: and they foure had the face of a lion on the right side, & they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euerie one went straight forward: they went whither their ‡ spirit led them, & they returned not when they went forth.

‡ *Ebr. whither their spirite, or will was to goe.*

13 The similitude also of the beasts and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beasts, and the fire gaue a gluster, and out of the fire there went lightning.

14 And the beasts ranne, and i returned like lightening.

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

15 ¶ Now as I beheld the beasts, beholde, a wheele appeared vpon the earth by the beast, hauing foure faces.

16 The facion of the wheeles and their worke was like vnto a k chrysolite: and they foure had one forme, and their facion, and their worke was as one wheele in another wheele.

k The Ebrew word is tarshish meaning, that the colour was like the Cilician sea, or a precious stone so called.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also ‖ rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

‖ *Or, the trent.*

19 And when the beastes went, the wheeles went with them: & when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirite led them, they went, & thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beastes was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was woonderful, like vnto christal, spread ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went foorth, I heard the noyse of their l wings, like the noyse of great waters, and as the voyce of the Almightie, euen the voyce of speech, as the noise of an hoste: and when they stood, they m set downe their wings.

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

m Which signified that they had no power of themselues, but only waited to execute Gods commandement.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a sapphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of Amber, and as the similitude of fire n round about within it to looke to, euen from his loynes vpwarde: and to looke to, euen from his loynes downewarde, I sawe as a likenesse of fire, and brightnesse round about it.

n Whereby was signified a terrible iudgement toward the earth.

28 As the likenesse of the bowe, that is in the cloud in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I sawe it, I fell o vpon my face, and I heard a voyce of one that spake.

o Considering the maiestie of God, and the weakenesse of flesh.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND p he sayd vnto me, b Sonne of man, stand vp vpon thy feet, & I will speake vnto thee.

p That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.

2 c And

c So that hee could not abide Gods presence till Gods Spirit did enter into him.

‡ *Ebr. hard of face.*

d This declareth on the one part Gods great affect on toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the worde of God shall bee either to their saluation or great condemnation.

e Reade Iere. 1. 17. he sheweth that for none afflictions they should cease to doe their duties.

f He doeth not only exhort him to his duetie, but also giueth him the means wherwith he may be able to execute it.

g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

2 c And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ‡ impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 But surely they will not heare, neither indeede will they cease: for they are a rebellious house: yet shal they know that d there hath bene a Prophet among them.

6 And thou sonne of man, e feare them not, neither be afraide of their wordes, although rebels, and thornes bee with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their looks, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and f eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spred it before me, and it was written within and without, and there was written therein, g Lamentations, and mourning, and woe.

CHAP. III.

1 *The Prophet beeing fedde with the worde of God, and with the constant boldnesse of the Spirite, is sent vnto the people that were in captiuity,* 17 *The office of true ministers.*

MOreouer he said vnto mee, Sonne of man, eate that thou findest: a eate this roule, and goe, and speake vnto the house of Israel.

a Whereby is ment, that none is meete to bee Gods messenger before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delite therein, as Iere. 15. 16. Reuel. 10. 10.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he saide vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweet as honie.

4 And he saide vnto me, Sonne of man, goe, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an ‡ vnknown tongue, or of an hard language, but to the house of Israel,

6 Not to many people of an vnknown tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face b strong against their faces, and thy forehead harde against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afraide at their lookes: for they are a rebellious house.

10 He saide moreouer vnto me, Sonne of man, e receiue in thine heart all my wordes that I speak vnto thee, and heare them with thine eares,

11 And go and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the Spirit tooke me vp, and I heard behind me a noyse of a great rushing, saying, d Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts, that toucheth one another, and the rushing of the wheeles that were by them, euen a noyse of great rushing.

14 So the Spirit lift mee vp, and tooke me away, and I e went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues of f Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them g seuen dayes.

16 And at the ende of seuen dayes, the worde of the Lorde came againe vnto mee, saying,

17 Sonne of man, I haue made thee a h watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest him not warning, nor speakest to admonish the wicked of his wicked way, that hee may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and hee turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a i righteous man turne from his righteousnesse, and commit iniquitie, I will lay a k stumbling blocke before him, and he shall die, because thou hast not giuen him warning: hee shall die in his sinne, and his l righteous deeds, which hee hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the m hand of the Lord was there vpon me, and he said vnto me, Arise, and

‡ *Ebr. deepe lips.*

b God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. Iere. 1. 18. micah 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speak nothing, as of themselues, but that onely which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glorie should not be diminished, although he departed out of his Temple: for this declared, that the city and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercommeth their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduisement and deliberation vtter his iudgements.

h Of this reade Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe.

k I will giue him vp into a reprobate minde, Rom. 1. 28.

l Which seemed to haue bene done in faith, and were not.

m That is, the spirit of prophesie.

‖ Or, valley.

n Meaning, the vision of the Cherubims, and the wheeles.

o Read Cha. 2, 2.

p Signifying, that not onely he should not profite, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it. *Reuel. 22. 11.*

goe into the ‖ fielde, and I will there talke with thee.

23 So when I had risen vp, and gone foorth into the fielde, beholde, the [n] glory of the Lord stood there, as the glory which I sawe by the riuer Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which [o] set me vp vpon my feete, and spake vnto me, and said to me, Come, and [p] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall bind thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue [q] cleaue to the roofe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth off, * let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophecied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and portrap vpon it the citie, euen Ierusalem,

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an [a] yron panne, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face towarde the siege of Ierusalem, and thine [d] arme shall be vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay [e] bands vpon thee, and thou shalt not turne thee from one side to an other, til thou hast ended the daies of thy siege.

9 Thou shalt take also vnto thee wheate and barley, and beanes, and lentiles, & millet, and [f] fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen [g] three hundreth and ninetie dayes shalt thou eate thereof.

10 And the meate whereof thou shalt eate, shall be by weight, euen [h] twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an [i] Hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barly cakes, and thou shalt bake it [k] in the doung that commeth out of man in their sight.

13 And the Lord saide, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then saide I, Ah Lord God, beholde, my soule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [l] vncleane flesh in my mouth.

15 Then he said vnto mee, Loe, I haue giuen thee bullockes [m] doung for mans doung, and thou shalt prepare thy bread therewith.

16 Moreouer, he said vnto me, Sonne of man, beholde, I will breake [n] the staffe of bread in Ierusalem, and they shall eate bread by wright, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread & water shal faile, they shalbe astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharp knife, or take thee a barbours rasor and cause it to [a] passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the daies of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will drawe out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy [c] lappet

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: [d] for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations and countries, that are round about her.

6 And she hath changed my [e] iudgements

h Which signified the stubbernesse and hardnesse of their heart.

b Hereby he representeth the idolatry and sinne of the ten tribes: (for Samaria was on his left hand from Babylon) and howe they had remained therein three hundred and ninetie yeeres.

c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourtie yeeres.

d In token of a speedy vengeance.

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that ſ famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29. 40.

k Signifying hereby the great scarcitie of fuel, and matter to burne,

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith it should nourish, Isa. 3. 1. Chap. 5. 17. & 14. 13.

a To shaue thine head and thy beard.

b To wit, of that citie which he had pourtrayed vpon the bricke, Chap. 4. 1. By the fire and pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchadnezzar. By the sword those that were slaine when Zedekiah fled, and those that were caryed away captiue. And by the scattering into the winde, those that fledde into Egypt and into other partes after the citie was taken.

c Meaning, that a verie few should be left, which the Lord would preserue among all these stormes, but not without troubles, and triall.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My word and law into idolatrie and superstitions.

into

into wickednesse more then the nations, and my statutes more then the countries that are round about her: for they have refused my iudgements and my statutes, and they have not walked in them.

7 Therefore thus saith the Lord God, Because your [f] multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Beholde, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will do any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shal eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely, because thou hast defiled my Sanctuarie with al thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be [g] comforted: and they shall knowe, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement & an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill [h] arrowes of famine, which shall be for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 * So will I send vpon you famine, and euill beastes, and they shall spoile thee, and pestilence, and blood shall passe thorowe thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

f Because your idoles are in great number, and your superstitions moe then among the professed idolaters, reade Isa. 65.11: or he condemneth their ingratitude in respect of his benefites.

Leuit. 26.29. deut. 28.53. 2. king. 6.29. lamen. 4.10. baruch 2.3.

g That is, I will not be pacified, till I be reuenged, Ifa. 1.24.

h Or, dangerous. h Which were the grashoppers, mildewe, and whatsoeuer were occasions of famine. *Chap. 14.13.*

CHAP. VI.

1 He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards the * mountaines of Israel, and prophecie against them,

Chap. 36.1.

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the [a] mountaines and to the hilles, to the riuers and to the valleys, Beholde, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the [b] sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their [c] idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be laide waste, so that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shalbe abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, [d] that you may haue some that shall escape the sword among the nations, when you shalbe scattered through the countreyes.

9 And they that escape of you shall remember mee among the nations, where they shalbe in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] shall bee displeased in themselues for the euils, which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, [f] Smite with thine hand, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then ye shall know, that I am the Lord, when their slaine men shalbe among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euery thicke oake, which is the place where they did offer sweete sauour to all their idoles.

14 So will I * stretch mine hand vpon them, and make the land waste, and desolate [h] from the wilderneſſe vnto Diblath in all their habitations, and they shall know, that I am the Lord.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2. King. 23.11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King. 23.20.

d He sheweth that in al dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see that their hope in idols was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when you shall see my iudgements. *Chap. 5.14.*

h Some reade more desolate then the wilderneſſe of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderneſſe, which was South vnto Diblath which was North, meaning the whole countrey.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me, saying,

2 Also.

2 Also thou sonne of man, thus sayth the Lord God, An ende is come vnto the land of Israel: the ende is come vpon the foure corners of the land.

3 Now is the ende come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all a thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shalbe in the middes of thee, and yee shall know that I am the Lord.

5 Thus sayth the Lord God, ‖ Behold, one euill, euen one euill is come.

6 An ende is come, the ende is come, it b watcheth for thee: behold, it is come.

7 The c morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the d sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neyther will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shalbe in the middes of thee, and yee shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the e rod flourisheth: f pride hath budded:

11 g Crueltie is risen vp into a rodde of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be h lamentation for them.

12 The time is come, the day draweth neere: let not the buyer i reioyce, nor let him that selleth, k mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not l returne to that which is solde, although they were yet aliue: for the m vision was vnto all the multitude thereof, and they returned not, n neither doeth any encourage him selfe in the punishment of his life.

14 o They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleys: all they shall mourne, euery one for his iniquitie.

17 * All handes shall be weake, and all knees shall fall away as water.

18 * They shall also gird them selues with sackcloth, and feare shall couer them, and shame shalbe vpon all faces, and baldnes vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shalbe cast farre off: their * siluer and their golde cannot deliuer them in the day of the wrath of the Lorde: they shall not satisfie their soules, neyther fill their bowels: for this ruine is for their iniquitie. *Pro.11.4. Ezeph. 1.18. eccius.5.8.*

20 He had also set the beautie of his p ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the q strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face wil I turne also from them, and they shall pollute my r secrete place: for the destroyers shall enter into it, & defile it.

23 ¶ Make a chaine: for the land is full of the s iudgement of blood, and the citie is full of cruelnie.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their t holy places shalbe defiled.

25 When destruction commeth, they shal seeke peace, and shall not haue it.

26 Calamitie shal come vpon calamitie, and rumour shalbe vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shalbe clothed with desolation, & the handes of the people in the land shalbe troubled: I wil doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall knowe that I am the Lord.

CHAP. VIII.

1 *An appearance of the similitude of God.* 3 *Ezekiel is brought to Ierusalem in the Spirit.* 6 *The Lord sheweth the Prophet the idolatries of the house of Israel.*

AND in the a sixt yere, in the b sixt moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before mee, the hand of the Lorde God fell there vpon me.

2 Then I beheld, and loe, there was a likenesse, as the appearance of c fire to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And he stretched out the likenesse of an hand, & tooke mee by an hairie locke of mine head, and the Spirit lift mee vp betweene the earth, and the heauen, and brought mee ‡ by a Diuine d vision to Ierusalem, into the entrie of the inner * gate that lyeth toward the North, where remained the idole of e indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw f in the field.

5 Then

a I will punish thee as thou hast deserued for thine idolatrie.
‖ *Or, beh. Ide, euill commeth after euill.*
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishment is already come.
d Which was a voyce of ioy and mirth.
e The scourge is in a readinesse.
f That is, the proude tyrant Nebuchad-nezzar hath gathered his force and is ready.
g This cruell enemie shall be a sharpe scourge for their wickednesse.
h Their owne affliction shalbe so great, that they shall haue no regard to lament for others.
i For the present profite.
k For he shall lose nothing.
l In the yeere of the Iubile, meaning that none should enioy the priuiledge of the Law, Leui. 25. 13. for they should all be caried away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.
n No man for all this endeuoureth himselfe, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euil.
o The Israelites made a brag, but their hearts failed them. *Isai.13.7.iere.6.24. Isai.15.3.iere.48.37.*

p Meaning, the Sanctuarie.
q That is, of the Babylonians.
r Which signifieth the most holy place, wherinto none might enter but the hie Priest.
s Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple, that was diuided into three parts, Psal. 68. 35.

a Of the captiuitie of Ieconiah.
b Which conteined part of August, and part of September.
c As Chap. 1. 27.
‡ *Or, in the visions of God.*
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or ‖ court: where the people assembled.
f So called because it prouoked Gods indignatiō, which was the idole of Baal.
g Reade Chap. 3. 22.

5 Then sayd he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward at the gate of the [b] altar, this idole of indignation was in the entrie.

6 He sayd furthermore vnto me, Sonne of man, seest thou not what they doe? euen the great abominations that the house of Israel committeth here to cause mee to depart from [i] my Sanctuarie? but yet turne thee and thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then sayd he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, there was a doore.

9 And he sayd vnto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and beholde, there was euery similitude of creeping things and [k] abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stoode before them seuentie [l] men of the Ancients of the house of Israel, and in the middes of them stood Iaazaniah, the sonne of Shaphan, with euery man his censour in his hand, and the vapour of the incense went vp like [m] a cloude.

12 Then sayd he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel [n] doe in the darke, euery one in the chamber of his imagery? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he sayd also vnto mee, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused mee to enter into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for [o] Tammuz.

15 Then sayd he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lord, betweene the porch and the altar were about fiue and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with cruelty, and haue returned to prouoke mee: and loe, they haue cast out [p] stinke before their noses.

18 Therfore will I also execute my wrath: mine eye shall not spare them, neyther will I haue pitie, and [q] though they cry in mine eares with a loude voyce, yet will I not heare them.

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idoles are.

k Which were forbidden in the Law. Leui. 11.4.

l Thus they that should haue kept all the rest in the feare & true seruice of God, were the ringleaders to all abomination, and by their example pulled others from God.

m It was in such abundance.

n For besides their common idolatry, they had particular seruice, which they had in secrete chambers.

o The Iewes write that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censings, and seruice of the idolaters are but infection & vilenie before God. *Pro.* 1.28. *isa* 46. 7 *iere.* 11.11. *micah* 3.4.

CHAP. IX

1 *The destruction of the citie.* 4 *They that shall be saued, are marked.* 8 *A complaint of the Prophet for the destruction of the people.*

HE cried also with a loude voyce in mine eares, saying, The visitations of [a] the citie drawe neere, and euery man hath a weapon in his hand to destroy it.

2 And beholde, fiue [b] men came by the way of the hie gate, which lyeth toward the [c] North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers [d] pynkehorne by his side, and they went in and stoode beside the brasen altar.

3 And the glory of the God of Israel was [e] gone vp from the Cherub, whereupon hee was and stoode on the [f] dooze of the house, and he called to the man clothed with linnen, which had the writers pynkehorne by his side.

4 And the Lorde sayde vnto him, Goe through the mids of the citie, euen through the middes of Ierusalem, and [g] set a marke vpon the foreheads of them that [f] mourne, and cry for all the abominations that bee done in the middes thereof.

5 And to the other he sayd, that I might heare, Goe yee after him through the citie, and smite: let your eye spare none, neyther haue pitie.

6 Destroy vtterly the olde, and the yong, and the maydes, and the children, and the women, but touch no man, vpon whom is the [g] marke, and begin at my Sanctuarie. Then they began at the [h] Ancient men, which were before the house.

7 And hee sayde vnto them, Defile the house, and fill the courts with the slaine, then goe forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, [i] Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then sayd he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full [k] of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching mee also, mine eye shall not spare them, neither will I haue pitie, but will recompense their wayes vpon their heads.

11 And beholde, the man clothed with linen which had the pynkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

a The time to take vengeance.

b Which were Angels in the similitude of men.

c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.

d To marke them that should be saued.

e Which declared, that hee was not bound thereunto, neyther would remaine any longer, then there was hope that they would returne from their wicke nesse, and worship him aright.

f Or, *threshold.*

g Or, *marke with Thau.*

f He sheweth what is the manner of Gods children, whom he marketh to saluation: to wit, to mourne and crie out against the wickednesse, which they see committed against Gods glory.

g Thus in all his plagues the Lord preserueth his small number, which he marketh, as Exod. 12.22. reue. 7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.

h Which were the chiefe occasion of all these euils, as Chap. 8.11.

i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed.

k That is, with all kinde of wickednesse, reade Ier. 2.1.

CHAP. X.

1 *Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims.* 8 *A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.*

And

And as I looked, beholde, in the * firmament that was aboue the head of the a Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a Saphir stone.

2 And hee spake vnto the man clothed with linnen, and sayde, Goe in betweene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer b the citie. And he went in in my sight.

3 Nowe the Cherubims stoode vpon the right side of the house when the man went in, and the cloude filled the inner Court.

4 Then the glory of the Lorde c went vp from the Cherub, and stoode ouer the doore of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glory.

5 And d the sound of the Cherubims wings was heard into the vtter Court, as the voice of the Almightie God, when he speaketh.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and stoode beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the handes of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a e Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they f turned not as they went.

12 And their whole body, and their ‖ rings, and their hands and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

13 And the Cherub cryed to their wheeles in mine hearing, saying, O wheeles.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the g spirit of the beast was in them.

18 h Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stood at the entrie of the gate of the Lords house at the East side, and the glory of the God of Israel was vpon them on high.

20 * This is the i beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I sawe by the riuer Chebar, & the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these he propheseth, shewing them how they shalbe dispersed abroad. 19 The renuing of the heart commeth of God. 21 How threatneth them that leane vnto their owne counsels.

MOreouer, the Spirit lift mee vp, and brought mee vnto the East gate of the Lordes house, which lieth Eastward, and beholde, at the entrie of the gate were fiue and twentie men: among whom I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 For they say, a It is not neere, let vs build houses: this citie is the b caldron, and we be the flesh.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus sayth the Lord, O yee house of Israel, this haue ye sayd, and I knowe that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and yee haue filled the streetes thereof with the slaine.

7 Therefore thus sayth the Lorde God, They that yee haue slaine, and haue layde in the middes of it, they are c the flesh, and this citie is the caldron, but I will bring you forth of the middes of it.

8 Yee haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliuer you into the d hands of strangers, and will execute iudgements among you.

10 Yee shall fall by the sword, and I will iudge you in the border of e Israel, and yee shall know that I am the Lord.

11 This citie shall not bee your caldron, neither shal ye be the flesh in y midst therof, but I will iudge you in the border of Israel.

12 And

Chap.1.22.

a Which in the first chap. vers.5. he called the foure beasts.

b This signified that the citie should be burnt.

c Meaning, that the glory of God should depart from the Temple.

d Reade Chap.1.24.

e Reade Chap.1.16.

f Vntill they had executed Gods iudgements.

‖ Or, frontes.

Chap.1.5.

g There was one consent betweene the Cherubims and the wheeles.

h Reade Chap.9.3.

Chap.1.15.

i That is, the whole body of the foure beasts, or Cherubims.

a Thus the wicked deuided the Prophets, as though they preached but errors, & therefore gaue themselues still to their pleasures.

b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sod.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lie as flesh in the caldron.

d That is, of the Caldeans.

e That is, in Riblah, Reade 2.Kings 25.6.

12 And ye shal know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cried with a loude voyce, and sayde, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lorde came vnto me, saying,

15 Sonne of man, thy [g] brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, wholly are they vnto whome the inhabitantes of Ierusalem haue sayde, Depart ye farre from the Lorde: for the land is giuen vs in possession.

16 Therefore say, Thus saieth the Lorde God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a litle [h] Sanctuarie in the countreys where they shall come.

17 Therefore say, Thus sayeth the Lord God, I will gather you againe from the people, and assemble you out of the countries where yee haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a newe spirite within their bowels: and I will take the [i] stonie heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall be my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, sayeth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beside them, and the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lorde went vp from the middes of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke mee vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 *The parable of the captiuitie.* 18 *Another parable whereby the distresse of hunger and thirst is signified.*

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in y midst of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, [‡] prepare thy stuffe to goe into captiuitie, and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that goe forth into captiuitie,

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou beare it vpon thy shoulders and carry it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a [b] signe vnto the house Israel.

7 And as I was comanded, so I brought forth my stuffe by day as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, sayde vnto thee, What [c] doest thou?

10 But say thou vnto them, Thus sayeth the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel, that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall dig through the wall, to cary out thereby: he shall couer his face, that hee see not the ground with his eyes.

13 My net also will I spread vpon [d] him, and hee shalbe taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall hee not see it, though he shall die there.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a [e] litle number of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen, where they come, and they shall knowe, that I am the Lord.

17 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus sayeth the Lorde God of the inhabitants of Ierusalem, and of the lande of Israel, They shall eate their bread with care

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of y people.

g They that remained still at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.

h They shall be yet a litle church, shewing that the Lord will euer haue some to call vpon his Name, whom he will preserue and restore, though they be for a time afflicted. *Iere.* 32.39. *chap.* 36.26.

i Meaning, the heart, whereunto nothing can enter and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

a That is, they receiue not the fruite of that which they see and heare.

‡ *Ebr. make thee vessels to goe into captiuitie.*

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings?

‖ *Or, prophesie.*

d When the King shal thinke to escape by fleeing, I will take him in my net, as Chap. 17.20. and 32.3.

e Which should beare his name, and should be his Church, reade Chap. 11.16.

carefulneſſe, and drinke their water with deſolation: for the land ſhall be deſolate from her abundance, becauſe of the crueltie of them that dwell therein.

20 And the cities that are inhabited, ſhal be left voyde, and the land ſhall bee deſolate, and ye ſhall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, ſaying,

22 Sonne of man, what is that prouerbe that you haue in the lande of Iſrael, ſaying, The dayes [f] are prolonged, and all viſions [‖] faile?

23 Tell them therefore, Thus ſaieth the Lorde God, I will make this prouerbe to ceaſe, and they ſhall no more vſe it as a prouerbe in Iſrael: but ſay vnto them, The dayes are at hand & the effect of euery viſio.

24 For no viſion ſhall bee any more in vaine, neither ſhall there be any flattering diuination within the houſe of Iſrael.

25 For I am the Lorde: I will ſpeake, and that thing that I ſhall ſpeake, ſhall come to paſſe: it ſhall be no more prolonged: for in your dayes, O rebellious houſe, will I ſay the thing, and will performe it, ſaith the Lord God.

26 Againe the word of the Lord came vnto me, ſaying,

27 Sonne of man, beholde, they of the houſe of Iſrael ſay, The viſion that he ſeeth, is for [g] many dayes to come, and he propheſieth of the times that are farre off.

28 Therefore ſay vnto them, Thus ſaith the Lord God, All my words ſhall no longer bee delayed, but that thing which I haue ſpoken, ſhalbe done, ſaith the Lord God.

CHAP. XIII.

1 The worde of the Lorde againſt falſe prophets, which teach the people the counſels of their owne hearts.

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, propheſie againſt the prophets of * Iſrael, that propheſie, and ſay thou vnto them, that propheſie out of their [a] owne hearts, Heare the word of the Lord.

3 Thus ſaith the Lord God, Woe vnto the foolish prophets that follow their owne ſpirit, and haue ſeene nothing.

4 O Iſrael, thy prophetes are like the foxes [b] in the waſte places.

5 [c] Ye haue not riſen vp in the gappes, neither made vp the hedge for the houſe of Iſrael, to ſtand in the battell in the day of the Lord.

6 They haue ſeene vanitie, and lying diuination, ſaying, The Lorde ſaith it, and the Lorde hath not ſent them: and they haue made others to hope that they would confirme the word of their propheſie.

7 Haue ye not ſeene a vaine viſion? and haue ye not ſpoken a lying diuination? [d] ye ſay, The Lorde ſaieth it, albeit I haue not ſpoken.

8 Therefore thus ſaieth the Lorde God, Becauſe ye haue ſpoken vanitie, and haue ſeene lyes, therefore beholde, I am againſt you, ſaith the Lord God,

9 And mine hand ſhall be vpon the prophets that ſee vanitie, and diuine lyes: they ſhall not bee in the aſſembly of my people, neither ſhall they be written in the [e] writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael: and ye ſhal know that I am the Lord God.

10 And therefore, becauſe they haue deceiued my people, ſaying, [f] Peace, and there was no peace: and one built vp a [g] wal, and behold, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it ſhal fall: for there ſhall come a great ſhowre, and I will ſende haileſtones, which ſhall cauſe it to fall, and a ſtormie winde ſhall breake it.

12 Lo, when the wall is fallen, ſhall it not bee ſayde vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus ſaieth the Lord God, I will cauſe a ſtormie winde to breake forth in my wrath, and a great ſhowre ſhall be in mine anger, and haileſtones in mine indignation to conſume it.

14 So I will deſtroy the wall that yee haue daubed with vntempered morter, and bring it downe to the ground, ſo that the foundation thereof ſhall bee diſcouered, and it ſhall fall, and yee ſhall be conſumed in the middes thereof, and yee ſhall knowe, that I am the Lord.

15 Thus will I accompliſh my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered morter, and will ſay vnto you, The wall is no more, neither the daubers thereof,

16 Towit, the Prophets of Iſrael, which propheſie vpon Ieruſalem, and ſee viſions of peace for it, and there is no peace, ſaieth the Lord God.

17 Likewiſe thou ſonne of man, ſet thy face againſt the daughters of thy people, which propheſie out of their owne heart: and propheſie thou againſt them, and ſay,

18 Thus ſaith the Lord God, Woe vnto the women that ſowe [i] pillowes vnder all armeholes, and make vailes vpon the head of euery one that ſtādeth vp, to hunt ſoules: will yee hunt the ſoules of my people, and will yee giue life to the ſoules that come vnto you?

19 And will yee pollute mee among my people for handfuls of [k] barley, and for pieces of bread to ſlay the ſoules of them that ſhould not die, and [l] to giue life to the ſoules that ſhould not liue, in lying to my people, that heare your lyes?

20 Wherefore thus ſaith the Lord God, Beholde, I will haue to doe with your pillowes, wherewith yee hunt the [m] ſoules to make them to flie, and I will teare them from your armes, and will let the ſoules go, euen the ſoules, that yee hunt to make them to flie.

21 Your vailes alſo will I teare, and deliuer my people out of your hand, and they ſhall be no more in your handes to be hunted, and ye ſhall know that I am the Lord.

22 Becauſe with your lies ye haue made the heart of the [n] righteous ſad, whome I

f Becauſe they did not immediatly ſee the propheſies accompliſhed, they contemned them, as though they ſhould neuer be fulfilled.

‖ *Or, take none effect.*

g That is, it ſhall not come to paſſe in our dayes, and therefore we care not for it: thus the wicked euer abuſe Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantaſie, and not as hauing the reuelation of the Lord, Iere. 23. 16.

b Watching to deſtroy the vineyard.

c He ſpeaketh to the gouernors and true miniſters, that ſhould haue reſiſted them.

d Ye promiſed peace to this people, and now ye ſee their deſtruction, ſo that it is manifeſt that ye are falſe prophets.

e That is, in the booke of life, wherein the true Iſraelites are written.

f Reade Iere. 6. 14.

g Whereas the true Prophets propheſied the deſtruction of the citie to bring the people to repentance, the falſe prophets ſpake the contrary and flattered them in their vanities, ſo that what one falſe prophet ſaid, (which is here called the building of the wall) another falſe prophet would affirme, though hee had neither occaſion nor good ground to beare him.

h Whereby is meant whatſoeuer man of himſelfe ſetteth forth vnder the authoritie of Gods word.

i Theſe ſuperſtitious women for lucre would propheſie and tel euery man his fortune, giuing them pillowes to leane vpon, and kercheifes to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to ſtue your bellies?

l Theſe ſorcerers made the people beleeue that they could preſerue life or deſtroy it, and that it ſhould come to euery one according as they propheſied.

m That is, to cauſe them to periſh, and that they ſhoulde depart from the body.

n By threatning them that were godly, and vpholding the wicked.

haue not made sadde, and strengthened the handes of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shal see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your handes, and yee shall knowe that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the worde of the Lorde came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus sayeth the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lorde will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus sayeth the Lorde God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from mee, & setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lorde will answere him ‖ for my selfe,

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the middes of my people, and yee shall knowe that I am the Lord.

9 And if the prophet be [f] deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the midst of my people of Israel.

10 And they shal beare their punishment: the punishment of the prophet shall be euen as the punishment of him that asketh,

11 That the house of [g] Israel may go no more astray from mee, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lorde came againe vnto me, saying,

13 Sonne of man, when the land sinneth against mee by committing a trespasse, then will I stretch out mine hand vpon it, [h] and wil breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men [i] Noah, Daniel, & Iob were among them, they should deliuer but their owne soules by their [k] righteousnesse, saith the Lord God.

15 If I bring noysome beastes into the land, and they spoile it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the midst thereof, As I liue, saith the Lord God they shall saue neither sonnes nor daughters: they onely shall bee deliuered, but the land shalbe waste.

17 Or if I bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I liue, saieth the Lorde God, they shall deliuer neither sonnes nor daughters, but they onely shalbe deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, saieth the Lorde God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse.

21 For thus saith the Lorde God, How we much more when I sende my * foure sore iudgements vpon Ierusalem, euen the sword, and famine, and the noysome beast and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a [l] remnant of them that shalbe caried away both sonnes and daughters: beholde, they shall come forth vnto you, and yee shall see their way, and their enterprises: and ye shall bee comforted concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and yee shall knowe, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the [a] trees of the forest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the middes of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was meete

a He sheweth the hypocrisie of the idolaters, who wil dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthie idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he wil not heare them when they call vnto him, reade Iere. 10.15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shall be led with lyes, according as he delited therein, 2. Thes. 2.10.

e That is, conuince them by their owne conscience.

‖ *Or, by my selfe.*

f The Prophet declareth that God for mans ingratitude rayseth vp false prophetes to seduce them that delite in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1. king. 22.20,22. and destroyeth aswel those prophets as that people.

g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

h Reade Chap. 4.16, and 5.17. Isa. 3.1.

i Though Noah and Iob were now alue, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Iere. 15.1.

k Meaning, that a very few (which he calleth the remnant, ver. 22.) should escape these plagues, whom God hath sanctified and made righteous, so that his righteousnesse is a signe that they are the Church of God, whom he would preserue for his owne sake.

Chap. 5.17.

l Reade Chap. 5.3.

a Which bringeth forth no fruite, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruite, it should be vtterly destroyed.

meete for no worke: how much lesse shal it be meete for any worke, when the fire hath consumed it, and is it burnt?

6 Therefore thus saieth the Lorde God, As the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one b fire, and another fire shall consume them: and ye shall know, that I am the Lorde, when I set my face against them.

8 And when I make the land waste, because they haue greatly offended, saieth the Lord God.

b Though they escape one danger, yet another shal take them.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalem. 15 Their vnkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercy is promised to the repentant.

AGaine, the worde of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kinred is of the lande a of Canaan: thy father was an Amorite, & thy mother an Hittite.

4 And in thy nativitie when thou wast b borne, thy navell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salte, nor swadled in cloutes.

5 None eie pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open fielde to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine c owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, thou shalt liue.

7 I haue caused thee to multiply, as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy brests are fashioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, and I spread my skirtes ouer thee, and couered d thy filthinesse: yea, I sware vnto thee, and entred into a couenant with e thee, saieth the Lorde God, and thou becamest mine.

9 Then washed I thee with f water, yea, I washed away thy blood from thee, and I g anointed thee with oile.

10 I clothed thee also with broidred worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I couered thee with silke.

11 I decked thee also with ornamentes, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull h crowne vpon thine head.

13 Thus wast thou decked with gold and siluer, and thy raiment was of fine linnen, and silke and broidred worke: thou diddest eate fine floure, and hony and oile, and thou wast verie beautifull, and thou diddest grow vp into a kingdom.

14 And thy name was spread among the heathen for thy beautie: for it was perfect through my i beautie which I had set vpon thee, saieth the Lord God.

15 Nowe thou didst k trust in thine owne beautie, and playdst the harlot, because of thy renowme, and hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou diddest take thy garments, and deckedst thine hie places with diuers colours, m and playdst the harlot therevpon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my golde and of my siluer, which I had giuen thee, and n madest to thy selfe images of men, and didst commit whoredome with them.

18 And tookest thy broidred garmentes, and coueredst them: and thou hast set mine oile and my perfume before them.

19 My meate also which I gaue thee as fine floure, oile and honie wherewith I fed thee, thou hast euen set it before them for a sweet sauor: thus it was, saith the Lord God.

20 Moreouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to o bee deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes, thou hast not remembred the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe, woe vnto thee saieth the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery streete.

25 Thou hast built thine hie place at euery ‖ corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feet to euery one that passed by, and multiplied thy whoredom.

26 Thou hast also committed fornication with the p Egyptians thy neighbors, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, & I wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast plaid the whore also with

a Thou boastest to be of the seed of Abraham, but thou art degenerate & followest the abominations of y wicked Canaanites, as children doe the maners of their fathers, Iez. 1.4, and 57.3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthines and forsaken of all men, I tooke thee and gaue thee life: whereby is meant that before God wash his Church, and giue life, there is nothing but filthinesse and death.

d These words, as blood, pollution, nakednesse, and filthinesse, are oftentimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued them to mercy, fauoured them, & couered their shame.

e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee and endue thee with all graces.

f I washed away thy sinne.

g I sanctified thee with mine holy spirite.

h Hereby he sheweth how he saued his church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beautie & excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisedom and dignitie, which were the occasions of thine idolatrie.

l There was none idolatrie so vile, wherewith thou didst not pollute thy selfe.

m This declareth how the idolaters put their chiefe delite in those things, which please the eies and outward senses.

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, read Leuit. 18.21. 2. King. 23.10.

‖ *Or head.*

p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amitie more strong.

‖ *Or, cities.*

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saieth the Lord God, seeing thou doest all these things, euen the worke of a [o] presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery streete, and hast not bene as an harlot [q] that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall bee after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the worde of the Lord.

36 Thus saieth the Lord God, Because thy [p] shame was powred out, and thy filthines discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Beholde, therefore I will gather all [r] thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the maner of them that are [s] harlots, and of them that shed blood, and I will giue thee the blood of wrath and iealousie.

39 I will also giue thee into their hands, and they shal destroy thine hie place, & shall breake downe thine hie places: they shall strip thee also out of thy clothes, & shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their swordes.

41 And they [t] shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: & I will cause thee to cease from playing the harlot, & thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my [u] iealousie shall depart from thee, and I will cease and bee no more angrie.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked mee with all these things, beholde, therefore I also haue [v] brought thy way vpon thine head, saieth the Lord God: yet hast not thou had consideration of all thine abominations.

44 Beholde, all that vse prouerbes, shall vse this prouerbe, against thee, saying, As is the mother, [x] so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [y] sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her [z] daughters, that dwell at thy left hand, and [‡] thy yong sister, that dwelleth at thy right hand, is Sodom, & her daughters.

47 Yet hast thou [a] not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saieth the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

49 Beholde, this was the iniquitie of thy sister Sodom, [b] Pride, fulnes of bread, and abundance of idlenesse was in her, and in her daughters: neither did shee strengthen the hand of the poore and needie.

50 But they were hautie, and committed abomination before mee: therefore I tooke them away, as pleased me.

51 Neither [c] hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast [d] iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine own shame for thy sinnes that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe [e] their captiuitie with the captiuitie of Sodome, and her daughters, & with the captiuitie of Samaria, & her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou mayest beare thine owne shame, and maiest be confounded in all that thou hast done, in that thou hast [f] comforted them.

55 And thy sister Sodome & her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & then thou and thy daughters shall returne to your former state.

56 For thy sister Sodom was not heard of [h] by thy report in the day of thy pride.

57 Before thy wickednes was discouered, as in that same time of the reproche of the daughters of Aram, & of all the daughters of the Philistims rounde about [k] her which despise thee on all sides.

58 Thou

[o] Or, that will beare rule.

[q] Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying that the idolaters bestowe all their substance, which they receiue of God for his glory to serue their vile abominations.

[p] Or, nather parts.

[r] Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23 9.

[s] I will iudge thee to death, as the adulterers & murtherers,

2. King. 25. 9.

[u] I will vtterly destroy thee, and so my iealousie shall cease.

[v] I haue punished thy faults, but thou wouldest not repent,

[x] As were the Canaanites, and the Hittites and others your predecessours, so are you their successors.

[y] That is, of Samaria and Sodom.

[z] That is, her cities.

[‡] Ebr. thy sister yonger then thou.

[a] But done farre worse.

[d] He alledgeth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

[c] Which worshipped the calues in Bethel and Dan.

[d] Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

[e] This he speaketh in comparison, saying, that he would restore Ierusalem when Sodome should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

[f] In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

[g] Meaning, that it should neuer come to passe.

[‡] Ebr. was not a rumour in thy mouth.

[h] Thou wouldest not call her punishment to minde when thou wast aloft, to learne by her example to feare my iudgements. [i] That is, till thou wast brought vnder by the Syrians and Philistims, 2. Chro. 28. 19. [k] Which ioyned with the Syrians, or compassed about Ierusalem,

58 Thou hast borne therefore thy wickednesse, and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the l othe, in breaking the couenant.

60 Neuertheless, I will m remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and bee ashamed, when thou shalt receiue n thy sisters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not o by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord,

63 That thou mayest remember, and be p ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

l When thou brakest the couenant, which was made betweene thee and me, as verse 8.

m That is, of mercie and loue I will pitie thee, and so stand to my couenant, though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here he declareth howe hee will call the Gentiles.

o But of my free mercie.

p This declareth what fruites Gods mercies worke in his, to wit, sorowe, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus sayeth the Lord God, The great q egle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the hiest branch of the cedar,

4 And brake off the top of his twigge, and caried it into the land r of merchants, and set it in a citie of merchants.

5 He tooke also of the s seede of the land, and planted it in a fruitful ground: he placed it by great waters, t set it as a willow tree.

6 And it budded vp, u was v like a spreading vine of x lowe stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also y another great egle with great wings and many feathers, and behold, this vine did turne her roots toward it, and spread foorth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great z waters, that it should bring foorth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? Shall a he not pull vp the rootes thereof, and destroy the fruite thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East winde shall touch it, it shall wither in the trenches, where it grewe.

a That is, Nebuchad-nezzar, who hath great power, riches, & many countries vnder him, shall come to Ierusalem, and take away Ieconiah the king, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the kings blood, and was left at Ierusalem, and made king in steade of Ieconiah. 2. King. 24. 17. iere. 37. 1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebell against Babylon, as verse 14.

f Meaning the king of Egypt of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to bee moystened by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

i By this drie winde, he meaneth the Babylonians.

11 Moreouer the word of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Knowe ye not what these things meane? tell them, Beholde, the King of Babel is come to Ierusalem, and hath taken k the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the kings seede, and made a couenant with him, and hath taken an l othe of him: hee hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall hee escape, that doeth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the middes of Babel, in the place of the King, that had made him King, whose othe hee despised, and whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mightie hoste, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the othe, and broken the couenant (yet loe, he had giuen m his hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I liue, I will surely bring mine othe that hee hath despised, and my couenant that hee hath broken, vpon his owne head.

20 n And I will spreade my nette vpon him, and he shall be taken in my nette, and I will bring him to Babel, and will enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall bee scattered toward all the windes: and yee shall knowe that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the toppe o of this hie cedar, and will set it, and cut off the o toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel will I plant it: p it shall bring forth boughs and beare fruite, and be an excellent cedar, and vnder it shall remaine all birdes, and euery p foule shall dwell in the shadowe of the branches thereof.

24 And all the q trees of the fielde shall know that I the Lord haue brought downe the hie tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

k That is, Ieconiah, 2. King. 24. 15.

l For his subiection & obedience.

m Because hee tooke the Name of God in vaine, and brake his oth which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment, *Chap.* 12. 13. *and* 32. 3.

n This promise is made to the Church which shall be as a small remnant, and as the top of a tree.

o I will trimme it and dresse it.

p Both the Iewes and Gentiles shal be gathered into it.

q All the world shall know that I haue plucked downe the proud enemies, and set vp my Church which was low and contemned.

CHAP. XVIII.

2 He sheweth that euery man shal beare his owne

sinne. 21 *To him that amendeth, is salvation promised.* 24 *Death is prophecied to the righteous, which turneth backe from the right way.*

THE word of the Lord came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel, saying, [a] The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal die.

5 But if a man bee iust, and doe that which is lawfull, and right,

6 And hath not eaten [b] vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath * defiled his neighbours wife, neither hath ‡ lien with a * menstrous woman,

7 Neyther hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoyled none by violence, * but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon * vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, hee shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is ‖ a thiefe, or a shedder of blood, if hee doe any one of these things,

11 Though he do not all these things, but eyther hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall hee liue? hee shall not liue: seeing he hath done all these abominations, [c] he shal die the death, and his blood shalbe vpon him.

14 ¶ But if hee beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawen his hand from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my [d] statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be ‖ mentioned vnto him, but in his [e] righteousnesse that he hath done, he shall liue.

23 [f] Haue I any desire that the wicked should die, saith the Lord God? ‖ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations that the wicked man doeth, shall hee liue? all his [g] righteousnesse that hee hath done, shall not bee mentioned: but in his transgression that hee hath committed, and in his sinne that hee hath sinned, in them shall he die.

25 Yet yee say, The way of the Lord is not [h] equall: heare nowe, O house of Israel. Is not my way equal? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, hee shall euen die for the same, he shall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from the wickednesse that he hath committed, and doeth that which is lawfull and right, he shall saue his soule aliue.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes saith the Lord God: returne therefore & cause others to turne away from all your transgressions: so iniquity shal not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make [i] you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to turne, and liue ye.

CHAP. XIX.

1 *The captiuitie of the kings of Iudah signified by the*

Deut.24.16. 2.King.14.9. 2.Chro.25.4.

a The people murmured at the chastising of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned and their children were punished for their transgressions, reade Iere.31.29.

b If he hath not eaten of the flesh that hath bene offered vp to idoles, to honour them thereby. *Leuit.18 20.*

‡ *Ebr. Come neere. Leuit.20.18. Isa 58.7. mat.25.35. Exod.22 25. leuit.25.37. deut.23.19. psal.15.5.*

‖ *Or, a cruell man.*

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked, as his father was, & doth not repent, he shalbe punished as his father was, or els not.

d He speaketh of the continuance of the commandements with repentance: for none can repent in deede, except he labour to keepe the law.

‖ *Or, not laid to his charge.*

e That is, in the fruites of his faith, which declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon then to punish, as his long sufferring declareth, Chap.33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the ende of his counsell was not their death onely, but chiefly his owne glorie. And also because he doeth not approoue sinne, therefore it is here sayd that he would haue them to turne away from it, that they might liue.

‖ *Or, rather that he may returne from his wayes and liue.*

g That is, that false opinion that the hypocrites haue of their righteousnesse.

h In punishing the father with the children.

i He sheweth that man cannot forsake his wickednesse, till his heart be changed which is only the worke of God.

the lyons whelps, and by the lyon. 10 *The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.*

THou allo, take vp a lamentation for the [a] princes of Israel,

2 And say, Wherefore lay thy [b] mother as a lionesse among the lyons? she nourished her yong ones among the lyons whelps.

3 And she brought vp one of her whelpes and it became a lyon, and it learned to catch the pray, and it deuoured men.

4 The [c] nations allo heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when she saw, that she had waited, and her hope was lost, she tooke another of her [d] whelps, and made him a lion.

6 Which went among the lyons, and became a lyon, and learned to catch the pray, and he deuoured [e] men.

7 And hee knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the [f] nations set against him on euery side of the countreyes, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines, and brought him to the king of Babel, and they put him in holdes, that his voice should no more bee heard vpon the mountaines of Israel.

10 Thy [g] mother is like a vine in thy blood, planted by the waters: shee brought foorth fruit and branches by the abundant waters,

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, & the [h] East winde dried vp her fruit: her branches were broken, and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wildernesse in a dry and thirstie ground.

14 And fire is gone out [i] of a rod of her branches, which hath deuoured her fruit, so that shee hath no strong rod to be a scepter to rule: this is a lamentation and shall be for a lamentation.

a That is Iehoahaz, and Iehoiakim Iosiahs sons, who for their pride and cruelty are compared vnto lions.
b To wit, Iehoahaz mother, or Ierusalem.
c By Pharaoh Necho king of Egypt, 2. King. 23.33.
d Which was Iehoiakim.
e He slew of the Prophets, and them that feared God, and rauished their wiues.
f Nebuchad-nezzar with his great army which was gathered of diuers nations.
g He speaketh this in y reproch of this wicked king, in whose blood, that is, in the race of his predecessours Ierusalem should haue bene blessed, according to Gods promise, and flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East winde doeth the fruite of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion.

CHAP. XX.

3 The Lord denieth that hee will answere them when they pray, because of their vnkindnesse. 33 He promiseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

AND in the [a] seuenth yeere, in the fift moneth, the tenth day of the moneth, came certeine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of mee? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause [b] them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus sayeth the Lord God, In the day when I chose Israel, and [c] lift vp mine hand vnto the seede of the house of Iaakob, and made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hande vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, [d] and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of [e] their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my [f] Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the land of Egypt.

10 Nowe I carried them out of the land of Egypt, and brought them into the wildernesse.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man doe, he shall liue in them.

12 Moreouer, I gaue the also my * Sabbaths to be a signe betweene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against mee in the wildernesse: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in them, & my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernesse to consume them,

14 But I had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wildernesse that I would not bring them into the land, which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheles mine eye spared thē, that I would not destroy them, neither would I consume them in the wildernesse.

18 But I saide vnto their children in the wildernes, Walke ye not in the ordinances

a Of the captiuitie of Ieconiah.
b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.
c I sware that I would be their God, which maner of othe was obserued frō all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the authour of truth, and the defender thereof, and also the iudge of y heart, wishing that he shoulde take vengeance, if they concealed any thing which they knew to be true.
d God had forbidden them to make mention of the idoles, Exod. 23.13. psal. 16.4.
e Which thing declareth y wickednes of mans heart which iudge Gods seruice by their eyes and outward senses.
f God had euer this respect to his glory, that he would not haue his name euill spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32.12. Numb. 14.13. *Leuit.* 18.5. *rom.* 10.5. *galat.* 3.12. *Exod.* 20.8. & 31.13. *deut.* 5.12. *Num.* 14.28, 29. *and* 26.65.
g Who might thereby take an occasion to blaspheme my Name, and to accuse me of lacke of abilitie, or els that I had sought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commanded them, and gaue themselues to serue according to their owne fantasies.

of your fathers, neither obſerue their maners, nor defile your ſelues with their idoles.

19 I am the Lorde your God: walke in my ſtatutes, and keepe my iudgements and doe them,

20 And ſanctifie my Sabbaths, and they ſhalbe a ſigne betweene me and you, that ye may know that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, nor kept my iudgements to do them, which if a man do, he ſhall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accompliſh my wrath againſt them in the wilderneſſe.

22 Neuertheleſſe I withdrewe my hand, and had reſpect to my Name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderneſſe, that I would ſcatter them among the heathen, and diſperſe them throw the countreys,

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them alſo ſtatutes that were not good, and iudgements, wherein they ſhould not liue.

26 And I polluted them in their owne gifts, in that they cauſed to paſſe by the fire all that firſt openeth the wombe, that I might deſtroy them, to the ende that they might know that I am the Lord.

27 Therefore, ſonne of man, ſpeake vnto the houſe of Iſrael, & ſay vnto them, Thus ſaith the Lord God, yet in this your fathers haue blaſphemed me, though they had before grieuouſly tranſgreſſed againſt me.

28 For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they ſaw euery high hill, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of prouocation: there alſo they made their ſweet ſauour, and powred out there their drinke offerings.

29 Then I ſaid vnto them, What is the hie place whereunto ye goe? And the name thereof was called Bamah vnto this day.

30 Wherefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not polluted after the maner of your fathers? and commit yee not whoredome after their abominations?

31 For when you offer your giftes, and make your ſonnes to paſſe thorow the fire, you pollute your ſelues with all your idoles vnto this day: ſhall I anſwere you when I am aſked, O houſe of Iſrael? As I liue, ſaith the Lord God, I will not anſwere you when I am aſked.

32 Neither ſhall that be done that commeth into your minde: for ye ſay, we will be as the heathen, and as the families of the countreys, and ſerue wood and ſtone.

33 As I liue, ſayth the Lord God, I will ſurely rule you with a mighty hand, and with a ſtretched out arme, and in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countreyes, wherein yee are ſcattered, with a mighty hand, and with a ſtretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderneſſe of the people, & there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of the land of Egypt, ſo will I pleade with you, ſaith the Lord God.

37 And I will cauſe you to paſſe vnder the rod, and will bring you into the bond of the couenant.

38 And I will chuſe out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and you ſhall know that I am the Lord.

39 As for you, O houſe of Iſrael, Thus ſayth the Lord God, Goe you, and ſerue euery one his idole, ſeeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, euen in the hie mountaine of Iſrael, ſayth the Lord God, there ſhall all the houſe of Iſrael, and all in the land, ſerue me: there will I accept them, and there will I requite your offerings, and the firſt fruits of your oblations, with all your holy things.

41 I will accept your ſweet ſauour, when I bring you from the people, and gather you out of the countreyes, wherein ye haue bene ſcattered, that I may be ſanctified in you before the heathen.

42 And yee ſhall knowe, that I am the Lord, when I ſhall bring you into the land of Iſrael, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there ſhall yee remember your wayes, and all your works, wherein ye haue bene defiled, and ye ſhall iudge your ſelues woorthy to be cut off, for all your euils, that ye haue committed.

44 And ye ſhall knowe, that I am the Lord, when I haue reſpect vnto you for my names ſake, & not after your wicked wayes, nor according to your corrupt works, O ye houſe of Iſrael, ſaith the Lord God.

45 Moreouer, the word of the Lord came vnto me, ſaying,

46 Sonne of man, ſet thy face toward the way of Teman, and droppe thy word toward the South, and prophecie toward the forreſt of the field of the South,

47 And ſay to the forreſt of the South, Heare the word of the Lord: thus ſayeth the Lord God, Beholde, I will kindle a fire in thee, and it ſhall deuoure all the greene wood in thee, and all the drie wood: the continuall flame ſhall not bee quenched,

i Whereby the holy Ghoſt confuteth them that ſay that they will follow the religion and example of their fathers, and not meaſure their doings by Gods word, whether they be approueable thereby or no,

k Meaning, that they ſet their delight vpon them.

l Becauſe they would not obey my lawes, I gaue them vp to themſelues, that they ſhould obey their owne fantaſies, as verſe 39. Rom. 1. 21, 24.

m I condemned thoſe things, and counted thē as abominable which they thought had bene excellent, & to haue declared moſt zeale, Luke 16. 15. for that which God required as moſt excellent, that gaue they to their idoles.

n Not onely in the wildernesſe, when I brought them out of Egypt, but ſince I placed them in this land: which declareth howe prompt mans heart is to idolatrie, ſeeing that by no admonitions he can be drawen backe.

o Which ſignifieth an high place, declaring that they vaunted themſelues of their idolatrie, and were not aſhamed thereof, though God had commanded them expreſſly that they ſhould haue no altar lifted vp on hie by ſtaires, Exod. 20 26. ‡ *Ebr. in the way.* p He ſheweth that the ingratitude of the people deſerueth that God ſhould cut them off, and that they ſhould not haue the comfort of his word.

q He declareth that man of nature is wholly enemie vnto God and to his owne ſaluation, and therefore God calleth him to the right way, partly by chaſtiſing, but chiefly by his mercie in forgiuing his rebellion, and wickedneſſe.

r I will bring you among ſtrange nations, as into a wildernesſe, and there will viſite you, and ſo call you to repentance, and then bring the godly home againe, Iſai. 65. 9.

ſ Signifying, that he will not burne the corne with the chaffe, but chuſe out the wicked to puniſh them when hee will ſpare his.

t This is ſpoken to the hypocrites.

u Your owne conſciences ſhall conuict you after that you haue felt my mercies.

x For Iudah ſtood South frō Babylon.

y Both ſtrong and weake in Ieruſalem.

z The people ſaid that the Prophet ſpake darkely: therefore he deſireth the Lord to giue them a plaine declaration hereof.

a Speake ſenſibly, that all may vnderſtand.
b That is, ſuch which ſeeme to haue an outward ſhew of righteouſneſſe by obſeruation of the ceremonies of the Law.
c Meaning, through all the land.
d As though thou were in extreme anguiſh.
e Becauſe of the great noyſe of the armie of the Caldeans.
f And ſo cauſe a feare.
g Meaning, the ſcepter: ſhewing, that it will not ſpare the King, who ſhould be as the Sonne of God, and in his place.
h That is, the reſt of the people.
i To wit, vnto the armie of the Caldeans.
k Reade Iere. 31.19.
l Ezekiel mooued with compaſſion, thus complaineth, fearing the deſtruction of the kingdom, which God had confirmed to Dauid, and his poſteritie by promiſe, which promiſe God performed, although here it ſeemed to mans eye that it ſhould vtterly periſh.
m That is, incourage the ſword.

then, and euery face from the South to the North ſhalbe burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, and it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of me, Doeth not he ſpeake z parables?

CHAP. XXI.

3 Hee threatneth the ſword, and deſtruction to Ieruſalem. 23 He ſheweth the fall of King Zedekiah. 28 He is commanded to propheſie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

THe word of the Lord came to mee againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, a and dropp thy word toward the holy places, and propheſie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I come againſt thee, and will draw my ſword out of his sheath, and cut off from thee both the b righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore ſhall my ſword goe out of his ſheath againſt all fleſh from the South to the c North,

5 That all fleſh may know that I the Lord haue drawen my ſword out of his ſheath, and it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, as in the paine of thy d reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe e of the bruite: for it commeth, and euery heart ſhall melt, and all hands ſhalbe weake, and all mindes ſhall faint, and all knees ſhall fall away as water: behold, it commeth, and ſhalbe done, ſaith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, ſaying,

9 Sonne of man, propheſie, & ſay, Thus ſaith the Lord God, ſay, A ſword, a ſword both ſharpe and fourbiſhed.

10 It is ſharpned to make a ſore ſlaughter, and it is fourbiſhed that it may f glitter: how ſhall we reioyce? for it contemneth the g rodde of my ſonne, as h all other trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſword is ſharpe, and is fourbiſhed, that hee may giue it into the hand of the i ſlayer.

12 Cry, and howle: ſonne of man: for this ſhall come to my people, and it ſhall come vnto all the Princes of Iſrael: the terrours of the ſword ſhalbe vpon my people: k ſmite therefore vpon thy thigh.

13 For it is a triall, l and what ſhall this be, if the ſword contemne euen the rodde? It ſhalbe no more, ſaith the Lord God.

14 Thou therefore, ſonne of man, propheſie, and ſmite m hand to hand, and let the ſword be doubled, let the ſword that hath killed, returne the third time: it is the ſword of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſword into all their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, and it is dreſſed for the ſlaughter.

16 Get thee n alone: go to the right hand, or get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

17 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe. I the Lord haue ſaid it.

18 ¶ The word of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee o two wayes, that the ſword of the King of Babel may come: both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and p to Iudah in Ieruſalem the ſtrong citie.

21 And the King of Babel ſtood at the q parting of the way, at the head of the two wayes, conſulting by diuination, and made his arrowes bright: hee conſulted with idoles, and looked in r the liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captaines, to open their mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engins of warre againſt the gates, to caſt a mount, and to build a fortreſſe.

23 And it ſhalbe vnto them ſ as a falſe diuination in their ſight for the othes made vnto them: t but he will call to remembrance their iniquitie, to the intent they ſhould bee taken.

24 Therefore thus ſaith the Lord God, Becauſe yee haue made your iniquitie to bee remembred, in diſcouering your rebellion, that in all your workes your ſinnes might appeare: becauſe, I ſay, that ye are come to remembrance, ye ſhalbe taken with the hand.

25 And thou u prince of Iſrael polluted, and wicked, whoſe day is come, when iniquitie ſhall haue an end,

26 Thus ſaith the Lord God, I will take away the x diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, & it ſhalbe no more vntil he y come, whoſe right it is, and I will giue it him.

28 ¶ And thou, ſonne of man, propheſie, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſword, the ſword is drawen foorth, and fourbiſhed to the ſlaughter, to conſume, becauſe of the glittering.

29 Whiles they ſee z vanitie vnto thee,

n Prouide for thy ſelfe: for thou ſhalt ſee Gods plague on all parts of this countrey.
o This was ſpoken becauſe that when Nebuchad-nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterprife to vndertake firſt, he conſulted with his ſouthſayers, and ſo went againſt Iudah.
p That is, to the tribe of Iudah, that kept themſelues in Ieruſalem.
q To know whether hee ſhould goe againſt the Ammonites or them of Ieruſalem.
r He vſed coniuring and ſorcerie.
ſ Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.
t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpon them.
u Meaning, Zedekiah, who practiſed with the Egyptians to make himſelfe

hie, and able to reſiſt the Babylonians. x Some referre this to the Prieſtes attire, for Iehozadek the Prieſt went into captiuitie with the King. y That is, vnto the comming of the Meſſiah: for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Greekes, and Romanes, yet this reſtitution was not till Chriſtes comming, and at length ſhould bee accompliſhed, as was promiſed, Geneſ. 49.10. z Though the Iewes and Ammonites would not beleeue, that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſaid that the Prophets, which threatned, ſpake lyes, yet thou ſhalt as ſurely come, as though thou wereſt alreadie vpon their neckes,

and

and propheſied a lie vnto thee to bring thee vpon the neckes of the wicked that are ſlaine, whoſe day is come when their iniquitie ſhall haue an end.

30 Shall I cauſe it to returne into his ſheath? I will iudge thee in the place where thou waſt created, euen in the land of thine habitation,

31 And I will powre out mine indignation vpon thee, and will blow againſt thee in the fire of my wrath, and deliuer thee into the hand of beaſtly men, and ſkilfull to deſtroy.

32 Thou ſhalt be in the fire to be deuoured: thy blood ſhalbe in the middes of the land, and thou ſhalt be no more remembred: for I the Lord haue ſpoken it.

CHAP. XXII.

1 *Ieruſalem is reprooued for crueltie.* 25 *Of the wicked doctrine of the falſe prophets & prieſts, and of their vnſatiable couetouſneſſe.* 27 *The tyrannie of rulers.* 29 *The wickednes of the people.*

MOreouer, the word of the Lord came vnto me, ſaying,

2 Nowe thou ſonne of man, wilt thou [a] iudge, wilt thou iudge this bloodie citie? wilt thou ſhew her all her abominations?

3 Then ſay, Thus ſaith the Lord God, The citie ſheadeth blood in the mids of it, that her [b] time may come, and maketh idoles [c] againſt her ſelfe to pollute her ſelfe.

4 Thou haſt offended in thy blood, that thou haſt ſhed, and haſt polluted thy ſelfe in thine idoles, which thou haſt made, & thou haſt cauſed thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countries.

5 Thoſe that be neere, and thoſe that bee farre from thee, ſhall mocke thee, which art vile in [d] name, and ſore in affliction.

6 Behold, the princes of Iſrael euery one in thee was readie to his power, to ſhead blood.

7 In thee haue they deſpiſed father and mother: in the mids of thee [e] haue they oppreſſed the ſtranger: in thee haue they vexed the fatherleſſe and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt polluted my Sabbaths.

9 In thee are men that carie tales to ſhead blood: in thee are they that eate vpon the mountaines: in the middes of thee they commit abomination.

10 * In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her ſtonres.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in ther hath euery man forced his owne ſiſter, euen his fathers daughter.

12 In thee haue they taken gifts to ſhead blood: thou haſt taken vſurie and the increaſe, and thou haſt defrauded thy neighbours by extortion, and haſt forgotten mee, ſaith the Lord God.

13 Behold, therefore I haue [f] ſmitten mine hands vpon thy couetouſneſſe, that thou haſt vſed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands [g] be ſtrong in the dayes that I ſhall haue to do with thee: I the Lord haue ſpoken it, and will do it.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countreys, and will cauſe thy [h] filthineſſe to ceaſe from thee.

16 And thou ſhalt take thine [i] inheritance in thy ſelfe in the ſight of the heathen, and thou ſhalt know, that I am the Lord.

17 ¶ And the word of the Lord came vnto me, ſaying,

18 Sonne of man, The houſe of Iſrael is vnto me, as [k] droſſe: all they are braſſe, and tinne, and yron, and lead in the middes of the fornace: they are euen the droſſe of ſiluer.

19 Therefore thus ſaith the Lord God, Becauſe ye are all as droſſe, behold, therefore I will gather you in the middes of Ieruſalem.

20 As they gather ſiluer and braſſe, and yron, and lead, and tinne into the middes of the fornace, to blow the fire vpon it to melt it, ſo will I gather you in mine anger and in my wrath, and will put you there [l] and melt you.

21 I will gather you, I ſay, and blowe the fire of my wrath vpon you, and you ſhall be melted in the middes thereof.

22 As ſiluer is melted in the middes of the fornace, ſo ſhall ye be melted in the mids thereof, and ye ſhall know, that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, ſaying,

24 Sonne of man, ſay vnto her, Thou art the land, that is vncleane, [m] and not rained vpon in the day of wrath.

25 There is a conſpiracie [n] of her prophets in the middes thereof like a roaring lyon, rauening the praye: they haue deuoured ſoules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her prieſtes haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither diſcerned betweene the vncleane, and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the * middes thereof are like wolues, rauening the praye to ſhead blood, and to deſtroy ſoules for their owne couetous lucre.

28 And her [p] prophets haue daubed them with vntempered morter, ſeeing vanities, and diuining lyes vnto them, ſaying, Thus ſaith the Lord God, when the Lord had not ſpoken.

29 The people of the land haue violently oppreſſed by ſpoyling and robbing, and haue vexed the poore and the needie: yea, they haue oppreſſed the ſtranger againſt right.

30 And I ſought for a man among them that ſhould make vp the hedge, and ſtand in

a Art thou ready to execute thy charge, which I commit vnto thee againſt Ieruſalem, that murthereth the Prophets, and them that are godly?

b That is, the time of her deſtruction.

c To her owne vndoing.

d Whoſe very name all men hate.

e Hee meaneth hereby that there was no kinde of wickednesſed, which was not committed in Ieruſalem, and therefore the plagues of God ſhould ſpeedily come vpon her. *Lev.* 20.11,18. *Ieremi.* 5.8.

f In token of mine wrath and vengeance.

g That is, able to defend thy ſelfe?

h I will thus take away the occaſion of thy wickedneſſe.

i Thou ſhalt be no more the inheritance of the Lord, but forſaken.

k Which before was moſt precious.

l Meaning hereby, that the godly ſhould be tryed and the wicked deſtroyed.

m Thou art like a barren land which the Lord plageth with drought.

n The falſe prophets haue conſpired together to make their doctrine more probable.

o They haue neglected my ſeruice. *Micah.* 3.11. *Zeph.* 3.4.

p They which ſhould haue reproued them, flattered them in their vices, and couered their doings with lyes, Chap. 13.10.

q Which would ſhew himſelfe zealous in my cauſe by reſiſting vice, *Iſa.* 59.16. and 63.5. and alſo pray vnto me to withhold my plagues, Pſal. 106.23.

in the gappe before mee, for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

PSAL. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they bruised the teates of their virginitie.

4 And the names of [c] them were Aholah, the elder, and Aholibah her sister: and they were mine, and they bare sonnes & daughters: thus were their names. Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot ‡ when she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blew like, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus shee committed her whoredome with them, euen with all them that were the chosen men of Asshur, and with all on whom she doted, and defiled her selfe with all their idoles.

8 Neyther left shee her fornications, learned of the Egyptians: for in her youth they [e] lay with her, and they bruised the breastes of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the handes of her louers, euen into the handes of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an euill name among women: for [f] they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, shee marred her selfe with inordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yoong men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that shee increased her fornications: for when shee saw men [g] painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loynes, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their nativitie)

16 Assoone, I say, as shee saw them, shee doted vpon them, and sent messengers vnto them into Caldea,

17 Nowe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and discloſed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruaunts, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the pappes of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee, with charets, wagons, and wheeles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and ‡ I will leaue the punishment vnto them, and they shall iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee: and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy residue shall bee deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to ceale from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: euen into the handes of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shal take away al thy [k] labour, and shall leaue thee naked & bare, and the shame of thy fornications [l] shalbe discouered, both thy wickednesse, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

32 Thus

a Meaning Israel and Iudah, which came both out of one familie.

b They became idolaters after the maner of the Egyptians.

c Aholah signifieth a mansion or dwelling in her self, meaning Samaria, which was the royall citie of Israel: And Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

‡ *Ebr. vnder me.*

d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

e The holy Ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatry so to be abhorred, that vnneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthie lustes dote vpon the images and paintings of the after whom they lust.

h These were the names of certeine Princes and captaines vnder Nebuchad-nezzar.

‡ *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

i They shall destroy the princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements & vengeance against thee, and that with greater seuerities.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt bee laughed to scorne and had in derision, because it conteyneth much.

n Meaning, that the afflictions should bee so great, that they should cause them to lose their senses and reason.

33 Thou shalt bee filled with [n] drunkennesse and sorowe, euen with the cup of destruction, and desolation, with the cuppe of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lorde God, Because thou hast forgotten mee, and cast me behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed aduulterie, and haue also caused their sonnes, whome they bare vnto mee, to passe by the fire to be their [o] meate.

o That is, to be sacrifices to their idoles, Reade Chap. 16. 20.

38 Moreouer, thus haue they done vnto mee: they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and loe, thus haue they done in the middes of mine house.

40 And howe much more is it that they sent for men to come from [p] farre, vnto whome a messenger was sent, and loe, they came? for whome thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest [q] vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the company great were brought men of [r] Saba from the wildernesse, which put bracelets vpon their handes, and beautifull crownes vpon their heads.

p They sent into other countries, to haue such as should teach the seruice of their idoles.

q He meaneth the altar, that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

43 Then I said vnto her that was olde in adulteries, Now shall shee and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the maner of harlots, and after the maner of murtherers: for they are harlots, and blood is in their hands.

s That is, worthy death, Reade Chap. 16. 38.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, & will giue them vnto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, & cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

t Meaning, all other cities, and countries.

48 Thus will I cause wickednes to cease out of the land, that all [t] women may bee taught, not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and yee shall beare the sinnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

1 *He sheweth the destruction of Ierusalem by a parable of a seething pot.* 16 *The parable of Ezekiels wife being dead.*

AGaine in the [a] ninth yeere, in the tenth [b] moneth, in the tenth day of the moneth came the worde of the Lorde vnto mee, saying,

a Of Iechoniahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which conteineth part of December and part of Januarie: in the which moneth and day Nebuchad-nezzar befieged Ierusalem.

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lord God, Prepare a [c] pot, prepare it, and also powre water into it.

c Whereby was meant Ierusalem.

4 Gather the [d] pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

d That is, the citizens, and the chiefe men thereof.

5 Take one of the best sheepe, and ‖ burne also the [e] bones vnder it, and make it boyle well, and seethe the bones of it therein,

‖ *Or, heape.*

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloodie citie, euen to the pot, [f] whose skomme is therin, and whose skomme is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall vpon it.

f Whose iniquities, and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by litle and litle.

h Spare none estate or condition.

7 For her blood is in the middes of her: they set it vpon an high [i] rocke, and powred it not vpon the ground to couer it with dust,

i The citie shewed her cruelties to all the world, and was not ashamed thereof, neither yet hid it.

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not bee couered.

9 Therefore thus saith the Lord God, * Woe to the bloodie citie, for I will make ‖ the burning great.

Nahum. 3. 1. habak. 2. 12.

‖ *Or, an heape of wood.*

10 Heape on much wood: [k] kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

k Meaning, that the citie should

11 Then set it emptie vpon the coales thereof, that ‖ the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skomme of it may be consumed.

12 [l] Shee hath wearied her selfe with lyes, and her great skomme went not out of her: therefore her skomme shalbe consumed with fire.

13 Thou remainest in thy filthinesse & wickednesse: because I would [m] haue purged thee, and thou wast not purged, thou shalt not bee purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy waies, and according to thy works shall [n] they iudge thee, saith the Lord God.

bee vtterly destroyed, and that hee would giue the enemies an appetite thereunto. ‖ *Or, bottome.* l The citie hath flattered her selfe in vaine. m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not. n That is, the Babylonians.

15 ¶ Also

15 ¶ Also the worde of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the o pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe.

o Meaning, his wife in whom he delited, as verse 18.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, p and put on thy shooes vpon thy feete, and couer not thy lips, and eate q not the bread of men.

p For in mourning, they went bare headed and barefooted, and also couered their lips.

q That is, which the neighbours sent to them that mourned.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commanded.

r Meaning, the morning following.

19 And the people sayd vnto mee, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will f pollute my Sanctuarie, euen, the t pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whome ye haue left, shall fall by the sword.

f By sending the Caldeans to destroy it, as Chap. 7.22.

t Wherein you boast and delite.

22 And ye shall doe as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tire shalbe vpon your heads, and your shooes vpon your feete: ye shall not mourne nor weepe, but ye shall pine awap for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall doe: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the ‡ desire of their heart, their sonnes and their daughters,

‡ Ebr. lifting vp of their soules.

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumbe, and thou shalt be a signe vnto them, and they shall knowe that I am the Lord.

CHAP. XXV.

1 The worde of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

THe worde of the Lorde came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the worde of the Lord God, Thus saith the Lord God, Because thou saidest, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

a Because ye reioyced when the enemie destroied my citie and Temple.

4 Beholde, therefore I will deliuer thee to the b men of the East for a possession, and they shall set their c palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

b That is to the Babylonians.

c They shall chase thee away and take thy goodes houses to dwell in.

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall knowe that I am the Lorde.

d Called also Philadelphia, which was the chiefe citie of the Ammonites and ful of conduites, 2. Sam. 12, 27.

6 For thus saieth the Lorde God, Because thou hast clapped thy handes, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel:

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saieth the Lord God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen.

9 Therefore, behold, I will open the side of Moab, euen of the cities e of his cities, I say, in his frontiers with the pleasant countrey, Beth-iesimoth, Baal-meon, and Kiriathaim,

e So y no power or strength should be able to resist the Babylonians.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lorde.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, & reuenged himselfe vpon them,

13 Therefore thus saith the Lorde God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lorde God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the olde hatred,

16 Therefore thus saith the Lorde God, Beholde, I will stretch out mine hand vpon the Philistims, and I will cut off the f Cherethims, and destroy the remnant of the sea coast.

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes. Of the Cherethims Dauid also had a gard, 2. Sam. 8, 18

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lorde, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophesieth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondering and astonishment of the marchants for the destruction of Tyrus.

And

And in the [a] eleuenth yeere, in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be [c] replenished,

3 Therefore thus saieth the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the middes of the sea: for I haue spoken it, saieth the Lord God, and it shalbe a spoile to the nations.

6 And her [d] daughters which are in the fielde, shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saieth the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of Kings, from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shal slay with the sword thy daughters in the fielde, and hee shall mak a forte against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engins of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noyse of the horsemen, and of the wheeles, and of the charets, when he shall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shall he treade downe all thy streetes: hee shall slay thy people by the sword, and the [e] pillars of thy strength shal fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy marchandize, & they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 *Thus will I cause the sound of thy songs to cease, & the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: [f] thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lorde haue spoken it, saieth the Lord God.

15 Thus saieth the Lord God to Tyrus, Shall not the ples tremble at the sound of thy fall? and at the crie of the wounded, when they shall be slaine and murthered in the middes of thee?

16 Then all the princes of the [g] sea shall come downe from their thrones: they shall lay away their robes, and put off their broydred garments, and shall clothe themselues with astonishment: they shall sit vp on the ground and bee astonished at euery moment, and be amased at thee.

17 And they shal take vp a lamentation for thee, and say to thee, Howe art thou destroyed, that wast inhabited [b] of the sea men, the renowmed citie which was strong in the sea, both she and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Nowe shall the ples be astonished in the day of thy fall: yea, the ples that are in the sea, shalbe troubled at thy departure.

19 For thus saieth the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit with the people [i] of olde time, and shall set thee in the lowe parte of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glory in the land of the [k] liuing,

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saieth the Lord God. ‖*Or, make thee a terrour.*

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

The worde of the Lorde came againe vnto me, saying:

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart [a] of the people for many ples: Thus saieth the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

4 Thy borders are in the ‡ middes of the sea, and thy builders haue made thee of perfite beautie. ‡*Ebr. heart.*

5 They haue made all thy ship boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the Okes of Bashan haue they made thine oyes: the company of the Assyrians haue made thy bankes of yuorie, brought out of the ples of [c] Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy saile, blewe silke & purple, brought from the ples of Elishah, was thy couering. ‖*Or, shipmasters.*

8 The inhabitants of Zidon and Arnad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the shippes of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, & of Lud & of Phut were

a Either of the captiuitie of Ieconiah or of the reigne of Zedekiah.

b That is, the famous city Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioice at their fall by whom they may haue any profite or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by arte, & by labour of men was won out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume. *Iere.7.34.*

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernors and rulers of other countries that dwel by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should beare thereof, and be afraid.

h Meaning, marchants, which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning in Iudea, when it shall be restored.

a Which serueth all the world with thy marchandise.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

c Which is taken for Grecia and Italie.

d Meaning, that they built the walls of the citie, which is here ment by the ship: and of these were the builders of Salomons Temple, 1.King.5.18.

were in thine armie: thy men of warre they hanged the shielde and helmet in thee: they set foorth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles rounde about, and the e Gammadims were in thy towres: they hanged their shieldes vpon thy walles rounde about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of f Iauan, Tubal and Meshech were thy marchants, g concerning the liues of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of h Togarmah brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many Iles were in thine hande: they brought thee for a present, i homes, teeth, and peacockes.

16 They of Aram were thy marchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emerandes, purple, and broydred worke, and ‖ fine linen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of k Minnith, and Pannag, and honie and oyle, and ‖ balme.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white woll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee in lambes, and rammes, and goates: in these were they thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and golde.

23 They of Haran and Canneh and Eden, the marchants of Sheba, Asshur and Chilmad were thy marchants.

24 These were thy marchants in all sorts of things, in rayment of blewe silke, and of broydred worke, and in coffers for the riche apparell, which were bound with cordes: chames also were among thy marchandise.

25 The shippes of Tarshish ‖ were thy chiefe in thy marchandise, and thou wast replenished, and made very glorious in the middes of the sea.

26 Thy ‖ robbers haue brought thee into great waters: the l East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all the multitude which is in the middes of thee, shall fall in the middes of the sea, in the day of thy ruine.

28 The m suburbs shal shake at the sound of the cry of thy pilots.

29 And all that handle the oze, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shal cause their voice to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heades, and wallowe themselues in the ashes.

31 They shall plucke off their haire for thee, and girde them with a sackecloth, and they shal weepe for thee, with sorow of heart and bitter mourning.

32 And in their mourning they shal take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the middes of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou didest enrich the kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by the seas in the depthes of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shall fall.

35 All the inhabitants of the Iles shall be astonished at thee, and al their kings shal be sore afrayd and troubled in their countenance.

36 The marchants among the people shall hisse at thee: thou shalt bee a terrour, and neuer shalt be n any more.

CHAP. XXVIII.

2 The word of God against the King of Tyrus for his pride. 21 The worde of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lorde came againe vnto me, saying,

2 Sonne of man, Say vnto the Prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast sayd, a I am a god, I sit in the seate of God in the middes of the sea, yet thou art but a man and not God, and ‡ though thou didst thinke in thine heart, that thou wast equall with God,

3 Beholde, thou art wiser then b Daniel: there is no secret, that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saieth the Lorde God, Because thou biddest thinke in thine heart, that thou wast equall with God,

7 Beholde, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall drawe their swordes against

e That is, they of Cappadocia, or Pigmeies and dwarfes, which were so called, because that out of the hie towers they seemed little.

f Of Grecia, Italia, and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes homes and Elephants teeth.

‖ *Or, workes.*

‖ *Or, carbuncle.*

‖ *Or, silke.*

k Where the best wheate groweth.

‖ *Or, turpentine, or, triacle.*

‖ *Or, were marchants, whose marchandise passed through thine hands.*

‖ *Or, came in company toward thee.*

‖ *Or, rowers.*

l That is, Nebuchad-nezzar.

m That is, the cities neere about thee, as was Zidon, Aruad and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but seuentie yeeres, as Isai. 23. 15.

a I am safe that none can come to hurt me, as God is in the heauen.

‡ *Ebr. though thou set thine heart as the heart of God.*

b Thus he speaketh by derision: for Daniel had declared notable signes of his wisdome in Babylon, when Ezekiel wrote this,

against the beautie of thy wiſedome, and they ſhall defile thy brightneſſe.

8 They ſhall caſt thee downe to the pit, and thou ſhalt die the death of them, that are ſlaine in the middes of the ſea.

9 Wilt thou ſay then before him, that ſlaieth thee, I am a god? but thou ſhalt bee a man, and no God, in the hands of him that ſlayeth thee.

10 Thou ſhalt die the death of the [e] vncircumciſed by the handes of ſtrangers: for I haue ſpoken it, ſaith the Lord God.

11 Moreouer the word of the Lord came vnto me, ſaying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and ſay vnto him, Thus ſaith the Lord God, Thou ſealeſt vp the ſimilitude, and art full of [d] wiſedome and perfect in beautie.

13 Thou haſt bene in Eden the garden of God: euery precious ſtone was in thy garment, the rubie, the topaze, & the ‖ diamond, the chryſolite, the onix, and the iaſper, the ſaphir ‖ emerald, and the carbuncle of golde: the workemanſhip of thy timbrels, and of thy pipes was prepared in thee in the day that thou waſt created.

14 Thou art [e] the anointed Cherub, that coūereth, and I haue ſet thee [f] in honour: thou waſt vpon the holy mountaine of God: thou haſt walked in the middes of the ſtones of fire.

15 Thou waſt perfect in thy wayes from the day that thou waſt [g] created, till iniquitie was found in thee.

16 By the multitude of thy marchandiſe, they haue filled the midſt of thee with cruelties, and thou haſt ſinned: therefore I will caſt thee as prophane out of the [h] mountaine of God: and I will deſtroy thee, O couering Cherub, from the middes of the ſtones of fire.

17 Thine heart was lifted vp, becauſe of thy beautie, and thou haſt corrupted thy wiſedome by reaſon of thy brightneſſe: I will caſt thee to the ground: I will lay thee before Kings, that they may behold thee.

18 Thou haſt defiled thy [i] ſanctification by the multitude of thine iniquities, and by the iniquitie of thy marchandiſe: therefore will I bring footh a fire from the midſt of thee, which ſhall deuoure thee: and I will bring thee to aſhes vpon the earth, in the ſight of all them that behold thee.

19 All they that knowe thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be ‖ a terrour, and neuer ſhalt thou bee any more.

20 ¶ Againe, the word of the Lorde came vnto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and prophecie againſt it,

22 And ſay, Thus ſaieth the Lorde God, Behold, I come againſt thee, O Zidon, and I will be [k] glorified in the midſt of thee: and they ſhall knowe that I am the Lord, when I ſhall haue executed iudgements in her, and ſhall be ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreetes, & the ſlaine ſhall fall in the middes of her: [m] the enemie ſhall come

against her with the ſworde on euery ſide, and they ſhall know that I am the Lord.

24 And there ſhall be no more a pricking thorne vnto the houſe of Iſrael, nor any grieuous thorne of all that are rounde about them, and deſpiſed them, and they ſhall know that I am the Lord God.

25 Thus ſaieth the Lorde God, when I ſhall haue gathered the houſe of Iſrael from the people where they are ſcattered, and ſhall bee [n] ſanctified in them in the ſight of the heathen, then ſhall they dwell in the lande, that I haue giuen to my ſeruaunt Iaakob,

26 And they ſhall dwell ſafely therein, and ſhall build houſes and plant vineyardes: yea, they ſhall dwel ſafely, when I haue executed iudgements vpon all rounde about them that deſpiſe them, and they ſhall know that I am the Lord their God.

CHAP. XXIX.

He prophecieth againſt Pharaoh and Egypt, 13 The Lorde promiſeth that he will reſtore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke againſt Tyrus.

1 In the [a] tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt Pharaoh the King of Egypt, and prophecie againſt him, and againſt all Egypt.

3 Speake, and ſay, Thus ſaith the Lorde God, Behold, I come againſt thee, O Pharaoh King of Egypt, the great [b] dragon, that lieth in the midſt of his riuers, which hath ſayde, The riuer is mine, and I haue made it for my ſelfe.

4 But I will put [c] hookes in thy chawes, and I will cauſe the fiſh of thy riuers to ſticke vnto thy ſcales, and I will draw thee out of the middes of thy riuers, and all the fiſh of thy riuers ſhall ſticke vnto thy ſcales.

5 And I will leaue thee in the wilderneſſe, both thee and all the fiſh of thy riuers: thou ſhalt fall vpon the open fielde: thou ſhalt not be brought together, nor gathered: for I haue giuen thee for meat to the beaſts of the fielde, and to the foules of the heauen.

6 And all the inhabitants of Egypt ſhal knowe that I am the Lorde, becauſe they haue bene a ſtaffe of [d] reede to the houſe of Iſrael.

7 When they tooke holde of thee with their hand, thou diddeſt breake, and rent all their ſhoulder: and when they leaned vpon thee, thou braketeſt & madeſt all their loynes to ‖ ſtand [e] vpright.

8 Therefore thus ſaith the Lorde God, Behold, I wil bring a ſword vpon thee, and deſtroy man and beaſt out of thee,

9 And the land of Egypt ſhalbe deſolate, and waſte, and they ſhall knowe that I am the Lord: becauſe he hath ſaid, [f] The riuer is mine, and I haue made it,

10 Behold, therefore I come vpon thee, and vpon thy riuers, and I will make the lande of Egypt vtterly waſte and deſolate from

e Like the reſt of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

‖ Or, Iaſper.

‖ Or, carbuncle,

e He meaneth the royall ſtate of Tyrus, which for the excellencie and glory thereof he compareth to the Cherubims which couered the Arke: and by this word *Anoynted*, he ſignifieth the ſame.

f I did thee this honour, to make thee one of the builders of my Temple, which was when Hiram ſent vnto Salomon things neceſſary for the worke.

g To wit, among my people Iſrael, which ſhined as precious ſtones.

h Which was when I firſt called thee to this dignitie.

i Thou ſhalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖ Or, brought to nothing.

l By executing my iudgements againſt thy wickednes.

m That is, Nebuchad-nezzar.

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of theſe prophecies, and how the former ſometime ſtandeth after the latter, read Iere. 27. 1.

b He compareth Pharaoh to a dragon, which hideth himſelfe in the riuer Nilus, as Iſa. 51. 9.

c I will ſend enemies againſt thee, which ſhal plucke thee, and thy people, which truſt in thee, out of thy ſure places.

d Reade 2. Kings 18. 21. Iſa. 36. 6.

‖ Or, ſhake.

e When they felt their butt, they would ſtay no more vpon thee, but ſtood vpon their feete and put their truſt in others.

f Thus God can not ſuffer that man ſhould arrogate any thing to himſelfe, or put his truſt in any thing ſaue in him alone.

n He ſheweth for what cauſe God wil aſſemble his Church, and preſerue it ſtil though he deſtroy his enemies: to wit, that they ſhould praiſe him, and giue thankes for his great mercies.

from the tower of Seueneh, euen vnto the borders of the ‡ blacke Moores.

‡ Ebr. Cush, or, Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the mids of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate, foure fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them throw the countreys.

Iere.46.26.

13 Yet thus saith the Lord God, * At the end of fortie yeeres wil I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathros, into the land of their habitation, and they shall bee there a small kingdome.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God,

15 It shalbe the smallest of the kingdoms, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their h iniquitie to remembrance by looking after them, so shal they know, that I am the Lord God.

h Least I should by this meanes punish their sinnes.

17 ¶ In the i seuen and twentieth yeere also in the first moneth, and in the first day of the moneth came the word of the Lord vnto me, saying,

i Counting from the captiuitie of Ieconiah.

18 Sonne of man, Nebuchad-nezzar king of Babel caused his armie to serue a great k seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had he no wages, l nor his armie for Tyrus, for the seruice that he serued against it.

k He tooke great paines at the siege of Tyrus, and his armie was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shall be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued ‖ against it, because they wrought ‖ for me, saith the Lorde God.

‖ Or, in it.

‖ Or, euill against me.

21 In that day will I cause the horne of the house of Israel to grow, and I wil giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the Cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie and say, Thus saith the Lord God, Howle and crie, Wo be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shal be the time of the heathen.

4 And the sword shal come vpon Egypt, & feare shalbe in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shalbe broken downe.

a By Phut and Lud are meant Aphrica and Lybia.

5 a Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of b Seueneh shall they fall by the sword, saith the Lord God.

b Which was a strong citie of Egypt, chap. 29. 10.

7 And they shalbe desolate in the middes of the countreys that are desolate, and her cities shall be in the mids of the cities that are waste.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shall there messengers go forth from me in ships, to make the careless Moores afraid, and feare shall come vpon them as in the day of Egypt: for lo, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For he and his people with him, euen the terrible nations shalbe brought to destroy the land: and they shall drawe their swordes against Egypt, and fill the land with the slaine.

12 And I will make the riuers drie, and sell the land into the handes of the wicked, and I wil make the land waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shal be no more a Prince of the land of Egypt, and I wil send a feare in the land of Egypt.

‖ Or, Memphis, or Alkara.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

‖ Or, Tanis.

15 And I will powre my wrath vpon ‖ Sin, which is the strength of Egypt: and I will destroy the multitude of ‖ No.

‖ Or, Pelusium.

‖ Or, Alexandria.

16 And I wil set fire in Egypt: Sin shal haue great sorow, and No shalbe destroyed, and Noph shall haue sorowes daily.

17 The yong men of ‖ Auen, & of ‖ Phibeseth shall fall by the sword: and these cities shall goe into captiuitie.

‖ Or, Heliopolis.

‖ Or, Tubastum.

18 At Tehaphnehes the day c shall restraine his light, when I shall breake there the d barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

c Meaning, that there shall be great sorow and affliction.

d That is, the strength and force.

19 Thus will I execute iudgements in Egypt, and they shall know, that I am the Lord.

20 ¶ And in the e eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto me, saying,

e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, f I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roll to binde it, and so make it strong, to hold the sword.

f For Nebuchadnezzar destroyed Pharaoh Necho at Carchemish, Ier. 46. 26.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his g arme, that

g His force and power.

was strong, but is broken, and I will cause the swoord to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my swoord in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, [h] when I shall put my swoorde into the hand of the king of Babel, and hee shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, & disperse them among the countreys, and they shall know, that I am the Lord.

h Hereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will, they must cease.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He propheseth a like destruction to themboth.

AND in the [a] eleuenth yeere, in the third moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, & to his multitude, Whom art thou [b] like in thy greatnesse?

3 Behold, Assiur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and hot vp very hie, and his top was among the thicke boughs.

4 The waters nourished him, and the deepe exalted him on hie with her riuers running round about his plantes, and sent out her [c] little riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, & his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughs, & vnder his branches did all the beastes of the field bring foorth their yong, and vnder his shadow dwelt all mightie nations.

7 Thus was he faire in his greatnesse, & in the length of his branches: for his root was neere great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches, and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saieth the Lord God, Because ‖ he is lift vp on high, & hath shot vp his top among the thicke boughs, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the handes of the [e] mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

12 And [f] strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the vallepes his branches are fallen, and his boughs are [f] broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoot vp their top among [g] thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the neather partes of the earth in the midst of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hel, I caused them to mourne, & I [g] couered the deepe for him, and I did restreine the floods thereof, & the great waters were staied: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall [h] be comforted in the neather partes of the earth.

17 They also went downe to hell with him vnto them that be slaine [i] by the swoord, and his arme, & they that dwelt vnder his shadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the mids of the [k] vncircumcised, with them that bee slaine by the swoord: this is Pharaoh and all his multitude, saith the Lord God.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shall now lament as though they were couered with sackcloth.

h To cause this destruction of the king of Assyria, to seeme more horrible, he setteth foorth other Kings and Princes which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Read Chap. 28.10.

CHAP. XXXII.

2 The Prophet is commaunded to bewaile Pharaoh king of Egypt. 12 He propheseth that destruction shall come vnto Egypt through the king of Babylon.

AND in the [a] twelft yeere in the twelft moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, & say vnto him, Thou art like a [b] lion of the nations, and art as a ‖ dragon in the sea: thou castedst out thy riuers, and troubledst the waters with thy feete, and stampedst in their riuers.

3 Thus saieth the Lord God, * I will therefore spread my net ouer thee [c] with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all

a Which was the first yeere of the generall captiuitie vnder Zedekiah.

b Thus the scriptures compare tyrants to cruell and huge beastes, which deuoure al that be weaker then they, and such as they may ouercome.

‖ *Or, whale.*

c Thou preparedst great armies. *Chap.* 12.13. *and* 17.20.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whome the Babylonians ouercame.

c Many other nations were vnder their dominion.

‖ *Or, countrey.*

d Signifying, that there was no greater power in the world then his was.

‖ *Or, thou wast lift vp.*

e That is, of Nebuchad-nezzar, who afterward was the monarch and onely ruler of the world.

all the beasts of the field with thee.

5 And I wil lay thy flesh vpon ᵖ mountaines, & fill the valleys ᵈ with thine height.

6 I will also water with thy blood the lande wherein thou ᵉ swimmest, euen to the mountaines, and the riuers shall be full of thee.

7 And when I shall ᶠ put thee out, I wil couer the heauen, and make the starres thereof darke: * I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring ᵍ darkenesse vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreis which thou hast not knowen.

10 Yea, I will make many people amazed at thee, & their kings shall be astonished with feare of thee, when I shall make my sword to glitter against their faces, & they shalbe afrayd at euery moment: euery man for his owne life in the day of thy fall.

11 For this saieth the Lorde God, The sword of the king of Babel shal come vpon thee.

12 By the swords of the mightie will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the ʰ pompe of Egypt, and all the multitude thereof shall be consumed.

13 I wil destroy also all the beasts thereof from the great water sides, neither shall the foot of man trouble them any more, nor the hoones of beasts trouble them.

14 Then will I make ⁱ their waters deepe, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shall be laied waste: when I shall smite all them, which dwell therein, then shall they know, that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saieth the Lord God.

17 ¶ In the twelfth yeere, also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and ᵏ cast them downe, euen them and the daughters of the mightie nations vnto the nether partes of the earth, with them that go downe into the pit.

19 Whom doest thou passe ˡ in beautie? goe downe & sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: ᵐ shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mightie and strong shall speake to ⁿ him out of the mids of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

22 Asshur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is ᵒ Elam & all his multitude round about his graue: all they are slaine and fallen by the swoorde, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselues to bee feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are laide in the middes of them that bee slaine.

26 There is ᵠ Meshech, Tubal, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the swoorde, though they caused their feare to be in the land of the liuing.

27 And they shal not lie with the valiant ʳ of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue laide their swoordes vnder their heads, but their iniquitie shall bee vpon their bones: because they were the feare of the mightie in the land of the liuing.

28 Yea thou shalt be broken in the mids of the vncircumcised, and lye with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are laid by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be al the princes of the ˢ North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that bee slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and he shalbe ᵗ comforted ouer all his multitude: Pharaoh, and all his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my ᵘ feare to bee in the land of the liuing: and he shalbe laid in the middes of the vncircumcised with them that are slaine by the sword, euen Pharaoh and all his multitude, saieth the Lord God.

d With heapes of the carkeises of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out. *Isa.* 13.10. *ioel* 2.31. *and* 3.15. *matth.* 24.29.

g By this maner of speech is ment the great sorow that shall be for the slaughter of the king and his people.

h This came to passe in lesse then foure yeres after this prophesie.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

k That is, propheſie that they shall bee cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his word, reade Ier. 1.10.

l Haue not other kinglomes more beautifull then thou, perished?

m That is, Egypt.

n To make the matter more sensible, he bringeth in Pharaoh, who the dead shall meet & marueile at him, reade Isa. 14.9.

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death but by the course of nature, and are honourably buried with their coate armour and signes of honour.

s The kings of Babylon.

t As the wicked reioyce whe they see others partakers of their miseries.

u I will make the Egptians afrayd of mee, as they caused others to feare them.

CHAP. XXXIII.

2 *The office of the gouernours and ministers.* 14 *He strengtheneth them that despaire, and boldeneth them with the promes of mercie.* 30 *The worde of the Lord against the mockers of the Prophet.*

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When

‖ *Or, of their coasts.*

I bring the sword vpon a land, if the people of the land take a man ‖ from among them, and make him their [a] watchman,

3 If when hee seeth the sword come vpon the land, he blow the trumpet, & warne the people,

4 Then hee that heareth the sound of the trumpet, and will not bee warned, if the sword come, and take him away, his blood shalbe vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shalbe vpon him: but hee that receiueth warning, shall saue his life.

6 But if the watchman see the sworde come, and blowe not the trumpet, and the people bee not warned: if the sworde come, and take any person from among them, hee is taken away for his [b] iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therfore thou shalt heare the word at my [c] mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I [d] require at thine hand.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if hee doe not turne from his way, he shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions & our sinnes be vpon vs, and we are consumed because of them, [e] how should we then liue?

11 Say vnto them, As I liue, saieth the Lord God, [f] I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The [g] righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that hee returneth from his wickednesse, neither shall the righteous liue for his righteousnesse in the day that he sinneth.

13 When I shall say vnto the righteous, that hee shall surely liue, if hee trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall be no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe when I shall say vnto the wicked, Thou shalt die the death, if he turne from his sinne, and doe that which is lawfull and [h] right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sinnes that he hath committed, shall bee mentioned vnto him: because he hath done that, which is lawful and right, he shall surely liue.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull, and right, he shall liue thereby.

20 Yet ye say, the way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Jerusalem, came vnto mee, and said, The citie is smitten.

22 Now the [k] hand of the Lord had bene vpon me in the euening afore hee that had escaped, came, and had opened my mouth, vntil he came to me in the morning: and when hee had opened my [l] mouth, I was no more dumme.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, [m] Abraham was but one, and hee possessed the land: but we are many, therefore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the [n] blood, and lift vp your eyes toward your idoles, and shedde blood: shoulde yee then possesse the land?

26 Yee leane vpon your [o] swordes: yee worke abomination, and ye defile euery one his neighbours wife: should yee then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that bee in the fortes and in the caues, shall die of the pestilence.

28 For I will lay the lande desolate and waste, and the * pompe of her strength shall cease: and the mountaines of Israel, shalbe desolate, and none shall passe thorow.

29 Then shall they know that I am the Lord, when I haue laied the land desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that [p] talke of thee by the walles and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that commeth frō the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy words, but they will not do them: for with their mouthes they make [q] iestes, and their heare goeth after their couetousnesse.

32 And loe, thou art vnto them, as a [r] iesting song of one that hath a pleasant voice, and can sing wel: for they heare thy words, but

Chap. 18.25.

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserue double punishment.

Chap. 3.17.

c Which teacheth that he that receiueth not his charge at the Lordes mouth, is a spie, and not a true watchman.

d The watchman must answere for the blood of all y perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies and murmure.

f Reade Chap. 18.23.

g Reade of this righteousnesse, Cha. 18.22.24.

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruits, that is, in obeying Gods commandements and by godly life.

i When the Prophet was led away captiue with Ieconiah.

k I was indued with the spirit of prophesie, Chap. 8.2.

l Whereby is signified that the ministers of God can not speake till God giue them courage and open their mouthes, Chap. 24.27. and 29.21. Ephe. 6.19.

m Thus the wicked thinke themselues more worthy to inioy Gods promise then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17.14.

o As they that are ready still to shed blood.

Chap. 7.24. *and* 24.21. *and* 30.6,7.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection that we should in all points obey it, els we abuse the word to our own condemnation, & make of his ministers as though they were iesters to serue mens foolish fantasies.

‖ *Or, pleasant, and louesong.*

but they doe them not.

33 And when this commeth to passe (for lo, it will come) then shall they know, that a Prophet hath bene among them.

CHAP. XXXIIII.

1 Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lorde saith that he will visite his dispersed flocke, and gather them together. 23 He promiseth the true shepheard Christ, and wisheth him peace.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, prophesie against the shepherds of Israel, prophesie and say vnto them, Thus saith the Lord God vnto the shepheards,* Woe be vnto the [a] shepheards of Israel, that feede themselues: should not the shepheards feede the flockes?

3 Ye eate the [b] fatte, and ye clothe you with the wooll: ye kill them that are fedde, but ye feede not the sheepe.

4 The [c] weake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with crueltie, and with rigor haue ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were [d] deuoured of all the beastes of the field.

6 My sheepe wandred through all the mountaines, and vpon euery hie hill: yea, my flocke was scattered throwe all the earth, & none did seeke or search after them.

7 Therefore yee shepheards, heare the worde of the Lord.

8 As I liue, saith the Lorde God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beastes of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselues, and fed not my sheepe,

9 Therefore, heare yee the worde of the Lord, O ye shepheards.

10 Thus saith the Lord God, Beholde, I come against the shepheards, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Beholde, I will search my sheepe, & seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe, and will deliuer them out of all places, where they haue bene scattered in [f] the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreyes, and will bring them to their owne land, and feede them vpon [g] the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feed them in a good pasture, and vpon the hie mountaines of Israel shal their fold be: there shall they lye in a good folde, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fatte and the [g] strong, and I will feede them with [h] iudgement.

17 Also you my sheepe, Thus saith the Lorde God, Beholde, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good [i] pasture, but ye must tread downe with your feete the residue of your pasture? and to haue drunke of the deepe waters, but ye must trouble the residue with your feete?

19 And my sheepe eate that which yee haue troden with your feete, & drinke that which ye haue troubled with your feete.

20 Therefore thus saith the Lorde God vnto them, Beholde, I, euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pushed all the weake with your hornes, till yee haue scattered them abroad.

22 Therefore will I helpe my sheepe, and they shall no more be spoyled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feede them, euen my seruant [k] Dauid, he shall feede them, and hee shall be their shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euil beastes to cease out of the land: and they shall [l] dwel safely in the wildernesse, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the [m] tree of the field shall yeelde her fruite, and the earth shall giue her fruit, and they shalbe safe in their land, and shall knowe that I am the Lord, when I haue broken the coardes of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoyled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwel safely, and none shall make them afraid.

29 And I will raise vp for them a [n] plant of renowme, & they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

Ier. 23, 1.

a By the shepheards he meaneth the Kings, the Magistrates, Priestes, and Prophets.

b Ye seeke to enrich your selues by their commodities, and so spoyle their riches and substance.

c He describeth the office and duetie of a good Pastour, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good gouernment and doctrine they perished.

e By destroying the couetous hirelings, and restoring true shepheards: whereof we haue a signe, so oft as God sendeth true preachers, who both by doctrine & life labour to feede his sheepe in the pleasant pastures of his worde.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp them selues aboue the r brethren, and thinke they haue no nede to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.

i By good pasture and deepe waters, is meant the pure word of God, and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom Dauid was a figure, Iere. 30. 9. Hose 3, 5.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church where they should neuer perish.

m The fruites of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the roote of Isai, Isa. 11. 1.

CHAP. XXXV.

2. The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the worde of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say vnto it, Thus sayth the Lord God, Beholde, O mount Seir, I come against thee, & I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred and hast put the children of Israel to flight by the force of the sworde in the time of their calamitie, when their [b] iniquitie had an ende,

6 Therefore as I liue, sayeth the Lorde God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hilles, and in thy valleys and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the Lord.

10 Because thou hast saide, [e] These two nations, and these two countreys shall be mine, and we will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, sayeth the Lorde God, I wil euē do according to thy wrath, and according to thine indignation which thou hast vsed in thine hatred against thē: and I will make my selfe knowen among [h] them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

14 Thus sayth the Lorde God, So shall al the world reioyce, when I shal make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall knowe, that I am the Lord.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings. 26 God reneweth our hearts, that we may walke in his commandements.

ALso thou sonne of man, prophesie vnto the * mountaines of Israel, and say, Ye mountaines of Israel, heare the worde of the Lord.

2 Thus sayeth the Lorde God, Because the [a] enemie hath saide against you, Aha, euen the [b] hie places of the worlde are ours in possession,

3 Therefore prophesie, & say, Thus saith the Lorde God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lippes and [c] tongues of men, and vnto the reproche of the people,

4 Therefore ye mountaines of Israel, heare the word of [b] Lord God, Thus saith the Lorde God to the mountaines & to the hilles, to the riuers, and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus sayeth the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which [d] haue taken my land for their possession, with [b] ioy of all their heart, and with despiteful mindes to cast it out for a pray.

6 Prophesie therefore vpon the lande of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleyes, Thus sayth the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the [e] shame of the heathen,

7 Therefore thus saith the Lorde God, I haue [f] lifted vp mine hande, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall [g] shoote foorth your branches, & bring foorth your fruite to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will turne vnto you, and ye shall be tilled and sowen.

10 And I will multiplie the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase and bring fruite, and I will cause you to dwell after your old estate, and I wil bestow benefites vpon you more then [h] at the first, and ye shall knowe that I am the Lord.

12 Yea, I will cause men to walke vpon [i] you, euen my people Israel, and they shall possesse ‖ you, and ye shall be their inheritance, and ye shall no more henceforth despoile them of men.

13 Thus saith [b] Lord God, Because they say vnto you, Thou [k] lande deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproche of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ Moreo-

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.
c Except thou repent thy former crueltie.

d To wit, to their former estate.
e Meaning, Israel and Iudah.
f And so by fighting against Gods people, they should go about to put him out of his owne possession.
g As thou hast done cruelly, so shalt thoube cruelly handled.
h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

Chap. 6. 2.

a That is, the Idumean.
h That is, Ierusalem, which for Gods promises was the chiefest of all the world.
c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, and therefore came with Nebuchad nezzar against Ierusalem for this purpose.
e Because you haue bene a laughing stocke vnto them.
f By making a solemne othe, reade Chap. 20. 5.
g God declareth his mercies and goodnesse toward his Church, who still preserueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.
i That is, vpon the mountaines of Ierusalem. ‖ *Or, thee.*
k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

16 ¶ Moreouer the worde of the Lorde came vnto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their owne lande, they defiled it by their owne waies, and by their deedes: their way was before mee as the filthineſſe of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had ſhed in the land, and for their idoles, wherewith they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed thorow the countries: for according to their wayes, and according to their deedes, I iudged them.

20 And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they ſaid of them, *Iſa.52.5. rom. 2.14.* These are the people of the Lorde, and are gone out of his land.

21 But I fauoured mine holy [l] Name which the houſe of Iſrael had polluted among the heathen, whither they went.

22 Therefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, but for mine [m] holy Names ſake, which ye polluted among the heathen whither ye went.

23 And I will ſanctifie my great Name, which was polluted among the heathen, among whome you haue polluted it, and the heathen ſhal know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes.

24 For I will take you from among the heathen, & gather you out of all countreys, and will bring you into your owne land.

25 Then wil I powre cleane [n] water vpon you, and ye ſhall be cleane: yea, from all your filthineſſe, and from all your idoles will I cleanſe you.

26 *A newe heart alſo will I giue you, and a new ſpirit wil I put within you, & I wil take away the ſtony heart out of your body, and I will giue you an heart of fleſh.

27 And I will put my Spirite within you, & cauſe you to walke in my ſtatutes, and ye ſhall keepe my iudgements and doe them.

28 And ye ſhall dwell in the land, that I gaue to your fathers, & ye ſhall be my people, and I will be your God.

29 I will alſo deliuer you from all your filthineſſe, & I will call for [o] corne, and will increaſe it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increaſe of the fielde, that ye ſhall beare no more the reproche of famine among the heathen.

31 Then ſhall ye remember your owne wicked wayes, and your deedes that were not good, and ſhall iudge your ſelues worthie to haue bene [p] deſtroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I do not this for your ſakes, ſayeth the Lorde God: therefore, O ye houſe of Iſrael, be aſhamed, and confounded for your owne wayes.

33 Thus ſayeth the Lord God, What time as I ſhal haue cleanſed you frō all your iniquities, I will cauſe you to dwell in the cities, & the deſolate places ſhalbe builded.

34 And the deſolate lande ſhall be tilled, whereas it lay waſte in the ſight of all that paſſed by.

35 For they ſayd, This waſte land was like the garden of Eden, & theſe waſte and deſolate & ruinous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhall [q] know that I the Lorde builde the ruinous places, and plant the deſolate places: I the Lorde haue ſpoken it, and will doe it.

37 Thus ſayth the Lord God, I will yet for this be ſought of the houſe of Iſrael, to performe it vnto them: I wil increaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſts, ſo ſhall the deſolate cities be filled with flocks of men, and they ſhall know, that I am the Lord.

CHAP. XXXVII.

1 He propheſieth the bringing againe of the people being in captiuitie. 16 He ſheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried me out in the Spirit of the Lord, and ſet me downe in the midſt of the ‖ field, which was full of [a] bones.

2 And hee led me round about by them, and beholde, there were very many in the open field, and loe, they were very drie.

3 And he ſayd vnto me, Sonne of man, can theſe bones line? And I anſwered, O Lord God, thou knoweſt.

4 Againe he ſayde vnto mee, Propheſie vpon theſe bones and ſay vnto them, O ye drie bones, heare the worde of the Lord.

5 Thus ſayth the Lorde God vnto theſe bones, Beholde, I will cauſe breath to enter into you, and ye ſhall line.

6 And I will lay ſinewes vpon you, and make fleſh growe vpon you, and couer you with ſkin, & put breath in you, that ye may liue, and ye ſhall know that I am the Lord.

7 So I propheſied, as I was commanded: & as I propheſied, there was a noyſe, and beholde, there was a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, loe, the ſinewes, and the fleſh grewe vpon them, and aboue, the ſkinne couered them, but there was no breath in them.

9 Then ſaid he vnto me, Propheſie vnto the winde: propheſie, ſonne of man, and ſay to the winde, Thus ſaith the Lord God, Come from the foure [b] windes, O breath, and breathe vpon theſe ſlaine, that they may liue.

10 So I propheſied as he had commanded me: and the breath came into them, and they liued, and ſtood vp vpon their feet, an exceeding great armie.

11 Then he ſaid vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheſie, & ſay vnto them, Thus ſayth the Lorde God, Beholde, my people, I will open your graues, and cauſe

S i, am, you

Iſa.52.5. rom. 2.14.

l And therefore would not ſuffer my Name to be had in contempt, as the heathen would haue reproched me, if I had ſuffred my Church to periſh.

m This excludeth from man all dignitie, and meane to deſerue any thing by, ſeeing that God referreth the whole to himſelfe, and that onely for the glory of his holy Name,

‖ *Or, your.*

n That is, his Spirit whereby he reformeth the heart and regenereth his. *Iſa.44.3. Iere.32.39. chap.11.19.*

o Vnder the abundance of temporall benefites he concludeth the ſpirituall graces.

p Ye ſhall come to true repentance, & thinke your ſelues vnworthy to be of the number of Gods creatures for your ingratitude againſt him.

q He declareth that it ought not to be referred to the ſoile or plentifulneſſe of the earth that any countrey is rich, and abundant, but only to Gods mercies, as his plagues and curſes declare when he maketh it barren.

‖ *Or, valley.*

a He ſheweth by a great miracle, that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raiſe them vp againe.

b Signifying all parts whereas the Iſraelites were ſcattered: that is, the faithfull ſhall be brought to the ſame vnitie of ſpirit, and doctrine, wherſoeuer they are ſcattered thorow the world.

pon to come vp out of your sepulchres, and bring you into the land of Israel.

13 And yee shall knowe that I am the Lord, c when I haue opened your graues, & vp people, and brought you vp out of your sepulchres,

c That is, when I haue brought you out of those places, & townes where you are captiues.

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then yee shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take d another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

d Which signifieth the ioyning together of the two houses of Israel, and Iudah.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shal speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Beholde, I will take the tree e of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, euen with the tree of Iudah, and make them one tree, and they shalbe one in mine hand.

e That is, the house of Israel.

20 And the pieces of wood, whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus saieth the Lord God, Beholde, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the lande, vpon the mountaines of Israel, *and one king shall be king to them all: and they shall be no more two peoples, neither bee diuided any more hereafter into two kingdomes.

*Iohn 10.16.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they bee my people, and I will be their God.

24 And Dauid my * seruant shalbe king ouer them, and they all shall haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

*Isa.40.11.ierem. 23.5.chap.34.23. dan.9.24.

25 And they shall dwell in the f land, that I haue giuen vnto Iaakob my seruaunt, where your fathers haue dwelt, and they shall dwel therein, euen they, & their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shalbe their prince for euer.

f Meaning, that ye elect by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan. *Psal.109.4.and 116.2.*

26 Moreouer, I will make * a couenant of peace with them: it shall bee an euerlasting couenant with them, and I will place them, and multiplie them, and will set my Sanctuarie among them for euermore.

27 My Tabernacle also shall bee with them: yea, I will bee their God, and they shall be my people.

28 Thus the heathen shall knowe, that I the Lord doe sanctifie Israel, when my Sanctuarie shall bee among them for euermore.

CHAP. XXXVIII.

1 Hee propheseth that Gog and Magog shall fight with great power against the people of God.
21 Their destruction.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against a Gog and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophesie against him.

a Which was a people that came of Magog the sonne of Iapher, Gene.10.2. Magog also heere signifieth a certeine countrey, so that by these two countreys, which had the gouernment of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20,8.

3 And say, Thus saieth the Lord God, Beholde, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, & put hookes in thy chawes, and I will bring thee forth and all thine hoste both horses, and horsemen, all clothed with all sortes of armour, euen a great multitude with bucklers, and shields, all b handling swords.

b Hee sheweth that the enemies should bend themselues against the Church, but it should be to their owne destruction.

5 They of c Paras, of Cush, and Phut with them, euen all they that beare shield and helmet.

c The Persians, Ethiopians, and men of Aphrica.

6 d Gomer and all his bandes, and the house of Togarmah of the North quarters, and all his bandes, and much people with thee.

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia minor.

7 Prepare thy selfe, and make thee readie, both thou, and all thy multitude, that are assembled vnto thee, and be thou their safegard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land, that hath bene destroyed with the swoorde, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet ‖ they haue bene brought out of the people, and they shall dwell all safe.

e Signifying, that all the people of the world should assemble themselues against the Church and Christ their head.

‖ *Or, it: meaning the land of Israel.*

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke e euill thoughts.

f That is, to molest and destroy the Church.

11 And thou shalt say, I will go vp to the land that hath no walled towers: I will go to them that are at rest, & dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to spoyle the pray, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people that are gathered out of the nations which haue gotten cattell and goods, and dwell in the middes of the land.

g Meaning, Israel, which had now beene destroyed, and was not yet built againe: declaring heereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depend on the prouidence and goodnesse of God.

13 Sheba and Dedan, & the marchants of Tarshish with all the lions thereof shall say vnto thee, h Art thou come to

h One enemie shall enuie another, because euery one shall thinke to haue the spoyle of the Church.

spoyle

spoyle the praye? hast thou gathered thy multitude to take a boote? to carrie awaye siluer and golde, to take awaye cattell, and goods, and to spoyle a great praye?

14 Therefore sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel i dwelleth safe, shalt thou not know it,

15 And come from thy place out of the North partes, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the k latter dayes, and I will bring thee vpon my land, that the heathen may knowe mee, when I l shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou hee, of whome I haue spoken in olde time, m by the hand of my seruants the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith n Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the fielde, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shall be ouerthrowen, and the o staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sworde against him p throughout all my mountaines, saith the Lord God: euery mans sworde shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a sore raine, and haile stones, fire, and brimstone.

23 Thus will I be * magnified, and sanctified, and knowen in the eyes of many nations, and they shall knowe, that I am the Lord.

CHAP. XXXIX.

1 Hee sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They shall be deuoured of birdes and beastes. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore, thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, behold, I come against thee, O Gog, the chiefe prince of q Meshech and Tubal.

2 And I wil destroy thee * and leaue but the sixt part of thee, and will cause thee to come vp from the North partes, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou r shalt fal vpon the mountaines of Israel, and all thy bandes, and the people, that is with thee: for I will giue thee vnto the birdes and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the s yles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the midst of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the holy One of Israel.

8 Beholde, t it is come, and it is done, saith the Lord God: this is the day where of I haue spoken.

9 And they that dwel in the cities of Israel, shall u goe forth, and shall burne and set fire vpon the weapons, and on the shielde, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at the same time will I giue vnto Gog x a place there for buriall in Israel, euen the valley whereby men goe towarde the East part of the Sea: and it shall cause them that passe by, to stoppe their y noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of z Hamon-gog.

12 a And seuen moneths long shall the house of Israel bee burying of them, that they may cleanse the land.

13 Yea, all the people of the land, shal burie them, and they shall haue a name when I shalbe glorified, saith the Lord God.

14 And they shall chuse out men to goe continually through the b lande with them that trauell, to burie those that remaine vpon the ground, and cleanse it: they shall search to the end of seuen moneths.

15 And the trauellers that passe thorow the land, if any see a mans bone, then shall hee set vp a signe by it, till the buriers haue buried it, in the valley of Hamon gog.

16 And also the name of the citie shall be ‖ Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saieth the Lord God, Speake vnto euery feathered foule, and to all the beastes of the field, Assemble your selues, and come: c gather your selues on euery side to my sacrifice: for, I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eate flesh and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goates, and of bullockes, euen of all fatte beasts of Bashan.

19 And yee shall eate fat till you be full, and

i Shalt not thou spie thine occasions to come against my Church, when they suspect nothing?

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as chap. 36. 23. and 37. 28.

m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience, when they know that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shalbe so terrible.

o Against the people of Gog and Magog.

Chap. 36. 23. and 37. 28.

a Or, destroy thee with sixe plagues, as chap. 38. 22.

b Meaning, that by the vertue of Gods word the enemie shall be destroyed where-soeuer he assaileth his Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsell, and cannot be changed.

e After this destruction the church shal haue great peace and tranquillitie, and burne all their weapons because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christes kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

‖ *Or, of the multitude of Gog.*

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

and drinke blood, till yee be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saieth the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shall knowe, that I am the Lorde their God from that day and so foorth.

23 And the heathen shall know, that the house of Israel went into captiuitie for their iniquitie, because they trespalled against mee: therefore hidde I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

1 The heathen shall know that they ouercame not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, & hid my face from them.

25 Therefore thus saieth the Lorde God, Nowe will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and wil be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any,

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations.

Chap.36.23.

28 Then shall they know, that I am the Lorde their God, which caused them to bee ledde into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither wil I hide my face any more from them: for I haue powred out my Spirite vpon the house of Israel, saieth the Lord God.

CHAP. XL.

The restoring of the Citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the a beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hande of the Lorde was vpon mee, and brought mee thither.

a The Iewes counted the beginning of the yere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

2 Into the land of Israel brought he me by ‖ a diuine vision, and set me vpon a verie high mountaine, whereupon was as the building of a citie, toward the South.

‖ *Or, visions of God.*

3 And hee brought mee thither, and beholde, there was a b man, whose similitude was to looke to, like brasse, with a linnen thread in his hand, and a reede to measure with: and he stood at the gate.

b Which was an Angel in forme of a man, that came to measure out this building.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might bee shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, I sawe a wall on the outside of the house rounde about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reed.

6 Then came hee vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the ‖ poste of the gate, which was one reede broad, and ‖ the other poste of the gate, which was one reede broad.

‖ *Or, thresholde.* ‖ *Or, vpper poste.*

7 And euery chamber was one reede long, and one reed broad, and betweene the chambers were fiue cubites: and the poste of the gate by the porche of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the porche of the gate of eight cubites, and the ‖ postes thereof, of two cubites, and the porch of the gate was inward.

‖ *Or, pentises.*

10 And the chambers of the gate Eastwarde, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubites on this side, and sixe cubites on that side.

13 Hee measured then the gate from the roofe of a chamber to the toppe of the gate: the breadth was fiue and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went rounde about within: and vpon the postes were palme trees.

17 ¶ Then brought he mee into the outwarde court, and loe, there were chambers, and a pauement made for the court rounde about, and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eastward and Northward.

20 And the gate of the outwarde court, that looked towarde the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches there-

of

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the measure of þ gate that looketh toward þ East, and the going vp vnto it had seuen steppes, and the arches thereof were before them.

23 And the gate of the inner court stoode ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and þ arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof rounde about, like those windowes: the height was fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And he brought me into þ inner court by the South gate, and he measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof, according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long and fiue and twentie cubites broad.

30 And the arches rounde about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were towarde the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

32 ¶ Againe he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And þ chambers thereof, & the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof rounde about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were towarde the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After, he brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof were towarde the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porche of the gate stoode two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate stoode two tables, and on the other side, which was at the porch of the gate were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slewe their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and a halfe broad, and one cubite hie: whereupon also they laid the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an handbroade, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was towarde the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me. This chamber whose prospect is toward the South, is for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priestes that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come neere to the Lord to minister vnto him.

47 So he measured the court, an hundred cubites long, and an hundred cubites broade, euen foure square: likewise the altar that was before the House.

48 And he brought me to the porche of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and þ breadth eleuen cubites, and he brought me by the steppes whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 *The disposition and order of the building of the Temple and the other things therto belonging.*

AFterward, he brought me to the Temple, and measured the postes, sixe cubites broad on the one side, and sixe cubites broad on þ other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and he measured the length thereof fourty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes

postes of the entrie two cubites, and the entrie sixe cubites, and the bredth of the entrie seuen cubites.

4 So he measured the length thereof twentie cubites, and the bredth twentie cubites before the Temple. And he said vnto me, This is the most holy place.

5 After, he measured the wall of the house, sixe cubites, and the bredth of euery chamber foure cubites rounde about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foot high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, & went round mounting vpward to the chambers: for the staire of the house was mounting vpward round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the middes.

8 I saw also the house hie round about: the foundations of the chambers were a full reed of sixe great cubites.

9 The thicknesse of the wall which was for the chamber without, was fiue cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubites rounde about the House on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now the building that was before the separate place toward the West corner, was seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundred cubites long, and the separate place and the building with the walles thereof were an hundred cubites long.

14 Also the bredth of the forefront of the house, and of the separate place toward the East, was an hundred cubites.

15 And he measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The palles and the narrowe windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was towarth the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: thus was it made throughout all the house round about.

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuarie.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof, and the sides thereof were of wood. And hee said vnto mee, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrowe windowes and palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

THen brought he me into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separate place, and which was before the building towarde the North.

2 Before the length of an hundred cubites, was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubites which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chamber was a gallerie of tenne cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for those chambers seemed to take vp these, to wit, the lower, and those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath & from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundred cubites.

9 And

9 And vnder these chambers was the entrie on the Eastside, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court towarde the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were towarde the South, was a doore in the corner of the way, euen the way directly before the wall towarde the East, as one entreth.

13 Then sayd he vnto mee, The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priestes that approch vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things, which are for the people.

15 Nowe when hee had made an ende of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, & measured it round about.

16 Hee measured the East side with the measuring rodde, fiue hundreth reeds, euen with the measuring reed round about.

17 Hee measured also the North side, fiue hundreth reedes, euen with the measuring reed round about.

18 And he measured the South ‖side fiue hundreth reeds with the measuring reede.

‖Or, winde.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reede.

20 Hee measured it by the foure sides: it had a wall rounde about, fiue hundreth reedes long, & fiue hundreth broad to make a separation betweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

AFterward hee brought mee to the gate, euen the gate that turneth towarde the East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voice was like a noyse of great waters, and the earth was made light with his glory.

Chap. 9. 3.

a When I prophesied the destruction of the citie by the Caldeans.

3 And the vision which I saw was* like the vision, euen as the vision that I saw a when I came to destroy the citie: and the visions were like the vision that I saw by the river Chebar: and I fell vpon my face.

4 And the b glorie of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap. 10. 4. and 11. 23.

5 So the Spirit tooke me vp & brought mee into the inner court, and beholde, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which sayd vnto mee, Sonne of man, this place is my throne, and the place of the soles of my feete, whereon I will dwell among the children of Israel for euer. and the house of Israel shall no more c defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeises of d their kings in their hie places.

c By their idolatries.

8 Albeit they set their thresholdes by my thresholdes, and their postes by my postes (for there was but a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

9 Now therefore let them put away their fornication, and the carkeises of their kings farre from mee, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shewe this House to the house of Israel, that they may bee ashamed of their wickednesse, and let them measure the paterne.

11 And if they bee ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion thereof, and all the ordinances therof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the ‡ description of the house, It shall bee vpon the toppe of the mount: all the limits thereof round about shalbe most holy. Beholde, this is the description of the house.

‡Or, law.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite and an hand breadth, euen the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the edge thereof, round about shall bee a spanne, and this shall bee the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shall bee two cubites, and the breadth one cubite, and from the litle piece to the great piece shall be foure cubites, and the breadth one cubite.

15 So the altar shall be foure cubites, and from the altar vpward shalbe foure hornes.

16 And the altar shall bee twelue cubites long, and twelue broad, and foure square in the foure corners thereof.

17 And the frame shall bee foureteene cubites long, and foureteene broad in the foure square corners therof, and the border about it shall bee halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 ¶ And

18 ¶ And hee sayd vnto mee, Sonne of man, thus sayth the Lorde God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offring thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priestes, and to the Leuites, that be of the seed of Zadok, which approch vnto me, to minister vnto me, sayeth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure homes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuarie.

22 But the seconde day thou shalt offer an hee goate without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of clensing it, thou shalt offer a yoong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priestes shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yoong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and ‡ consecrate it.

‡ Hebr. fill his hand.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

He reprooueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Then he brought mee toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.

2 Then sayde the Lord vnto mee, This gate shall be a shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

a Meaning, from the comon people, but not from the Priestes nor the Prince, reade Chap. 46.8,9.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought hee mee toward the North gate before the house: and when I looked, beholde, the glory of the Lord filled the house of the Lord, & I fell vpon my face.

5 And the Lord sayd vnto mee, Sonne of man, ‡ marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lorde, and all the lawes thereof, and marke well the entring in of the house with euery going foorth of the Sanctuarie.

‡ Hebr. set thine heart.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus sayth the Lorde God, O house of Israel, yee haue enough of all your abominations,

7 Seeing, that ye haue brought into my Sanctuarie b strangers, vncircumcised in heart, and vncircumcised in flesh, to bee in my Sanctuarie, to pollute mine House, when ye offer my bread, euen fat, and blood: and they haue broken my couenant, because of all your abominations.

b For they had brought idolaters, which were of other countreys, to teach them their idolatrie, Cha. 23.40.

8 For ye haue not kept the c ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuarie.

c Ye haue not offered vnto me according to my Law.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the d Leuites that are gone backe from mee, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

d The Leuites which had committed idolatrie, were put from their dignitie, and could not be receiued into the Priestes office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2. King. 23.9.

11 And they shall serue in my Sanctuarie, and keepe the gates of the house, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stande before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie,

13 And they shall not come neere vnto me to doe the office of the Priest vnto mee, neither shall they come neere vnto any of mine holy things in the most holy place, but they shal beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, for all that shall be done therein.

15 But the Priestes of the Leuites, the sonnes of Zadok, that e kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shal come neere to me to serue mee, and they shall stand before mee to offer mee the fat and the blood, sayth the Lord God.

e Which obserued the Law of God, and fell not to idolatrie.

16 They shall enter into my Sanctuary, and shal come nere to my table, to serue mr, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shalbe clothed with linnen garments, and no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loines: they shal not gird themselues in the sweating places.

19 But when they go foorth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie

tifie the people with their garments.

30 They shal not also f shaue their heads, nor suffer their lockes to growe long, but rounde their heades.

f As did the infidels and heathen. *Leuit.*10.9.

21 * Neither shal any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their wines a widow, or her that is diuorced: but they shall take maidens of the seede of the house of Israel, or a widow that hath bene the widow of a Priest.

*Leuit.*21.13,14.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shal sanctifie my Sabbaths.

25 * And they shal come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had per none husband: in these may they g be defiled.

*Leuit.*21.1,2,11.

26 And when he is cleansed, they shal reckon vnto him seuen dayes.

g They may be at their buriall, which was a defiling.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offring, saith the Lord God.

28 * And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall yee giue them no possession in Israel, for I am their possession.

*Deut.*18.1. *numb.*18,20.

29 They shall eate the meate offering, and the sinne offering, and the trespasse offering, and euery dedicate thing in Israel shal be theirs.

30 * And all the first of all the first borne, and euery oblation, euen all of euery sort of your oblations shalbe the Priests. Ye shall also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

*Exod.*13.2. *and* 22.29. *and* 34.19. *numb.*3.13.

31 The Priests shal not eate of any thing that is * dead, or torne, whether it be foule or beast.

*Exod.*22.31. *Ieuit.*22.8.

CHAP. XLV.

1 Out of the land of promise are there separate fiue portions, of which the first is giuen to the priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weightes and measures. 13 Of first fruites, &c.

MOreouer when ye shall diuide the land for inheritance, yee shall offer an oblation vnto the Lord an a holy portion of the land, fiue and twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

2 Of this there shalbe for the Sanctuarie fiue hundreth in length with fiue hundreth in breadth, all square round about, and fifty cubites round about for the suburbes thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, and the breadth of ten thousand: and in it shall be the Sanctuarie, and the most holy place.

4 The holy portion of the land shall bee the priests, which minister in the Sanctuarie, which came neere to serue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also ye shall appoint the possession of the citie, fiue thousand broad, and fiue and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shalbe by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shal they giue to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it b suffice you, O princes of Israel: leaue off cruelty and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

b The Prophet sheweth that the heads must be first reformed, afore any good order can be established among the people.

10 Ye shall haue iust balances, and a true c Ephah, and a true Bath.

c Ephah and Bath were both of one quantitie, saue that Ephah conteined in dry things, that which Bath did in liquor. Leuit. 5.11. 1.King. 5.11. *Exod.*30.13. *Ieuit.*27.25. *numb.*3.47.

11 The Ephah and the Bath shall bee equall: a Bath shall conteine the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 * And the shekel shall be twentie gerahs, and twentie shekels, and d fiue and twentie shekels and fifteene shekels shalbe your Maneh.

d That is, threescore shekels make a weight called Mina: for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that yee shall offer, the first part of an Ephah of an Homer of wheate, and yee shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Coze (tenne Bathes are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offring e for peace offrings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall giue this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offrings, and meat offrings, & drinke offerings in the solemne feastes, and in the new moones, and in the Sabbaths, & in all the high feastes of the house of Israel: he shall prepare the sinne offring, and the meat offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

e Which was Nisan, conteining part of March and part of Aprill.

18 ¶ Thus saith the Lord God, In the first moneth, in the first day of the moneth, thou shalt

shall take a yong bullocke without blemish, and cleanse the Sanctuarie.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the posts of the house, and vpon the foure ‖corners of the frame of the altar, and vpon the posts of the gate of the inner court.

‖Or, corn.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

Exod. 12.18. Leuit. 23.5.

21 * In the first moneth in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, and ye shall eate vnleauened bread,

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, euen of seuen bullocks, & seuen rammes without blemish daily for seuen dayes, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of ople for an Ephah.

f Reade Exod. 29.40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he do the like in the feast for seuen dayes, according to the sinne offring, according to the burnt offering, and according to the meate offering, and according to the ople.

CHAP. XLVI.

1 *The sacrifices of the Sabbath and of the newe moones.* 8 *Thorow which doores they must goe in, or come out of the Temple, &c.*

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the fiue working dayes: but on the Sabbath it shall be opened, and in the day of the newe moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall goe foorth, but the gate shall not bee shut till the euening.

3 Likewise the people of the lande shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offering that the prince shall offer vnto the Lorde on the Sabbath day, shall be fiue lambes without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes [a] a gift of his hand, and an Hin of ople to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone it shall be a young bullocke without blemish, and fiue lambes and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offering, euen an ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand shall bring, and an Hin of ople to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shal enter, he shall go in by the way of the porch of that gate, and he shall goe foorth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreth by the way of the South gate, shall goe foorth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in, but they shall goe foorth ouer against it.

10 And the prince shalbe in the mids of them: he shall goe in when they goe in, and when they goe foorth, they shall goe foorth together.

11 And in the feastes, and in the solemnities the meate offering shalbe an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of ople to an Ephah.

12 Nowe when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate that turneth toward the East, and he shall make his burnt offring, and his peace offrings as he did on the Sabbath day: after, he shall goe foorth, and when he is gone foorth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the fift part of an Ephah, and the third part of an Hin of oile, to mingle with the fine floure: this meat offring shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the ople euery morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the [c] peere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer the prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

d But be content with that portion that God had assigned him, as Chap. 45.8.

19 ¶ After, he brought me thorow the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and behold, there was a place at the West side of them.

20 Then said he vnto me, This is the place where the priests shall seethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, [e] to sanctifie the people.

e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them,

21 Then he brought me forth into the vtter court, and caused me to goe by the foure corners

corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the fourt corners of the court there were courts ioyned of fourtie cubites long, and thirtie broade: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchins were made vnder the walles round about.

24 Then sayde hee vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that come out of the Temple. 13 The coastes of the land of promise, and the deuision thereof by tribes.

AFterward hee brought mee vnto the doore of the house: and beholde, [a] waters issued out from vnder the thresholde of the house Eastward: for the forefront of the house stoode towarde the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought hee me out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: and beholde, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Againe hee measured a thousand, and brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a [b] riuer that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not bee passed ouer.

6 And he sayd vnto me, Sonne of man, hast thou seene this? Then he brought mee, and caused mee to returne to the bancke of the riuer.

7 Now when I returned, behold, at the bancke of the riuer were very many [c] trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholesome.

9 And euery thing that liueth, which moueth, whereseuer the riuers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and euery thing shall liue whither the riuer commeth.

10 And then the [f] fishers shall stand vpon it, and from En-gedi euen vnto [g] En-eglaim, they shall spread out their nettes: for their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marishes thereof shall not be wholesome: they shall be made salt-pits.

12 And by this riuer vpon the bancke thereof, on this side, and on that side, shall growe all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring forth newe fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and the leafe thereof shall be for ‖ medicine.

13 ¶ Thus saith the Lord God, This shal be the border, whereby yee shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as an other: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall bee the border [k] of the land toward the Northside, from the maine sea toward Hethlon as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall bee Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall bee the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the Southside shall bee towarde Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the countrey among the children of Israel, [l] they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the [a] tribes. From the Northside, to the coast towarde Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.

c Meaning, the multitude of the that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be ful thereof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum, Zec. 14. 8.

e The waters which of nature are salt and vnholsome, shalbe made sweete and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked & reprobate.

‖ Or, true for meate.

‖ Or, for bruises and sores.

* Gen. 48. 22.

* Gen. 12. 7. & 13. 15. & 15. 18. and 26. 4. deut. 34. 4.

k By the land of promise he signifieth the spirituall land, whereof this was a figure.

‖ Or, strife.

l Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but that al should be partakers of this inheritance in their head Christ.

a The tribes, after that they entred into the land vnder Iosh ua, diuided the land somewhat otherwise then is here set forth by this vision.

shalt take a yong bullocke without blemish, and clense the Sanctuarie.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure ‖corners of the frame of the altar, and vpon the postes of the gate of the inner court.

‖Or, ennyr.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

Exod. 12.18. Leuit. 23.5.

21 * In the first moneth in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, and ye shall eate vnleauened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, euen of seuen bullocks, & seuen rammes without blemish daily for seuen dayes, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an f Hin of ople for an Ephah.

f Reade Exod. 29.40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he do the like in the feast for seuen dayes, according to the sinne offring, according to the burnt offering, and according to the meate offering, and according to the ople.

CHAP. XLVI.

1 *The sacrifices of the Sabbath and of the newe moones.* 8 *Therow which doores they must goe in, or come out of the Temple, &c.*

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the newe moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall goe forth, but the gate shall not bee shut till the euening.

3 Likewise the people of the lande shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offering that the prince shall offer vnto the Lorde on the Sabbath day, shall be sixe lambes without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes a a gift of his hand, and an Hin of ople to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone it shall be a young bullocke without blemish, and sixe lambes and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offering, euen an ephah for a bullocke, and an Ephah for a ramme, and for the lambes b according as his hand shall bring, and an Hin of ople to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shal enter, he shall go in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreth by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in, but they shall goe forth ouer against it.

10 And the prince shalbe in the mids of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnities the meate offering shalbe an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of ople to an Ephah.

12 Howe when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate that turneth toward the East, and he shall make his burnt offring, and his peace offrings as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oile, to mingle with the fine floure: this meat offring shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the ople euery morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the c peere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer the prince shall not d take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

d But be content with that portion that God had assigned him, as Chap. 45.8.

19 ¶ After, he brought me thorow the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then said he vnto me, This is the place where the priests shall sethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, e to sanctifie the people.

e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

21 Then he brought me forth into the vtter court, and caused me to goe by the foure corners

corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courts ioyned of fourtie cubites long, and thirtie broade: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchins were made vnder the walles round about.

24 Then sayde hee vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that come out of the Temple. 13 The coastes of the land of promise, and the diuision thereof by tribes.

AFterward hee brought mee vnto the doore of the house: and beholde, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stoode towarde the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought hee me out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: and beholde, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Againe hee measured a thousand, and brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a [b] riuer that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not bee passed ouer.

6 And he sayd vnto me, Sonne of man, hast thou seene this? Then he brought mee, and caused mee to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into one [d] sea: they shall ronne into another sea, and the [e] waters shalbe wholesome.

9 And euery thing that liueth, which moueth, whereseouer the riuers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and euery thing shall liue whither the riuer commeth.

10 And then the [f] fishers shall stand vpon it, and from En-gedi euen vnto [g] En-eglaim, they shall spread out their nettes: for their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises thereof shall not be wholesome: they shall be made salt-pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side, shall growe all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring foorth newe fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and the leafe thereof shall be for ‖ medicine.

‖ *Or, tree for meate.*

‖ *Or, for bruises and sores.*

13 ¶ Thus saith the Lord God, This shal be the border, wherebey yee shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

Gen.48.22.

14 And ye shall inherite it, one as well as an other: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

Gen.12.7. & 13.15. & 15.18. and 26.4. deut.34.4.

15 And this shall bee the border [k] of the land toward the Northside, from the maine sea toward Hethlon as men goe to Zedadah:

k By the land of promise he signifieth the spirituall land, whereof this was a figure.

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall bee Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall bee the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the Southside shall bee towarde Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman.

‖ *Or, strife.*

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

l Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but that al should be partakers of this inheritance in their head Christ.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the countrey among the children of Israel, [l] they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the [a] tribes. From the Northside, to the coast towarde Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

a The tribes, after that they entred into the land vnder Iosh ua, diuided the land somewhat otherwise then is here set forth by this vision.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.

c Meaning, the multitude of the that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be ful thereof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum, Zec.14.8.

e The waters which of nature are salt and vnholsome, shalbe made sweete and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked & reprobate.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part [b] shall be the offering which they shall offer of fiue and twentie thousande reedes broade, and of length as one of the other partes, from the East side, vnto the West side, and the Sanctuarie shall be in the middes of it.

b That is, the portion of the ground, which they shall separate and appoynt to the Lord, which shall be diuided into three parts: for the Priestes, for the Prince, and for the citie.

9 The oblation that yee shall offer vnto the Lord, shall bee of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priestes shalbe this holy oblation, toward the North fiue and twentie thousand long, and toward the West ten thousand broade, and toward the East ten thousand broade, and toward the South fiue and twentie thousand long, and the Sanctuarie of the Lord shall bee in the middes thereof.

11 It shall be for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Leuites went astray.

* Chap. 44. 15.

12 Therefore this oblation of the land that is offered, shall bee theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shall haue fiue and twentie thousand long, and ten thousand broade: all the length shall be fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruites of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.

16 And these shalbe the measures thereof, the North part fiue hundreth and fours thousand, and the South part [c] fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

c Meaning, that it should be square.

17 And the suburbes of the citie shall be toward the North two hundreth and fiftie, and towarde the South two hundreth and fiftie, and towarde the East two hundreth and fiftie, and towarde the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall bee ten thousand Eastward, and tenne thousande Westward: and it shall be ouer against the oblation of the holy portion, and the encrease thereof shall bee for foode vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shalbe fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

d Euery way it shall be fiue and twenty thousand.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twentie thousand of the oblation towarde the East border, and Westward ouer against the fiue and twentie thousand towarde the West border, ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shall be in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shall bee the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shall bee the princes.

e So that Iudah was on the North side of the princes and Leuites portions, and Beniamin on the South side.

23 And the rest of the tribes shalbe thus: from the East part vnto the West part, Beniamin shall be a portion.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Temath, the border shalbe euen from [g] Tamar vnto the waters of Meribath in Kadesh, and to the [h] riuer, that runneth into the maine sea.

f Which is here taken for Idumea.

g Which was Iericho, the citie of Palme trees.

h Meaning, Nilus, that runneth into the sea called Mediterraneum.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, sayeth the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures,

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundreth and foure thousand and three gates, and one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousande measures, and three portes, one gate of Simeon, one gate of Issachar, and one of Zebulun.

34 At the West side fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shall be, ‡ The Lord is there.

‡ Ebr. Iehouah shammah.

Daniel

Daniel.

THE ARGVMENT.

THe great prouidence of God, and his ſingular mercy toward his Church are moſt liuely heere ſet foorth, who neuer leaueth his deſtitute, but now in their greateſt miſeries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel aboue all other had moſt ſpeciall reuelations of ſuch things as ſhould come to the Church, euen from the time that they were in captiuitie, to the laſt end of the world, and to the generall reſurrection, as of the foure monarchies and empires of all the world, to wit, of the Babylonians, Perſians, Grecians, and Romans. Alſo of the certeine number of the times euen vnto Chriſt, when all ceremonies and ſacrifices ſhould ceaſe, becauſe he ſhould be the accompliſhment thereof: moreouer he ſheweth Chriſtes office and the cauſe of his death, which was by his ſacrifice to take away ſinnes, and to bring euerlaſting life. And as from the beginning God euer exerciſed his people vnder the croſſe, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leaue this exerciſe to his Church vntill the dead riſe againe, and Chriſt gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The king chuſeth certeine yong men of the Iewes to learne hu law. 5 They haue the kings ordinarie appointed, 8 but they abſteine from it.

IN the a third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ieruſalem, and beſieged it.

2 And the Lord gaue Iehoiakim King of Iudah into his hand, with part of the veſſels of the houſe of God, which hee carried into the land of b Shinar, to the houſe of his God, and he brought the veſſels into his gods treaſurie.

3 And the King ſpake vnto c Aſhpenaz the maiſter of his d Eunuches, that hee ſhoulde bring certeine of the children of Iſrael, of the e Kings ſeed, and of the princes:

4 Children in whome was no blemiſh, but well f fauoured, and inſtruct in all wiſdome, and wel ſeene in knowledge, and able to vtter knowledge, and ſuch as were able to ſtand in the Kings palace, and whome they might teach the g learning, and the tongue of the Caldeans.

5 And the king appointed them prouiſion euery day of a h portion of the kings meate, and of the wine which hee dranke, ſo nouriſhing them i three yere, that at the end thereof, they might ſtand k before the king.

6 Now among theſe were certeine of the children of Iudah, Daniel, Hananiah, Miſhael, and Azariah.

7 Vnto whom the chiefe of the eunuches l gaue other names: for hee called Daniel, Belteſhazzar, and Hananiah, Shadrach, and Miſhael, Meſhach, and Azarriah, Abednego.

8 ¶ But Daniel had determined in his heart, that hee woulde not m defile himſelfe with the portion of the kings meat, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that hee might not defile himſelfe.

9 (Nowe God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches ſayde vnto Daniel, n I feare my lord the King, who hath appointed your meate and your drinke: therefore if he ſee your faces woorſe liking then the other children, which are of your ſort, then ſhall you make me loſe mine head vnto the king.

11 Then ſayd Daniel to Melzar, whome the chiefe of the Eunuches had ſet ouer Daniel, Hananiah, Miſhael and Azariah,

12 Prooue thy ſeruants, I beſeech thee, o ten dayes, and let them giue vs p pulſe to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of

a Reade 2. Kings 24. 1. and Ierem. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as maſter of the wards.

d Hee calleth them eunuches whom the King nouriſhed and brought vp to be rulers of other countreys afterward.

e His purpoſe was to keepe them as hoſtages, and that he might ſhewe himſelfe victorious, and alſo by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and ſo to be able to ſerue him as gouernours in their land: moreouer by this meanes the Iewes might bee better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men. f The King required three things, that they ſhould be of noble birth, that they ſhould bee wittie and learned, and that they ſhoulde bee of a ſtrong and comely nature, that they might doe him better ſeruice: this hee did for his owne commodity, therefore it is not to praiſe his liberalitie: yet in this hee is woorthy praiſe, that hee eſteemed learning, and knew that it was a neceſſary meane to gouerne by. g That they might forget their owne religion and countrey faſhions, to ſerue him the better to his purpoſe: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all poyntes hee refuſed the abuſe of things and ſuperſtition, inſomuch that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. h That by their good entertainement they might learne to forget the mediocritie of their owne people,

i To the intent that in this time they might both learne the maners of the Caldeans, and alſo their tongue.

k As well to ſerue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of ſome point of religion: therefore this was a great tentation and a ſigne of ſeruitude which they were not able to reſiſt.

m Not that he thought any religion to be in the meate or drinke (for afterward he did eate) but becauſe the King ſhould not entiſe him by this ſweet poiſon, to forget his religion and accuſtomed ſobrietie, and that in his meat and drinke he might dayly remember of what people he was: and Daniel bringeth this in to ſhew how God from the beginning aſſiſted him with his Spirit, and at length called him to be a Prophet. n He ſuppoſed they did this for their religion, which was contrary to the Babylonians, and therefore herein he repreſenteth them which are of no religion: for neither he would condemne theirs, nor maintaine his owne. o Meaning, that within this ſpace he might haue the triall, and that no man ſhould be able to diſcerne it: and thus he ſpake, being mooued by the Spirit of God. p Not that it was a thing abominable to eate daintie meats and to drinke wine, as both before and after they did, but if they ſhould haue hereby bene woonne to the King, and haue refuſed their owne religion, that meate and drinke had bene accurſed.

the kings meate: and as thou seest, deale with thy seruants.

14 So hee consented to them in this matter, and proued them ten dayes.

15 And at the ende of tenne dayes, their countenances appeared fairer, & [t] better liking then all the children, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning [r] and wisedome: also hee gaue Daniel vnderstanding of all [s] visions and dreames.

18 Now when the time was [r] expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was founde none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the King.

20 And in all matters of wisedome, and vnderstanding that the King enquired of them, he found them ten times better then all the Inchanters and Astrologians, that were in all his realme.

21 And Daniel was vnto [u] the first yeere of King Cyrus.

q This bare feeding and that also of Moses, when he fled from the court of Egypt, declareth that we must liue in such sobriety as God doth call vs vnto, seeing he will make it more profitable vnto vs, then all deinties: for his blessing onely sufficeth.

† *Ebr. fatter in flesh.*

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18.11.

s So that he only was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12.6. t Of the three yeeres aboue mentioned, verse 5. u That is, he was esteemed in Babylon as a Prophet, so long as that common wealth stood.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The king commandeth all the wisemen of Babylon to be slaine, because they could not interpret his dreame. 16 Daniel requireth time to solute the question. 24 Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting kingdome of Christ.

AND in the second yeere of the reigne of [a] Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his spirit was [c] troubled, and his [d] sleepe was vpon him.

2 Then the King commanded to call the Inchanters, and the Astrologians and the Sorcerers, and the [e] Caldeans for to shewe the King his dreames: so they came & stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the [f] Aramites language, O king, liue for euer: shewe thy seruants thy dreame, and we shall shew the interpretation.

5 And the king answered and sayd to the Caldeans, The thing is gone from me. If ye will not make me vnderstand the dreame with the interpretation thereof, ye [g] shalbe drawen in pieces, and your houses shall be made a fakes.

6 But if yee declare the dreame and the interpretation thereof, yee shall receiue of me giftes and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shewe [h] his seruants the dreame, and wee will declare the interpretation thereof.

8 Then the King answered, and sayde, I know certeinely that yee [i] would gaine the time, because yee see the thing is gone from mee.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may know, if yee can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither king, nor prince, nor lord that asked such things at an Inchanter or Astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great fury, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the kings ‖ chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the kings captaine, Why is the sentence so hasty from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leasure, and that hee would shew the king the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they shoulde beseech the God of heauen for grace in this secret, that Daniel and his fellowes shoulde not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, *The Name of God be praised for euer and euer: for wisedome and strength are his,

21 And hee changeth the times and seasons: he taketh away kings: he setteth vp kings: hee giueth wisedome vnto the wise, and

a The father and the sonne were both called by this name: so that this is meant of the sonne, whe he reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many matters were conteined in this deame.

c Because it was so rare & strange a dreame that he had not had the like. d He was so heauy with sleepe that he began to sleepe againe, Some reade, and his sleepe was broken from him. e For all these Astrologers and Sorcerers called themselues by this name of honour, as though all the wisedome and knowledge of the countrey depended vpon them, and that all other countreyes were voyd of the same. f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, & therfore the learned vsed to speake it: as the Iewish writers do to this day.

g This is a iust reward of their arrogancy (which vaunted of themselues that they had the knowlege of all things) that they should be proued fooles, and that to their perpetuall shame and confusion.

g Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthy to die.

† *Ebr. redeeme the time.*

i Which declareth, that God would not haue his seruant ioyned in the company of these sorcerers and astrologers, whose artes were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

‖ *Or, the captaine of the gard.*

* *Psalme 113.2. and 115.18.*

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes, and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interprete it.

n Whereby appeareth that many were slaine, as verse 13. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceded according to his wicked affection, and not considering, if their science were lawfull or no.

o He affirmeth that man by reason & arte is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the King with a certaine feare and reuerence of God, that he might be the more apt to receiue his mysteries, that should be reuelled.

and vnderstanding to those that vnderstand.

22 He discouereth the deepe and secrete things: hee knoweth what is in the darknes, and the [k] light dwelleth with him.

23 I thanke thee and prayse thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed mee nowe the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the king had ordayned to destroy the wise men of Babel: hee went and sayd thus vnto him, Destroy not [n] the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and sayd thus vnto him, I haue founde a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king and sayde vnto Daniel, whose name was Belteshazzar, Art thou able to shewe mee the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and sayde, The secrete which the king hath demaunded, can neither the wise, the astrologians, the inchaunters, nor the soothsayers declare vnto the king.

28 But there is a God in [o] heauen that reueileth secrets, and sheweth the King Nebuchad-nezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy mind, what shoulde come to passe hereafter, and hee that reueileth secrets, telleth thee, what shall come.

30 As [p] for mee, the secrete is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shewe the King the interpretation, and that thou mightest knowe the thoughtes of thine heart.

31 O king, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine [q] gold, his breast and his armes of siluer, his bellie and his thighs of brasse,

33 His legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, [p] clay, the brasse, the siluer and the golde broken all together, and became like the chaffe of the sommer flowers, and the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee will declare before the King the interpretation thereof.

37 O King, thou art a king of kings, for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the fielde, and the fowles of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of golde.

39 And after thee shal rise another kingdome, inferiour to thee, of siluer, and another [s] third kingdome shall be of brasse, which shal beare rule ouer all the earth.

40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, so shall it breake in [t] pieces, and bruise all.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall bee [u] diuided, but there shall bee in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feete were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselues with [y] the seede of men: but they shall not ioyne one with another, as yron can not be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which [z] shall neuer bee destroyed: and this kingdome shall not bee giuen to another people, but it shal breake, and destroy all these kingdomes, and it shall stand for euer.

45 ¶ Whereas thou sawest, that the [a] stone was cutte off the mountayne without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer and the golde: the great God hath shewed the King what shall come to passe hereafter, and the dreame is certaine, and the interpretation thereof faithfull.

46 Then King Nebuchad-nezzar fell downe on his face, and worshipped Daniel, and commaunded that they should offer an offering and sweete odours vnto him.

47 The King answered vnto Daniel, and sayde, Of a truth your God is a God of gods, and a Lord of kings, and a reuealer of secrets, seeing thou couldest reueile this secrete.

48 Then the King aduanced Daniel, and gaue him many great giftes, and made him ruler ouer all the prouince of Babel, and chiefe of the gouernours ouer all the wise men of Babel.

49 Daniel also requested of the King, that he might set Shadrach, Meshach, and Abednego ouer the affaires of the prouince of Babel: but Daniel was in the kings gate.

p Because he had said that God only must reueile the signification of this dreame, the King might haue asked, why Daniel did enterprise to interprete it, and therefore hee sheweth that he was but Gods minister, and had no giftes, but such as God had giuen him to set foorth his glory.

q By golde, siluer, brasse and yron, are meant the Caldean, Persian, Macedonian and Romane kingdome, which should successiuely rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: & this was to assure the Iewes, that their affliction should not ende with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the ende of this fourth Monarchie.

r Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a Monarchie and generall empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect amõg these wonderfull alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked & cruell.

s Meaning, the Persians, which were not inferiour in dignitie, power, and riches, but were worse touching ambition, cruelties, & all kind of vice: shewing, that the world should grow worse and worse, till it was restored by Christ.

t That is, of the Macedonians shall bee of brasse, not alluding to the hardnes thereof, but to the vilenesse in respect of siluer.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians.

x They shall haue ciuill warres, & continuall discords among themselues.

y They shall by marriages, and affinities thinke to make themselues strong: yet shall they neuer be ioyned in hearts.

z His purpose is to shew, that all the kingdomes of the worlde are transitorie, and that the kingdome of Christ shall onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning shoulde bee small and without beautie to mans iudgement, but shoulde at length growe and fill the whole earth, which hee calleth a great mountaine, as verse 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof shall be eternall: for the spirite that is in them, is life eternall, Rom. 8. 10.

golde: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

46 ¶ Then the King Nebuchad-nezzar, fell vpon his face, and b bowed himselfe vnto Daniel, and commanded that they should offer meate offrings, and sweete odours vnto him.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9.27, 28. but his heart was not

47 Also the king answered vnto Daniel, and sayde, I knowe of a trueth that your c God is a God of gods, and the Lorde of kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So d king made Daniel a great man, and gaue him many and great d giftes. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel e made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: But Daniel sate in the f gate of the king.

touched, as appeareth soone after ward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also he receiued them, lest he should offend this cruell king, which willingly gaue them. e He did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some release and ease, by this benefite. f Meaning, that eyther he was a iudge, or that hee had the whole authoritie, so that none could bee admitted to the kings presence, but by him.

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the Kings commandement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad nezzar confesseth the power of God after the sight of the miracle.

a Vnder pretence of religion and holinesse, in making an image to his idole Bel, he sought his owne ambition and vaine glory: and this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnesse of his workes. The Greeke interpreters write, that this was done eighteene yeeres after the dreame, and as may appeare, the King feared least the Iewes by their religion should haue altred the state of his common wealth, and therefore he meant to bring all to one kind of religion, and so rather sought his owne quietnesse, then Gods glory. b Shewing that the idole is not knowen for an idole so long as hee is with the woorkeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alledged for the establishment therof, not considering in the meane season what Gods word did permit.

NEbuchad-nezzar the King made a an image of golde, whose height was threescore cubits, and the breadth thereof sixe cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent foorth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prounces, that they shoulde come to the b dedication of the image, which Nebuchad-nezzar the c King had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stoode before the image, which Nebuchad-nezzar had set vp.

4 Then an heralde cryed alounde, See it knowen to you, O people, d nations, and languages,

5 That when yee heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musicke, yee fall downe and worship the golden image, that Nebuchad-nezzar the king hath set vp,

6 And whosoeuer falleth not downe and worshipped, shall the same houre bee cast into the mids of an hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and sayde to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shal fall downe and worship the golden image,

11 And whosoeuer falleth not downe, and worshipyeth, that hee should be cast into the mids of an hote fierie fornace.

12 There are certaine Iewes whome thou hast set ouer the charge of the prouince of Babel, e Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake, and said vnto them, f What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the molten image that I haue set vp?

15 g Nowe therefore are yee ready when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fal downe, and worship the image, which I haue made: for if ye worship it not, yee shall bee cast immediately into the midses of an hote fierie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and sayde to the king, O Nebuchad-nezzar, wee are not carefull to answere thee in this matter,

17 Beholde, our God whome we serue, is

d These are the two dangerous weapons where with Satan vseth to fight against the children of God, the consent of the multitude, and the crueltie of ỹ punishment: for though some feared God, yet the multitude, which consented to the wickednes, astonied them: and here the king required not an inward consent, but an outward gesture, that the Iewes might, by little and little, learne to forget their true religiõ. e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but ỹ destruction of the Iewes, whome they accused of rebellion and ingratitude. f Signifying, that he would receiue them to grace, if they would now at the length obey his decree. g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

b able

h They ground on two points, first on y power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, & so make open confession, that they wil not so much as outwardly consent to idolatrie.

i This declareth that the more the tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whome he giueth patience & constancie to abide the crueltie of their punishment: for either hee deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God because of their excellencie: therefore the king called this Angel, whome God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lorde called him foorth.

m He was moued by the greatnesse of the miracle to prayse God, but his heart was not touched. And here wee see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly bee adioyned, without the which there can be no faith.

able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, O king.

18 But if not, be it knowen to thee, O king, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the fourme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the fornace at once seuen i times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fiery fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the midst of the hote fiery fornace.

22 Therefore because the kings commaundement was straite, that the fornace should be exceeding hote, the flame of the fire slewe those men that brought foorth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the midst of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the king was astonied and rose vp in haste, and spake, and sayd vnto his counsellers, Did not wee cast three men bound into the middes of the fire? Who answered, and sayd vnto the king, It is true, O king.

25 And he answered, and sayd, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the fourme of the fourth is like the k sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the high God, goe foorth and come hither: so Shadrach, Meshach, and Abednego l came foorth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and sayd, m Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruaunts, that put their trust in him, and haue changed the kings commaundement, and yeelded their bodies rather then they would serue or worship any God, saue their owne God.

29 Therfore I make a decree, that euery people, nation, and language, which speake any n blasphemie against the God of Shadrach, Meshach and Abednego, shall bee hewen in peeces, and their houses shall be made a iakes, because there is no God that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the high God hath wrought toward me.

33 How great are his signes, and howe mightie are his wonders! p his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

n If this heathen king moued by gods spirit, would not see blasphemie vnpunished, but made a law, and set a punishmēt to such transgressours, much more ought all they that professe religion, take order that such impietie reigne not, left according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning so far as his dominion extended. p Reade Chap. 2. 44.

CHAP. IIII.

1 Another dreame of Nebuchad-nezzar which Daniel declareth. 29 The Prophet declareth how of a proude king hee should become as a beast. 31 After he confesseth the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Saw a b dreame, which made mee afraide, and the thoughtes vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto mee the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whome I told the dreame, but c they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was d Beltesshazzar, according to the name of my God, which hath the spirit of the holy gods in him) and before him I told the dreame, saying,

6 O Beltesshazzar, e chiefe of the inchanters, because I knowe that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And beholde, I sawe a f tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and the

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was and what it meant: and here, he onely expoundeth the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which, neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet to bee numbred among the sorcerers, and men whose practises were wicked and contrary to Gods worde. f By the tree, is signified the dignitie of a King, whome God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.

foules of the heauen dwelt in the boughes thereof, and all fleth feede of it.

10 I saw in the visions of mine head, vpon my head, and behold, a ᵍ watchman, and an holy one came downe from heauen,

11 And cryed aloude, and sayd thus, Hew downe the tree, and breake off his branches, shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the foules from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his portion bee with the beasts among the grasse of the field.

13 ʰ Let his heart be changed from mans nature, and let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 ⁱ The sentence is according to the decree of the watchmen, and according to the worde of the holy ones: the demaund was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, & giueth it to whomsoeuer hee will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I king Nebuchad-nezzar haue seene: therefore thou, O Beltethazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Beltethazzar) helde his ᵏ peace by the space of one houre, and his thoughts troubled him, and the King spake and sayd, Beltethazzar, let neither the dreame, nor the interpretation thereof trouble thee. Beltethazzar answered, and sayd, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world.

18 Whose leaues were faire and the fruite thereof much, and in it was meate for all, vnder the which the beastes of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the king sawe a watchman, and an holy one, that came downe from heauen, and sayde, Hewe downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beastes of the fielde, ˡ till seuen times passe ouer him.

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the king,

22 That they shal driue thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the ᵐ oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou knowe, that * the most High beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.

23 Whereas they sayd, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O king, let my counsell be acceptable vnto thee, and ᵒ breake off thy sinnes by righteousnesse, and thine iniquities by mercie toward the poore: loe, let there be an ᵖ healing of thine errour.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue ᵠ moneths, he walked in the royall pallace of Babel.

27 And the king spake and sayd, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee bee it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling shall be with the beastes of the fielde: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as Egles feathers, and his nailes like birds clawes.

31 And at the ende of ʳ these ˢ dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the most High, and I prayed and honoured him that liueth for euer, * whose power is an euerlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his ᵗ will hee worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beautie was restored vnto mee, and my counsellers ᵘ and my princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward me.

34 Now therefore, I Nebuchad-nezzar

ᵍ Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to doe Gods will, and is not infected with mans corruption, but is euer holy: & in that that he commandeth to cut downe this tree, he knew ʲ it should not be cut downe by man, but by God.

ʰ Hereby hee meaneth ʲ Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.

ⁱ God hath decreed this iudgemẽt, and ʲ whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

ᵏ He was troubled for the great iudgement of God which he sawe ordained against the king: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue cõpassion vpon mẽ, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.

ˡ Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth hee meant of yeeres.

ᵐ Not that his shape or forme was changed into a beast, but that he was either striken mad, and so auoyded mans company, or was cast out for his tyrannie, and so wandred among the beasts, and ate herbes and grasse.

ⁿ Daniel sheweth the cause why God thus punished him.

ᵒ Cease from prouoking God to anger any longer by thy sinnes, that hee may mitigate his punishment, if thou shewe by thine vpright life that thou hast true faith and repentance.

ᵖ Suffer the errour of thy former life to be redressed.

ᵠ After that Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God except his Spirit mooue him, seeing that these terrible threatnings could not mooue him to repent.

ʳ When the terme of these seuen yeeres was accomplished. *Chap. 7. 14. macab 4. 7. Luke 1. 33.*

ˢ He confesseth Gods will to be the rule of all iustice, & a most perfit law whereby he gouerneth both man and angels & deuils, so that none ought to murmure or aske a reason of his doings, but onely to

ᵗ By whome it stand content therewith and giue him the glory. seemeth that he had bene put from his kingdome before.

ᵘ prayse,

u He doeth not onely praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glory and man the shame, and that he may be exalted and man cast downe.

praise, and extoll and magnifie the King of heaven, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abate.

CHAP. V.

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

a Daniel recounteth this historie of king Belshazzar Euilmerodachs sonne, to shew Gods iudgements against the wicked, for the deliuerance of his Church, and how the prophecie of Ieremiah was true, that they should be deliuered after seuentie yeeres.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

b The Kings of the East partes then vsed to sit alone commonly, and disdayned that any should sit in their company: and now to shew his power, and how litle he set by his enemie, which then besieged Babylon, he made a solemne banket, and vsed exceſſe in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

2 And Belshazzar ‖ whiles hee tasted the wine, commanded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.

‖ Or, ouercome with wine.

c Meaning, his grandfather.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lordes house at Ierusalem, and the King and his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and praysed the d gods of golde, and of siluer, of braſſe, of yron, of wood, and of stone.

d In contempt. of the true God they prayſed their idoles, not that they thought that the golde or siluer were gods, but that there was a certaine vertue and power in them to doe them good, which is also the opinion of all idolaters.

5 At the same houre appeared fingers of a mans hand, which wrote ouer * against the candlestick vpon the playster of the wall of the kings palace, and the king sawe the palme of the hand that wrote.

6 Then the Kings countenance was changed, and his thoughts troubled him, so that the ioyntes of his loynes were loosed, and his e knees smote one against the other.

e That it might the better be beleeue. f So hee that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements.

7 Wherefore the King cryed loude, that they should bring f the Astrologians, the Caldeans & the soothsayers. And the king spake and sayde to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall bee the third ruler in the kingdome.

8 Then came all the Kings wise men, but they could neither reade the writing, nor shew the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Now the g Queene by reason of the talke of the King and his Princes, came into the banket house, and the Queene spake, and sayde, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was found in him: whom the King Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the h Inchanters, Astrologians, Caldeans, and soothsayers,

h Whom he had put to death, and also that he did not vse these vile practises, because he was not among them when all were called.

12 Because a more excellent spirite, and knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, euen in Daniel, whom the king named Beltesshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake, and sayde vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

14 Now I haue heard of thee, that i the spirite of the holy gods is in thee, and that light and vnderstanding and excellent wisdome is found in thee.

i For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirite of prophesie, and vnderstanding came of them.

15 Now therefore, wise men, and Astrologians haue bene brought before mee, that they should reade this writing, and shewe mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the king, Keepe thy rewardes to thy selfe, and giue thy gifres to another: yet I will reade the writing vnto the King, and shew him the interpretation.

18 O king, heare thou, The most High God gaue vnto k Nebuchad-nezzar thy father a kingdome, and maiestie, and honour and glory.

k Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be mooued to giue him the glory considering his wonderful worke toward his grandfather, and so sheweth that he doeth not sinne of ignorance, but of malice.

19 And for the maiestie that he gaue him, all people, nations and languages trembled, and feared before him: hee put to death whom he would: he smote whom he would: whom hee would he set vp, and whom hee would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wilde asses: they feddе him with grasse like oxen, and his body was wet with the dew of the heauen, till hee knewe that the most High God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these thinges,

23 But

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue dunke wine in them, and thou hast praysed the gods of siluer and gold, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

24 m Then was the palme of the hand sent from him, & hath written this writing.

25 And this is the writing that hee hath written, MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that hee should bee the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius o of the Medes tooke the kingdome, being threescore and two yeere olde.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

n This word is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appoynted a terme for all kingdomes, and that a miserable ende shall come on all that raise themselues against him.

‖ *Or, wanting.*

o Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a den of lyons by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome a an hundreth and twentie gouernours, which should bee ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the King should ‖ haue no domage.

3 Now this Daniel b was preferred aboue the rulers and gouernours, because the spirite was excellent in him, and the King thought to set him ouer the whole realme.

4 ¶ Wherefore the rulers and gouernours c sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then sayde these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and sayde thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shalbe cast into the denne of lyons.

8 Now, O king, confirme the decree, and seale the writing, that it bee not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius d sealed the writing and the decree.

10 ¶ Now when Daniel vnderstoode that hee had sealed the writing, hee went into his house, and his e windowe being open in his chamber towarde Ierusalem, hee kneeled vpon his knees three times a day, and prayed, and prayed his God, as hee did afore time.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, Hast thou not sealed the decree, that euery man that shall make request to any God or man within thirtie dayes, saue to thee, O King, shall bee cast into the denne of lyons? The king answered, and said, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayde vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and hee laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and sayd vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the King confirmeth, may bee f altered.

16 ¶ Then the King commaunded, and they brought Daniel, and cast him into the denne of lyons: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layde vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remayned fasting, neyther were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the denne of lyons.

20 And when hee came to the denne, hee cryed with a lamentable voice vnto Daniel:

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes he approoued for the maintenance of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when hee prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people when they should pray toward that Temple, and also that others might see, that hee would neither consent in heart nor deed for those fewe dayes to any thing that was contrary to Gods glory.

f Thus the wicked maintaine cuill lawes by constancie and authoritie, which is oft times either lightnesse, or stubburnesse, when as the innocents thereby perish: and therefore gouernours neither ought to feare nor be ashamed to breake such.

n Reade Esther Chap. 3. 1.

‖ *Or, not bee troubled.*

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedy then to walke vprightly in the feare of God, and to haue a good conscience.

and the king ſpake, and ſayd to Daniel, O Daniel, the ſeruant of the liuing God, is not thy God (whom thou alway ſerueſt) able to deliuer thee from the lyons?

21 Then ſayd Daniel vnto the king, O king, liue for euer.

22 My God hath ſent his Angel, & hath ſhut the lyons mouthes, that they haue not hurt me: for [h] my iuſtice was founde out before him: and vnto thee, O King, I haue done [i] no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhoulde take Daniel out of the den: ſo Daniel was brought out of the denne, and no maner of hurt was found vpon him, becauſe hee [k] beleeued in his God.

24 And by the commandement of the king theſe men which had accuſed Daniel, were brought, and were [l] caſt into the denne of lyons, euen they, their children, and their wiues: and the lyons had the maſterie of them, and brake all their bones in pieces, or euer they came at the grounde of the denne.

25 ¶ Afterwarde king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in al the dominion of my kingdome, men tremble and feare [m] before the God of Daniel: for hee is the [n] liuing God, and remaineth for euer: and his kingdome ſhall not periſh, and his dominion ſhalbe euerlaſting.

27 Hee reſcueth and deliuereth, and hee worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel proſpered in the reigne of Darius and in the reigne of Cyrus of Perſia.

g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

h My iuſt cauſe and vprightneſſe in this thing, wherein I was charged, is approued of God.

i For he did diſobey the kings wicked commandement to obey God, and ſo did no iniurie to the king, who ought to commaund nothing, whereby God ſhould be diſhonoured.

k Becauſe he cõmitted himſelfe wholy vnto God whoſe cauſe he did defend, he was aſſured, that nothing but good could come vnto him: wherein we ſee the power of faith, as Hebr. 11.33.

l This is a terrible example againſt al the wicked, which doe againſt their conſcience make cruell lawes to deſtroy the children of God, and alſo admoniſheth Princes howe to puniſh ſuch, when their wickednesſe is come to light: though not in euery poynt, or with like circumſtances, yet to execute true iuſtice vpon them.

m This proueth not that Darius did worſhip God aright, or els was conuerted: for then he would haue deſtroyed all ſuperſtition and idolatrie, and not onely giuen God the chiefe place, but alſo haue ſet him vp, and cauſed him to be honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto hee was compelled by this wonderfull miracle.

n Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickeneth all things, ſo that without him there is no life.

CHAP. VII.

3 A viſion of foure beaſtes is ſhewed vnto Daniel. 8 The ten hornes of the fourth beaſt. 27 Of the euerlaſting kingdome of Chriſt.

IN the firſt yeere of Belſhazzar King of Babel, Daniel ſawe a dreame, and there were viſions in his head, vpon his bed: [a] then hee wrote the dreame, and declared the ſumme of the matter.

2 Daniel ſpake and ſayd, I ſawe in my viſion by night, and beholde, the foure windes of the heauen ſtroue vpon [b] the great ſea:

3 And foure great beaſtes came vp from the ſea one diuers from another.

4 The firſt was as a [c] lion, and had egles wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp from the earth, and ſet vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, an other beaſt which was the ſecond, was like a [d] beare and ſtood vp on the [e] one ſide: and he had three ribs in his [f] mouth betweene his teeth, & they ſayd thus vnto him, Ariſe and deuoure much fleſh.

6 After this, I beheld, and loe, there was an other like a [h] leopard, which had vpon his backe [i] foure wings of a foule: the beaſt had alſo foure heads, and [k] dominion was giuen him.

7 After this, I ſaw in [ẏ] viſions by night, and beholde, the [l] fourth beaſt was fearefull, and terrible, and very ſtrong. It had great [m] yron teeth: it deuoured, & brake in pieces and ſtamped [n] the reſidue vnder his feete: and it was vnlike to the beaſtes that were before it: for it had [o] tenne hornes.

8 As I conſidered the hornes, beholde, there came vp among them another little [p] horne, before whom there were [q] three of the firſt hornes pluckt away: and beholde,

a Whereas the people of Iſrael looked for a continuall quietneſſe after theſe ſeuẽtie yeeres, as Ieremiah had declared, hee ſheweth that this reſt ſhall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Meſſiah be vttered and reueiled, by whome they ſhould haue a ſpirituall deliuerance, and all the promiſes fulfilled: whereof they ſhould haue a certaine token in the deſtruction of the Babylonicall kingdome.

b Which ſignified that there ſhould be hortible troubles, and afflictions in the worlde in all corners of the worlde and at ſundry times.

c Meaning, the Aſſyrian and Caldean Empire, which was moſt ſtrong and fierce in power, and moſt ſoone come to their authoritie, as though they had had wings to flie: yet their wings were pulled by the Perſians, and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning the Perſians, which were barbarous and cruell.

e They were ſmall in the beginning, and were ſhutte vp in the mountaines and had no bruite.

f That is, deſtroyed many kingdomes, and was inſatiable.

g To wit, the Angels by Gods commaundement, who by this meanes puniſhed the ingratitude of the worlde.

h Meaning, Alexander the King of Macedonie.

i That is, his foure chiefe captaines, which had the Empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander and after him Antipater was King of Macedonie, and Ptolemeus had Egypt.

k It was not of himſelfe nor of his owne power that hee gate all theſe countreys: for his armie contained but thirtie thouſande men, and hee ouercame in one battell Darius, which had tenne hundred thouſand, when hee was ſo heauie with ſleepe, that his eyes were ſcarce open, as the ſtories report: therefore this power was giuen him of God.

l That is, the Romane Empire, which was as a monſter and couldo not bee compared to any beaſt, becauſe the nature of none was able to expreſſe it.

m Signifying the tyrannie and greedineſſe of the Romanes.

n That which the Romanes could not quietly enioy in other countreyes, they would giue it to other Kings and Rulers, that at all times when they would, they might take it againe: which liberalitie is here called the ſtamping of the reſt vnder the feete.

o That is, ſundry and diuers prouinces, which were gouerned by the deputies and proconſuls, whereof euery one might bee compared to a King.

p Which is meant of Iulius Cæſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but becauſe they could not rule, but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therefore this cannot bee applyed vnto them. And alſo in this prophecie the Prophets purpoſe is chiefely to comfort the Iewes vnto the reuelation of Chriſt. Some take it for the whole body of Antichriſt.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole eſtate was pluckt away. For Auguſtus tooke from the Senate the libertie of chuſing the deputies to ſend into the prouinces, and tooke the gouernement of certaine countreys to himſelfe.

in this horne were [r] eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the [s] thrones were set vp, and the [t] Ancient of dayes did sitte, whose garment was white as snowe, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire.

10 A fierie streame issued, and came foorth from before him: thousande thousands ministred vnto him, and tenne thousande [u] thousandes stoode before him: the iudgement was set, and the [x] bookes opened.

11 Then I beheld, [y] because of the voyce of the presumptuous words, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As [z] concerning the other beastes, they had taken away their dominion: yet their liues were prolonged for a certayne time and season.

13 ¶ As I beheld in visions by night, beholde, [a] one like the sonne of man came in the cloudes of heauen, and [b] approched vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him [c] dominion, and honour, and a kingdome, that all people, nations, and languages shoulde serue him: his dominion is an euerlasting dominion, which shall neuer bee taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was [d] troubled in my spirite in the middes of my body, and the visions of mine heade made mee afraide.

16 Therefore I came vnto [e] one of them that stoode by, and asked him the trueth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth,

18 And they shall take the [f] kingdome of the Saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would know the trueth of the fourth beast, which was [g] vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the [h] residue vnder his feete.

20 Also to knowe of the ten hornes that were in his head, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose [k] looke was more stout then his fellowes.

21 I beheld, and the same [l] horne made battell against the Saints, yea, and preuailed against them,

22 Until [m] the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approched, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shalbe the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shall deuoure the whole earth, & shal tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shall rise: & another shall rise after them, and he shalbe vnlike to the first, and he shall subdue [n] three kings,

25 And shall speake wordes against [o] the most High, and shall consume the Saintes of the most High, and thinke that hee may [p] change times and lawes, and they shall be giuen into his hand, vntill a [q] time, and times, and the diuiding of time.

26 But the [r] iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the ende.

27 And the [s] kingdome, and dominion, yeerely, and the other Monarchies retained them also the Romanes were the strongest of all the other, and were neuer quiet among themselues. i Reade verse 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning, the Romane Emperours, who were most cruell against the Church of God both of the Iewes & of the Gentiles, m Till God shewed his power in the person of Christ, and by the preaching of the Gospell gaue vnto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdome of God. n Reade the exposition hereof verse 8. o That is, shall make wicked decrees and proclamations against Gods worde, and send throughout all their dominion, to destroy all that did professe it. p These Emperours shall not confider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c. q God shall suffer them thus to rage against his Saintes for a long time, which is meant by the time and times, but at length hee will asswage these troubles and shorten the times for his electes sake, Matth. 24. 22. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe. s Hee sheweth wherefore the beast should bee destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy here, yet they haue it in hope, and by the preaching of the Gospell enioy the beginning thereof, which is meant by these wordes, *vnder the heauen*, and therefore hee here speaketh of the beginning of Christes kingdome in this worlde, which kingdome the faithfull haue by the participation that they haue with Christ their head.

r These Romane Emperours at the first vsed a certaine humanitie, and gentlenesse, and were content that others, as the Consuls and Senate should beare the name of dignitie, so that they might haue the profite, & therefore in elections and counsels would behaue themselues according as did other Senators: yet against their enemies & those that would resist them, they were fierce and cruel, which is here meant by the proude mouth. l Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first comming of Christ. t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glorie.

u That is, an infinite number of Angels, which were ready to execute his commaundement. x This is meant of the first comming of Christ, when as the will of God was plainely reuelled by his Gospel. y Meaning, that he was astonied, when hee sawe these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations. z As the three former Monarchies had an ende at the time that GOD appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of David according to the flesh, as hee was afterwarde: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie. b To wit, when hee ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that hee was our Mediatour. c This is meant of the beginning of Christes kingdome when GOD the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually till the time that hee brought them to eternall life. d Through the strangenesse of the vision. e Meaning, of the Angels, as verse 20.

f Because Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an ende at length. g That is, of the most hie things, because God hath chosen them out of this world that they should looke vp to the heauens, whereon all their hope dependeth. h For the other three Monarchies were gouerned by a king, and the Romane Empire by consuls: the Romanes changed their gouernours for terme of liues

t That is, some of euery sort that beare rule.
u Though he had many motions in his heart which mooued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie, and wrote it for the vse of the Church.

and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all t powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many u cogitations which troubled mee, and my countenance chaunged in me: but I kept the matter in mine heart.

CHAP VIII.

A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

a After the generall vision he commeth to certaine particular visions: as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.
b That is, of Persia.
c Which represented the kingdome of the Persians and Medes, which were ioyned together.
d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.
e That is, no kings or nations.
f Meaning, Alexander that came from Grecia, with great speede and expedition.
g Though he came in the name of all Grecia, yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne.
h Alexander ouercame Darius in two sundry battels, and so had the two kingdoms of the Medes & Persians.
i Alexanders great power was broken: for when he had ouercome al the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.
k That is, which were famous: for almost in the space of fifteene yere, there were fifteene diuers successors before this monarchy was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.
l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betweene him & the kingdom, & therefore is here called the litle horne, because neither princely conditions, nor any other thing was in him, why he should obteine this kingdome.

IN the third yeere of the reigne of King Belshazzar, a vision appeared vnto mee, euen vnto mee Daniel, a after that which appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince b of Elam, and in a vision me thought I was by the riuer of Ulai.

3 Then I looked vp and saw, and behold, there stood before the riuer a c ramme, which had two hornes: and these two hornes were hie: but one was d higher then another, and the highest came vp last.

4 I sawe the ramme pushing against the West, and against the North, and against the South: so that no e beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, f a goate came from the West ouer the whole earth, and touched not the ground: and this goat had an g horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whome I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being mooued against him, hee h smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great i horne was broken: and for it came vp foure that k appeared toward the foure windes of the heauen.

9 And out of one of them came forth a l litle horne, which waxed very great toward the m South, and toward the n East, & toward the o pleasant land.

10 Yea, it grewe vp vnto the p hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and troad vpon them,

11 And extolled himselfe against the q prince of the hoste from whom the r daily sacrifice was taken away, and the place of his sanctuarie was cast downe.

12 And s a time shall bee giuen him ouer the daily sacrifice for the vnquitie: and it shal t cast downe the trueth to the ground, and thus shall it do, and prosper.

13 Then I heard one of the u Saintes speaking, and one of the Saintes spake vnto a certeine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the x desolation to treade both the Sanctuarie and the y armie vnder foote?

14 And z hee answered mee, Vnto the a euening, and the morning, two thousand and three hundreth: then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, behold, there stoode before mee b like the similitude of a man.

16 And I heard a mans voyce betweene the bankes of Ulai, which called and said, Gabriel, c make this man to vnderstand the vision.

17 So he came where I stood: & when he came, I was afraid, & fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for d in the last time shalbe the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last e wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the Kings of the Medes and Persians.

21 And the goate is the King of Grecia, and the great horne that is betweene his eyes, is the first King.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp f of that nation, but not g in his strength.

23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of h fierce countenance, and vnderstanding

m That is, toward Egypt.
n Whereby he meaneth Ptolemais.
o That is, Iudea.
p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.
q That is, God who gouerneth and maintaineth his Church.
r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the world to haue his name there truely called vpon.
s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.
t This horne shall abolish for a time the true doctrine, and so corrupt Gods seruice.
u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certeine one, or a secret one, or a marueilous one.
x That is, the Iewes sinnes, which were cause of this destruction.
y That is, which suppresseth Gods religion, and his people.
z Christ answered mee for the comfort of the Church.
a That is, vntil so many naturall dayes be past, which make sixe yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.
b Which was Christ, who in this maner declared himselfe to the olde fathers how he would be God manifested in flesh.
c This power to comm und the Angel, declared that he was God.
d The effect of this vision shall not yet appeare, but a long time after.
e Meaning that great rage which Antiochus should shew against the Church.
f That is, out of Grecia.
g They shall not haue like power as had Alexander.
h Noting that this Antiochus was impudent, and cruell, and also craftie that he could not be deceiued.

darke sentences, shall stand vp.

24 And his power shall bee mightie, but not in i his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the k mightie, and the holy people.

25 And through his l policie also, he shall cause craft to prosper in his hand, and he shal extoll himselfe in his heart, and by m peace shall destroy many: he shall also stand vp against the n Prince of princes, but he shall be broken downe o without hand.

26 And the vision of the p euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was striken and sicke q certeine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

i That is, not like Alexanders strength.

k Both the Gentiles that dwell about him, and also the Iewes.

l Whatsoeuer he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church, 2. Macc. 9. 9.

p Reade vers. 14.

q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angell expoundeth vnto him the vision of the seuentie weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of a Ahasuerosh, of the seede of the Medes, which was made king ouer the b realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by c bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and d sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art e great and fearefull, and keepest couenant and mercie toward them which loue ‡ thee, and toward them that keepe thy commandements,

5 Wee haue sinned, and haue committed iniquitie, and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our Princes, and to our fathers, and to all the people of the land.

7 O Lord, righteousnesse belongeth vnto thee, and vnto vs ‡ open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreyes, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs apperteineth open shame, to our g Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiuenesse is in the Lord our God, albeit wee haue rebelled against him.

10 For wee haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which hee had laid before vs by the ministerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the i curse is powred vpon vs, and the othe that is written in the law of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes, which he spake against vs, and against our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities, and vnderstand thy truth.

14 Therefore hath the Lord ‡ made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renowme, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy k righteousnesse, I beseech thee, let thine anger and thy wrath bee turned away from thy citie Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuarie, that lieth waste for thy m Lords sake.

18 O my God, encline thine eare, and heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne a righteousnesse, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord o consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, & did present my supplication before the Lord my God, for the

g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.

h He sheweth that they rebell against God, which serue him not according to his commaundement and word.

i As Deut. 27. 15. or the curse confirmed by an othe.

‖ *Or, gouerned vs,*

‡ *Ebr. watched vpon the euill.* *Exod.* 14, 28. *Baruc.* 2. 11.

k That is, according to all thy promises and the performance thereof.

l Shew thy selfe fauourable.

m That is, for thy Christes sake, in whom thou wilt accept all our prayers.

n Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.

o Thus he could not content himselfe with any vehemencie of wordes: for he was so led with a feruent zeale, considering Gods promise made to the citie in respect of his Church, and for the aduancement of Gods glorie.

a Who was also called Astyages.

b For Cyrus led with ambition, went about warres in other countreyes, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.

c For though he was an excellent Prophet, yet he daily increased in knowledge by the reading of the Scriptures.

d He speaketh not of that ordinarie prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, least their sinnes should cause God to delay the time of their deliuerance prophecied by Ieremiah.

e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercie to comfort them which obey thy word and loue thee.

‡ *Ebr. him.*

f He sheweth that whensoeuer God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so inuenate them.

‡ *Ebr. confusion of face.*

Chap.8.16.
p He alludeth to Ieremiahs prophesie, who prophesied that their captiuitie should be seuentie yeeres: but now Gods mercy should seuen fold exceede his iudgement, which should be foure hundred and ninety yeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whom he was carefull.
r To shew mercie, and to put sinne out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make 49. yeere, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.
u Counting from the sixt yeere of Darius who gaue the second commaundement for the building of the Temple, are 62. weekes, which make 434. yeeres, which comprehend the time from the building of the Temple, vnto the Baptisme of Christ. ‡ *Ebr. In streites of time.*
x In this last weeke of the seuentie shall Christ come & preach and suffer death.
y He shal seeme to haue no beauty, nor to be of any estimation, as Isa.53.2.
z Meaning, Titus, Vespasians sonne, who should come and destroy both the Temple & the people without all hope of recouery.
a By the preaching of the Gospel he confirmed his promise, first to the Iewes, and after to the Gentiles.
b Christ accomplished this by his death & resurrection.
c Meaning that Ierusalem & the Sanctuary should be vtterly destroyed for their rebellion against God, and their idolatry: as some reade, that the plagues shalbe so great, that they shalbe astonied at them.

the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel whom I had seene before in the vision, came flying, and touched mee about the time of the euening oblation.

22 And hee informed mee, and talked with mee, and sayde, O Daniel, I am nowe come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications, the commaundement came forth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuentie p weekes are determined vpon q thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp thy r sinnes, & to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophesie, and to anoynt the most Holy.

25 Know therefore and vnderstand, that from the s going forth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the prince, shall bee seuen t weekes, and u threescore and two weekes, and the streete shall be built againe, and the wall euen in a ‡ troublous time.

26 And after threescore & two x weekes, shall Messiah be slaine, and shall y haue nothing, and the people of z the prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof shall bee with a flood: and vnto the ende of the battell it shall be destroyed by desolations.

27 And he shall a confirme the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice & the oblation to b cease, c and for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 which sheweth him wherefore he is sent.

a He noteth this third yeere because at this time the building of the Temple began to be hindered by Cambyses. Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.
b Which is to declare that the godly should not haſten too much, but patiently to abide the issue of Gods promise.

IN the a third yeere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Baltesshazzar) and the word was true, but the time appointed was b long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse foure threeweeks of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentie day of the c first moneth, as I d was by the side of that great riuer, euen Hiddikel,

5 And I lift vp mine eyes, and looked, and beholde, there was a man e clothed in linnen, whose loynes were girded with fine golde of * Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lamps of fire, and his armes and his feet were like in colour to polished brasse, and the voice of his words was like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, & saw this great vision, & there remained no strength in me: for my f strength was turned in mee into corruption, and I reteined no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his words, I slept on my face: and my face was toward the ground.

10 And behold, an hand g touched mee, which set mee vp vpon my knees and vpon the palmes of my handes,

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy words.

13 But the h prince of the kingdome of Persia withstood me one and twenty daies: but loe, i Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the k vision is for many dayes.

15 And when he spake these wordes vnto me, I set my face toward the ground, and held my tongue.

16 And behold, l one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him that stood before me, O my Lord, m by the vision my sorowes are returned vpon me, and I haue reteined no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one? for as for mee, streight way there remained no strength in mee, neither is there breath left in me.

c Called Abib, which contayneth part of March, & part of April.
d Being caried by the spirit of prophesie to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth. *Iere.10.9.*
f The word also signifieth comelinesse or beauty, so that for feare he was like a dead man for deformitie.
g Which declareth that when we are stricken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is his power.
h Meaning, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for the prosite of the Church.
i Though God could by one Angel destroy all the world: yet to assure his children of his loue he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.
k For though the Prophet Daniel should end and cease, yet this doctrine should continue till the comming of Christ for the comfort of his Church.
l This was the same Angell that spake with him before in the similitude of a man.
m I was ouercome with feare and sorow, when I saw the vision.

darke sentences, shall stand vp.

24 And his power shall bee mightie, but not in i his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the k mightie, and the holy people.

25 And through his l policie also, he shall cause craft to prosper in his hand, and he shall extoll himselfe in his heart, and by m peace shall destroy many: he shall also stand vp against the n Prince of princes, but he shall be broken downe o without hand.

26 And the vision of the p euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was striken and sicke q certeine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Macc. 9. 9.
p Reade vers. 14.
q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angell expoundeth vnto him the vision of the seuentie weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of a Ahashuerosh, of the seede of the Medes, which was made king ouer the b realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by c bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and d sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art e great and fearefull, and keepest couenant and mercie toward them which loue ‡ thee, and toward them that keepe thy commandements,

5 Wee haue sinned, and haue committed iniquitie, and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our Princes, and to our fathers, and to all the people of the land.

7 O Lord, f righteousnesse belongeth vnto thee, and vnto vs ‡ open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreyes, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs appertaineth open shame, to our g Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiuenesse is in the Lord our God, albeit wee haue rebelled against him.

10 For wee haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which hee had laid before vs by the ministerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the i curse is powred vpon vs, and the othe that is written in the law of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes, which he spake against vs, and against our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities, and vnderstand thy trueth.

14 Therefore hath the Lord ‡ made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renowme, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy k righteousnesse, I beseech thee, let thine anger and thy wrath bee turned away from thy citie Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuarie, that lieth waste for the m Lords sake.

18 O my God, encline thine eare, and heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne n righteousnesse, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord o consider, and doe it: defferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, & did present my supplication before the Lord my God, for the

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countreyes, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.
c For though he was an excellent Prophet, yet he daily increased in knowledge by the reading of the Scriptures.
d He speaketh not of that ordinarie prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, least their sinnes should cause God to delay the time of their deliuerance prophecied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercie to comfort them which obey thy word and loue thee.
† *Ebr. him.*
f He sheweth that whensoeuer God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so inuiegle them.
‡ *Ebr. confusion of face.*

g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commaundement and word.
i As Deut. 27. 15. or the curse confirmed by an othe.
‖ *Or, gouerned vs.*
‡ *Ebr. watched vpon the euill.* *Exod.* 14, 28. *Baruc.* 2, 11.
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christes sake, in whom thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of wordes: for he was so led with a feruent zeale, considering Gods promise made to the city in respect of his Church, and for the aduancement of Gods glorie.

Chap.8.16.
p He alludeth to Ieremiahs prophesie, who prophesied that their captiuitie should be seuentie yeeres: but now Gods mercy should seuen fold exceede his iudgement, which should be foure hundred and ninety yeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whom he was carefull.
r To shew mercie, and to put sinne out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make 49. yeere, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.
u Counting from the sixt yeere of Darius who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434. yeeres, which comprehend the time from the building of the Temple, vnto the Baptisme of Christ. ‡ *Ebr. In streites of time.*
x In this last weeke of the seuentie shall Christ come & preach and suffer death.
y He shal seeme to haue no beauty, nor to be of any estimation, as Isa.53.2.
z Meaning, Titus, Vespasians sonne, who should come and destroy both the Temple & the people without all hope of recouery.
a By the preaching of the Gospel he confirmed his promise, first to the Iewes, and after to the Gentiles.
b Christ accomplished this by his death & resurrection,
c Meaning that Ierusalem & the Sanctuary should be vtterly destroyed for their rebellion against God, and their idolatry: as some reade, that the plagues shalbe so great, that they shalbe astonied at them.

the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel whom I had seene before in the vision, came flying, and touched mee about the time of the euening oblation.

22 And hee informed mee, and talked with mee, and sayde, O Daniel, I am nowe come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications, the commaundement came forth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuentie p weekes are determined vpon q thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp thy r sinnes, & to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophesie, and to anoynt the most Holy.

25 Know therefore and vnderstand, that from the s going forth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the prince, shall bee seuen t weekes, and a threescore and two weekes, and the streete shall be built againe, and the wall euen in a ‡ troublous time.

26 And after threescore & two x weekes, shall Messiah be slaine, and shall y haue nothing, and the people of z the prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof shall bee with a flood: and vnto the ende of the battell it shall be destroyed by desolations.

27 And he shall a confirme the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice & the oblation to b cease, c and for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 which sheweth him wherefore he is sent.

a He noteth this third yeere because at this time the building of the Temple began to be hindered by Cambyses. Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.
b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise,

IN the a third yeere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Baltethazzar) and the word was true, but the time appointed was b long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse for three weeks of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentie day of the c first moneth, as I d was by the side of that great riuer, euen Hiddikel,

5 And I lift vp mine eyes, and looked, and beholde, there was a man * clothed in linnen, whose loynes were girded with fine golde of * Aphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lamps of fire, and his armes and his feet were like in colour to polished brasse, and the voice of his words was like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, & saw this great vision, & there remained no strength in me: for my f strength was turned in mee into corruption, and I reteined no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his words, I slept on my face: and my face was toward the ground.

10 And behold, an hand g touched mee, which set mee vp vpon my knees and vpon the palmes of my handes.

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy words.

13 But the h prince of the kingdome of Persia withstood me one and twenty dates: but loe, i Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the k vision is for many dayes.

15 And when he spake these wordes vnto me, I set my face toward the ground, and held my tongue.

16 And behold, l one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him that stood before me, O my Lord, m by the vision my sorowes are returned vpon me, and I haue reteined no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one? for as for mee, streight way there remained no strength in mee, neither is there breath left in me.

c Called Abib, which contemeth part of March, & part of April.
d Being caried by the spirit of prophesie to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth. *Iere.10.9.*
f The word also signifieth comelinesse or beauty, so that for feare he was like a dead man for deformitie.
g Which declareth that when we are stricken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is his power.
h Meaning, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church.
i Though God could by one Angel destroy all the world: yet to assure his children of his loue he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.
k For though the Prophet Daniel should end and cease, yet this doctrine should continue till the comming of Christ for the comfort of his Church.
l This was the same Angell that spake with him before in the similitude of a man.
m I was ouercome with feare and sorow, when I saw the vision.

18 Then

n He declareth hereby that God would be merciful vnto the people of Israel.

o Which declareth that when God smiteth downe his children, he doth not immediatly lift them vp at once (for nowe the Angel had touched him twise) but by little and little.

p Meaning, that he would not onely himselfe bridle the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia. q For this Angel was appoynted for the defence of the Church vnder Christ, who is the head thereof.

18 Then there came againe, and touched me, one like the appearance of a man, and he strengthened me,

19 And sayde, O man, greatly beloued, feare not: [n] peace bee vnto thee: bee strong and of good courage. And when hee had spoken vnto me, [o] I was strengthened, and sayde, Let my Lord speake: for thou hast strengthened me.

20 Then sayd hee, Knowest thou wherefore I am come vnto thee? but nowe will I returne to fight with the Prince of Persia: and when I am gone foorth, loe, the [p] prince of Grecia shall come.

21 But I will shewe thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with mee in these things, but Michael your prince.

CHAP. XI.

A prophesie of the kingdoms which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

a The Angel assureth Daniel that God hath giuen him power to perfourme these things, seeing he appoynted him to assist Darius when he ouercame the Caldeans.

b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God, & stood against them.

c For he raised vp all the East countreys to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, he ouercame himselfe with drinke, and so fell into a disease: or as some write, was poisoned by Cassander. f For his twelue chiefe princes first diuided his kingdome among themselues. g After this his monarchie was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition and cruelty, in causing his posterity to be murthered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shalbe able to be compared to the power of Alexander. k That is, his posterity hauing no part thereof. l To wit, Ptolemeus king of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be mor. mighty: for he should haue both Asia and Syria. n That is, Berenice the daughter of Ptolemeus Philadelphus shall be giuen in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should haue a continuall peace together.

1 Also I, in the first yeere of Darius of the Medes, euen I [a] stoode to encourage and to strengthen him.

2 And now will I shew thee the trueth. Beholde, there shall stand vp yet [b] three Kings in Persia, and the fourth shall bee farre richer then they all: [c] by his strength, and by his riches he shal stirre vp [c] al against the realme of Grecia.

3 But a [d] mightie King shall stand vp, that shall rule with great dominion, and do according to his pleasure.

4 And when hee shall stand vp, [e] his kingdome shall be broken, [f] and shall be diuided toward the [g] fourt windes of heauen: and not to his [h] posteritie, nor according to [i] his dominion, which he ruled: for his kingdome shall be pluckt vp, euen to be for others beside [k] those.

5 And the [l] King of the South shall bee mightie, and one of [m] his princes, and shall preuaile against him, and beare rule: his dominion shalbe a great dominion.

6 And in the end of yeres they shalbe ioyned together: for the kings [n] daughter of the South shall come to the King of the North to make an agreement, but she shall not reteine the power of the [o] arme, neither shall [p] he continue, nor his [q] arme: but shee shalbe deliuered to death, [r] they that brought her, and he [r] that begat her, and he that comforted her in these times.

7 But out of the budde of her [s] rootes shall one stand vp in his stead, [t] which shall come with an armie, and shall enter into the fortresse of the King of the North, and doe with them as hee list, and shall preuaile,

8 And shall also carrie captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of golde, and he shall continue [u] moe yeeres then the king of the North.

9 So the King of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his [x] sonnes shalbe stirred vp, and shall assemble a mighty great army: and one [y] shall come and ouerflow, and passe thorow: then shall [z] he returne, and be stirred vp at his fortresse.

11 And the King of the South shall bee angrie, and shall come forth, and fight with him, euen with the King of the North: for hee shall set foorth a great [a] multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall bee proude, and their heart shall bee lifted vp: for hee shall cast downe thousands: but he shall not still preuaile.

13 For the King of the North [b] shall returne, and shall set foorth a greater multitude then afore, and shall come foorth (after certeine yeeres) with a mightie armie, and great riches.

14 And at the same time there shall [c] many stand vp against the King of the South: also the rebellious children of thy [d] people shall exalt themselues to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall [e] not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But hee that shall come, shall doe vnto him as hee list, and none shall stand afore him: and he shall stand in the [f] glorious land, which by his hand shall be consumed.

17 He shall also set his face to come with the strength of his whole kingdome, and vprightnesse with him: thus shall he doe, and giue him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto the yles, and shall take many: but a [g] Prince shall cause the reproch that he made to cease against him, and shall cause his reproch to turne vpon him.

19 Then shall he turne his face toward the fortresses of his owne land: but he shall stumble and fall, and not be found.

20 Then shall stand vp in his roome a [h] raiser of taxes in the glorie of the kingdome: but within few dayes he shall be destroyed, neither in anger nor in battel.

21 And in his roome shall stand vp a [i] vile person, to whom they shall not giue the honour of the kingdome: but he shall come in peaceably, and obtaine the kingdome by flatteries.

22 And with the armes of a flood shall they be ouerflowen from before him, and broken: yea also the [k] Prince of the couenant.

23 And after the league made with him, he shall worke deceitfully: for he shall come vp, and shall become strong with a small people.

24 He shall enter peaceably euen vpon the fattest places of the prouince, and shall do that which his fathers haue not done, nor his forefathers: he shall scatter among them the prey, the spoile, and the substance: yea and he shall forecast his deuices against the strongholds, but for a time.

25 And he shall stirre vp his power and his courage against the King of the South with a great armie: and the King of the South shall be stirred vp to battel with a very great and mightie armie: but he shall not stand, for they shall forecast deuices against him.

26 Yea they that eate of his meate shall destroy him, and his armie shall ouerflow: and many shall fall downe slaine.

27 And both these kings hearts shall be to doe mischiefe, and they shall speake lies at one table: but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he returne into his land with great substance, and his heart shall be against the holy couenant: and he shall doe his pleasure, and returne into his owne land.

29 At the time appointed he shall returne, and come toward the South: but it shall not be as the former or the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieued, and returne, and haue indignation against the holy couenant, and doe his pleasure: he shall returne, and haue regard vnto them that forsake the holy couenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuarie of strength, and take away the continuall [l] sacrifice, and they shall set vp the abhomination that maketh desolate.

32 And such as doe wickedly against the couenant, shall he corrupt by flatteries: but the people that know their God, shall be strong, and doe great exploits.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by the sword, and by flame, by captiuitie, and by spoile, many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them by flatteries.

35 And some of them that vnderstand, shall fall, to trie them, and to purge, and to make them white, euen to the time of the end: for it is yet for a time appointed.

36 And the King shall doe according to his will, and exalt himself, and magnifie himself against euery god, and shall speake marueilous things against the God of gods, and shall prosper, till the indignation be accomplished: for that which is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnifie himself against all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not, shall he honour with golde, and siluer, and precious stones, and pleasant things.

39 Thus shall he doe in the strongest holdes with a strange god, whom he shall acknowledge, and increase with honour: and cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the time of the end shall the King of the South [m] push at him: and the King of the North shall come against him like a tempest, with chariots, and with horsemen, and with many ships: and he shall enter into the countreys, and shall ouerflow, and passe thorow.

41 He shall enter also into the glorious land, and many countreys shall be ouerthrowen: but these shall escape out of his hand, Edom, and Moab, and the chiefe of the children of Ammon.

42 He shall stretch out his hand also vpon countreys, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and siluer, and ouer all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps.

44 But tidings out of the East and out of the North shall trouble him: therefore he shall come forth with great fury to destroy, and vtterly to make away many.

45 And he shall plant the tabernacles of his palace betweene the sea and the glorious holy mountaine: yet shall he come to his end, and none shall helpe him.

CHAP. XII.

The time of the Church vnder Antichrist, 5 and the end of the same.

1 And at that time shall Michael stand vp, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as was not since there was a nation, euen to that same time: and at that time thy people shall be deliuered, euery one that shall be found written in the booke.

2 And many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame and euerlasting contempt.

3 And they that be wise, shall shine as the brightnesse of the firmament: and they that turne many to righteousnesse, as the starres for euer and euer.

4 But thou Daniel, shut vp the words, and seale the booke, euen to the time of the end: many shall runne to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and behold, there stood other two, the one on this side of the banke of the riuer, and the other on that side of the banke of the riuer.

6 And one said to the man clothed in linen, which was aboue the waters of the riuer, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was aboue the waters of the riuer, when he held vp his right hand and his left hand vnto heauen, and sware by him that liueth for euer, that it shall be for a time, times, and an halfe: and when he shall haue made an end to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I vnderstood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Goe thy way Daniel: for these words are shut vp and sealed vntill the time of the end.

10 Many shall be purified, and made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall vnderstand, but the wise shall vnderstand.

11 And from the time that the daily sacrifice shall be taken away, and the abhomination that maketh desolate set vp, shall be a thousand two hundred and ninetie dayes.

12 Blessed is he that waiteth, and commeth to the thousand three hundred and fiue and thirtie dayes.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the dayes.

[a] Meaning, that God would be merciful vnto the people of Israel. [b] Which declareth that when God smiteth downe his children, he doth not immediatly lift them vp at once (for nowe the Angel had touched him twise) but by little and little. [c] Meaning, that he would not onely himselfe bridle the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia. [d] For this Angel was appoynted for the defence of the Church vnder Christ, who is the head thereof.

[a] The Angel assureth Daniel that God hath giuen him power to perfourme these things, seeing he appoynted him to assist Darius when he ouercame the Caldeans. [b] Whereof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God, & stood against them. [c] For he raised vp all the East countreys to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame. [d] That is, Alexander the great. [e] For when his estate was most flourishing, he ouercame himselfe with drinke, and so fell into a disease: or as some write, was poisoned by Cassander. [f] For his twelue chiefe princes first diuided his kingdome among themselues. [g] After this his monarchie was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. [h] Thus God reuenged Alexanders ambition and cruelty, in causing his posterity to be murthered, partly of the fathers chiefe friends, and partly one of another. [i] None of these foure shalbe able to be compared to the power of Alexander. [k] That is, his posterity hauing no part thereof. [l] To wit, Ptolemeus king of Egypt. [m] That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be mor. mighty: for he should haue both Asia and Syria. [n] That is, Berenice the daughter of Ptolemeus Philadelphus shall be giuen in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should haue a continuall peace together.

[o] That force and strength shall not continue: for soone after Berenice and her yoong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake. [p] Neither Ptolemeus, nor Antiochus. [q] Some reade, seed, meaning the childe begotten of Berenice. [r] Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed. [s] Meaning, that Ptolemeus Euergetes, after the death of his father Philadelphus, should succeed in the kingdom, being of the same stocke that Berenice was. [t] To reuenge his sisters death against Antiochus Calinicus king of Syria. [u] For this Ptolemeus reigned

f He sheweth that he shall not only afflict the Egyptians, but also the Iewes, and shall enter into their countrey, where of he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter, in respect of the kingdome of Egypt.

k Shee shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum: for the Iewes called all countreys yles, which were diuided from them by sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consull, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life and obeying of foolish counsell.

o For feare of the Romanes hee shall flee to his holdes.

p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodonæus, the country men slewe him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by foraine enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t Hee sheweth that great forraine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shall bee ouerthrowen.

u Meaning Ptolemeus Philometor Philopaters sonne, who was this childs Cousin Germane, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduct.

x For after the battell Philometor and his vncle Antiochus made a league.

y For he came vpon him at vnawares, and when he suspected his vncle Antiochus nothing.

z Meaning in Egypt.

a He will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b Hee shall be ouercome with treason.

against him: & he shall stand in the [f] pleasant land, which by his hand shalbe consumed.

17 Againe hee shall [z] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he do, and he shall giue him the [h] daughter of women, to destroy [i] her: but [k] she shall not stand on his side, neither be for him.

18 After this shall hee turne his face vnto the [l] yles, and shal take many, but a prince [m] shall cause his shame to light vpon him, beside that he shall cause his owne shame to turne vpon [n] himselfe.

19 For he shall turne his face toward the fortes of his [o] owne lande: but he shall be ouerthrowen & fall, and be no more [p] found.

20 [q] Then shall stand vp in his place in [ꝑ] glory of the kingdome, one that shall raise taxes: but after fewe dayes he shall bee destroyed, neyther in [r] wrath, nor in battell.

21 And in his place shall stand vp a [s] vile person, to whome they shall not giue the honour of the kingdome: but he shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the [t] armes shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of the [u] couenant.

23 And after [x] ꝑ league made with him, he shall worke deceitfully: for he shal come vp, and ouercome with a [y] small people.

24 He shall enter into the quiet and plentifull prouince, and hee shall doe that which his fathers [z] haue not done, nor his fathers fathers: he shal deuide among them the pray and the spoyle, and the substance, yea, and he shall forecast his deuises against the strong holds, euen for a [a] time.

25 Also hee shall stirre vp his power and his courage against the king of the South with a great armie, and the king of the South shall bee stirred vp to battell with a very great and mightie armie: but hee shall not [b] stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of [c] his meate, shall destroy him: and his armie [d] shall ouerflowe: and many shall fall, and be slaine.

27 And both these kings hearts shall bee to doe [e] mischiefe, and they shall talke of deceite at one table: but it shall not auaile: for [f] yet the ende shall bee at the time appointed.

28 Then shall hee returne into his land with great [g] substance: for his heart shall be against the holy couenant: so shall he doe and returne to his owne land.

29 [h] At the time appointed hee shall returne, and come toward the South: but the last shall not be as the first.

30 For the [i] ships [k] of Chittim shall come against him: therefore hee shall bee sorie and returne, and freat against the holy couenant: so shall he doe, hee shall euen returne [l] and haue intelligence with them that forsake the holy couenant.

31 And armes [m] shall stand on his part, and they shall pollute the Sanctuarie [n] of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly [o] breake the couenant, shall hee cause to sinne by flatterie: but the people that doe know their God, shal preuaile and prosper.

33 And they that vnderstand among [p] the people, shall instruct many: [q] yet they shall fall by sword, and be slaine, by captiuitie and by spoyle, many dayes.

34 Nowe when they shall fall, they shall be holpen with a [r] little helpe: but many shall cleaue vnto them [s] faindely.

35 And some of them [t] of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time bee out: for there is a time appointed.

c Signifying his princes and the chiefe about him.

d Declaring that his souldiers shall burst out and venture their life to slay and to be slaine for the safegard of their prince.

e The vncle and the nephewe shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they cannot doe what they list themselues.

g Which he shall take of the Iewes in spoyling Ierusalem.

h That is, the Romane power shall come against him: for P. Popilius the ambassadour appoynted him to depart in the Romanes name: to which thing he obeyed, although with griefe, and to reuenge his rage, he came against the people of God the second time.

i With the Iewes which shall forsake the couenant of the Lord: for first he was called against the Iewes by Iason the high Priest, and this second time by Menelaus.

k A great faction of the wicked Iewes shall bolde with Antiochus.

l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so beganne to corrupt the pure seruice of God.

m Meaning, such as bare the name of Iewes, but in deede were nothing lesse: but they solde their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shall teach others by their example, and edifie many in the true religion.

o Whereby hee exhorteth the godly to constancie, although they shoulde perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will hee not deliuer it all at once, but so helpe as they may still seeme to fight vnder the crosse, as bee did in the time of the Maccabees, whereof he here prophecieth.

q That is, there shall be euen of this small number many hypocrites.

r To wit, of them that feare God, and will lose their life for the defence of true religion, signifying also, that the Church must continually bee tryed and purged, and ought to looke for one persecution after another: for God hath appoynted the time: therefore we must obey.

f Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchie of the Romanes, which he noteth by the name of a king, who were without all religion and contemned the true God.

t So long the tyrants shal preuaile as God hath appointed to punish his people: but he sheweth y it is but for a time.

u The Romanes shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them, and preferre themselues to their gods.

x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods, and worship it.

36 And the f King shal do what him list: he shal exalt himselfe, and magnifie himselfe against al, that is God, and shall speake maruelious things against the God of gods, and shal prosper till the wrath t be accomplished: for the determination is made.

37 Neither shall he regard the u God of his fathers, nor the desires x of women, nor care for any god: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the y god Mauzzim, and the god whome his fathers knew not, shall hee honour with z gold and with siluer, and with precious stones, and with pleasant things.

39 Thus shall hee doe in the a holdes of Mauzzim with a strange god whome hee shall acknowledge: he shall encrease his glorie, and shall cause them to rule ouer many, and shall deuide the land for gaine.

40 And at the ende of time shall the king of the b South push at him, and the king of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many shippes, and hee shall enter into the countreys, and shall ouerflow and passe through.

41 He shall enter also into the c pleasant land, and many countreys shall bee ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his handes also vpon the countries, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of golde and of siluer, & ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe.

44 But the tydings out of the East and the North shall d trouble him: therefore hee shall goe forth e with great wrath to destroy and roote out many.

45 And hee shall plant the tabernacles f of his palace betweene the seas in the glorious and holy mountaine, yet hee shall come to his ende, and none shall helpe him.

z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the world, because that hereby al men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they shoulde haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so m. de others the rulers therof, that the profit euer came to the Romanes. b That is, both the Egyptians & the Syrians shall at length fight against the Romanes, but they shall be ouercome. c The Angel forewarneth the Iewes, that when they should see the Romans inuade them, and that the wicked should escape their hands, that then they should not thinke but that al this was done by Gods prouidence, for as much as hee warned them of it so long afore, and therefore hee would still preserue them. d Hearing that Crassus was slaine and Antonius discomfited. e For Augustus ouercame the Parthians, and recouered that which Antonius had lost. f The Romanes after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their cruelties God shall destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

AND at that a time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to bee a nation vnto that same time: and at that time the people shall be deliuered, euery one that shall bee found written in the booke.

2 And many b of them that sleepe in y dust of the earth, shal awake, some to euerlasting life, & some to shame & perpetuall contempt.

3 And they that be c wise, shall shine, as the brightnesse of the firmament: and they that d turne many to righteousnesse, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, e shut vp the wordes, & seale the booke f till the end of the time: many shall runne to and fro, and knowledge shall be encreased.

5 ¶ Then I Daniel looked, and beholde, there stoode other two, the one on this side of the brinke of the g riuer, and the other on that side of the brinke of the riuer.

6 And one saide vnto the man clothed in linen, which was vpon the waters of the riuer, ¶ When shalbe the end of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he helde vp his h right hand & his left hand vnto heauen, and sware by him that liueth for euer, that shall tary for a i time, two times and an halfe: and when hee shall haue accomplished k to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I vnderstoode it not: then saide I, O my Lorde, what shall be the end of these things?

9 And he said, Goe thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall bee purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the l dayly sacrifice shall be taken away, & the abominable desolation set vp, there m shalbe a thousande two hundreth and ninetie dayes.

12 Blessed is he that waiteth and commeth to the thousande three hundreth and n fiue and thirtie dayes.

13 But goe o thou thy way till the ende bee: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

a The Angel here noteth two things: first that the Church shall be in great affliction & trouble at Christs comming, and next that God wil send his Angel to deliuer it whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort.

c Who haue kept the true feare of God and his religion.

d He chiefly meaneth the ministers of Gods word, and next all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this propheste, yet keepe thou it sure and esteeme it as a treasure.

f Till the time that God hath appointed for the full reuelation of these things: and then many shall run to & fro to search y knowledge of these mysteries, which things they obtaine now by the light of the Gospel. g Which was Tigris. h Which was as it were a double oth, and did the more confirme the thing. i Meaning, a long time, a longer time, and at length a short time: Signifying that their troubles should haue an end. k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power. l From the time that Christ by his sacrifice shall take away the sacrifice & ceremonies of the Law. m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth a moneth & an halfe to the former number, signifying that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, til the time appointed come, signifying that he shoulde depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

Hosea.

THE ARGVMENT.

After that the teane tribes had fallen away from God by the wicked and subtill counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commaunded by his worde, worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lorde from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefits. Therefore nowe when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to bee his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetnesse of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promise of saluation, and the doctrine of life: for the first part hee directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to bee godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the maner.

CHAP. I.

1 *The time wherein Hosea prophesied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THE worde of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of [a] Vzziah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lord sayd vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord sayd vnto him, Call his name [e] Izreel: for yet a little, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I also breake the bowe of Israel in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and God sayd vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly [i] take them away.

7 Yet I will haue mercy vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bowe, nor by sword, nor by battell, by horses, nor by horsemen.

8 Now when shee had weined Lo-ruhamah, she conceiued, and bare a sonne.

9 Then sayd God, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Israel shall be as the sand of the sea, which cannot be measured nor tolde: and in the place where it was sayd vnto them, Yee are not my people, it shalbe sayd vnto them, Yee are the sonnes of the liuing God.

11 Then shal the children of Iudah, and the children of Israel be [n] gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the [o] day of Izreel.

[a] Called also Azariah, who being a leper, was deposed from his kingdome.

[b] So that it may be gathered by the reigne of these foure kings, that hee preached aboue three score yeeres.

[c] That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but hee saw this in a vision, or else was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

[d] Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges.

[e] Meaning, that they should bee no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. Kings 10.8, 11.

[f] I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet hee did them for his owne ambition, and not for the glory of God, as the end declared: for hee built vp that idolatrie, which he had destroyed.

[g] When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

[h] That is, not obteining mercy: whereby he signifieth, that Gods fauour was departed from them.

[i] For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

[k] For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra 1.1.

[l] That is, not my people.

[m] Because they thought that God could not haue bene true in his promise, except he had preserued them, hee declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9.26.

[n] To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.

[o] The calamitie and destruction of Izreel shall be so great, that to restore them shalbe as a miracle.

CHAP. II.

1 *The people is called to repentance.* 5 *He sheweth their idolatrie and threatneth them except they repent.*

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah,

2 Pleade with your [b] mother: pleade

[a] Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that yee are my people on whome I will haue mercy.

[b] God sheweth that the fault was not in him but in their Synagogue, and their idolatrie, that he forsooke them, Isa. 50.1,

with her: for ſhee is not my wife, neither am I her huſband: but let her take away her fornications out of her ſight, and her adulteries c from betweene her breaſts,

3 d Leſt I ſtrip her naked, and ſet her as in the day that ſhee was e borne, & make her as a wilderneſſe, and leane her like a dry land, and ſlay her for thirſt.

4 And I will haue no pitie vpon her children: for they be the f children of fornications.

5 For their mother hath played the harlot: ſhee that conceiued them, hath done ſhamefully: for ſhe ſayd, I will go after my g louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will ſtop h thy way with thornes, and make an hedge, that ſhe ſhall not finde her paths.

7 Though ſhee follow after her louers, yet ſhall ſhe not come at them: though ſhee ſeeke them, yet ſhall ſhe not finde them: then ſhall ſhe ſay, i I will goe and returne to my firſt huſband: for at that time was I better then now.

8 Now ſhee did not know that I k gaue her corne, and wine, and oyle, and multiplied her ſiluer and gold, which they beſtowed vpon Baal.

9 Therefore wil I returne, & take away l my corne in the time thereof, and my wine in the ſeaſon thereof, and will recouer my wooll and my flaxe lent to couer her ſhame.

10 And nowe will I diſcouer her m leudneſſe in the ſight of her louers, and no man ſhall deliuer her out of mine hand.

11 I wil alſo cauſe all her mirth to ceaſe, her feaſt dayes, her new moones, and her Sabbaths, and all her ſolemne feaſts.

12 And I will deſtroy her vines and her figtrees, whereof ſhe hath ſayd, Theſe are my rewards that my louers haue giuen mee: and I will make them as a foreſt, and the wilde beaſts ſhall eate them.

13 And I will viſit vpon her the dayes n of Baalim, whereto ſhee burnt incenſe to them: & ſhe decked her ſelfe with her o eare-rings and her iewels, and ſhee followed her louers, and forgate me, ſayth the Lord.

14 Therefore, behold, I wil p allure her, and bring her into the wilderneſſe, & ſpeake friendly vnto her.

15 And I will giue her her vineyardes from thence, & the valley q of Achor for the doore of hope, and ſhe ſhall ſing there as in the dayes of her youth, & as in the day when ſhe came vp out of the land of Egypt.

16 And at that day, ſayth the Lord, thou ſhalt call me r Ishi, and ſhalt call mee no more s Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their t names.

18 And in that day will I make a couenant for them, with the u wilde beaſts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the ſword and the battell out of the earth, and will make them to ſleepe ſafely.

19 And I will marrie thee vnto mee for euer: yea, I will marrie thee vnto mee in righteouſneſſe, and in iudgement, and in mercie and in compaſſion.

20 I will euen marrie thee vnto mee in x faithfulneſſe, & thou ſhalt knowe the Lord.

21 And in that day I will heare, ſaieth the Lord, I will euen heare y the heauens, and they ſhall heare the earth.

22 And the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Iſreel.

23 And I will ſowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, & I will ſay to them which were not my people, * Thou art my people. And they ſhall ſay, Thou art my God.

CHAP. III.

1 The Iewes ſhall be caſt off for their idolatrie.
5 Afterward they ſhall returne to the Lord.

THen ſayd the Lord to me, a Goe yet, and loue a woman (beloued of her huſband, and was an harlot) according to the loue of the Lord toward the children of Iſrael: yet they looked to other gods, and b loued the wine bottels.

2 So c I bought her to mee for fifteene pieces of ſiluer, & for an homer of barley and an halfe homer of barley.

3 And I ſayd vnto her, Thou ſhalt abide with d me many dayes: thou ſhalt not play the harlot, and thou ſhalt be to none other man, and I will be ſo vnto thee.

4 For the children of Iſrael ſhall e remaine many dayes without a king, & without a f prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward ſhall the children of Iſrael conuert, and ſeeke the Lord their God, and g Dauid their King, & ſhall feare the Lord, and his goodneſſe in the latter dayes.

c Meaning, that their idolatrie was ſo great that they were not aſhamed, but boaſted of it, Ezek. 16.25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel & dowry & certaine ſignes of his ſauour, but if they continued ſtill, he would vtterly deſtroy them.

e Whē I brought her out of Egypt, Ezek. 16.4.

f That is, baſtards, and begotten in adulterie.

g Meaning, the idols which they ſerued & by whō they thought they had wealth and abundance.

h I will puniſh thee, that then thou mayeſt trie whether thine idoles can helpe thee, and bring thee into ſuch ſtreitneſſe, that thou ſhalt haue no luſt to play the wanton.

i This he ſpeaketh of the faithfull which are truely conuerted, and alſo ſheweth the vſe and profite of Gods rods.

k This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idoles.

l Signifying, that God will take away his benefites when man by his ingratitude doeth abuſe them.

m That is, all her ſeruice, ceremonies, and inuentions whereby ſhee worſhipped her idols.

n I will puniſh her for her idolatrie.

o By ſhewing how harlots trimme themſelues to pleaſe others, hee declareth howe the ſuperſtitious idolaters ſet a great part of their religion in decking themſelues on their holy dayes.

p By my benefites in offering her grace and mercie, euen in that place where ſhe ſhal thinke her ſelfe deſtitute of all helpe and comfort.

q Which was a plentifull valley, and wherein they had great comfort when they came out of the wilderneſſe, as Ioſh. 7.26. and is called the doore of hope, becauſe it was a departing from death, and an entrie into life.

r She ſhall then prayſe God as ſhe did when ſhe was deliuered out of Egypt.

ſ That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

t That is, my maſter: which name was applied to their idoles.

u No idolatrie ſhal once come into their mouth, but they ſhall ſerue me purely according to my word.

x Meaning, that he wil ſo bleſſe them, that all creatures ſhall fauour them.

y With a couenant that neuer ſhalbe broken.

z Then ſhall the heauen deſire raine for y earth which ſhall bring forth for the vſe of man. *Rom. 9.25. 1. Pet. 2.10.*

a Herein the Prophet repreſenteth the perſon of God, which loued his Church before hee called her, and did not withdrawe the ſame when ſhe gaue her ſelfe to idoles.

b That is, gaue themſelues wholly to pleaſures, and could not take vp, as they that are giuen to drunkenneſſe.

c Yet I loued her, and payed a ſmall portion for her, leſt ſhee perceiuing the greatneſſe of my loue, ſhould haue abuſed mee and not bene vnder dutie: for fifteene pieces of ſiluer were but halfe the price of a ſlaue, Exod. 21.32.

d I will trie thee a long time as in thy widowhood whether thou wilt bee mine or no.

e Meaning, not onely all the time of their captiuitie, but alſo vnto Chriſt.

f That is, they ſhould neither haue policie nor religion, and their idoles alſo wherein they put their confidence, ſhould be deſtroyed.

g This is meant of Chriſtes kingdome, which was promiſed vnto Dauid to be eternall, Pſal. 72.17.

CHAP. IIII.

A complaint againſt the people, and the Prieſtes of Iſrael.

Heare

HEare the word of the Lord, yee children of Israel: for the Lorde hath a controuersie with the inhabitantes of the land, because there is no trueth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out and blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall bee cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reproue another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt bee no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against mee: therefore will I change their glory into shame.

8 They eate vp the sinnes of my people, and lift vp their mindes in their iniquitie.

9 And there shall bee like people, like Priest: for I will visite their wayes vpon them, and reward them their deedes.

10 For they shall eate, and not haue ynough: they shall commit adultery, and shal not increase, because they haue left off to take heede to the Lord.

11 Whoredome, and wine, and newe wine, take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be harlots, and your spouses shalbe whores.

14 I will not visite your daughters when they are harlots, nor your spouses when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel play the harlot, yet let not Iudah sinne: come not yee vnto Gilgal, neither goe yee vp to Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heyfer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring ye.

19 The winde hath bound them vp in her wings, and they shall bee ashamed of their sacrifices.

CHAP. V.

1 Against the Priestes and rulers of Israel. 13 The helpe of man is in vaine.

HEe Priests heare this, and hearken ye, O house of Israel, and giue yee eare O house of the King: for iudgement is toward you, because yee haue bene a snare on Mizpah, and a net spred vpon Tabor.

2 Yet they were profound, to decline to slaughter, though I haue bene a rebuker of them all.

3 I knowe Ephraim, and Israel is not hid from mee: for nowe, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirite of fornication is in the middes of them, and they haue not knowen the Lord.

5 And the pride of Israel doeth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lorde: but they shall not finde him: for hee hath withdrawen himselfe from them.

7 They haue transgressed against the Lorde: for they haue begotten strange children: nowe shall a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, and the shaume in Ramah: crie out at Beth-auen, after thee, O Beniamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to knowe the trueth.

10 The princes of Iudah were like them that remoue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in iudgement,

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seate of God, against whom they chiefly offended, Isa.7.13. Mica.6.1,2. Zech.12.10.

b In euery place appeareth a liberteie to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, and the other, because he would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut.33.3. Mala.2.7.

g Meaning, the whole body of the people, which were wearie with hearing the word of God.

h The more I was beneficiall vnto them.

i To wit, the Priestes seeke to eate the peoples offerings, and flatter them in their sinnes.

k Signifying that as they haue sinned together, so shall they bee punished together.

l Shewing that their wickednesse shall be punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shall be deceiued of their hope.

m In giuing themselues to pleasures, they become like bruite beasts.

n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stickes.

o They are caried away with a rage.

p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lustes, and they shall dishonour their owne bodies, Rom.1.28.

q I will not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should the house of God, Beth auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.

t Hee calleth Beth el, that is, resort thither.

u God will so disperse them that they shall not remaine in any certaine place.

x They are so impudent in receiuing bribes, that they wil command men to bring them vnto them.

y To cary them suddenly away.

a The Priests and princes catched the poore people in their snares, as the foulers did the birds, in these two high mountaines.

b Notwithstanding they seemed to be giuen altogether to holinesse, and to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished them continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because the king Ieroboam came of that tribe.

e Meaning their contemning of all admonitions.

f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lordes plagues shoulde pursue them from place to place, till they were destroyed.

i By the successe they shall knowe that I haue surely determined this.

k They haue turned vpside downe all politicall order, and all maner of religion.

iudgement, because hee willingly walked after the l commandement.

12 Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim sawe his sicknesse, and Iudah his wound, then went Ephraim vnto m Ashur, and sent vnto king n Iareb: yet could hee not heale you, nor cure you of your wound.

14 For I will bee vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iudah: I, euen I will spoyle, and go away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

l To wit, after king Ieroboams commandement, and did not rather follow God.
m In stead of seeking for remedie at Gods hand.
n Who was king of the Assyrians.

CHAP. VI.

1 *Affliction causeth a man to turne to God.* 9 *The wickednesse of the Priestes.*

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.
c You seeme to haue a certaine holinesse, and repentance, but it is vpon the sudden, and as a morning cloude.
d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not meate to feede them, but a sword to slay them.
e My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.
g That is, like light and weake persons.
h Which was the place where the Priestes dwelt, and which should haue bene best instructed in my word.
i That is, doth imitate thine idolatrie, and hath taken graffes of thy trees.

COme, and let vs a returne to the Lorde: for hee hath spoyled, and hee will heale vs: hee hath wounded vs, and he will binde vs vp.

2 After two dayes will b hee reuiue vs, and in the third day hee will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and indeuour our selues to knowe the Lorde: his going forth is prepared as the morning, and hee shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, howe shall I entreate thee? for c your goodnesse is as a morning cloude, and as the morning dewe it goeth away.

5 Therefore haue I d cut downe by the Prophets: I haue slaine them by the words of my mouth, and e thy iudgements were as the light that goeth forth.

6 For I desired f mercie, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they like g men haue transgressed the couenant: there haue they trespassed against me.

8 h Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues waite for a man, so the company of Priestes murder in the way by consent: for they worke mischiefe.

10 I haue seene villenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a i plant for thee, whiles I would returne the captiuitie of my people.

CHAP. VII.

1 *Of the vices and wantonnesse of the people.* 12 *Of their punishment.*

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsely: and the a theefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the b king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very c ouen heated by the baker, which ceaseth from raising vp, and from kneading the dough vntill it be leauened.

5 This is the d day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue e deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath f mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and hee knoweth it not: yea, g gray haires are here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without h heart: they call to Egypt: they goe to Ashur.

12 But when they shall goe, I will spread my net vpon them, and drawe them downe as the fowles of the heauen: I will chastice them as their i congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shalbe vnto them, because they haue transgressed against me: though I haue k redeemed them, yet they haue spoken lies against me.

14 And they haue not cryed vnto mee, with their hearts, l when they howled vpon their beds: m they assemble themselues for corne and wine, and they rebell against me.

15 Though I haue bound, and strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sworde, for the rage n of their tongues: this shall be their derision in the land of Egypt.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.
b They esteeme their wicked King Ieroboam aboue God, and seeke but howe to flatter and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raysed.
d They vsed all riot and excesse in their feasts and solemnities, whereby their king was ouercome with surfet, and brought into diseases, and delited in flatteries.
e By their occasion, God hath depriued them of all good rulers.
f That is, he counterfaiteth, the religion of the Gentiles, yet is but as a cake baked on the one side, and rawe on the other: that is, neither through hote nor through colde, but partly a Iewe and partly a Gentile.
g Which are a token of his manifold afflictions.
h That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction & cried out for paine, they sought not vnto mee for helpe.
m They onely seeke their owne commoditie and wealth, and passe not for me their God.
n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

CHAP. VIII.

1 *The destruction of Iudah and Israel, because of their idolatrie.*

a God encourageth the Prophet to signifie the speedy comming of the enemie against Israel, which was once the people of God.
b They shall cry like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam by whome they sought their own libertie, and not to obey my will.
d That is vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.
f Shewing that their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease but runne to and fro to seeke helpe.
h That is, for the tribute which the king and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the worde of God as strange in respect of their owne inuentions.
k Saying that they offer it to the Lord, but hee accepteth no seruice, which he himselfe hath not appointed.

SEt the trumpet to thy a mouth: hee shall come as an Egle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Law.
2 Israel shall b cry vnto me, My God, we know thee.
3 Israel hath cast off the thing that is good: the enemie shall pursue him.
4 They haue set vp a c king, but not by me: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.
5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without d innocencie!
6 e For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.
7 For they haue f sowen the wind, & they shal reape the whirle wind: it hath no stalke: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.
8 Israel is deuoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.
9 For they are gone vp to Assyr: they are as a g wilde asse alone by himselfe: Ephraim hath hired louers.
10 Yet though they haue hired among the nations, nowe will I gather them, and they shall sorowe a little, for the h burthen of the king, and the princes.
11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.
12 I haue written to them the great things of my Law: but they were counted as a i strange thing.
13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but k the Lord accepteth them not: nowe will hee remember their iniquitie, and visite their sinnes: they shall returne to Egypt.
14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shal deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel, for ioy, a as other people: for thou hast gone a whoring from thy God: thou hast loued b a reward vpon euery corne flooze.
2 c The flooze, & the winepresse shall not feede them, & the new wine shall faile in her.
3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Assyr.
4 They shal not offer d wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shall bee vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their bread e for their soules shall not come into the house of the Lord.
5 What will ye doe f then in the solemne day, and in the day of the feast of the Lord?
6 For lo, they are gone from g destruction: but Egypt shall gather them vp, & Memphis shall burie them: the nettle shall possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.
7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: h the prophet is a foole: the spirituall man is madde, for the multitude of thine iniquitie: therefore the hatred is great.
8 The watchman of Ephraim i should be with my God: but the prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.
9 They k are deepely set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquitie, hee will visite their sinnes.
10 I found Israel like l grapes in the wildernesse: I sawe your fathers as the first ripe in the fig tree at her first time: but they went to Baal-peor, and separated themselues vnto that shame, and their abominations were according to m their louers.
11 Ephraim their glory shall flee away like a bird: from the birth n and from the wombe, and from the conception.
12 Though they bring vp their children, yet I wil depriue them from being men: yea, woe to them, when I depart from them.
13 Ephraim, as I sawe, is as a tree o in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.
14 O Lord, giue them: what wilt thou giue them? giue them a p barren wombe and drie breasts.
15 All their wickednes is in q Gilgal: for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.
16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet wil I slay euen the dearest of their body.
17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

a For although all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled, Ier. 44.17.
c The meate offering which they offered for themselues.
d When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuitie, when you shall see your selues cut off from God.
e Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
f Then they shall know that they were deluded by them who chalenged to themselues to be their Prophets & spirituall men.
g The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.
h This people is so rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iudg. 19.22
i Meaning, that, he so esteemed them and delited in them.
k They were as abominable vnto me as their louers the idols.
l Signifying, that meanes, and so consume them by little and little.
m Ashamed as an harlot that had rather liue by playing the whore then to be entertained of her owne husband.
n As they kept tender plants in their houses in Tyrus to preserue them from the cold ayre of the sea, so was Ephraim at the first vnto me, but nowe I will giue him to the slaughter.
o These outward things that thou seekest, shall be taken from thee.
p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.
q The chiefe cause of their destruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 Against Israel and his idols. 14 His destruction for the same.

ISrael is an [a] emptie vine, yet hath it brought forth frute vnto it selfe, and according to the multitude of the fruit thereof he hath increased the altars: according to the [b] goodnes of their land they haue made faire images.

2 Their heart is [c] diuided: now shal they be found faultie: he shall breake downe their altars: he shall destroy their images.

3 For nowe they shall say, Wee haue no king because we feared not the Lord: and what should a king doe to vs?

4 They haue spoken wordes, sweating falsly in making a [e] couenant: thus [f] iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall [g] feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the [h] Themarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fome vpon the water.

8 The hie places also of [i] Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shal say to the mountaines, Couer vs, and to the hils, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battel in Gibeah against the children of iniquitie did not [m] touch them.

10 It is my desire [n] that I should chastice them, and the people shall be gathered against them, when they shall gather themselues in their [o] two furrows.

11 And Ephraim is as an heifer vsed to delite [p] in threshing: but I will passe by her [q] faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iaakob shall breake his clods.

12 Sow to your selues in righteousnesse: reape after the measure of mercy: [r] breake vp your fallow ground: for it is time to seeke the Lord, till he come and raigne righteousnesse vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten [s] the fruit of lies: because thou didst trust in thine owne wayes, & in the multitude of thy strong men,

14 Therefore shall a tumult rise among thy people, and all thy munitions shall be destroyed, as [t] Shalman destroyed Betharbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefites of the Lorde toward Israel. 5 Their ingratitude against him.

WHen Israel [a] was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but they [b] went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knewe not that I healed them.

4 I led them with cordes [c] of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layde the meate vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shalbe his [d] king, because they refused to conuert.

6 And the [e] sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though [f] they called them to the most high, yet none at all would exalt him.

8 [g] How shall I giue thee vp, Ephraim? how shall I deliuer thee, [h] Israel? howe shall I make thee, as [i] Admah? howe shall I set thee as Zeboim? mine heart is turned within me: [k] my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I will not [l] enter into the citie.

10 They shall walke after the Lorde: he shall roare like a lyon: when hee shall roare, then the children of the West shall feare.

11 [k] They shall feare as a sparrow out of Egypt, and as a doue out of the land of Asshur, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceite: but Iudah yet ruleth [l] with God, and is faithfull with the Saints.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the prophets called them to repentance.
c That is, friendly and not as beasts or slaues.
d Seeing they contemne all this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodome, Deut. 29.23.
h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy towarde his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yeeld and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord.
k The Egyptians and Assyrians shall be afraid when the Lorde maintaineth his people.
l Gouerneth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

Hee admonisheth by Iaakobs example to trust in God and not in man.

EPhraim is fed [a] with the winde, and followeth after the East winde: hee increaseth dayly lies and destruction, and they doe make a couenant with Asshur, and [b] oyle is carried into Egypt.

2 The Lorde hath also a controuersie with [c] Iudah, and will visite Iaakob, according to his wayes: according to his workes will he recompense him.

a That is, flattereth himself with vaine confidēce.
b Meaning presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.

a Whereof though [f] grapes were gathered, yet euer as it gathered newe strength, it encreased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubburnnesse.
b As they were rich and had aboundance.
c To wit, from God.
d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes and howe they trusted in him in vaine, 2. Kings 17.6,7.
e In promising to be faithfull toward God.
f Thus their integritie and fidelitie which they pretended, was nothing but bitternesse and griefe.
g When the calfe shall be caried away.
h Chemarims were certaine idolatrous priests which did weare blacke apparell in their sacrifices, and cryed with a loude voyce: which superstitiō Eliiah derided, 1. King. 18.27. reade 2. Kings 23.5.
i This he speaketh in contempt of Beth-el, reade Chap. 4.15. *Isa. 2.19. Luke 23.30. reuel. 6.16. & 9.6.*
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.
l To wit, to fight, or the Israelites remained in that stubburnnesse from that time.
m The Israelites were not mooued by their example to cease from their sinnes.
n Because they are so desperate, I will delite to destroy them.
o That is when they haue gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I wil lay my yoke vpon her fat necke.
r Reade Iere. 4.4.
s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

3 Hee tooke his brother by the heele in the wombe, and by his strength hee had [d] power with God.

4 And had [e] power ouer the Angel, and preuailed: hee wept and prayed vnto him: [f] he found him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is himself e his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope still in thy God.

7 He is [g] Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding, I am riche, I haue found mee out riches in all my labours: they shal finde none iniquitie in me, [h] that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [i] the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, & vsed similitudes by the ministerie of the Prophets.

11 Is there [k] iniquitie in Gilead? surely they are vanitie: they sacrifice bullocks in Gilgal, and their altars are as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a [m] Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with bitter places: therefore shall his blood be powred vpon him, and his reproche shall his Lorde reward him.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Reade Gen. 32.31.

f God found Iaakob as hee lay sleeping in Beth-el, Gene. 28.12, and so spake with him there, that the fruite of that speach appertelned to the whole body of the people, whereof we are.

g As for Ephraim, he is more like the wicked Canaanites then godly Abraham or Iaakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites, cannot abide that any should reproue their doings.

i Seeing thou wilt not acknowledge my benefites, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne.

k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie.

l If you boast of your riches and nobilitie, yee seeme to reproch your father who was a poore fugitiue & seruant.

m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

WHen Ephraim spake, there was [a] trembling: hee [b] exalted himselfe in Israel, but hee hath sinned in Baal, [c] and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a [d] man, Let them kisse the calues.

3 Therefore they shalbe as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

a He sheweth the excellencie, and authoritie that this tribe had aboue all the rest.

b Hee made a king of his tribe.

c The Ephraimites are not farre from destruction and haue lost their authoritie.

d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and to worship these calues which were their idoles.

4 Yet I am the Lorde thy God [e] from the land of Egypt, and thou shalt knowe no God but mee: for there is no Sauiour beside me.

5 I did know thee in the wildernesse, in the land of wrought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Asshur.

8 I will meete them as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beast shall teare them.

9 O Israel, one [f] hath destroyed thee, but in me is thine helpe.

10 [g] I am: where is thy King, that should helpe thee in all thy cities? and thy iudges, of whom thou saydest, Giue mee a King, and princes?

11 I gaue thee a King in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is [h] bound vp: his sinne is hid.

13 The sorowes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, euen at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I wil deliuer them from death: O [k] death, I will be thy death: O graue, I will be thy destruction: [l] repentance is hid from mine eyes.

15 Though hee grew vp among his brethren, an Eastwinde shall come, euen the winde of the Lorde shall come vp from the wilderneſſe, and drie vp his veine, and his fountaine shall be dryed vp: hee shall spoyle the treasure of all pleasant vessels.

e Hee calleth them to repentance, and reproueth their ingratitude.

f Thy destruction is certaine, and my benefites toward thee declare that it commeth not of me: therefore thine owne malice, idolatrie and vaine confidence in men must needes be the cause thereof.

g I am all one, Iames 1.17.

h It is surely layd vp to be punished, as Iere. 17.1.

i But would come out of the wombe, that is, out of this danger, wherein he is, and not tary to be stifeled.

k Meaning, that no power shal resist God when he wil deliuer his, because they wil not but euen in death will hee giue them life.

l Because they will not turne to me, I will not change my purpose.

CHAP. XIIII.

1 The destruction of Samaria, 2 He exhorteth Israel to turne to God, who requireth prayse and thankes.

SAmaria shalbe desolate: for shee hath rebelled against her God: they shall fall by the sword: their infants shalbe dashed in pieces, and their women with child shalbe ript.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lord, and say vnto him, [b] Take away all iniquitie, and receiue vs graciously: so will we render the calues of our [c] lippes.

4 Asshur shall [d] not saue vs, neither will we ride vpon horses, neither will wee say any more to the worke of our handes, Ye are our Gods: for in thee the fatherlesse findeth mercy.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the dewe vnto Israel: hee shall growe as the lillie, and fasten his

a He exhorteth them to repentance, to auoid all these plagues, willing them to declare by wordes their obedience and repentance.

b Hee sheweth them how they ought to confesse their sinnes.

c Declaring, that this is the true sacrifice, that the faithfull can offer, euen thankes and prayse, Heb. 13.15.

d We will leaue off all vaine confidence and pride.

e He declareth how ready God is to receiue them that doe repent.

rootes as the trees of Lebanon.

7 His branches shall spread, and his beautie shall be as the olive tree, and his smell as Lebanon.

f Whosoever ioyne themselues to this people, shalbe blessed.

8 They that dwell vnder his f shadowe, shall returne: they shall revive as the corne, and flourish as the vine: the sente thereof shalbe as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? I e haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruite found.

g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe as a protection and sauegard vnto them, as a most sufficient fruite and profite.

10 Who is h wise, & he shall vnderstand these things? and prudent, and hee shall knowe them? for the wayes of the Lorde are righteous, and the iust shall walke in them: but the wicked shall fall therein.

h Signifying, that the true wisdome and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grewe dayly to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart, because they had grieuously offended God. And so doing, hee promiseth that God will be mercifull, and not forget his couenant that hee made with their fathers: but will send his Christ, who will gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 *A prophesie against the Iewes.* 2 *He exhorteth the people to prayer and fasting, for the miserie that was at hand.*

THe worde of the Lorde that came to Ioel the sonne of Pethuel.

2 Heare yee this, O a Elders, and hearken yee all inhabitants of the land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

a Signifying, the princes, the Priestes, and the gouernours.

b He calleth the Iewes to the consideration of Gods iudgemẽts, who had now plagued the fruites of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.

3 Tell you your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake ye c drunkards, and weepe, and howle all ye drinkers of wine, because of the new wine: for it shall be pulled from your mouth.

c Meaning, that the occasion of their excesse and drunkennesse, was taken away.

6 For, d a nation commeth vpon my land, mightie, and without number, whose teeth are like the teeth of a lyon, and he hath the tawes of a great lyon.

d This was an other plague wherewith God had punished them, when he stirred vp the Assyrians against them.

7 He maketh my vine waste, and pilleth off the barke of my figge tree: hee maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackecloth for the e husband of her youth.

e Mourne grieuously as a woman, which hath lost her husband to whom shee hath bene married in her youth.

9 The meate offering, and the drinke offring is f cut off from the house of the Lorde: the Priests the Lords ministers mourne.

f The tokens of Gods wrath did appeare in his Temple, in so much as Gods seruice was left off.

10 The fielde is wasted: the land mourneth: for the corne is destroyed: & the newe wine is dried vp, and the oyle is decayed.

11 Bee yee ashamed, O husbandmen: howle, O yee vine dressers for the wheate, and for the barly, because the haruest of the fielde is perished.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

g All comfort and substance for nourishment is taken away.

13 h Gird your selues and lament, yee Priestes: howle yee ministers of the altar: come, and lye all night in sackecloth, yee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

h Hee sheweth that the onely meanes to auoide Gods wrath, and to haue all things restored is vnfained repentance.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the lande into the house of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the i day of the Lorde is at hand, and it commeth as a destruction from the Almightie.

i We see by these great plagues that vtter destruction is at hand.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beastes mourne? the heards of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry also vnto thee: for the riuers of waters are dryed vp, and the k fire hath deuoured the pastures of the wildernesse.

k That is, drought.

CHAP. II.

Hee propheciesth of the comming and cruelnes of their enemies. 13 *An exhortation to moouse them to conuert.* 18 *The loue of God toward his people.*

BLowe a the trumpet in Zion, and sounde in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

a He sheweth the great iudgements of God which are at hand, except they repent.

2 A b day of darkenesse, and of blackenesse, a day of cloudes, and obscuritie, as the morning spred vpon the mountaines, so is there a c great people, and a mightie: there was none like it from the beginning, neither shall bee any more after it, vnto the yeeres of many generations.

b Of affliction and trouble.

c Meaning, the Assyrians.

3 A fire

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land is as the garden of [d] Eden before him, and behinde him a desolate wildernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, & like the horsmen, so shal they run.

5 Like the noyse of charrets in the toppes of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battell.

6 Before his face shall the people tremble, all faces [e] shall gather blacknesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one [f] thrust another, but euery one shall walke in his path: and when they fall vpon the sworde, they shall not be wounded.

9 They shall runne to and fro in the citie: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the theefe.

10 The earth shal tremble before him, the heauens shall shake, the [g] sunne and the moone shall bee darke, and the starres shall withdrawe their shining,

11 And the Lorde shall [h] vtter his voyce before his hoste: for his hoste is very great: for he is strong that doeth his worde: * for the day of the Lorde is great and very terrible, and who can abide it?

12 Therefore also nowe the Lorde saith, [k] Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning,

13 And [l] rent your heart, and not your clothes: and turne vnto the Lord your God, for hee is gracious, and mercifull, slowe to anger, and of great kindenesse, and repenteth him of the euill.

14 Who knoweth, if he will [k] returne and repent and leaue a blessing behinde him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assemblie.

16 Gather the people: sanctifie the congregation, gather the Elders: assemble the [l] children, and those that sucke the breastes: let the bridegrome goe forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lorde, and giue not thine heritage into reproche that the Heathen should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lorde be [m] iealous ouer his land and spare his people.

19 Yea, the Lord wil answere & say vnto his people, Beholde, I will send you corne, and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen,

20 But I wil remoue farre off from you the [n] Northren armie, & I wil drive him into a land, barren and desolate with his face toward the [o] East sea, and his ende to the vtmost sea, and his stinke shall come vp, and his corruption shall ascend, because hee hath exalted himselfe to doe this.

21 Feare not O land, but be glad, and reioyce: for the Lord wil doe great things.

22 Be not afrayd, ye beasts of the field: for the pastures of the wildernes are greene: for the tree beareth her fruite: the fig tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of righteousnesse, * and hee will cause to come downe for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shalbe full of wheat, and the presses shal abound with wine & oile.

25 And I will render you the yeeres that the grashopper hath eaten, the canker worm, and the caterpiller, and the palmer worme, my great hoste which I sent among you.

26 So you shall eate and be satisfied, and praysle the Name of the Lorde your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Yee shall also knowe, that I am in the middes of Israel, and that I am the Lorde your God and none other, and my people shall neuer be ashamed.

28 And afterward wil I powre [q] out my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie: your olde men shall dreame [r] dreames, and your yong men shall see visions,

29 And also vpon the seruants, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shew [s] wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The [s] sunne shalbe turned into darkenesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoeuer shall call [u] on the Name of the Lorde, shall be saued: for in mount Zion, and in Ierusalem shall be deliuerance, as the Lord hath sayd, and in the [x] remnant, whom the Lord shall call.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr beholde, in [a] those dayes and in that time, when I shall bring agayne the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and will bring them downe into the [b] valley of

d The enemie destroyeth our plentifull countrey, wheresoeuer he commeth.

e They shalbe pale, and blacke for feare, as Nahum. 2.10.

f For none shall be able to resist them.

g Reade verses 2.31. and Isa. 13. 10. eze. 32.7. chap. 3.15. matth. 24.29.

h The Lord shall stirre vp the Assyrians to execute his iudgements. *Iere.* 30.7. *amos* 5.18. *zeph.* 1. 15.

i Mortifie your affections and serue God with pureneſse of heart, and not with ceremonies.

k He speaketh this to stirre vp their slouthfulnesse, and not that he doubted of Gods mercies, if they did repent. Howe God repenteth, reade Iere. 18.8.

l That as all haue sinned, so all may shewe fourth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their own sinnes. *Psal.* 79. 10.

m If they repent, he sheweth that God wil preserue and defend them with a most ardent affection.

n That is, the Assyrians your enemies.

o Called the East sea, or Persian sea: meaning, that though his armie were so great that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them. *Leuit.* 26.4. *deut.* 11.14.

q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44.3 act. 2.17. Iohn 7.38, 39.

r As they had visions and dreames in olde time, so shall they now haue clearer reuelations.

s He warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and

t The order of nature shall seeme to be changed for the horrible afflictions that shall bee in the worlde, Isai. 13.10. ezek 32.7 chap. 3.15. matth. 24.29.

u Gods iudgements are for the destruction of the infidels, and to moue the godly to call vpon the Name of God, who will giue them saluation.

x Meaning hereby the Gentiles, Rom. 10.13.

a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.

b It appeareth that hee alludeth to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chro. 20. 26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there,

Iehosha-

c That which the enemies gate for the ſale of my people, he beſtowed vpon harlots and drinke.
d He taketh the cauſe of his Church in hand againſt the enemie, as though the iniurie were done to himſelfe.
e Haue I done you wrong, that ye will render me the like?
f For afterward God ſold them by Nebuchad-nezzar, & Alexander the great for the loue he bare to his people, and therby they were comforted as though the price had bene theirs.
g When I ſhall execute my iudgements againſt mine enemies, I will cauſe euery one to be ready, and to prepare their weapons to deſtroy one another for my Church ſake.

Iehoſhaphat, and will pleade with them there for my people, and for mine heritage Iſrael, whome they haue ſcattered among the nations, and parted my land.
3 And they haue caſt lots for my people, and haue giuen the child c for the harlot, and ſold the girle for wine, that they might drink.
4 Yea, and d what haue you to doe with me, O Tyrus and Zidon, and all the coaſtes of Paleſtina? will yee render me e a recompenſe? and if yee recompenſe mee, ſwiftly and ſpeedily will I render your recompenſe vpon your head:
5 For yee haue taken my ſiluer and my golde, and haue caried into your temples my goodly and pleaſant things.
6 The children alſo of Iudah and the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.
7 Beholde, I will raiſe them out of the place where yee haue ſolde them, and will render your reward vpon your owne head,
8 And I will ſell your ſonnes and your daughters into the hand of the children of Iudah, and they f ſhal ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.
9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre draiwe neere and come vp.
10 gBreake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.
11 Aſſemble your ſelues, and come all yee heathen and gather your ſelues together round about: there ſhall the Lord caſt downe thy mighty men.
12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen round about.
13 Put in your h ſithes, for the harueſt is ripe: come, get you downe, for the wineprelle is full: yea, the winepreſſes runne ouer, for their wickednelle is great.
14 Multitude, O multitude, come into the valley of threſhing: for the day of the Lord is neere in the valley of threſhing.
15 The ſunne & moone ſhall be darkened, and the ſtarres ſhall withdraw their light.
16 The Lord alſo ſhal roare out of Zion, and vtter his voice from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the hope i of his people, and the ſtrength of the children of Iſrael.
17 So ſhall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then ſhall Ieruſalem be holy, and there ſhal no ſtrangers go k through her any more.
18 And in that day ſhall the mountaines l drop downe new wine, and the hilles ſhall flowe with milke, and all the riuers of Iudah ſhall run with waters, and a fountaine ſhall come forth of the houſe of the Lorde, and ſhall water the valley of Shittim.
19 m Egypt ſhall be waſte, and Edom ſhall be a deſolate wildernes, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.
20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.
21 For I will n cleanſe their blood, that I haue not cleanſed, & the Lord wil dwel in Zion.

h Thus he ſhall incourage the enemies when their wickednelle is full ripe, to deſtroy one another, which he calleth the valley of Gods iudgement.
i God aſſureth his againſt all troubles, that when hee deſtroyeth his enemies, his children ſhall be deliuered.
k The ſtrangers ſhall no more deſtroy his Church: which if they do, it is the people which by their ſinnes make the breach for the enemie.
l He promiſeth to his Church aboundance of graces, reade Ezekiel 47:1. which ſhould water and comfort the moſt barren places,

Amos 9.13. m The malicious enemies ſhall haue no part of this grace. n He had ſuffered his Church hitherto to lie in their filthineſſe, but nowe promiſeth to cleanſe them and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickedneſſe and idolatrie, hee ſtirred vp Amos, who was an heardman or ſhepheard of a poore towne, and gaue him both knowledge and conſtancie to reprooue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally he comforteth the godly with hope of the comming of the Meſſiah, by whom they ſhould haue perfit deliuerance & ſaluation.

CHAP. I.

1 *The time of the propheſie of Amos.* 3 *The word of the Lord againſt Damaſcus,* 6 *The Philiſtims, Tyrus, Idumea and Ammon.*

a Which was a towne ſixe miles from Ieruſalem in Iudea, but he propheſied in Iſrael.
b In his dayes the king lome of Iſrael did moſt flouriſh.
c Which, as Ioſephus writeth, was when Vzziah would haue vſurped the Prieſtes office, and therefore was ſmitten with the leproſie.

THE woordes of Amos, who was among the heardmen a at Tecoa, which he ſaw vpon Iſrael, in the dayes of Vzziah King of Iudah, and in the dayes of b Ieroboam the ſonne of Ioaſh King of Iſrael, two yeere before the c earthquake.
2 And he ſaid, The Lord ſhal roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the top of d Carmel ſhall wither.
3 ¶ Thus ſayeth the Lord, For e three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue f threſhed Gilead with threſhing inſtruments of yron.
4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall deuoure the palaces of Ben-hadad.

d Whatſoeuer is fruitfull and pleaſant in Iſrael ſhall ſhortly periſh.
e He ſheweth firſt that all the people round about ſhould be deſtroyed for their manifolde ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgements toward them.
f If the Syrians ſhall not bee ſpared for committing this crueltie againſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grieuous ſinnes againſt God and man. g The antiquitie of their buildings ſhall not auoide thy iudgements, reade Ierem. 49.27.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuitie vnto [b] Kir, sayth the Lord.

6 Thus sayth the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they [i] caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I wil cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and did [‡] cast off all pitie, and his anger spoyled him euermore, and his wrath watched him [l] alway.

12 Therefore will I sende a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus sayeth the Lorde, For three transgressions of the children of Ammon and for foure, I will not turne to it, because they [m] haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with howling in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their King shall goe into captiuitie, he and his princes together, sayth the Lorde.

CHAP. II.

Against Moab, Iudah, and Israel.

THus sayeth the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the [a] bones of the king of Edom into lime.

2 Therefore wil I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the middes thereof, and will slay all the princes thereof with him, sayth the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of [c] Israel, and for foure, I will not turne to it, because they sold the righteous for siluer, and the poore for [d] shooes.

7 They gape ouer the head of the poore in the [e] dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maide to dishonour mine holy Name.

8 And they lye downe vpon clothes laid to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the [h] Amorite before them, whose height was like the height of the cedars, and hee was strong as the okes: notwithstanding, I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres through the wildernesse, to possesse the lande of the Amorite.

11 And I rayled vp of your sonnes for Prophets, and [i] of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.

13 Behold, I am [k] pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shal hee that rideth the horse, saue his life.

16 And hee that is of mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Hee reproueth the house of Israel of ingratitude, 11 for the which God will punish them.

HEare this worde that the Lord pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the land of Egypt, saying,

2 You [a] onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a [c] lyon roare in the forest, when he hath no pray? or will a lyons whelpe cry out of his denne, if he haue taken nothing?

h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.

‡ *Ebr. corrupt his compassions.*

l He was a continuall enemie vnto him.

m He noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

a For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

b Seeing the Gentiles that had not so farre thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

c If the spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoyled him and throwen him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyle others and offer therof vnto God, thinking that he will dispense with them, when he is made partaker of their iniquitie.

h The destruction of their enemies, and his mercie toward them, should haue caused their hearts to melt for loue towarde him.

i Yee contemned my benefites, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.

k You haue wearied me with your sinnes, Isa. 1. 14.

l None shall be deliuered by any meanes.

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.

c Will God threaten by his Prophets, except there be some great occasion?

5 d Can a birde fall in a snare vpon the earth, where no fouler is? or will hee take vp the e snare from the earth, and haue taken nothing at all?

6 Or f shall a trumpet be blowen in the citie, and the people be not afraide? or shall there g bee euill in a citie, and the Lord hath not done it?

7 Surely the Lord God wil doe nothing, but hee h reueleth his secrete vnto his seruants the Prophets.

8 The Lion hath roared: who will not be afraid? The Lord God hath spoken: who can but i prophesie?

9 Proclaime in the palaces at k Ashdod, and in the palaces in the lande of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robberie l in their palaces.

11 Therefore thus sayth the Lord God, An aduersarie shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus sayeth the Lord, As the shepheard taketh m out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the coiner of a bedde, and in n Damascus, as in a couch.

13 Heare, and testifie in the house of Iaakob, sayth the Lord God, the God of hostes,

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the homes of the altar shalbe broken off, and fall to the ground.

15 And I wil smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shall bee consumed, saith the Lord.

l The fruit of their cruelties and theft appeareth by their great riches, which they haue in their houses. m When the Lion hath satiate his hunger, the shepheard findeth a legge or a tippe of an eare, to shew that the sheepe hath bene woried. n Where they thought to haue had a sure hold, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this worde yee a kine of Bashan, that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, and they say to their masters, b Bring, and let vs drinke.

2 The Lord God hath sworne by his holinesse, that loe, the dayes shall come vpon you, that hee will take you away with c thornes, and your posteritie with fishhookes.

3 And yee shall goe out at the breaches, euery kowe forward: and ye shall cast your selues out of the palace, saith the Lord.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God, and therefore he calleth them by the name of beasts and not of men.

b They incourage such as haue authoritie ouer the people, to powle them so that they may haue profite by it. c He alludeth to fishers which catch fish by hookes and thornes.

4 Come to d Beth-el, and transgresse: to Gilgal, and multiplie transgression, & bring your sacrifices in the morning, and your tithes after three e yeeres.

5 And offer a thanksg iuing f of leauen, publish and proclaime the free offerings: for this g liketh you, O yee children of Israel, saith the Lord God.

6 And therfore haue I giuen you h cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue yee not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three i monethes to the haruest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred vnto one citie to drinke water, but they were k not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildew: your great gardens and your vineyards, and your figge trees, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of l Egypt: your yong men haue I slaine with the sword, and haue taken away your horses: and I haue made the stinke of your tentes to come vp euen into your nostrels: yet haue yee not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodome and Gomorah: and yee were as a m firebrand pluckt out of the burning: yet haue yee not returned vnto mee, saith the Lord.

12 Therefore, thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to n meete thy God, O Israel.

13 For loe, hee that fourmeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The a virgine Israel is fallen, and shal no more rise: shee is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lorde God, The citie which went out by a thousand, shall leaue an b hundreth: and that which went foorth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into c Gilgal, and goe not to Beer-sheba: for Gilgal shal goe into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shal liue, lest he

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion & good intention had bin sufficient to haue bound God vnto them.

e Reade Deut. 14.28.

f As Leuit. 7.13.

g You onely delite in these outward ceremonies, and haue none other respect.

h That is, lacke of bread and meate.

i I staied y raine till the fruites of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.

k They could not finde water ynough where they had heard say it had rained.

l As I plagued the Egyptians, Exod. 9.10.

m You were almost all consumed and a few of you wonderfully preserued, 2. Kin. 14.26.

n Turne to him by repentance.

a He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnesse and deintinesse.

b Meaning, that the tenth part should scarcely be saued.

c In these places they worshipped new idoles, which aforetime serued for the true honour of God: therefore hee sayth that these shall not saue them.

breake

breake out like fire in the house of Ioseph, and deuoure it, and there be none to quench it in Beth-el.

7 They turne d iudgement to wormwood, and leaue off righteousnesse in the earth.

8 He e maketh Plejades, and Orion, and bee turneth the shadowe of death into the morning, and hee maketh the day darke as night: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, f that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and g yee take from him burdens of wheate, yee haue built houses of hewen stone, but ye shall not dwell in them: yee haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I knowe your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore h the prudent shal keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lorde God of hosts shall bee with you, as you haue spoken.

15 Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lorde God of hosts will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hosts, the Lorde saieth thus, Mourning shall bee in all streetes: and they shall say in all the high wayes, Alas, alas: and they shall call the i husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shalbe lamentation: for I will passe through thee, saieth the Lorde.

18 Wo vnto you, that k desire the day of the Lord: what haue you to do with it? the day of the Lord is darkenesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shal not the day of the Lord be darkenesse, and not light? euen darkenesse and no light in it?

21 I hate & abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though yee offer mee burnt offerings and meate offerings, l I will not accept them: neither will I regard the peace offerings of your fat beastes.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy viols)

24 And let iudgement runne downe as m waters, & righteousnes as a mightie riuer

25 Haue ye offered vnto me sacrifices and offerings in the wildernesse fourtie yeeres, O house of Israel?

26 But you haue borne n Sicuth your king, & Chiun your images, and the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hosts.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

WOe to a them that are at ease in Zion and trust in the mountaine of Samaria, b which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be c they better then these kingdomes? or the border of their land greater then your border,

3 Ye that put farre away the d euill day, and approch to the seate of iniquitie?

4 They lie vpon beds of yuorie, & stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to themselues instruments of musicke like e Dauid.

6 They drinke wine in bowles, & anoint themselues with the chiefe ointments, but no man is f sory for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and g the sorowe of them that stretched themselues, is at hand.

8 h The Lord God hath sworne by himselfe, saieth the Lord God of hosts, I abhorre i the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle k shal take him vp and burne him to carie out the bones out of the house, and shall say vnto him that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, l Hold thy tongue: for we may not remember the name of the Lord.

11 For behold, the Lord commaundeth, and hee will smite the great house with breaches, and the little house with clefts.

12 Shall horses m runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the

a The Prophet threatneth the wealthie, which regarded not God plagues nor menaces by his Prophets.

b These two cities were famous by their first inhabitants the Canaanites: & seeing before time they did nothing auaile them that were there borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitenesse, then yours yet are, thinke you to be better or to escape?

d Yee that continue still in your wickednesse and thinke that Gods plagues are not at hande, but

e As hee caused diuers kindes of instruments to bee made to serue Gods glorie, so these did contende to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren, whereof now many were slaine and caried away captiue.

g Some reade, the ioy of them that stretch themselues, shall depart.

h Reade Ierem. 51.14.

i That is, the riches and pompe.

k The destruction shall bee so great, that none almost shall be left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.

l That is, to some neighbour that dwelleth round about.

m They shall bee so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall bee dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.

n Hee compareth them to barren rockes where vpon it is in vaine to bestowe labour: shewing that Gods benefites can haue no place among them.

fruite

o Reade Chap. 5.7.

p That is, power and glory.

q From one corner of the countrey to another.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when then kings sheepe were shorne.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubbernnes of this people.

e Signifying, that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophesied that the King should be destroyed: for this wicked Priest more for hatred hee bare to the Prophet, then for loue toward the king, thought this accusation sufficient to condemne him, where none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by another practise, that was, to feare the Prophet, that hee might depart, and not reproue their idolatrie there openly, and so hinder his profit. h Thus he sheweth by his extraordinarie vocation, that God had giuen him a charge which he must needs execute,

frutte of righteousnesse into o woorme wood.

13 Yee reioyce in a thing of nought: yee say, Haue not wee gotten vs p hornes by our owne strength?

14 But beholde, I will raise vp against you a nation, O house of Israel, sayeth the Lorde God of hostes: and they shall afflict you, from the entring in of q Hamath vnto the riuer of the wildernesse.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 *The false accusation of Amaziah.* 12 *His crafty counsel.*

THus hath the Lorde God shewed vnto me, and beholde, he formed a grashoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth b after the kings mowing.

2 And when they had made an ende of eating the grasse of the lande, then I sayde, O Lorde God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 So the Lord c repented for this. It shall not be, saith the Lord.

4 ¶ Thus also hath the Lord God shewed vnto me, and beholde, the Lorde God called to iudgement by fire, d and it deuoured the great deepe, and did eate vp a part.

5 Then sayde I, O Lorde God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 ¶ Thus againe he shewed mee, and beholde, the Lorde stoode vpon a wall made by line e with a line in his hand.

8 And the Lorde sayde vnto mee, Amos, what seest thou? And I sayde, A line. Then sayd the Lorde, Beholde, I will set a lute in the midst of my people Israel, and will passe by them no more.

9 And the hie places of Isaak shalbe desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ Then Amaziah the Priest of Bethel sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his words.

11 For thus Amos sayeth, Ieroboam shall die by the sword, and Israel shalbe led away captiue out of their owne land.

12 Also e Amaziah sayd vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chappell, and it is the kings court.

14 Then answered Amos, f and sayd to Amaziah, I was no b Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, Goe, prophesie vnto my people Israel.

16 Nowe therefore heare thou the word of the Lord. Thou sayest, Prophesie not against Israel, and speake nothing against the house of Isaak.

17 Therefore thus saith the Lord, g Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie foorth of his land.

doeth against them that persecute the ministers of

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lorde sweareth.* 11 *The famine of the word of God.*

THus hath the Lorde God shewed vnto me, a behold, a basket of summer fruite.

2 And he sayd, Amos, what seest thou? And I sayd, A basket of summer a fruit. Then sayd the Lord vnto mee, The ende is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, sayeth the Lord God: many dead bodies shalbe in euery place: they shall cast them forth with b silence.

4 Heare this, O yee that c swallow vp the poore, that ye may make the needie of the land to faile,

5 Saying, When will the d new moneth bee gone, that wee may sell corne? and the Sabbath, that we may set forth wheate, and make e the Ephah small, and the Shekel great, and falsifie the weights by deceite?

6 That we may buy the poore for siluer, and the needie for shoes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shall not the lande tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shall be cast out, and e drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the f sunne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackecloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an one g sonne, and the ende thereof as a bitter day.

11 Beholde, the dayes come, sayth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal they runne to and fro to seeke the b word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and

i Thus God vsed to appraise the authoritie of his Prophets by his plagues, and iudgements against them which were malicious enemies, Ierem. 28.12. and 29.21, 25. as this day hee of his Gospell.

a Which signified the ripenesse of their sinnes, and the readinesse of Gods iudgements.

b There shalbe none left to mourne for them.

c By slaying the sale of foode and necessarie things which you haue gotten into your own hands, and so cause the poore to spend quickly that litle that they haue, and at length for necessitie to become your slaues.

d When the dearth was once come, they were so gricdie of gaine, that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, & the price great.

f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.

g In the mids of their prosperitie, I will send great affliction.

h Whereby he sheweth that for lacke of Gods

they shall not only perish in body, but also in soule worde which is the foode thereof.

the

the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and the maner of Beer-sheba liueth, euen they shal fall, and neuer rise vp againe.

i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by theirs

k That is, the common maner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

I Sawe the Lord standing vpon the a altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces, euen the b heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.

b Both the chiefe of them and also the common people.

2 Though they dig into the hell, thence shall mine hand take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I commaund the c serpent, and he shall bite them.

c He sheweth that God wil declare himselfe enemy vnto them in all places, and that his elements and all creatures shalbe enemies to destroy them.

4 And though they goe into captiuitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes vpon them for euil, and not for good.

d He declareth by the wonderful power of God by the making of the heauens, and the elements, that it is not possible for man to escape his iudgements when he punisheth.

5 And the Lord God of hosts shal touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

6 He buildeth his d spheres in the heauen, & hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians e vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from f Caphtor, and Aram from Kir?

e Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefites.

f Reade Iere. 47.4.

8 Behold, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly g destroy the house of Iaakob, saith the Lord.

g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his name.

9 For loe, I will commaund, and I will sift the house of Israel among all nations, like as corne is sifted in a siue: yet shall not the h least stone fall vpon the earth.

h Meaning, that none of his should perish in his wrath.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor haften for vs.

11 In that day will I raise vp the i tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will builde it, as in the dayes of olde,

i I will send the Messiah promised, and restore by him the spirituall Israel, Actes 15.16.

12 That they may possesse the remnant of k Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and body, where of Christ should be the head.

13 Behold, the dayes come, saieth the Lorde, that the plowman shall l touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall m drop sweete wine, and all the hilles shall melt.

l Signifying, that there shall be great plentie of all things, so that when one kinde of fruite is ripe, another should follow, and euery one in course. Leuiticus 26.5.

14 n And I will bring againe the captiuitie of my people of Israel: and they shall builde the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine thereof, they shall also make gardens, and eate the fruites of them.

m Reade Ioel 3.18.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, saieth the Lord thy God.

n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

Obadiah.

THE ARGVMENT.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had nowe determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

THe vision of Obadiah. Thus saieth the Lorde God against Edom, a We haue heard a rumor from the Lorde, and an ambassadour is sent among the heathen: arise, and b let vs rise vp against her to battell.

a God hath certainely reueiled to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is nowe published, Ieremie 49. 14.

b Thus the heathen encourage themselues to rise against Edom.

2 Behold, I haue made thee small among the heathen: thou art vtterly despised.

3 The c pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hie, that saith in his heart, who shall bring me downe to the ground?

c Which despiseth all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shut vp among the hilles, as separate from the rest of the world.

4 Though thou exalt thy selfe as the egle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 d Came theeues to thee or robbers by night?

d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue ynough, and they that gather grapes, euer leaue some behinde them, Iere. 49.9.

night? howe waſt thou brought to ſilence? would they not haue ſtollen, till they had enough? if the grape gatherers came to thee, would they not leaue ſome grapes?

6 Howe are the things of Eſau ſought vp, and his treaſures ſearched?

7 All the men of thy confederacie [e] haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: they that eate thy [f] bread, haue laid a wound vnder thee: there is none vnderſtanding in him.

8 Shal not I in that day, ſaith the Lord, euen deſtroy [g] wiſe men out of Edom, and vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Teman, ſhall be afraide, becauſe euery one of the mount of Eſau ſhall be cut off by ſlaughter.

10 For thy crueltie againſt thy [g] brother Iaakob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer.

11 When thou ſtoodeſt [h] on the other ſide, in the day that the ſtangers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lottes vpon Ieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that he was made [i] a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iudah, in the day of their deſtruction: thou ſhouldeſt not haue ſpoken proudly in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue laide hands on their ſubſtance in the day of their deſtruction.

14 Neither ſhouldeſt thou haue ſtood in the croſſe wayes to cut of them, that ſhould eſcape, neither ſhouldeſt thou haue ſhut vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord is neere, vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall remaine vpon thine head.

16 For as ye haue [l] drunke vpon mine holy Mountaine, ſo ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallowe vp, and they ſhall be [m] as though they had not beene.

17 But vpon mount Zion ſhall be deliuerance, and it ſhall be holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions.

18 And the houſe of Iaakob ſhall be a [n] fire, and the houſe of Ioſeph a flame, and the houſe of Eſau as ſtubble, and they ſhall kindle in them and deuoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lord hath ſpoken it.

19 And they ſhall poſſeſſe the Southſide of the [o] mount of Eſau, and the plaine of the Philiſtims: and they ſhall poſſeſſe the fields of Ephraim, and the fields of Samaria, and Beniamin ſhall haue Gilead.

20 And the captiuitie of this hoſte of the children of Iſrael, which were among the [p] Canaanites, ſhall poſſeſſe vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

21 And they [q] that ſhall ſaue, ſhall come vp to mount Zion to iudge the mount of Eſau, and the kingdome ſhalbe the Lords.

[e] They in whom thou diddeſt truſt, for to haue helpe and friendſhip of them, ſhall be thine enemies and deſtroy thee.
[f] That is, thy familiar friends and ghests haue by ſecret practiſes deſtroyed thee.
[g] He ſheweth the cauſe why the Edomites were ſo ſharply puniſhed: to wit, becauſe they were enemies to his Church, whom now he comforteth by puniſhing their enemies.
[h] When Nebuchad-nezzar came againſt Ieruſalem, thou ioyneditt with him, and haddeſt part of the ſpoile, and ſo diddeſt reioyce when my people, that is, thy brother, were afflicted, whereas thou ſhouldeſt haue pitied and holpen thy brother.
[i] When the Lorde depriued them of their former dignitie, and gaue them to be caried into captiuitie.
[k] When he will ſummon all the heathen, and ſend them to deſtroy thee.
[l] That is, reioyced and triumphed.
[m] The Edomites ſhalbe vtterly deſtroyed, and yet in deſpite of all the enemies I will reſerue my Church and reſtore it.
[n] God attributeth this power to conſume his enemies, to his Church, which power is onely proper to himſelfe, as Iſa. 10. 17. deut. 4.24. hebr 12.29.
[o] He deſcribeth how the Church ſhall be enlarged and haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt, when as the faithfull are made heires and lordes of all things by him which is their head.
[p] By the Canaanites the Iewes meane the Dutchmen, and by Zarephah, France, and by Sepharad, Spaine.
[q] Meaning, that God will raiſe vp in his Church ſuch as ſhall rule and gouerne for the defence of the ſame, and deſtruction of his enemies vnder Meſſiah, whom the Prophet calleth here the Lord and head of this kingdome.

Ionah.

THE ARGVMENT.

WHen Ionah had long propheſied in Iſrael, and had little profited, God gaue him expreſſe charge to goe, and denounce his iudgements againſt Nineueh the chiefe citie of the Aſſyrians, becauſe he had appoynted, that they which were of the heathen, ſhould conuert by the mightie power of his word, and that within three dayes preaching, that Iſrael might ſee howe horribly they had prouoked Gods wrath, which for the ſpace of ſo many yeeres, had not conuerted to the Lorde for ſo many Prophets and ſo diligent preaching. He propheſied vnder Ioaſh, and Ieroboam, as 2. King. 14.25.

CHAP. I.

3 Ionah fled when hee was ſent to preach, 4 A tempeſt ariſeth, and he is caſt into the ſea for his diſobedience.

[a] After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had propheſied in Iuda, he had viſions in Babylon, Ezek. 1. [b] For ſeeing the great obſtination of the Iſraelites, he ſent his Prophet to the Gentiles, that they might prouoke them to repentance, or at leaſt make them inexcuſable; for Nineueh was the chiefe citie of the Aſſyrians,

NOw the worde of the Lorde came [a] alſo vnto Ionah the ſonne of Amittai, ſaying,

2 Ariſe, and goe to [b] Nineueh, that [c] great citie, and crie againſt it: for their wickednes is come vp before me.

3 But Ionah roſe vp to [d] flee into Tarſhith from the preſence of the Lorde, and went downe to [e] Japho: and he found a ſhip going to Tarſhish: ſo hee paied the fare

[c] For as authours write, it contained in circuite about eight and fourtie mile, and had a thouſand and fiue hundred, and twentie thouſand children therein, Chap. 4. 11.
[d] Whereby he declareth his weakeneſſe, that would not promptly followe the Lords calling, but gaue place to his owne reaſon, which perſwaded him that he ſhould nothing at all profite there, ſeeing he had done ſo ſmall good among his owne people, Chap. 4. 2.
[e] Which was the hauen and port to take ſhipping thither, called alſo Ioppe.

fare thereof, and went downe into it, that he might go with them vnto Tarshish, from the [f] presence of the Lord.

4 But the Lorde sent out a great winde into the Sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraide, and cryed euery man vnto his god, and cast the wares that were in the shippe, into the sea to lighten it of them: but Ionah was gone downe [g] into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the Shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy [h] God, if so be that God will think vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast [i] lots, that we may knowe, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs: what is thine occupation? & whence commest thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrew, and I feare the Lorde God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraide, and saide vnto him, Why hast thou done this? (for the men knew, that hee fled from the presence of the Lorde, because hee had told them)

11 Then saide they vnto him, What shal we do vnto thee, that the sea may be calme vnto vs? (for the Sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know, that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cried vnto the Lorde, and said, [k] We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men [l] feared the Lorde exceedingly, & offred a sacrifice vnto the Lord, and made vowes.

17 Now the Lorde had prepared a great fish to swallow vp Ionah: and Ionah was in the [m] belly of the fish three daies and three nights.

f From that vocation whereunto God had called him, and wherein hee would haue assisted him.

g As one that would haue cast off this care and solicitude by seeking rest and quietnesse.

h As they had called on their idoles: which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke they can not tel to whom.

i Which declareth that the matter was in great extremitie and doubt, which thing was Gods motion in them for the triall of the cause: and this may not bee done but in matters of great importance.

k This declareth that the verywicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shead mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whome they saw themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neyther according to Gods worde.

m Thus the Lorde would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

1 Ionah is in the fishes belly, 2 His prayer, 10 He is deliuered.

THen Ionah prayed vnto the Lorde his God [a] out of the fishes belly,

2 And saide, I cryed in mine affliction vnto the Lorde, and he heard me: out of the belly [b] of hell cryed I, and thou heardst my voyce.

3 For thou hadst cast me into the bottom in the midst of the sea, and the floods compassed mee about: all thy surges, and all thy waues passed ouer me.

4 Then I saide, I am [c] cast away out of thy sight: yet will I looke againe towarde thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my [d] life from the pit, O Lorde my God.

7 When my soule fainted within me, I remembred the Lorde, and my prayer came vnto thee, into thine holy Temple.

8 They that wait vpon lying [e] vanities, forsake their owne [f] mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

a Being nowe swallowed vp of death, and seeing no remedie to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

b For hee was now in the fishes belly as in a graue or place of darknesse.

c This declared what his prayer was, and howe he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the ende faith gare the victory.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raysing me from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicitie, add that goodnesse which they should else receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the king of Nineueh.

ANd the worde of the Lorde came vnto [a] Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a [b] great and excellent city of three dayes iourney.

4 And Ionah began to enter into the citie a [c] dayes iourney, and he cried, and saide, Yet fourtie dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh [d] beleeued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For worde came vnto the king of Nineueh, and hee arose from his throne, and layed his robe from him, and couered him with sackcloth, and sate in ashes.

7 And hee proclaimed and said through Nineueh, (by the counsell of the king & his nobles) saying, Let neither man, nor [e] beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackcloth,

a This is a great declaration of Gods mercy, that he receiueth him againe & sendeth him forth as his Prophet, which had before shewed so great infirmitie.

b Reade Chap. 1.2.

c He went forward one day in the citie, & preached, & so he continued til the city was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumbe beastes had sinned or could repent, but that by their example man might bee astonished, considering that for his sinne the anger of God hanged ouer all creatures.

He willed, hat the men hould earneſtly ſeek vnto God or mercie.

For partly by he threatning of the Prophet, nd partly by the notion of his wne conſcience, e doubted whether God would ſhew them mercie.

h That is, the fruits of their repentance, which did proceed of faith which God had planted by the miniſterie of his Prophet.

i Reade Iere. 18.8.

cloth, and crye mightily vnto God: yea, let euery man turne from his euill way, and from the wickednes that is in their hands.

9 ε Who can tell if God will turne, and repent & turne away from his fierce wrath, that we perish not?

10 And God ſawe their h workes that they turned from their euil wayes: & i God repented of the euill that hee had ſaide that he would doe vnto them, and he did it not.

CHAP. IIII.

The great goodneſſe of God toward his creatures.

THerefore it diſpleaſed a Ionah exceedingly, and he was angrie.

2 And he prayed vnto the Lord, and ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarſhish: for I knew that thou art a gracious God, and mercifull, ſlowe to anger, and of great kindneſſe, and repenteſt thee of the euill.

3 Therefore nowe, O Lorde, take, I beſeech thee, my life c from mee: for it is better for me to die then to liue.

4 Then ſaide the Lorde, Doeſt thou well to be d angrie?

a Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the Name of God which he preached ſhould be blaſphemed.

b Reade Chap. 1.3.

c Thus he prayed of griefe, fearing leſt Gods Name by this forgiueneſſe might be blaſphemed, as though he ſent his Prophets forth to denounce his iudgements in vaine.

d Wilt thou bee iudge when I doe things for my glorie, and when I doe not?

5 So Ionah went out of the citie & ſate on the Eaſt ſide of the citie, and there made him a boothe, and ſate vnder it in the ſhadow e till he might ſee what ſhould be done in the citie.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, that it might be a ſhadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourde.

7 But God prepared a worme when the morning roſe the next day: and it ſmote the gourde, that it withered.

8 And when the ſunne did ariſe, God prepared alſo a feruent Eaſt wind: and the ſunne beat vpon the head of Ionah, that hee fainted, and wiſhed in his heart to die, and ſaide, It is better for mee to die, then to liue.

9 And God ſaid vnto Ionah, Doeſt thou well to be angrie for the gourde? And he ſaide, I doe wel to be ε angrie vnto the death.

10 Then ſaide the Lorde, Thou haſt had pitie on the gourd for the which thou haſt not laboured, neither madeſt it growe, which came vp in a night, and periſhed in a night.

11 And ſhoulde h not I ſpare Nineueh that great citie, wherein are fiue ſcore thouſand perſons, that i cannot diſcern betweene their right hand, and their left hand, and alſo much cattell?

e For he doubted as yet whether God would ſhew them mercie or no: and therefore after fourtie dayes he departed out of the citie, looking what iſſue God would ſend.

f Which was a further meanes, to couer him from the heate of the ſunne, as he remained in his boothe.

g This declareth the great inconueniences whereinto Gods ſeruants doe fal when they giue place to their owne affections, and doe not in all things willingly ſubmit themſelues to God.

h Thus God mercifully reproueth him which would pitie himſelf and this gourd, and yet would reſtraine God to ſhew his compaſſion to ſo many thouſand people.

i Meaning, that they were children and infants.

Micah.

THE ARGVMENT.

MIcah the Prophet of the tribe of Iudah ſerued in the worke of the Lorde, concerning Iudah and Iſrael, at the leaſt thirtie yeeres, at what time Iſaiah propheſied. Hee declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifolde wickedneſſe, but chiefly for their idolatrie. And to this ende hee noteth the wickednesſe of the people, the crueltie of the princes and gouernours, and the permiſſion of the falſe prophets, and the delighting in them. Then hee ſetteth foorth the comming of Chriſt, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which reſiſted Ahab, and all his falſe prophets, as 1. Kin. 22.8. but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah and Iſrael becauſe of their idolatrie.

THe worde of the Lorde, that came vnto Micah the a Morathite in the dayes of Iotham, Ahaz, and Hezekiah kings of Iudah, which he ſawe concerning Samaria and Ieruſalem.

2 Heare, b all yee people: hearken thou O earth, and all that therein is, and let the Lord God be witneſſe againſt you, euen the Lord from his holy Temple.

3 For beholde, the Lorde commeth out of his place, and will come c downe, and treade vpon the hie places of the earth.

4 And the mountaines ſhall melt vnder him (ſo ſhall the valleys cleaue) as ware before the fire, & as the waters that are powred downward.

5 For the wickednes of Iaakob is all this, & for the ſinnes of the houſe of Iſrael: what is the wickednes of Iaakob? Is not d Samaria? and which are the hie e places of Iudah? Is not Ieruſalem?

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyarde, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcouer the foundations thereof.

7 And all the grauen images thereof ſhal be broken, and all the f gifts thereof ſhall be burnt

a Borne in Mareſhah a citie of Iudah.

b Becauſe of the malice and obſtinacie of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods iudgements, taking all creatures, and God himſelfe to witneſſe, that the preaching of his Prophets, which they haue abuſed, ſhalbe reuenged.

c Meaning hereby that God wil come to iudgment againſt the ſtrong cities and holds.

d Samaria which ſhould haue bene an example to all Iſrael of true religion & iuſtice, was the puddle & ſtewes of all idolatrie and corruption, and boaſted themſelues of their father Iaakob.

e That is, the idolatrie and infection.

f Which they gathered by euill practiſes, and thought that their idoles had enriched them therewith for their ſeruice vnto them.

burnt with the fire, and all the idoles thereof will I destroy: for shee gathereth it of the hyre of an harlot, and they shall returne ato the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at b Gath, neither weepe yee: for the house of i Aphzath roule thy selfe in the dust.

11 Thou that dwellest at k Shaphir, goe together naked with shame: the that dwelleth at Zaanan, shall not come forth in the mourning of Beth-ezel: the enemie shall l receiue of you for his standing.

12 For the inhabitant of Maroth wayted for good, but euill came from the Lord vnto the m gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the beastes n of price: she o is the beginning of the sinne to the daughter of Zion: for the trangressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Mozesheth p Gath: the houses of Achzib shalbe as a lie to the kings of q Israel.

15 Yet will I bring an r heire vnto thee, O inhabitant of Mareshah, hee shall come vnto Adullam, s the glory of Israel.

16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldnesse as the egle, for they are gone into captiuitie from thee.

g The gaine that came by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

h Lest the Philistims our enemies reioyce at our destruction.

i Which was a citie neere to Ierusalem. Iosh. 18. 23. there called Ophrah, and signifieth dust: therefore hee willeth them to mourne, & roule themselues in the dust, for their dustie citie.

k These were cities whereby the enemies should passe as he came to Iudah.

l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.

m For Rabshaketh had shut vp Ierusalem, that they coulde not send to succour them.

n To flee away: for Sancherib laid siege first to that citie, and remained therein when hee sent his captaines, and armie against Ierusalem.

o Thou first receiuedst the idolatrie of Ieroboam, and so diddest infect Ierusalem.

p Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem.

q He prophecieth against his owne citie, and because it signified an heritage, he sayeth that God would send an heire to possesse it.

r For so they thought themselues for the strength of their citie.

CHAP. II.

1 *Threatnings against the wanton and deintie people.* 6 *They would teach the Prophets to preach.*

WOe vnto them, that imagine iniquitie, and worke wickednes vpon their beddes: a when the morning is light they practise it, because their hand ‡ hath power.

2 And they couet fieldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus saith the Lord, Beholde, against this familie haue I deuised a plague, wherout yee shall not plucke your neckes, and yee shall not goe so proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, b We be vtterly wasted: hee hath changed the portion of my people: howe hath hee taken it away to restore it vnto mee? hee hath diuided our fieldes.

5 Therefore thou shalt haue none that shall cast a cord by lot c in the Congregation of the Lord.

6 d They that prophesied, Prophesie yee not. e They shall not prophesie to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the Spirit of the Lord shortned? f are these his workes? are not my wordes good vnto him s that walketh vprightly?

8 But hee that was h yesterday my people, is risen vp on the other side, as against an enemie: they spoyle the i beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away k my glory continually.

10 Arise and depart, for this is not your l rest: because it is polluted, it shall destroy you, euen with a sore destruction.

11 If a man m walke in the spirit, and woulde lye falsely, saying, n I will prophesie vnto thee of wine, and of strong drinke, hee shall euen be the Prophet of this people.

12 I will surely o gather thee wholly, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the middes of their folde: the cities shall be full of the braue of the men.

13 The p breaker out shall come vp before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be q vpon their heads.

a That is, assoone as they rise, they execute their wicked deuices of the night, and according to their power hurt others.

‡ *Ebr. in power.*

b Thus the Iewes lament and say that there is no hope of restitution, seeing their possessions are diuided among the enemies.

c Ye shall haue no more lands to diuide, as you had in times past, and as you vsed to measure them in the Iubile.

d Thus the people warne the Prophets, that they speake to them no more: for they cannot abide their threatnings.

e God saith, that they shall not prophesie, nor receiue no more of their rebukes nor taunts.

f Are these your workes according to his lawe?

g Doe not the godly finde my wordes comfortable?

h That is, aforetime.

i The poore can haue no commoditie by them, but they spoyle them as though they were enemies.

k That is, their substance and liuing, which is Gods blessing, and as it were, part of his glory.

l Ierusalem shal not be your safegard: but the cause of your destruction.

m That is, shewe himselfe to bee a Prophet.

n Hee sheweth what prophets they delire in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

o To destroy thee.

p The enemie shall breake the gates and walles, and leade them into Caldea.

q To driue them forward, and to helpe their enemies.

CHAP. III.

1 *Against the tyrannie of princes & false prophets.*

AND I sayd, Heare, I pray you, O heads of Iaakob, and ye princes of the house of Israel: Shoulde not yee knowe a iudgement?

2 But they hate the good, and loue the euil: they plucke off their skinnes from them, and their flesh from their bones.

3 And they eate also the b flesh of my people, and flay off their skinne from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then c shall they crie vnto the Lord, but hee will not heare them: hee will euen hide his face from them at that time, because they haue done wickedly in their workes.

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?

b The Prophet condemneth the wicked gouernours not onely of couetousnesse, theft and murther, but compareth them to wolues, lyons, and cruell beastes.

c That is, when the godly before crie, Isa 65.24. yet I will not heare them though they crie, Isa.1.15. ezekiel 8.18. iames 2.13. 1.pet.3.12.

5 Thus ſaith the Lord, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre againſt him,

6 Therefore [e] night ſhall be vnto you for a viſion, and darkeneſſe ſhall be vnto you for a diuination, and the ſonne ſhall goe downe ouer the Prophets, and the day ſhalbe darke ouer them.

7 Then ſhall the Seers bee aſhamed, and the ſoothſayers confounded: yea, they ſhall all couer [f] their lippes, for they haue none anſwere of God.

8 Yet notwithſtanding I am full [g] of power by the Spirite of the Lord, and of iudgement, and of ſtrength to declare vnto Iaakob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you, ye heads of the houſe of Iaakob, and princes of the houſe of Iſrael: they abhorre iudgement, and peruert all equitie.

10 They builde vp Zion with [h] blood, and Ieruſalem with iniquitie.

11 The heads thereof iudge for rewards, and the Prieſtes thereof teach for hire, and the Prophets thereof prophecie for money: yet will they [i] leane vpon the Lord, and ſay, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore ſhall Zion for your ſake be [k] plowed as a fielde, and Ieruſalem ſhall be an heape, and the mountaine of the houſe, as the hie places of the forest.

d They deuour all their ſubſtance, and then flatter them, promiſing that all ſhall go well: but if one reſtraine from their bellies, then they inuent all wayes to miſchiefe.
e As you haue loued to walke in darkeneſſe, and to propheſie lies, ſo God ſhall reward you with groſſe blindneſſe, and ignorance, ſo that when all others ſhall ſee the bright beames of Gods graces, ye ſhall as blinde men grope as in the night.
f When God ſhal diſcouer them to the world, they ſhalbe afraid to ſpeake: for all ſhall know that they were but falſe prophets, and did belie the word of God.
g The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelfe alone againſt all the wicked, ſhewing howe God both gaue him gifts, abilitie and knowledge to diſcerne betweene good and euill, and alſo conſtancie to reproue the ſinnes of the people, and not to flatter them. h They built them houſes by bribery, which hee calleth blood and iniquitie. i They will ſay, that they are the people of God, and abuſe his name, as a pretence to cloke their hypocriſie. k Reade Ieremiah 26.18.

CHAP. IIII.

1 Of the kingdome of Chriſt, and felicitie of his Church.

BVT in the [a] laſt dayes it ſhall come to paſſe, that the mountaine of the Houſe of the Lord ſhall be prepared in the toppe of the mountaines, and it ſhall be exalted aboue the [b] hilles, and people ſhall flowe vnto it.

2 Yea, many nations ſhall come and ſay, Come, and let vs goe vp to the mountaine of the Lord, and to the houſe of the God of Iaakob, and hee will [c] teach vs his wayes, and we will walke in his paths: for the [c] law ſhall goe forth of Zion, and the word of the Lord from Ieruſalem.

3 And he ſhall iudge among many people, and [d] rebuke mightie nations afarre off, and they ſhall breake their ſwords into mattockes, and their ſpeares into [e] ſithes: nation ſhall not lift vp a ſword againſt nation, neither ſhall they [f] learne to fight any more.

4 But they ſhall ſit euery man vnder his vine, and vnder his figge tree, and none ſhall make them afraide: for the mouth of the Lord of hoſtes hath ſpoken it.

5 For all people will walke [g] euery one in the name of his god, and wee will walke in the Name of the Lord our God, for euer and euer.

6 At the ſame day, ſaith the Lord, will I gather her that halteth, and I will gather her that is caſt out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was caſt farre off, a mightie nation: and the Lord ſhall reigne ouer them in mount Zion, from henceforth euen for euer.

8 And thou, O [i] towre of the flocke, the ſtrong holde of the daughter Zion, vnto thee ſhall it come, euen [k] the firſt dominion, and kingdome ſhall come to the daughter Ieruſalem.

9 Nowe why doeſt thou crie out with lamentation? is [l] there no king in thee? is thy counſeller periſhed? for ſorowe hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now ſhalt thou goe forth of the citie, and dwell in the field, and ſhalt goe into Babel, but there ſhalt thou bee deliuered: there the Lord ſhall redeeme thee from the hand of thine enemies.

11 Nowe alſo many nations are gathered againſt thee, ſaying, Zion ſhall bee condemned, and our eye ſhall looke vpon Zion.

12 But they [m] knowe not the thoughts of the Lord: they vnderſtand not his counſell, for hee ſhall gather them as the sheaues in the barne.

13 Ariſe, and threſh, O daughter Zion: for I will make thine horne yron, and I will make thine hoofes braſſe, and thou ſhalt breake in pieces many people: and I will conſecrate their riches vnto the Lord, and their ſubſtance vnto the ruler of the whole world.

a When Chriſt ſhall come, and the Temple ſhall be deſtroyed.
b Reade Iſa. 2.2.
c He ſheweth that there is no true Church, but whereas the people are taught by Gods pure word.
d By his corrections and threatnings, hee will bring the people into ſubiection which are in the vtmoſt corners of the world.
e They ſhall abſtaine from all euill doing, and exerciſe themſelues in godlineſſe and in well doing to others. f Reade Iſa 2.4.
g He ſheweth that the people of God ought to remaine conſtant in their religion, albeit all the world ſhould giue themſelues to their ſuperſtition and idolatrie.
h I will cauſe that Iſrael, which is nowe as one lame and halting, and ſo almoſt deſtroyed, ſhall liue againe, and growe into a great people.
i Meaning, Ieruſalem, where the Lords flocke was gathered.
k The flouriſhing ſtate of the kingdome, as it was vnder Dauid and Salomon, which thing was accompliſhed to the Church by the comming of Chriſt.
l In the meane ſeaſon he ſheweth that they ſhould endure great troubles and tentations, when they ſawe themſelues neither to haue king nor counſell.
m Hee ſheweth that the faithfull ought not to meaſure Gods iudgements by the brags & threatnings of the wicked, but thereby are admoniſhed to lift vp their hearts to God to call for deliuerance.
n God giueth his Church this victorie, ſo oft as he ouercommeth their enemies: but the accompliſhment hereof ſhall be at the laſt comming of Chriſt.

CHAP. V.

1 The deſtruction of Ieruſalem. 2 The excellencie of Beth-lehem.

NOw aſſemble thy gariſons, O daughter of gariſons: he hath laid ſiege againſt vs: they ſhall ſmite the iudge of Iſrael with a rodde vpon the cheeke.

2 And thou Bethlehem Ephratah art [b] little to bee among the thouſands of Iudah, yet out of thee ſhall hee come forth vnto mee, that ſhall be the ruler in

a He forewarneth them of the dangers that ſhall come, before they enioy theſe comforts, ſhewing that foraſmuch as Ieruſalem was accuſtomed with her gariſons to trouble others, the Lorde would now cauſe other gariſons to vexe her, & that her Rulers ſhould be ſmitten on the face moſt contemptuouſly.
b For ſo the Iewes diuided their countrey, that for euery thouſand there was a chiefe captaine: and becauſe Beth-lem was not able to make a thouſand, hee calleth it litle, but yet God wil raiſe vp his captaine & gouernor therin: and thus it is not the leaſt by reaſon of this benefit, as Mat. 2.6.

c He sheweth ỹ the comming of Christ and all his wayes were appointed of God from all eternity.

d He compareth the Iewes to women with childe, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Ioh.16.21.

e That is, Christs kingdome shalbe stable and euerlasting, & his people, as wel the Gētiles as the Iewes shall dwell in safetie.

f This Messiah shalbe a sufficient safegard for vs, & though the enemie inuade vs for a time, yet shall God stir vp many which shall be able to deliuer vs.

g These whom God shall raise vp for ỹ deliuerance of his Church, shall destroy all the enemies therof, which are meant heere by the Assyrians and Babylonians which were the chiefe at that time.

h By these gouernors wil God deliuer vs when the enemy commeth into our land.

i This remnant or Chur. h which God shal deliuer, shall only depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man.

Israel: whose goings forth haue bene from the beginning and from euerlasting.

3 Therefore will hee giue them vp, vntill the time that d he which shal beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And hee shall e stand, and feede in the strength of the Lorde, and in the maiestie of the Name of the Lorde his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

5 And he f shalbe our peace when Asshur shall come into our lande: when hee shall treade in our palaces, then shall we rayse against him seuen shepheards, and eight principall men.

6 And they shall destroy g Asshur with the sworde, and the lande of Nimrod with their swords: thus shall he b deliuer vs from Asshur, when hee commeth into our lande, and when hee shall treade within our borders.

7 And the i remnant of Iaakob shall be among many people, as a dewe from the Lorde, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shall be among the Gentiles, in the middes of many people, as the Lyon among the beasts of the forrest, and as the Lyons whelpe among the flocks of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I wil cut off thine k horses out of the middes of thee, and I will destroy thy charets.

11 And I wil cut off the cities of thy land, and ouerthrow all thy strong holdes.

12 And I will cutte off thine inchanters out of thine hand: and thou shalt haue no more Soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, l which they haue not heard.

2 Heare ye, O mountaines, the Lords quarell, and yee mightie foundations of the earth: for the Lorde hath a quarell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I b brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, & what Balaam the sonne of Beor answered him, from c Shittim vnto Gilgal, that yee may know the d righteousnesse of the Lord.

6 Wherewith e shall I come before the Lord, and bow my selfe before the hie God? Shall I come before him with burnt offerings, and with calues of a yere olde?

7 Will the Lorde bee pleased with thousands of rammes, or with tenne thousand riuers of oile? shall I giue my f first borne for my transgression, euen the frut of my body for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the g citie, and the man of wisedome shall see thy name: Heare the rodde, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

11 Shall I iustifie the wicked balances, and the bagge of deceitfull weights?

12 For the rich men i therof are full of crueltie, and the inhabitants therof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and k thy casting downe shall be in the mids of thee, and thou l shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt treade the Olues, but thou shalt not anoint thee with oile, and make sweet wine, but shalt not drinke wine.

16 For the m statutes of Omri are kept,

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 What maner of sacrifices do please God.

HEarken ye now what the Lord saith, Arise thou, and content before the a mountaines, and let the hilles heare thy voice.

a Hee taketh the high mountaines and hard rockes to witnesse against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefits vpon thee.

c That is, remember my benefits from the beginning how I deliuered you from Balaams curse, and also spared you fro Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the trueth of his promise, and his manifolde benefits toward you.

e Thus the people by hypocritie aske how to please God, and are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoyd his anger: but they will neuer bee brought to mortifie their owne affections, and to giue themselues willingly to serue God as he commandeth.

g The Prophet in fewe wordes calleth them to the obseruation of the second table, to knowe if they will obey God aright or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, and consider not the more all man that bringeth the threatning, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inward griefe and exils.

l Meaning, that the citie should goe about to saue her men as they that lay holde on that which they would preserue.

m You haue receiued all the corruption and idolatrie, wherewith the tenne tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you allege the kings authoritie by his statutes, and also wisedome and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, & taken you for my people, so shal your plagues be accordingly, Luke 12.47.

and all the maner of the house of Ahab, and yee walke in their counsels, that I shoulde make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

a The prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie & deceit, so that none spareth his owne brother.

WOe is me, for I am as a the Summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is b none righteous among men: b they all lie in wait for blood: euery man hunteth his brother with a net.

b Hee sheweth that the Prince, the Iudge, and the rich man are linked together, all to doe euill and to cloke the doings one of an other.

3 To make good for the euill of their hands, the Prince asked, and the Iudge iudgeth for a reward: therefore the c great man hee speaketh out the corruption of his soule: so c they wrap it vp.

c That is, the rich man that is able to giue money, ableineth from no wickednes, nor iniurie.

4 The best of them is as d a brier, and the most righteous of them is sharper then a thorne hedge: the day of e thy watchmen and thy visitation commeth: then shall be their confusion.

d These men agree among themselues, and conspire with one consent to doe euill.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therfore f I will looke vnto the Lord: I will wait for God my Sauiour: my God will heare me.

8 Reioyce not against me, g O mine enemie: though I fall, I shall arise: when I shall sit in darknesse, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee plead my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousnesse.

10 Then she that is mine enemie, shall looke vpon it, and shame shall couer her, which sayd vnto me, Where is the Lord thy God? mine eyes shall behold her: now shall shee bee troden downe as the mire of the streets.

e To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

11 This is h the day, that thy walles shalbe built: this day shall driue farre away k the decree.

12 In this day also they shall come vnto thee from l Ashur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, & from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, and for the fruits of m their inuentions.

14 n Feed thy people with thy rodde, the flocke of thine heritage (which dwell solitarie in the wood) as in the mids of Carmel: let them feed in Bashan and Gilead, as in olde time.

15 o According to the dayes of thy comming out of the land of Egypt, will I shew vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall p lay their hand vpon their mouth: q their eares shall be deafe.

17 They shall r licke the dust like a serpent: they shall moue out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage? He reteineth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all t their sinnes into the bottome of the Sea.

20 Thou wilt performe thy u trueth to Iaakob, and mercie to Abraham, as thou hast sworne vnto our Fathers in olde time.

f To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

g The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

h This is spoken in the person of the Church, which called the malignant Church her enemie.

k Meaning, the cruell empire of the Babylonians.

l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shalbe able to let them.

m Afore this grace appeare, he sheweth howe grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them, as in time past.

o God promiseth to be fauourable to his people, as hee had bene aforetime.

p They shall be as dumme men, and dare bragge no more.

q They shall be astonished, and afrayed to heare men speake, least they shoulde heare of their destruction.

r They shall fall flatte on the ground for feare.

s As though he would not see it, but winke at it.

t Meaning of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which he had made of olde to Abraham, and to all that shoulde apprehend the promise by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and readie to receiue the worde of God at Ionahs preaching and so turned to the Lorde by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, Meroch-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath a continual care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies shoulde be for their consolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe * burden of Nineueh. b The booke of the vision of Nahum the c Elkeshite.

2 God is d iealous, and the Lord reuengeth: the Lord reuengeth: euen the Lord * of anger, the Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies.

3 The f Lord is slow to anger, but hee is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirle winde, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and drieth it, and he drieth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world and all that dwel therein.

6 g Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good, h & as a strong hold in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the i place thereof, and darkenesse shall pursue his enemies.

9 What doe yee k imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For he shall come as vnto l thornes folden one in another, and as vnto drunkards in their drunkennesse: they shalbe deuoured as stubble fully dryed.

11 There m commeth one out of thee that imagineth euill against the Lord, euen a wicked counsellour.

12 Thus saith the Lord, Though they be n quiet, and also many, yet thus shall they be cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commaundement concerning thee, that no more of thy name be * sowen: out of the house of thy gods, will I cut off the grauen and the molten image: I wil make it thy graue for thee, for thou art vile.

15 * Behold vpon the mountaines the feete of him that declareth and publisheth peace: O Iudah, keepe thy solemne feasts, performe thy vowes: for the wicked shal no more passe through thee: he is vtterly cut off.

a Reade Isa. 13.1.
b The vision or reuelation, which God commanded Nahum to write concerning the Ninuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his, he is but angry for a time, but his anger neuer asswageth toward the reprobate, though for a time he deferre it.
f Thus the wicked woulde make Gods mercie an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures bee at Gods commandement and none is able to resist his wrath, shall man flatter himselfe and thinke by any meanes to escape when he prouoketh his God to anger?
h Lest the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies apperteine vnto them, and that hee hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them at once, that hee should not neede to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall bee nothing able to resist him.
m Which may bee vnderstood either of Sancherib, or of the whole body of the people of Nineueh.
n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding he comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.
o Meaning Sancherib, who should haue no moe children,
p Which peace the Iewes should enioy by the death of Sancherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

THe a destroyer is come before thy face: keepe the munition: looke to the way: make thy loines strong: increase thy strength mightily.

2 For the Lord hath b turned away the glorie of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and c marred their vine branches.

3 The shield of his mighty men is made redde: d the valiant men are in skarlet: the charets shall be as in the fire and flames in the day of his preparation, and e the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shal shoot like the lightning.

5 f Hee shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shalbe prepared.

6 The gates of the riuers shalbe opened, and the palace shall melt.

7 And Huzzab the Queene shall be led away captiue, and her maides shall leade her as with the voyce of doues smiting vpon their breasts.

8 But Nineueh is g of olde like a poole of water: yet they shall flee away. Stand, stand, shall they crie: but none shall looke backe.

9 h Spoyle ye the siluer, spoyle the gold: for there is none end of the store, and glorie of all the pleasant vessels.

10 i She is emptie and void, and waste, and the heart melteth, and the knees smite together, and sorow is in all loynes, and the faces k of them all gather blacknesse.

11 Where is the l dwelling of the lyons, and the pasture of the lyons whelps? where the lyon and the lyonesse walked, and the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces enough for his whelpes, and wooged for his lyonesse, and filled his holes with praye, and his dennes with spoyle.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he wil now punish the enemies by whom hee scourged them: reade Isa. 10.12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemie, and also that they themselues should not soone espie blood one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the banks cannot touch: but they shalbe scattered, and shall not looke backe though men would call them.
h God commaundeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures.
i That is, Nineueh and the men thereof shalbe after this sort.
k Reade Ioel 2.6.
l Meaning Nineueh, whose inhabitants were cruel like the lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.

13 Behold,

13 Behold, I come vnto thee, ſaith the Lord of hoſtes, and I wil burne her charets in the m ſmoke, and the ſword ſhall deuoure the yong lyons, and I will cut off thy ſpoyle from the earth, and the voyce of thy n meſſengers ſhall no more be heard.

m That is, as ſoone as my wrath beginneth to kindle.
n Signifying the heraldes, which were accuſtomed to proclaime warre. Some reade of thy gumme teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

CHAP III.

Of the fall of Nineueh, 8 No power can eſcape the hand of God.

O Bloodie citie, it is all full of lyes, and robberie: a the praye departeth not:
2 The noyſe of a whip, b and the noiſe of the mouing of the wheeles, & the beating of the horſes, and the leaping of the charets.
3 The horſeman lifteth vp both the bright ſword, and the glittering ſpeare, and a multitude is ſlaine, and the dead bodies are many: there is none end of their coppes: they ſtumble vpon their coppes.
4 Becauſe of the multitude of the fornications of the c harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth the people through her whoredome, and the nations through her witchcrafts:
5 Behold, I come vpon thee, ſaith the Lord of hoſtes, and will diſcouer thy ſkirts, vpon thy face, and will ſhew the nations thy filthineſſe, and the kingdomes thy ſhame.
6 And I wil caſt filth vpon thee, & make thee vile, and wil ſet thee as a gaſing ſtocke.
7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhall flee from thee, and ſay, Nineueh is deſtroyed, who will haue pitie vpon her? where ſhall I ſeeke comforters for thee?
8 Art thou better then d No, which was full of people, that lay in the riuers, and had the waters round about it? whoſe ditch was the ſea, and her wall was from the ſea?
9 Ethiopia and Egypt were her ſtrength, and there was none end: Put and Lubim were ‖ her helpers.
10 Yet was ſhee caryed away, and went into captiuitie: her yong children alſo were daſhed in pieces at the head of al the ſtreets: and they caſt lots for her noble men, and all her mightie men were bound in chaines.
11 Alſo thou ſhalt be dronken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe, becauſe of the enemie.
12 All thy ſtrong cities ſhalbe like figge trees with the firſt ripe figs: for if they bee ſhaken, they fall into the mouth of the eater.
13 Behold, thy people within thee are women: the gates of thy land ſhall be opened vnto thine enemies, and the fire ſhall deuoure thy barres.
14 Draw thee waters for the ſiege: fortifie thy ſtrong holdes: go into the clay, and temper the morter: make ſtrong bricke.
15 There ſhall the fire deuoure thee: the ſword ſhall cut thee off: it ſhall eate thee vp like the e locuſtes, though thou be multiplied like the locuſts, and multiplied like the graſhopper.
16 Thou haſt multiplied thy merchants aboue the ſtarres of heauen: the locuſt ſpoyleth and flieth away.
17 Thy princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the colde day: but when the ſunne ariſeth, they flee away, and their place is not knowen where they are.
18 Thy f ſheepheards doe ſleepe, O King of Aſſhur: thy ſtrong men lie downe: thy people is ſcattered vpon the mountaines, and no man gathereth them.
19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruite of thee ſhall clap the hands ouer thee: for vpon g whom hath not thy malice paſſed continually.

‖ *Or, thine.*

a It neuer ceaſeth to ſpoyle and robbe.
b He ſheweth how the Caldeans ſhall haſte, and how courageous their horſes ſhalbe in beating the ground, when they come againſt the Aſſyrians.
c He compareth Nineueh to an harlot, which by her beautie and ſubtiltie entiſeth yong men, and bringeth them to deſtruction.
d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.
e Signifying that Gods iudgements ſhall ſuddenly deſtroy the Aſſyrians, as theſe vermine are with raine or change of weather.
f Thy princes and counſellers.
g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great ſel citie of the wicked, and the miſerable oppreſſion of the godly, which endure al kinde of affliction and crueltie, and yet can ſee none end. Therefore he had this reuelation ſhewed him of God, that the Caldeans ſhould come and take them away captiues, ſo that they could looke for non end of their troubles as yet, becauſe of their ſtubburnneſſe and rebellion againſt the Lord. And leaſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteth them by this that God wil puniſh the Caldeans their enemies, when their pride and crueltie ſhalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and ſheweth them a forme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

2 A complaint againſt the wicked that perſecute the iuſt.

THe burden which Habakkuk the Prophet did ſee.
2 O Lord, how long ſhall I crie, & thou wilt not heare! euen cry out vnto thee a for violence, & thou wilt not helpe!
3 Why doeſt thou ſhew me iniquitie, and cauſe mee to behold ſorow? for ſpoiling, and violence are before mee: and there are that raiſe vp ſtrife and contention.
4 Therefore the law is diſſolued, and iudgement doeth neuer go forth: for the wicked doeth b compaſſe about the righteous; therefore c wrong iudgement proceedeth.
5 Behold among the heathen, and regard, and wonder, and maruaile: for I will worke a worke in your dayes: d ye will not beleeue it, though it be told you.
6 For loe, I raiſe vp the Caldeans: that bitter and furious nation, which ſhall goe vpon the breadth of the land to poſſeſſe the dwelling places, that are not theirs.

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in ſtead hereof reigneth crueltie, theft, contention and ſtrife.
b To ſuppreſſe him if any ſhould ſhew himſelfe zealous of Gods cauſe.
c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.
d As in times paſt you would not beleeue Gods word, ſo ſhall ye not now beleeue the ſtrange plagues which are at hand.

e They themselues shalbe your Iudges in this cause, and none shall haue authoritie ouer them, to controll them. *Zeph. 3. 3.*

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shalbe so many in number.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithful that God will also destroy the Babylonians, because they shall abuse his victory & become proud and insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appoynted, and also that their sinnes required such a sharpe rod.

l So that the great world.

7 They are terrible and fearefull: e their iudgement and their dignitie shall proceede of themselues.

8 Their horses also are swifter then the Leopards, & are more fierce then the wolues in the * euening: & their horsemen are many: & their horsemen shall come from farre: they shall flie as the eagle hasting to meate.

9 They come all to spoyle: before their faces shall be an f East winde, and they shall gather the captiuitie, as the sand.

10 And they shall mocke the Kings, and the Princes shall be a ieome vnto them: they shall deride euery strong hold: for they shall gather g dust, and take it.

11 Then shall they h take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy one? we shall i not die, O Lord, thou hast ordeined them for iudgement, & O God, thou hast stablished them for correction.

13 Thou art of pure eyes, and canst not see euill: thou canst not beholde wickednesse: wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the l fishes of the Sea, and as the creeping things, that haue no ruler ouer them.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their m net, and burne incense vnto their yarne, because by them their portion is fat, and their meate plenteous.

17 Shal they therfore stretch out their net & not spare continually to slay n the nations?

l So that the great world. m Meaning, that the enemies flatter themselues, & glory in their owne force, power, & wit. n Meaning, that they should not deuoureth the small, and the Caldeans destroy all the world.

CHAP. II.

2 A vision, 5 against pride, e vnrighteousnesse, drunkennesse, and idolatrie.

a I wil renounce mine owne iudgment, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth, may reade it.

c Which contei-

I Will stand vpon my a watch, and set mee vpon the towre, and will looke & see what he would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered mee and sayd, Write the vision, and make it plaine vpon tables, that he may runne b that readeth it,

3 For the vision is yet for an appointed time, but at the c last it shall speake, and not lie: though it tarie, wait: for it shall surely come, and shall not stay.

4 Beholde, d he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, in deede the proud man is as e hee that transgresseth by wine: therfore shall he not indure, because he hath inlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting prouerbe against him, & say, Ho, he that increaseth that which is not his: f how long? and hee that laden himselfe with thicke clay?

7 Shall s they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray.

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong done in the lande, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house by destroying many people, and hast sinned against thine owne soule.

11 For the i stone shal crie out of the wal, and the beame out of the timber shall answere it.

12 Wo vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the k Lord of hosts, that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shall be l filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Wo vnto him that giueth his neighbour m drinke: thou poynest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame n for glorie: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing shall be for thy glory.

17 For the o crueltie of Lebanon shall couer thee: so shall the spoyle of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the p image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumme idoles.

19 Wo vnto him that saith to the wood, Awake, and to the dumme stone, Rise vp, it shall teach thee: q behold, it is laide

f Signifying, that all the world shall wish the destruction of tyrants, and that by their oppressiō & couetousnes, they heape but vpon themselues more heauy burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by crueltie and oppression,

i The stones of the house shall cry, and say that they are buile of blood, and the wood shall answere and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare through all the world.

m He reproacheth thus the King of Babylon, who as hee was drunken with couetousnesse and crueltie, so he prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cuppe with others in thy turne.

o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beastes therein, hee sheweth that the like crueltie shall be executed against them.

p Hee sheweth that the Babylonians gods could nothing auaile them: for they were but blockes or stones, reade Ierem. 10. 8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, and was afraid: O Lord, reuiue thy [c] worke in the middes of the people, in the middes of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. his glorie coureth the heauens, and the earth is full of his praise,

4 And his brightnesse was as the light: [e] hee had hornes comming out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went foorth before his feete.

6 Hee stoode and measured the earth: he beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bowe: his [f] wayes are euerlasting.

7 [g] For his iniquitie I sawe the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride vpon thine horses? thy charets brought saluation.

9 Thy [i] bowe was manifestly reuealed, and the [k] othes of the tribes were a sure word, Selah. thou [l] diddest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water [m] passed by: the deepe made a noyse, and lift vp his hand on hie.

11 The [n] Sunne and Moone stood still in their habitation: [o] at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe [p] land in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest foorth for the saluation of thy people, euen for saluation with thine [q] Anoynted: thou hast wounded the head of the house of the wicked, and discouered the foundations vnto the [r] necke, Selah.

14 Thou diddest [s] strike thorow with his owne staues the heads of his villages: they came out as a whirle winde to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the sea, with thine horses vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lippes shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in [u] the day of trouble: for when he commeth vp [x] into the people, he shall destroy them.

17 For the figge tree shall not flourish, neither shall fruitte be in the vines: the labour of the Oliue shall faile, and the fields shall yeeld no meat: the sheepe shall be cutte off from the folde, and there shall be no bullocke in the stalles.

18 But [y] I will reioyce in the Lord: I will ioy in the God of my saluation.

19 The Lord God is my strength: he will make my [z] feete like hindes feete, and he will make mee to walke vpon mine hie places.

[z] To the chiefe singer on Neginoth.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afraid when they heard Gods threatnings, & praied.

c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present nowe as it was then.

e Whereby is meant a power that was ioyned with his brightnesse, which was hidde to the rest of the worlde, but was reuealed in mount Sinai to his people, Psalm 31.16.

f Signifying that God had wonderfull meanes, and euer had a marueilous power when hee woulde deliuer his Church.

g The iniquitie of this King of Syria in vexing the people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg.3.10. and also of the Midianites, which destroyed themselues, Iudges 7. 22.

h Meaning, that God was not angrie with the waters, but that by this meanes he would destroy his enemies and deliuer his Church.

i And so diddest vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For hee had not onely made a couenant with Abraham, but renued it with his posteritie.

m Reade Num. 20.11.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, & shewed signes of their obedience, as it were by lifting vp of their hands.

o As appeareth, Iosh.10.12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

q Signifying that there is no saluation but by Christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

t He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.

u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

x That is, the enemie: but the godly thalbe quiet, knowing that all things shall turne to good vnto them.

y He declareth wherein stande h the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendement, hee denounceth the great iudgement of God, which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promise of God made vnto Abraham: & therefore quietly to abide till God shew them the effect of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

4 Threatnings againſt Iudah and Ieruſalem, becauſe of their idolatrie.

THe word of the Lorde which came vnto Zephaniah the ſonne of Cuſhi, the ſonne of Gedaliah, the ſonne of Amariah, the ſonne of Hizkiah, in the dayes of * Iosiah, the ſonne of * Amon king of Iudah.

2. *King.* 22. 1. 2. *King.* 21. 19.

2 I will ſurely deſtroy all things from off the land, ſaith the Lord.

3 I will deſtroy man and beaſt: I will deſtroy the [a] foules of the heauen, and the fiſhes of the ſea, and rumes ſhalbe to the wicked, & I will cut off man from off the land, ſaith the Lord.

a Not that God was angry with theſe dumme creatures, but becauſe man was ſo wicked for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.

4 I will alſo ſtretch out mine hande vpon Iudah, and vpon all the inhabitants of Ieruſalem, and I will cut off the remnant of Baal from this place, and the name of the [b] Chemarims with the Prieſts,

b Which were an order of ſuperſtitious prieſts appointed to miniſter in the ſeruice of Baal, and were as his peculiar chaplaines, reade 2. King. 23. 5. Hoſea 10. 5.

5 And them that worſhip the hoſte of heauen vpon the houſe tops, and them that worſhip and ſweare by the Lorde, & ſweare by [c] Malcham,

c He alludeth to their idole Molech, which was forbidden, Leuit. 20. 2. yet they called him their king, and made him as a God: therefore he here noteth them that will both ſay they worſhip God, and yet will ſweare by idoles, and ſerue them: which halting is here condemned, as Ezek. 20. 39. 1. Kings 18. 21. 2. Kings 17. 33.

6 And them that are turned backe from the Lord, and thoſe that haue not ſought the Lord, nor inquired for him.

7 Bee ſtill at the preſence of the Lorde God: for the day of the Lorde is at hand: for the Lord hath prepared a ſacrifice, and hath ſanctified his gheſts.

8 And it ſhalbe in the day of the Lords ſacrifice, that I will viſite the princes and the kings children, and all ſuch as are cloſhed with [d] ſtrange apparell.

d Meaning, the courtiers, which did imitate the ſtrange apparell of other Nations to winne their ſauour thereby, and to appeare glorious in the eyes of all other, Reade Ezek. 23. 14.

9 In the ſame day alſo will I viſite all thoſe that [e] dannce vpon the threſhold ſo proudly, which fill their maſters houſes by cruelty and deceite.

e Hee meaneth the ſeruants of the rulers which inuade other mens houſes, and reioyce and leape for ioy when they can get any pray to pleaſe their maſter withal.

10 And in that day, ſayeth the Lord, there ſhall bee a noyſe, and crye from the [f] fiſh gate, and an howling from the ſecond gate, and a great deſtruction from the hilles.

f Signifying that all the corners of the citie of Ieruſalem ſhould be ful of trouble.

11 Howle yee inhabitants of [g] the low place: for the company of the marchants is deſtroyed: all they that beare ſiluer are cut off.

g This is meant of the ſtreete of the marchants which was lower then the reſt of the place about it.

12 And at that time will I ſearch Ieruſalem with [h] lights, and viſite the men that are froſen [i] in their dregs, and ſay in their hearts, The Lord will neither doe good nor doe euill.

h So that nothing ſhal eſcape me.

i By their proſperitie they are hardened in their wickednes, *Deut.* 28. 30. *Amos* 5. 11.

13 Therefore their goods ſhalbe ſpoyled, and their houſes waſte: * they ſhall alſo builde houſes, but not inhabite them, and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the Lorde is neere: it is neere and haſteth greatly, euen the voyce of the day of the Lord: [k] the ſtrong man ſhall crye there bitterly.

k They that truſted in their owne ſtrength and contemned the Prophets of God.

15 * That day is a day of wrath, a day of trouble and beaumes, a day of deſtruction and deſolation, a day of obſcuritie & darkeneſſe, a day of cloudes and blackneſſe,

Ier. 30. 7. *Ioel.* 2. 11. *Amos* 5. 18.

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the hie towers.

17 And I will bring diſtreſſe vpon men, that they ſhal walke like blind men, becauſe they haue ſinned againſt the Lord, and their blood ſhall be powred out as duſt, and their fleſh as the doung.

18 * Neither their ſiluer nor their golde ſhalbe able to deliuer them in the day of the Lords wrath, but the * whole land ſhall bee deuoured by the fire of his iealouſie: for hee ſhall make euen a ſpeedie riddance of all them that dwell in the land.

Ezek. 7. 19. *Chap.* 3. 8.

CHAP. II.

He exhorteth to returne to God, 5 propheſying deſtruction againſt the Philiſtims, Moabites, and others.

GAther [a] your ſelues, euen gather you, O nation not worthy to be loued,

a He exhorteth them to repentance, and willeth them to deſcend into themſelues and gather themſelues together, leaſt they bee ſcattered like chaffe.

2 Before the decree come forth, and ye be as chaffe that paſſeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke yee the Lord all the meeke of the earth, which haue [b] wrought his iudgement: ſeeke righteouſneſſe, ſeeke lowlineſſe, if ſo be that yee may be hid in the day of the Lords wrath.

b That is, which haue liued vprightly, and godly, according as he preſcribeth by his word.

4 For [c] Azzah ſhall be forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhall be rooted vp.

c He comforteth the faithfull in that, that God woulde change his puniſhments from them vnto the Philiſtims their enemies and other nations.

5 Woe vnto the inhabitants of the ſea [d] coaſt: the nations of Cherethims, the word of the Lord is againſt you: O Canaan, the land of the Philiſtims, I will euen deſtroy thee without an inhabitant.

d That is, Galilea: by theſe nations hee meaneth the people that dwelt neere to the Iewes, and in ſtead of friendſhip were their enemies: wherefore hee

6 And the ſea coaſt ſhalbe dwellings, and cottages for ſhepheards and ſhepefoldes.

7 And that coaſt ſhall be for the [e] remnant of the houſe of Iudah to feede thereupon: in the houſes of Aſhkelon ſhall they lodge toward night: for the Lorde their God ſhall viſit them, and turne away their captiuitie.

e He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and [f] magnified themſelues againſt their borders.

f Theſe nations preſumed to take from the Iewes that countrey which the Lord had giuen them.

9 Therefore as I liue, ſayeth the Lorde of hoſtes, the God of Iſrael, ſurely Moab ſhalbe

calleth them Canaanites whome the Lorde appoynted to be ſlaine.

ſhalbe as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folke ſhall ſpoyle them, and the remnant of my people ſhal poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lord of hoſts people.

11 The Lord will be terrible vnto thē: for he will conſume all the gods of the earth, and euery man ſhall worſhip him frō his place, euen all the yles of the heathen.

g When he ſhal deliuer his people and deſtroy their enemies and idoles, his glory ſhall ſhine throughout all the world.

12 Ye Morians alſo ſhalbe ſlaine by my ſword with them.

13 And hee will ſtretch out his hand againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and waſte like a wildernes.

14 And flockes ſhall lie in the middes of her, and all the beaſts of the nations, and the h pelicane, and the ‖ Owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhall bee vpon the poſtes: for the cedars are vncouered.

h Reade Iſa. 34.11. ‖ Or, hedgehogge.

15 This is the i reioycing citie that dwelt careleſſe, that ſaide in her heart, I am, and there is none beſides mee: howe is ſhe made waſte, and the lodging of the beaſts! euery one that paſſeth by her, ſhal hiſſe and wagge his hand.

i Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperity ſhould be thus made waſte and Gods people deliuered.

CHAP. III.

4 Againſt the gouernours of Ieruſalem, 8 Of the calling of all the Gentiles, 13 A comfort to the reſidue of Iſrael.

WOe to her that is filthie and polluted, to the robbing a citie.

a That is, Ieruſalem. *Ezek.* 22.25,27. *micah* 3.11. *Habac.* 1.8.

2 She heard not the voyce: ſhe receiued not correction: ſhee truſted not in the Lord: ſhe drew not neere to her God.

3 Her princes within her are as roaring * Lions: her iudges are as * Wolues in the euening, which b leaue not the bones till the morowe.

b They are ſo greedy that they eate vp bones and all.

4 Her prophets are light, & wicked perſons: her prieſts haue polluted the ſanctuarie: they haue wreſted the Lawe.

c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickednes: for God wil not beare with their ſinnes: yet that he did patiently abide and ſent his prophets continually to call them to repentance, but he profited nothing.

5 The c iuſt Lord is in the mids thereof: hee will doe none iniquitie: euery morning doeth hee bring his iudgement to light, hee faileth not: but the wicked will not learne to be aſhamed.

6 I haue d cut off the nations: their towers are deſolate: I haue made their ſtreets waſte, that none ſhall paſſe by: their cities are deſtroyed without man and without inhabitant.

d By the deſtruction of other nations, he ſheweth that the Iewes ſhould haue learned to feare God,

7 I ſaid, Surely thou wilt feare me: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroied howſoeuer I viſited them, but e they roſe early and corrupted all their workes.

e They were moſt earneſt and ready to doe wickedly.

8 Therefore f waite ye vpon me, ſaith the Lord, vntill the day that I riſe vp to the pray: for I am determined to gather the nations, and that I will aſſemble the kingdoms to powre vpon them mine indignation, euen all my fierce wrath: for all the earth ſhalbe deuoured with the fire of my iealouſie.

f Seeing ye will not repent, you ſhall looke for my vengeance alwell as other nations.

9 Surely g then will I turne to the people a pure language, that they may all call vpon the name of the Lord, to ſerue him ‡ with one conſent.

g Leaſt any ſhould thinke then that Gods glorie ſhould haue periſhed when Iudah was deſtroyed, hee ſheweth that he wil publiſh his grace though all the world.

‡ *Ebr. with one ſhoulder, as Hoſe. 6.9.*

10 From beyonde the riuers of Ethiopia, the h daughter of my diſperſed, prayng vnto me, ſhal bring me an offering.

h That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.

11 In that day ſhalt thou not be aſhamed for i all thy works, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou ſhalt no more be proud of mine holy mountaine.

i For they ſhall haue full remiſſion of their ſinnes: and the hypocrites which boaſted of the Temple, which was alſo thy pride in time paſt, ſhall be taken from thee.

12 Then will I leaue in the mids of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhall be fedde, and lie downe, and none ſhall make them afrayed.

14 Reioyce, O daughter Zion: be pe ioyfull, O Iſrael: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lorde hath taken away thy k iudgements: he hath caſt out thine l enemie: the King of Iſrael, euen the Lorde is in the mids of m thee: thou ſhalt ſee no more euill.

k That is, the puniſhment for thy ſinne.

l As the Aſſyrians, Caldeans, Egyptians and other nations.

16 In that day it ſhall be ſaid to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lorde thy God in the middes of thee is mighte: he will ſaue, he will reioyce ouer thee with ioy: he will quiet himſelfe in n his loue: hee will reioyce ouer thee with ioy.

m To defend thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exod. 32.25.

n Signifying, that God delighteth to ſhew his loue and great affection toward his Church.

18 After a certeine time will I gather the afflicted that were of thee, and them that bare the reproch for o it.

o That is, them that were had in hatred and reuiled for the Church, and becauſe of their religion.

19 Beholde, at that time I will bruiſe all that afflict thee, and I will p ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the q lands of their ſhame.

p I will deliuer the Church which now is afflicted, as Micah. 4.6.

q As among the Aſſyrians & Caldeans which did mocke them, and put them to ſhame.

20 At that time wil I bring you againe, and then will I gather you: for I will giue you a name and a prayſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſayth the Lord.

Haggai.

THE ARGVMENT.

WHen the time of the seuentie yeeres captiuitie propheſied by Ieremiah, was expired, God raiſed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the ſpirituall Temple and Church of God, whoſe perfection and excellencie ſtood in Chriſt. And becauſe that al were giuen to their owne pleaſures, & commodities, he declareth that that plague of famine, which God ſent then among them, was a iuſt reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promiſe of greater felicitie, foraſmuch as the Lord will finiſh the worke that hee hath begun, and ſend Chriſt whom hee had promiſed, and by whom they ſhould attaine to perfite ioy and glory.

CHAP. I.

1 The time of the propheſie of Haggai. 8 An exhortation to build the Temple againe.

IN the ſecond yere of king [a] Darius, in the firſt moneth, the firſt day of the moneth, came the word of the Lord (by the miniſterie of the Prophet Haggai) vnto Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſts, ſaying, this people ſay, The time is not yet come, [c] that the Lords houſe ſhould be builded.

3 Then came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

4 Is it time for you [d] ſelues to dwell in your ſeeled houſes, & this houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoſts, Conſider your owne wayes in your hearts.

6 [e] Ye haue ſowen much, and bring in little: ye eate, but ye haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus ſaith the Lord of hoſts, Conſider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine, and bring wood, and build this houſe, and [g] I will be fauourable in it, and I will [h] be glorified, ſaith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blowe [i] vpon it. And why, ſaith the Lord of hoſts? Becauſe of mine houſe that is waſte, and ye runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtaied it ſelfe from dewe, and the earth ſtaied her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon al that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 Then Zerubbabel the ſonne of Shealtiel, and Iehoſhua the ſonne of Iehozadak the hie Prieſt with all the remnant of the people, heard the [k] voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred vp the [l] ſpirit of Zerubbabel, the ſonne of Shealtiel a prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak the hie Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the houſe of the Lord of hoſts their God.

a Who was the ſonne of Hyſtaſpes, and the third king of the Perſians, as ſome thinke.

b Becauſe the building of the Temple began to ceaſe by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had neede to be ſtirred vp and admoniſhed of their dueties, what ſhall we thinke of other gouernours, whoſe doings are either againſt God, or very colde in his cauſe?

c Not that they condemned the building thereof, but they preferred policie, and priuate profite to religion, being content w small beginnings.

d Shewing that they ſought not onely their neceſſities, but their very pleaſures, before Gods honour.

e Conſider the plagues of God vpon you for preferring your policies to his religion, and becauſe yee ſeeke not him firſt of all.

f Meaning, that they ſhoulde leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the ſetting foorth of his religion.

g That is, I will heare your prayers according to my promiſe, 1. Kin. 8.21, 29.

h That is, my glory ſhall be ſet foorth by you,

i And to bring it to nothing.

k This declared that God was the authour of the doctrine, & that he was but the miniſter, as Exo. 14.31. Iudg. 7. 20 Act. 15.28.

l Which declareth that men are vnapt and dull to ſerue the Lord, neither can they obey his word or his meſſengers before God reforme their hearts and giue them new ſpirits, Iohn 6,44.

CHAP. II.

Hee ſheweth that the glory of the ſecond Temple ſhall exceede the firſt.

IN the foure and twentieth day of the ſixt moneth, in the ſecond yeere of King Darius,

2 In the ſeuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

3 Speake now to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the high Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſaw this [a] House in her firſt glory, and how doe you ſee it now? Is it not in your eyes, in comparison of it, as nothing?

5 Yet now be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Iehoſhua, ſonne of Iehozadak the hie Prieſt: and be ſtrong, all yee people of the land, ſaith the Lord, and [b] doe it: for I am with you ſaith the Lord of hoſts.

6 According to the word that I couenanted with you, when ye came out of Egypt: ſo my Spirite ſhall remaine among you, feare ye not.

7 For thus ſaith the Lord of hoſts, [c] Yet a little while, and I will ſhake the heauens and the earth, and the ſea, and the dry land:

a For the people, according as Iſa. 32.11. and Ezek. 41.1. had propheſied, thought this Temple ſhould haue been more excellent then Salomons Temple, which was deſtroyed by the Babylonians, but the Prophet ment the ſpirituall Temple, the Church of Chriſt.

b That is, goe forward in building the Temple.

c Herebyborteth them to patience though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt by whom all things ſhould be renued.

8 And

d Meaning Christ, whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches and such like.

8 And I will moue all nations, and d the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hostes.

9 The e siluer is mine, and the golde is mine, saith the Lord of hostes.

10 The glory of this last house shall be greater then the first, saieth the Lord of hostes: and in this place will I giue f peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the seconde yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the Priests concerning the Law, & say,

13 If one beare g holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? and the Priests answered, and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and said, It shall be vncleane.

15 Then answered Haggai, and saide, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer there, is vncleane.

16 And nowe, I pray you, consider in your mindes: from this h day, and afore, euen afore a stone was laide vpon a stone in the Temple of the Lord:

17 i Before these things were, when one came to an heape of twentie measures, there were but ten: when one came to the wine presse for to drawe out fifte vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your handes: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your minds, from k this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lordes Temple was laide: consider it in your minds.

20 Is the l seede yet in the barne? as yet the vine, and the figtree, and the pomegranate, and the olme tree hath not brought foorth: from this day will I blesse you.

21 And againe the worde of the Lorde came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I m will shake the heauens and the earth.

23 And I will ouerthrowe the throne of kingdomes, and I will destroy the strength of the a kingdomes of the heathen, and I will ouerthrowe the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, saith the Lord, and will make thee as a o signet: for I haue chosen thee, saith the Lord of hostes.

f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4.7.

g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it selfe is good, cannot make another thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary, he that is vncleane and not pure of heart, doeth corrupt those things and make them detestable vnto God, which else are good and godly.

h Consider howe God did plague you with famine afore you began to build the Temple.

i That is, before the building was beginne.

k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.

l He exhorteth them to patience and to abide till the harueste came, and then they should see Gods blessings.

m I will make a change and renew all things in Christ of whom Zerubbabel here is a figure.

n Hereby he sheweth that there shalbe no let or hinderance when God will make this wonderful restitution of his Church.

o Signifying that his dignitie should be most excellent, which thing was accomplished in Christ.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begunne to propheſie, Zechariah was alſo ſent of the Lord to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore hee putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent vnfeinedly, and not abuſe this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhould haue from ſinne and death by Chriſt. But becauſe they ſtill remained in their wickednesſe and coldneſſe to ſet foorth Gods glory, and were not yet made better by their long baniſhment, hee rebuketh them moſt ſharply: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes be prepared to receiue Chriſt, in whome all ſhould be ſanctified to the Lord.

CHAP. I.

2 He exhorteth the people to returne to the Lord, & to eſchew the wickednes of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

IN the eight moneth of the ſecond yeere of a Darius came the word of the Lord vnto b Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,

a Who was the ſonne of Hyſtaſpis.

b This was not that Zechariah, whereof is mention, 2. Chron. 24. 20. but had the ſame name, and is called the ſonne of Berechiah, as he was, becauſe he came of thoſe progenitors, as of Ioiada or Berechiah and Iddo.

2 The Lord hath bene ſore c diſpleaſed with your fathers.

c He ſpeaketh this to feare them with Gods iudgements that they ſhould not prouoke him, as their fathers had done, whome he ſo

3 Therefore ſay thou vnto them, Thus ſaith the Lord of hoſtes, d Turne you vnto mee, ſaith the Lord of hoſtes, and I will turne vnto you, ſaith the Lorde of hoſtes.

4 Be ye not as your fathers, vnto whom

grieuouſly puniſhed.

d Let your fruites declare, that you are Gods people, and that he hath wrought in you by his ſpirit, and mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Ierem. 31. 18. Lament. 5. 21. Iſaiah 21, 8. and 31, 6. and 45. 22.

the

Iere. 3. 12. & Ezek. 18. 30. hose. 14. 2. ioel 2. 12.

the former * Prophets haue cryed, saying, Thus sayeth the Lorde of hostes, Turne you nowe from your euill wayes, and from your wicked workes: but they wouldne not heare, nor hearken vnto mee, sayeth the Lord.

5 Your fathers, where e are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commaunded by my seruants the Prophets, take holde of f your fathers? and s they returned, and sayde, As the Lorde of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath hee dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth h Shebat, in the second yeere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I i sawe by night, and beholde k a man riding vpon a red horse, & hee stoode among the myrrhe trees that were in a bottome, and behinde him were there l redde horses speckled and white.

9 Then sayd I, O my Lorde, What are these? and the Angel that talked with mee, said vnto mee, I will shewe thee what these bee.

10 And the man that stoode among the myrrhe trees answered and sayde, These are they whome the Lorde hath sent to goe thorow the world.

11 And they answered the Angell of the Lorde, that stoode among the myrrhe trees, and sayd, We haue gone thorow the world: and beholde, all the worlde sitteth still, and is at rest.

12 Then the m Angel of the Lord answered and said, O Lorde of hostes, howe long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now, these threescore and ten yeeres?

13 And the Lorde answered the Angell that talked with me, with good wordes and comfortable words.

14 So the Angell that communed with me, sayde vnto mee, Crie thou, and speake, Thus sayeth the Lorde of hostes, I am n ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angrie against the careleſſe heathen: for I was angrie but o a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie: mine house shall bee builded in it, sayeth the Lorde of hostes, and a line p shalbe stretched vpon Ierusalem.

17 Crye yet, and speake, Thus saith the Lord of hostes, My cities shall yet q bee blowen with plentie: the Lorde shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and sawe, and behold, r foure hornes.

19 And I sayde vnto the Angel that talked with mee, What be these? And hee answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure f carpenters.

21 Then said I, What come these to do? And he answered, and sayde, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remayneth for euer, 2. Pet. 1. 15.

f Seeing ye sawe the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteyned in the same and declared by the Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie.

i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome and by the myrrhe trees, which are blacke, and giue a darke shadowe: yet he compareth God to a King, who hath his postes and messengers abroad, by whom he still worketh his purpose & bringeth his matters to passe.

k Who was the chiefe among the rest of the horsemen.

l These signified the diuers offices of Gods Angels, by whom God sometime punisheth and sometime comforteth, and bringeth foorth his works in diuers sorts.

m That is, Christ the mediator prayed for the saluation of his Church, which was now troubled when all the countreys about them were at rest.

n Though for a time God deserte his helpe and comfort from his Church, yet this declareth that he loueth them still most deerly, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In destroying the reprobate I shewed my selfe but a litle angry toward my Church, but the enemie would haue destroyed them also, and considered not the ende of my chastisements.

p To measure out the buildings.

q The abundance shall be so great that the places of store shall not be able to conteine these blessings, that God will send, but shall euen breake for fulnesse.

r Which signified all the enemies of the Church, East, West, North, South.

f These carpenters or smithes are Gods instruments, which with their mallets and hammers break these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but Christ hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and beholde, a a man with a measuring line in his hand.

2 Then sayde I, Whither goest thou? And he sayd vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went foorth: and another Angel went out to meete him,

4 And sayde vnto him, Runne, speake to this b yong man, and say, c Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lorde, will be vnto her a wall of d fire round about, and will e bee the glory in the middes of her.

6 Vo, ho, come f foorth, and flee from the land of the North, sayeth the Lorde: for I haue scattered you into the foure s windes of the heauen, saith the Lord.

7 h Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lorde of hosts, After this i glory hath he sent me vnto the nations, which spoyled you: for hee that toucheth

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angell, but in respect of his eternal essence is God and so called.

b Meaning himselfe Zechariah.

c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should neede no materiall walles, nor trust in any worldly strength, but should be safely preserued,

d To defende my Church, to feare the enemies, and to destroy them if they approche neere.

e In me they shall haue their full felicitie and glory.

f He calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church.

g As it was I that scattered you, so haue I power to restore you.

h By flying from Babylon and comming to the Church.

i Seeing that God hath begunne to shewe his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angell, and his Christ to defende you from your enemies, that they shall not hurt you, neither by the way nor at home.

you, toucheth the k apple of his eye.

9 For beholde, I will lift vp mine hand l vpon them: and they m shall bee a spoyle to those that serued them, and yee shall knowe, that the Lord of hosts hath n sent me.

10 Reioyce, and bee glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

11 And many nations shall be ioyned to the Lorde in that day, and shalbe my people: and I will dwell in the middes of thee, and thou shalt knowe that the Lorde of hostes hath sent me vnto thee.

12 And the Lorde shall inherite Iudah his portion in the holy land, and shall choose Ierusalem againe.

13 Let all flesh bee still before the Lorde: for he is raised vp out of his holy land.

k Yeare so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17.8.

l Vpon the heathen your enemies.

m They shall be your seruants as you haue bene theirs.

n This must necessarily be vnderstoode of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A prophesie of Christ and of his kingdome.

AND he shewed mee Iehoshua the high Priest, a standing before the Angell of the Lorde, and b Satan stoode at his right hand to resist him.

2 And the c Lorde said vnto Satan, The Lorde rebuke thee, O Satan: euen the Lorde that hath chosen Ierusalem, rebuke thee. Is not this a d brand taken out of the fire?

3 Nowe Iehoshua was clothed with filthie garments, and stoode before the Angel.

4 And he answered and spake vnto those that stoode before him saying, Take away the e filthie garments from him. And vnto him he saide, Beholde, I haue f caused thine iniquitie to depart from thee, and I will clothe thee with change of rayment.

5 And I sayd, Let them g set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angell of the Lorde stood by.

6 And the Angell of the Lorde testified vnto Iehoshua, saying,

7 Thus saith the Lord of hosts, If thou wilt walke in my wayes, and keepe my watch, thou shalt also h iudge mine Houle, & shalt also keepe my i courts, & I will giue thee place among k these that stand by.

8 Heare now, O Iehoshua the hie Priest, thou and thy fellowes that sit before thee: for they l are monstrous persons: but beholde, I will bring forth the m Branch my seruant.

9 For lo the n stone that I haue layd before Iehoshua, vpon one stone shall bee seuen eyes: beholde, I will o cut out the grauing thereof, saith the Lorde of hosts, and I will take p away the iniquitie of this lande in one day.

10 In that day, saith the Lorde of hosts, shall yee call every man his neighbour vnder the q vine, and vnder the figge tree.

a He prayed to Christ the Mediator for the state of the Church.

b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes. 6.12.

c That is, Christ speaketh to God as the Mediator of his Church that he would rebuke Satan: and here he sheweth himselfe to be the continuall preseruer of his Church.

d Meaning, that Iehoshua was wonderfully preserued in the captiuitie, and now Satan sought to afflict and trouble him, when hee was doing his office. e In respect of the glorious garmentes, and precious stones that the Priestes did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings shoulde bee made excellent when Christ shall make the full restitution of his Church. f Hee sheweth of what apparell hee speaketh, which is when our filthie sinnes are taken away, and we are cladde with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the rayment, the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthoode might bee perfect: and this was fulfilled in Christ, who was both Priest and King: and heere all such are condemned that can content themselues with any meane reformation in religion, seeing the the Prophet desireth the perfection, and obtayneth it. h That is, haue rule and gouernement in my Church as thy predecessors haue had. i Whereby he meaneth, to haue the whole charge and ministerie of the Church.

k That is, the Angels who represented the whole number of the faithfull: signifying, that all the godly should willingly receiue him.

l Because they follow my word, they are contemned in ỹ world, & esteemed as monsters, Isa. 8.18.

m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11.1. iere. 23.5. and 33.14,15.

n Hee sheweth that the ministers cannot builde, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4.10.

o That is, I will make it perfect in all points, as a thing wrought by the hand of God.

p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their sinnes no more.

q Yee shall then liue in peace and quietnes, that is, in the kingdome of Christ, Isa. 2.2. micah. 4.4. hag. 2.10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

AND the Angell that talked with mee, a caine againe and waked mee, as a man that is raised out of his sleepe,

2 And sayde vnto mee, Whatseest thou? and I sayde, I haue looked, and beholde, a b candlestick all of golde with a bowle vpon the top of it, and his seuen lampes therein, and seuen b pipes to the lampes, which were vpon the top thereof.

3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angell that talked with mee, saying, What are these, my Lord?

5 Then the Angell that talked with me, answered and said vnto me, Knowest thou not what these bee? And I sayde, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the worde of the Lorde vnto c Zerubbabel, saying, Neyther by d an armie nor strength, but by my Spirite, saieth the Lord of hostes.

7 Who art thou, O e great mountaine, before Zerubbabel? thou shalt bee a plaine, and f her shall bring forth the head stone

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirite should shine there in most abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithful that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

c Who was a figure of Christ, and therefore this doctrine was directed to al the Churches who are his body & members. d He sheweth that Gods power only is sufficiēt to preserue his Church, though he vse not mans helpe therunto. e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whoune the enemies dayly labour to let in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the k first stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee woulde continue his grace and fauour toward the Temple,

thereof with shoutings, crying, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layde the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the [b] small things? but they shall reioyce, and shall see the stone of [i] tinne in the hand of Zerubbabel: [k] these seuen are the eyes of the Lorde, which goe thorowe the whole world.

11 Then answered I, and said vnto him, What are these two olive trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two olive branches, which thorow the two golden pipes emptie themselues into the golde?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two [l] olive branches, that stand with the ruler of the whole earth.

g Meaning, the Prophet, that I am Christ sent of my Father for the building and preseruation of my spirituall Temple.

h Signifying, that all were discouraged at the small and poore beginnings of the Temple.

i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ should go forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye.

k That is, God hath seuen eyes: meaning a continuall prouidence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap. 3. 9.

l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lamps: Signifying, that God wil continually maintaine and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeues, and such as abuse the name of God. 6. By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

THen I turned mee, and lifted vp mine eyes and looked, and beholde, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then said hee, vnto mee, This is the curse that goeth forth ouer the whole earth: for euery one that [b] stealeth, shall be cut off aswell on this [c] side, as on that: and euery one that [d] sweareth shall be cut off, aswell on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the theefe, and into the house of him, that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth and said vnto me, Lift vp nowe thine eyes, and see, what is this that goeth forth.

6 And I said, What is it? And he said, This is an [e] Ephah that goeth forth. Hee said moreouer, This is the [f] sight of them, thorow all the earth.

7 And beholde, there was lift vp a [g] talent of lead: and this is a [h] woman that sitteth in the midst of the Ephah.

8 And hee said, This is [i] wickednesse, and hee cast it into the midst of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two [k] women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with mee, Whither doe these beare the Ephah?

11 And hee said vnto mee, [l] To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his word and casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vseth any iniurie toward his neighbour.

c Meaning, wheresoeuer he be in the world.

d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name.

e Which was a measure in dry things containing about ten pottels.

f That is, all the wickednes of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure.

g To couer the measure.

h Which representeth iniquitie, as in the next verse.

i Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison.

k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes.

l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

AGaine, I turned and lift vp mine eyes, and looked, and behold, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet were [c] red horses, and in the second charet [d] blacke horses,

3 And in the third charet [e] white horses, and in the fourth charet horses of [f] diuers colours, and reddish.

4 Then I answered, and said vnto the Angel that talked with me, What are these my Lord?

5 And the Angel answered, and said vnto mee, These are the [g] foure spirits of the heauen, which go forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the [h] South country.

7 And the [i] reddish went out, and required to goe, and passe thorow the world. And he said, Goe, passe thorow the world. So they went thorowout the world.

8 Then cried hee vpon me, & spake vnto mee, saying, Behold, these that goe toward

a By charets here, as by horses afore, hee meaneth the swift messengers of God to execute and declare his will.

b By the brasen mountaines hee meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great crueltie and persecutions that the Church had endured vnder diuers enemies.

d Signifying, that they had endured great afflictions vnder the Babylonians.

e These represented their state vnder the Persians which restored them to libertie.

f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying of Nineueh and Babylon, and other their enemies.

g Meaning, all the actions and motions of Gods Spirit, which according to his vnchangeable counsell hee causeth to appeare thorow all the world.

h That is, toward Egypt, and other countreys thereabout.

i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob 1. 12.

k By punishing the Caldeans mine anger ceased, and you were deliuered.

the North countrey, haue pacified my k spirit in the North countrey.

9 And the word of the Lorde came vnto me, saying,

10 Take of them of the captiuitie, euen of Heldai, & of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house l of Iosiah, the sonne of Zephaniah.

11 Take euen siluer and golde, and make crownes, and set them vpon the m head of Iehoshua, the sonne of Iehozadak the high Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and sayth, Behold the man whose name is the n Branch, and he shall grow o vp out of his place, and he shall p build the Temple of the Lord.

13 Euen he shall build the Temple of the Lord, and he shal beare the q glory, and shall sit and rule vpon his throne, and hee shall be a Priest vpon his throne, and the counsell of peace shalbe betweene r them both.

14 And the crownes shall be to s Helem, and to Tobiah, and to Iedaiah, & to t Hen the sonne of Zephaniah, for a u memoriall in the Temple of the Lord.

15 And they that are x farre off, shall come and build in the Temple of the Lord, and yee shall knowe that the Lord of hostes hath sent me vnto you. And this shall come to passe, if yee will y obey the voyce of the Lord your God.

l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, & doubted of the restitution of the kingdome and of the priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning Christ, of whome Iehoshua was the figure: for in Greeke they were both called Iesus.

o That is, of himselfe, without the helpe of man.

p Which declareth that none could build this temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2.10.

q Whereof Iehoshua had but a shadowe.

r The two offices of the kingdome and priesthood shalbe so ioyned together, that they shall be no more disseuered.

s Who was also called Heldai

t He also was called Iosiah.

u That they may acknowledge their infirmitie, which looked that all things should haue bene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Act. 1.6.

x That is, the Gentiles by the preaching of the Gospel shall helpe toward the building of this spirituall Temple.

y If ye wil beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people. 14 The cause of their affliction.

a Which conteined part of November and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other, when Gedaliah was slaine, Ier. 41.1,2.

c By weeping and mourning appeare what exercises they vsed in their fasting.

d That is, prepare my selfe with all deuotion to this fast.

e Which was now since the time the Temple was destroyed.

AND in the fourth yeere of king Darius, a the worde of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in a Chisleu,

2 For b they had sent vnto the house of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the prophets, saying, Should I c weepe in the fift moneth, and d separate my selfe as I haue done these so many c yeeres?

4 Then came the worde of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the f Priests, & say, When yee fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? g doe I approoue it?

6 And when ye did eate, and when ye did drinke, did ye not eate h for your selues, and drinke for your selues?

7 Should ye not heare the wordes, which the Lord i hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the worde of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, k Execute true iudgement, and shewe mercie and compassion, euery man to his brother,

10 And oppresse not the widowe, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and l pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they should heare the law and the wordes which the Lord of hostes sent in his m spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as hee cried, and they would not heare, so they cryed, and I would not heare, sayeth the Lord of hostes.

14 But I scattered them among all the nations, whome they knew not: thus the land was desolate n after them, that no man passed thorow nor returned: for they layed the pleasant land o waste.

f For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.

g For they thought they had deserued toward God, because of this fast, which they inuented of themselues: and though fasting of it self be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprooued.

h Did yee not eate and drinke for your owne commoditie and necessitie? and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, & by such things as they inuented, and in the meane season would not serue him as hee had commanded.

k Hee sheweth that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23.23.

l And would not carry the Lords burden, which was sweet and easie, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of Oxen, which shrinke at the yoke, Nehe. 9.29.

m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.

n That is, after they were caried captiue.

o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, & of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the worde of the Lorde of hostes came to me, saying,

2 Thus sayth the Lord of hostes, I was a ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus sayth the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a b citie of trueth, and the Mountaine of the Lord

a I loued my city with a singular loue, so that I could not abide that any should do her any iniury.

b Because shee shalbe faithful & loyall toward me her husband,

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yet c old men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shalbe full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be d vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lorde of hostes, Beholde, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall e dwell in the middes of Ierusalem, and they shall be my people, and I will be their God in trueth and in righteousnesse.

9 Thus saith the Lord of hosts, let your f hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day that the foundation of the House of the Lorde of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for g man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But nowe, I will not intreate the residue of this people as aforetime, saieth the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish h you, when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes i to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe. Speake ye euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the worde of the Lorde of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the k tenth shall bee to the house of Iudah ioy and gladnesse, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come l people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, * Vp, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those dayes shall tenne men take holde out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, We will goe with you: for we haue heard, that God is with you.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and encrease their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18. 14. Rom. 4. 20.

e So that their returne shall not be in vaine: for God wil accomplish his promise, and their prosperitie shall be sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profite of their labours.

h Reade Ezek. 18. 20.

i Which declareth that man cannot turne to God till he change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes, and to giue him his graces.

k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here § Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shewe signes of heauinesse: for God will send them ioy & gladnesse.

l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which shoulde bee in the kingdome of Christ. *Isa.* 2. 2. *micah.* 4. 1.

CHAP. IX.

1 The threatning of the Gentiles, 9 The comming of Christ.

THE burden of the word of the Lord in the land of a Hadrach: and Damascus shall be his b rest: when the c eyes of man, euen of all the tribes of Israel shalbe toward the Lord.

2 And Hamath also shall border d thereby: Tyrus also and Zidon, though they be e very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and gold as the myre of the streetes.

4 Beholde, the Lord will spoile her, and he will smite her f power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shal see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his h teeth: but hee that remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but i Ekron shall doe as a Iebusite.

8 And I will campe about k mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them

a Whereby he meaneth Syria.

b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rod and plague.

e Hee secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they clocked with this name of Wisedome.

f Though they of Tyrus thinke them selues inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements. g Meaning, that all should be destroyed saue a very fewe, that should remaine as strangers. h Hee promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebusites had beene destroyed, so should Ekron and all the Philistims. k Hee sheweth that Gods power only shalbe sufficient to defend his Church against all aduersaries, be they neuer so cruell, or assemble their power neuer so often,

any more: for nowe 1 haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Ierusalem: beholde, thy king commeth vnto thee: m he is iust and saued himselfe, poore and riding vpon an n asse, and vpon a colte the foale of an asse.

10 And I will cut off the o charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shal be from p sea vnto sea, and and from the q riuer to the end of the land.

11 r Thou also shalt be saued through the blood of thy couenant. I haue loosed thy s prisoners out of the pit wherein is no water.

12 Turne you to the t strong holde, ye u prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I y bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lord shalbe seene ouer them, and his arrow shall goe foorth as the lightning: and the Lorde God shall blowe the trumpet, and shall come foorth with the whirlewindes of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, z and subdue them with sling stones, and they shal drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lorde their God shall deliuer them in that day as the flocke of his people: for they shall be as the a stones of the crowne lifted vp vpon his land.

17 For howe great is his goodnesse! and howe great is his beautie! corne shall make the young men cheereful, and newe wine the maides.

1 That is, God hath nowe seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.

m That is, he hath righteousnesse and saluation in himselfe for the vse and commoditie of his Church.

n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21.5.

o No power of man or creature shall be able to let this kingdome of Christ, and he shall peaceably gouerne them by his word.

p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew he meant an infinite space and compasse ouer the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.

s God sheweth that hee will deliuer his Church out of all dangers, seeme they neuer so great.

t That is, into the holy land, where the citie and the Temple are, where God will defend you.

u Meaning, the faithfull, which seemed to bee in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.

x That is, double benefites, and prosperitie in respect of that which your fathers inioyed from Dauids time to the captiuitie.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.

z Hee promiseth that the Iewes shall destroy their enemies and haue abundance, and excesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to mooue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.

a The faithfull shall be preserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met te Iadi the hie Priest.

CHAP. X.

2 *The vanitie of idolatrie.* 3 *The Lord pro-*

miseth to visite and comfort the house of Israel.

ASke you of the a Lord raine in the time of the latter raine: so shall the Lorde make white cloudes, and giue you showres of raine, and to euery one grasse in the fielde.

2 Surely b the idoles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the d goates: but the Lorde of hostes will visite his flocke the house of Iudah, and will make them as e his beautifull horse in the battell.

4 Out f of him shall the corner come forth: out of him the naile, out of him the bowe of battell, and out of him euery g appointer of tribute also.

5 And they shall be as the mightie men, which treade downe their enemies in the myre of the streetes in the battell, and they shall fight, because the Lorde is with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house h of Ioseph, and I will bring them againe, for I pitie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a giant, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I will i hisse for them, & gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will k sowe them among the people, and they shall remember me in farre countreys: and they shall liue with their children and ! turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he m shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall drie vp: and the pride of Asshur shall be cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lorde, and they shall walke in his Name, saith the Lord.

a The Prophet reprooueth the Iewes, because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoid this plague, he willeth them to returne to God, and to pray in faith to him, and so he wil giue them abundance.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruel gouernours which did oppresse the poore sheepe, Ezek. 34.16,17.

e Hee will be mercifull to his Church, and cherish them as a King or Prince doeth his best horse, which shall be for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vpholde the building, and as a nayle to fasten it together.

g Ouer their enemies.

h That is, the tenne tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby hee declareth the power of God, who needeth no great preparation when hee will deliuer his: for with a becke or hisse hee can call them from all places suddenly.

k Though they shall yet bee scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whom it was first preached.

l Not that they should returne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Gospell.

m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angell smote the floods and riuers.

CHAP.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

OPen thy doores, O a Lebanon, and the fire shall deuoure thy cedars.

2 Howle, b firre trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, Okes of Bashan, for the c defenced forest is cut downe.

3 There is the voyce of the howling of the shepheards: for their d glorie is destroyed: the voyce of the roaring of lions whelpes: for the pride of Iorden is destroyed.

4 Thus saith the Lorde my God, Feede the sheepe of the e slaughter.

5 Whom they that possesse them, slay them, f and sinne not: and they that sell them, say, g Blessed be the Lorde: for I am rich, and their owne shepheards spare them not.

6. Surely I will no more spare those that dwell in the land saieth the Lorde: but loe, h I will deliuer the men euery one into his neighbours hande, and into the hand of his i king: and they shall smite the lande, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto me l two staues: the one I called Beautie, and the other I called Bands, and I fedde the sheepe.

8 m Three shepheards also I cut off in one moneth, and my soule loathed n them, and their soule abhorred me.

9 Then said I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, euen Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the o poore of the sheepe that wayted vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If yee thinke it good, giue mee p my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord said vnto me, Take to thee yet r the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the lande, which shall not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that ſ standeth vp: but hee shall eate the flesh of the fat, & teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sworde shall bee vpon his t arme, and vpon his right eye. His arme shall bee cleane dried vp, and his right eye shalbe vterly darkned.

a Because the Iewes thought themselues so strong by reason of this mountaine that no enemie could come to hurt them the Prophet sheweth that when God sendeth the enemies, it shall shew it selfe readie to receiue them.
b Shewing, that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to holde out.
d That is, the renowme of Iudah and Israel should perish.
e Which being now destinate to be slaine, were deliuered as out of the Lions mouth.
f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euil.
g He noteth the hypocrites, which euer haue the name of God in their mouthes, though in their life and doings they deny God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren.
h I wil cause one to destroy another.
i Their gouernours shal execute crueltie ouer them.
k That is, the smal remnant, whom he thought worthie to shewe mercy vnto.
l God sheweth his great benefits toward his people to conuince them of greater ingratitude, which would neyther be ruled by his most beautiful order of gouernment, neyther continue in the bands of brotherly vnitie, and therefore he breaketh both the one and the other. Some reade, for Bands destroyers, but in the 14. verse the first reading is confirmed.
m Whereby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue.
n Meaning the people, because they would not acknowledge these great benefits of God.
o He sheweth that the least part euer profite by Gods iudgements.
p Besides their ingratitude God accuseth them of malice and wickednesse, which did not only forget his benefits, but esteemed them as things of nought.
q Shewing that it was too litle to pay his wages, which could scarce suffice to make a few tiles for to couer the Temple.
r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernment: but in effect it should be nothing: for they should be wolues, and deuouring beasts in stead of shepheards.
ſ And is in health
t By the arme he signifieth strength, and by the eye, that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction & building againe of Ierusalem.

THe burden of the worde of the Lorde vpon a Israel, saith the Lord, which spread the heauens, and laide the foundation of the earth, and formed the spirite of man within him.

2 Behold, I wil make Ierusalem a b cup of poyson vnto all the people rounde about: and also with Iudah will he bee, in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heaue stone for all people: all that lift it vp, shalbe torne, though all the people of the earth be gathered together against it.

4 In that day, saith the Lorde, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eies vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The c inhabitants of Ierusalem shalbe my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coles of fire amõg the wood, and like a fire brand in the sheafe, and they shal deuoure all the people round about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shal preserue the d tents of Iudah, as aforetime: therefore the glorie of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lorde defend the inhabitants of Ierusalem, and hee that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall bee as Gods house, and as the Angell of the Lorde before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of

a That is, the ten tribes which neglected Gods benefit in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them.
b Ierusalem shal be defended against all her enemies, so shal God defend all Iudah also, and shal destroy the enemies
c Euery captaine that had many vnder him afore, shal now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies, because the Lorde is among them.
d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their kings, (which is meant by the house of Dauid) or in their defenced cities.

David, and vpon the inhabitants of Ieruſalem the Spirit of e grace and of compaſſion, & they ſhal looke vpon me, whom they haue f pearced, and they ſhall lament for him, as one mourneth for his onely ſonne, and be ſory for him as one is ſory for his firſt borne.

11 In that day ſhall there bee a great mourning in Ieruſalem, as the h mourning of i Hadadrimmon in the valley of Megiddon.

12 And the k land ſhal bewaile euery familie l apart, the familie of the m houſe of Dauid apart, and their wiues apart: the familie of the houſe of Nathan apart, and their wiues apart:

13 The familie of the houſe of Leui apart, and their wiues apart: the familie of n Shemei apart, and their wiues apart:

14 All the families that o remaine, euerie familie apart, and their wiues apart.

e They ſhal haue the feeling of my grace by faith, and know that I haue compaſſion on them.

f That is, whom they haue continually vexed with their obſtinacie, and grieued my Spirit, Iohn 19.37. where it is referred to Chriſtes bodie, which here is referred to the Spirit of God.

g They ſhal turne to God by true repentance, whom before they had ſo grieuouſly offended by their ingratitude.

h They ſhall lament and repent exceedingly for their offences againſt God.

i Which was the name of a towne and place neere to Megiddo where Ioſiah was ſlayne, 2. Chron. 35. 22.

k That is, in al places where the Iewes ſhal remaine.

l Signifying, that this mourning or repentance ſhould not be a vaine ceremonie: but euery one touched with his owne griefe ſhal lament.

m Vnder theſe certaine families he conteineth all the tribes, and ſhewed that both ỹ Kings & the Prieſts had by their ſinnes pearced Chriſt.

n Called alſo Simeon.

o To wit, which were elect by grace, and preſerued from the common deſtruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly againſt falſe prophets.

1 IN that day there a ſhall bee a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleanneſſe.

2 And in that day, ſaith the Lord of hoſts, I will cut off the b names of the idoles out of the land: & they ſhal no more be remembred: and I will cauſe the c prophets, and the vncleane ſpirite to depart out of the land.

3 And when any ſhall yet d propheſie, his father and his mother that begate him, ſhall ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the name of the Lord: and his father and his mother that begate him, e ſhall thruſt him through, when hee propheſieth.

4 And in that day ſhall the prophets f be aſhamed euery one of his viſion, when hee hath propheſied: neither ſhall they weare a rough garment to deceiue.

5 But hee ſhall ſay, I am no g Prophet: I am an huſbandman: for man taught me to be an heardman from my youth vp.

6 And one ſhall ſay vnto him, What are theſe h wounds in thine hands? Then hee ſhal anſwere, Thus was I wounded in the houſe of my friends.

7 ¶ Ariſe, O ſword, vpon my i ſhepheard, and vpon the man, that is my fellowe, ſaith the Lord of hoſtes: ſmite the ſhepheard, and the ſheepe ſhalbe ſcattered: and I wil turne mine hand vpon the litle ones.

8 And in all the lande, ſayeth the Lorde, k two parts therein ſhall be cut off, and die: but the third ſhall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the ſiluer is fined, and will trie them as gold is tryed: they ſhall call on my name, and I wil heare them: I will ſay, It is my people, and they ſhall ſay, The Lord is my God.

a He ſheweth what ſhalbe the fruit of their repentance, to wit, remiſſion of ſinnes, by the blood of Chriſt, which ſhalbe a continual running fountaine, and purge them from al vncleanneſſe.

b He promiſeth that God wil alſo purge them from al ſuperſtition and that their religiõ ſhal be pure.

c Meaning, the falſe prophets and teachers, who are the corrupters of al religion, whome the Prophet heere calleth vncleane ſpirites.

d That is, when they ſhal propheſie lies, and make God, who is the authour of trueth, a cloke thereunto.

e He ſheweth what zeale the godly ſhal haue vnder the kingdome of Chriſt, Deuter. 13. 6. 9.

f God ſhal make them aſhamed of their errours and lies, and bring them to repentance, and they ſhal no more weare prophets apparel to make their doctrine ſeem more holy.

g They ſhal confeſſe their former ignorance, and be content to labour for their liuing.

h Hereby he ſheweth that though their parents and friends delt more gently with them and put them not to death, yet they would ſo puniſh their children, that became falſe prophets, that the marks and ſignes ſhould remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort ſhould come vnder Chriſt, there ſhould be an horrible diſſipation among the people: for their Gouernours and paſtors ſhould be deſtroyed, & the people ſhould be as ſcattered ſheepe: and the Euangeliſt applieth this to Chriſt, becauſe hee was the head of all paſtors, Mat. 26. 31.

k The greateſt part ſhal haue no portion of theſe bleſſings, and yet they that ſhal enioy them, ſhall bee tryed with great afflictions, ſo that it ſhalbe knowen that onely Gods power and his mercies doe preſerue them.

CHAP. XIIII.

8 Of the doctrine that ſhall proceede out of the Church, and of the reſtauration thereof.

BEholde, the day of the Lorde commeth, and thy ſpoyle ſhall bee a diuided in the mids of thee.

2 For I will gather all nations againſt Ieruſalem to battel, and the citie ſhalbe taken, and the houſes ſpoyled, and the women defiled, and halfe of the citie ſhal go into captiuitie, and the reſidue of the people ſhal not be cut off from the citie.

3 Then ſhal the Lord go forth, and fight againſt thoſe nations, as when b he fought in the day of battell.

4 And his feete ſhall ſtande in that day vpon the c mount of oliues, which is before Ieruſalem on the Eaſt ſide, and the mount of olines ſhall cleaue in the middes thereof: toward the Eaſt & towarde the Weſt there ſhall bee a very great d valley, and halfe of the mountaine ſhall remooue towarde the North, and halfe of the mountaine towarde the South.

5 And yee ſhall flee vnto the e valley of the mountains: for the valley of the mountaines ſhal reach vnto Azal: yea, ye ſhall flee like as ye fled from the f earthquake in the dayes of Vzziah King of Iudah: and the Lord g my God ſhall come, and al the ſaints with thee.

6 And in that day ſhall there be no cleere light, but darke.

7 And there ſhalbe a day (it is known to the world they ſhal ſee Ieruſalem, which was before hidde with this mountaine: and this hee meaneth of the ſpiritual Ieruſalem the Church.

a He armeth the godly againſt the great tentations that ſhould come before they enioyed this proſperous eſtate promiſed vnder Chriſt, that when theſe dangers ſhould come, they might know that they were warned of them afore.

b As your fathers and you haue had experience both at the red ſea, & at al other times

c By this maner of ſpeach the Prophet ſheweth Gods power and care ouer his Church, and how he wil as it were by miracle ſaue it

d So that out of all the parts of

e He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places, where they might hide them among the mountaines.

f Reade Amos 1. 1.

g Becauſe they did not credit the Prophets words, he turneth to God, and comforteth himſelfe in that that he knew that theſe things ſhould come, and ſaith, Thou, O God, with thine Angels wilt come to perform this great thing.

the

h Signifying, that there ſhould be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would ſend comfort.

i That is, the ſpirituall graces of God, which ſhould euer continue in moſt abundance.

k All idolatrie and ſuperſtition ſhalbe aboliſhed, and there ſhalbe one God, one faith, and one religion.

l This newe Ieruſalem ſhalbe ſeene through all the world, and ſhall excel the firſt in excellencie, wealth and greatneſſe.

m God will not onely raiſe vp warre without, but ſedition at home to trie them.

n To hurt and oppreſſe him.

the Lord) h neither day nor night, but about the euening time it ſhalbe light.

8 And in that day ſhall there i waters of life goe out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, and ſhalbe both in ſommer and winter.

9 And the Lord ſhall be king ouer all the earth: in that day ſhall there be one k Lord, and his Name ſhalbe one.

10 All the land ſhalbe turned l as a plain from Geba to Rimmon, toward the South of Ieruſalem, and it ſhalbe lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the towre of Hananel, vnto the Kings wine preſſes.

11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Ieruſalem ſhalbe ſafely inhabited.

12 And this ſhall be the plague, wherewith the Lord will ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhall conſume in their mouth.

13 And in that day, m a great tumult of the Lord ſhalbe among them, and euery one ſhal take the n hand of his neighbour, and his hand ſhall riſe vp againſt the hande of his neighbour.

14 And Iudah ſhal fight alſo againſt Ieruſalem, and the armie of all the heathen ſhal be gathered round about, with o golde and ſiluer, and great abundance of apparell.

15 Yet this ſhalbe the plague of the horſe, of the Mule, of the Camell, and of the aſſe, and of all the beaſts that bee in theſe tents as this p plague.

16 But it ſhall come to paſſe that euerie one q of all of all the nations, which came againſt Ieruſalem, ſhall goe vp from yeere to yeere to worſhip the King the Lord of hoſtes, & to keepe the feaſt of Tabernacles.

17 And who ſo will not come vp of all the families of the earth vnto Ieruſalē to worſhip the King the Lord of hoſtes, euen vpon them ſhal come no raine.

18 And if the familie of r Egypt goe not vp, & come not, it ſhall not raine vpon them. This ſhalbe the plague wherewith the Lord will ſmite all the heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhall bee the punihment of Egypt, and the punihment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be written vpon the ſ bridles of the horſes, The holineſſe vnto the Lord, and the t pots in the Lordes houſe ſhalbe like þ bowles before the altar.

21 Yea, euery pot in Ieruſalem and Iudah ſhalbe holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhalbe no more the u Canaanite in the Houſe of the Lord of hoſtes.

o The enemies are rich, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.

p As the men ſhould be deſtroyed, verſ. 12.

q By the Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what ſeruice they were put now (whether to labour, or to ſerue in warre) they were nowe holy, becauſe the Lorde had ſanctified them.

ſ As precious the one as the other, becauſe they ſhal be ſanctified.

t But all ſhalbe pure and cleane, and there ſhall neither be hypocrite, or any that ſhal corrupt the true ſeruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God rayſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntil Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more feruent deſires looke for the comming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe, but chiefly hee reprooueth the Prieſts for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his word. He alſo noteth certaine peculiar ſinnes, which were then among them, as marying of idolatrous and many wiues, murmurings againſt God, impatiencie, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger, in whō the couenant ſhould be accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael and chiefly the Prieſts.

a Reade Iſai. 13.1

b Which declareth their great ingratitude that did not acknowledge this loue, which was ſo euident in that he choſe Abraham & om out of all the world, and next choſe Iaakob the yoonger brother of whom they came, and left Eſau the elder.

c For beſides that the ſignes of mine hatred appeared euen when he was made ſeruant vnto his yoonger brother, being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet euen now before your eyes the ſignes of hereof are euident, in that that his countrey lieth waſte, and he ſhall neuer returne to inhabit it, whereas ye my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9.13.

THe a burden of the word of the Lord to Iſrael by the miniſterie of Malachi.

2 I haue loued you, ſayth the Lord: yet ye ſay, b Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſayth the Lord? yet I loued Iaakob,

3 And I c hated Eſau, and made his mountaines waſte, and his heritage a wilderneſſe for dragons.

4 Though Edome ſay, We are impouerriſhed, but we will returne, and builde the deſolate places, yet ſayth the Lord of hoſts, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickedneſſe, and the people, with whom the Lorde is angry for euer.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified vpon the border of Iſrael.

6 A ſonne honoureth his father, and a ſeruant his maſter. If then I be a father, where is mine honor? And if I be a maſter, where is my feare, ſayth the Lord of hoſts vnto you, d O Prieſts, that deſpiſe my Name? and ye ſay, e Wherin haue we deſpiſed thy Name?

d Beſides the reſt of the people he condemneth the Prieſts chiefly, becauſe they ſhould haue reproued others for their hypocriſie, and obſtinacie againſt God, and not haue hardened thē by their example to greater euils.

e He noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently couered them, and ſo were blinde guides,

f Ye receiue al maner offerings for your owne greedinesse, and doe not examine whether they be according to my Lawe or no.

g Now that they said that, but by their doings they declared no lesse.

h You make it no fault: wherby he condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, and so come not to that puretnesse of religiō, which he requireth, and therefore in reproch he sheweth them that a mortal man would not be content to be so serued.

i He derideth the Priests who bare the people in hand, that they prayed for them, and shewed that they were the occasion, that these euils came vpon the people.

k Will God consider your office and state, because the Leuites who kept the doores, did not trye whether the sacrifices that came in, were according to the Lawe, God wisheth that they would rather shut the doores, then to receiue such as were not perfect.

m God sheweth that their ingratitude, and neglect of his true seruice, shal be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his words to the capacitie of the people, and by the altar and sacrifice he meaneth the spiritual seruice of God, which should be vnder the Gospel, when an end shalbe made to all these legall ceremonies by Christes onely sacrifice.

n Both the Priests, and the people were infected with this errour, that they passed not what was offered: for they thought that God was wel content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impiety, and also shewed their contempt of God, and couetousnes.

o The Priests and people were both wearie with serving God, and passed not what manner of sacrifice and seruice they gaue to God, for that which was least profitable, was thought good enough for the Lorde.

p That is, hath sufficiencie to serue the Lord according to his worde, and yet wil serue him according to his couetous minde.

7 Yee offer f vncleane bread vpon mine altar, and you say, Wherein haue wee polluted thee? In that yee say the table of the Lord is not g to be regarded.

8 And if yee offer the blinde for sacrifice, it is h not euil: and if yee offer the lame and sicke, it is not euil: offer it now vnto thy Prince: will hee be content with thee, or accept thy person, saith the Lord of hostes?

9 And nowe, I pray you, i pray before God, that hee may haue mercy vpon vs: this hath bene by your meanes: will hee regard k your persons, saith the Lord of hostes?

10 Who is there euen among you, l that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, saieth the Lorde of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the same, my Name is m great among the Gentiles, and in euery place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lorde of hostes.

12 But yee haue polluted it, in that yee say, The table of the Lord is n polluted, and the fruit thereof, euen his meate is not to be regarded.

13 Ye saide also, Beholde, it is a o wearinesse and ye haue snuffed at it saith the Lord of hostes, and yee offered that which was torne, and the lame, and the sicke: thus yee offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed bee the deceiuer, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lorde a corrupt thing: for I am a great king, saith the Lorde of hostes, and my Name is terrible among the heathen.

seeing you are so couetous and wicked?

l Because the Leuites who kept the doores, did not trye whether the sacrifices that came in, were according to the Lawe, God wisheth that they would rather shut the doores, then to receiue such as were not perfect.

m God sheweth that their ingratitude, and neglect of his true seruice, shal be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his words to the capacitie of the people, and by the altar and sacrifice he meaneth the spiritual seruice of God, which should be vnder the Gospel, when an end shalbe made to all these legall ceremonies by Christes onely sacrifice.

n Both the Priests, and the people were infected with this errour, that they passed not what was offered: for they thought that God was wel content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impiety, and also shewed their contempt of God, and couetousnes.

o The Priests and people were both wearie with serving God, and passed not what manner of sacrifice and seruice they gaue to God, for that which was least profitable, was thought good enough for the Lorde.

p That is, hath sufficiencie to serue the Lord according to his worde, and yet wil serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priestes being seducers of the people.

AND nowe, O yee a Priestes, this commandement is for you.

2 If yee will not heare it, nor consider it in your heart, to giue glorie b vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, and will curse your c blessings: yea, I haue cursed them alreadie, because yee doe not consider it in your heart.

3 Beholde, I will corrupt d your seede, and cast dung vpon your faces, euen the e dung of your solemne feastes, and you shall be like vnto it.

4 And ye shall know, that I haue f sent this commandement vnto you, that my couenant which I made with Leui, might stand, saith the Lord of hostes.

5 My g couenant was with him of life and peace, and I h gaue him feare, and hee feared mee, and was afraide before i my Name.

6 The law of k truth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equitie, and did turne many away from iniquitie.

7 For the Priestes l lips should preserue knowledge, and they should seeke the Lawe at his mouth: for hee is the m messenger of the Lord of hosts.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Leui, saith the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one n father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of o our fathers?

11 Judah hath transgressed, and an abomination is committed in Israel and in Jerusalem, for Judah hath defiled the holinesse of the Lord, which hee loued, and hath maried the p daughter of a strange god.

12 The Lorde will cutte off the man that doeth this: both the master and the seruant out of the Tabernacle of Jaakob and him that q offereth an offering vnto the Lorde of hostes.

13 And this haue yee done againe, and r couered the altar of the Lorde with teares, with weeping and with mourning:

a He speaketh vnto them chiefly, but vnder them he comprehendeth the people also.

b To serue me according to my worde.

c That is, the abundance of Gods benefits.

d Your seede sowen shal come to no profite.

e You boast of your holines, sacrifices & feasts, but they shall turne to your shame, and be as vile as doung.

f The Priests obiected against the Prophet that he could not reproue them, but hee must speake against the priesthood, & the office established of God by promise, but hee sheweth, that the office is nothing slandered, when these villaines and doung are called by their owne names.

g Hee sheweth what were the two conditions of the couenant made with the tribe of Leui: on Gods part, that hee would giue them long life & felicitie, and on their part, that they shoulde faithfully serue him according to his word,

h I prescribed Leui a certeine Law to serue me.

i He serued me and set forth my glory with all humilitie and submission.

k He sheweth that the Priest ought to haue knowledge to instruct others in the word of the Lord.

l Hee is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, & not to reserue it for himselfe.

m Shewing, that whosoeuer doeth not declare Gods will, is not his messenger, and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

o Whereby they had bound themselues to God to be an holy people.

p They haue ioyned themselues in marriage with them that are of another religion.

q That is, the Priests.

r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet ye say, [f] Wherein? Because the Lord hath been witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is she thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had he [y] abundance of spirit: and wherefore one? because he sought a godly [z] seede: therefore keepe your selues in your [a] spirite, and let none transpasse against the wife of his youth.

16 If thou [b] hatest her, [b] put her away, saith the Lord God of Israel, yet he couereth [c] the iniurie vnder his garment, saith the Lorde of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue [d] wearied the Lord with your words: yet ye say, Wherein haue wee wearied him? When yee say, Euery one that [e] doeth euill, is good in the sight of the Lord, and he delighteth in them. Or where is the God of [f] iudgement?

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage.

t As the one halfe of thy selfe.

u She that was ioyned to thee by a solemne couenant, and by the inuocation of Gods Name.

x Did not God make man and woman as one flesh and not many?

y By his power and vertue he could haue made many women for one man.

z Such as should be borne in lawfull and moderate mariage wherein is no excesse of lusts.

a Conteine your selues within your bounds, and be sober in minde, and bridle your affections.

b Not that he doth allow diuorcement, but of the two faults he sheweth, which is the lesse.

c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.

d Ye murmured against God, because he heard not you assoone as ye called.

e In thinking that God fauoured the wicked, and hath no respect to them that serue him.

f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messinger of the Lord Iohn Baptist, and of Christes office.

BEholde, I will send my [a] messenger, and he shall prepare the way before me: and the [b] Lord whom ye seeke, shal speedily come to his Temple: euen the [c] messenger of the couenant whom ye desire: beholde, he shall come, saith the Lord of hostes.

2 But who [d] may abide the day of his comming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the siluer: hee shall euen fine the sonnes of [e] Leui, and purifie them as gold and siluer, that they may bring offrings vnto the Lord in righteousnesse.

4 Then shall the offrings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time, and in the yeeres afore.

5 And I will come neere to you in iudgement, and will be a swift witnesse against the soothsayers, and against the adulterers, and against falsewearers, and against those that wrongfully keepe backe the hirelings wages, and vexe the widowe and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and ye sonnes of Iaakob [f] are not consumed.

a This is meant of Iohn Baptist, as Christ expounded it, Lu. 7. 27.

b Meaning, Messiah, as Psal. 40. 1, 7. dan. 9. 17, 25.

c That is, Christ by whom the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his father: and is Lord or King, because he hath the gouernment of his Church.

d He sheweth y the hypocrites which wish so much for y Lords comming, will not abide when he draweth nere: for he will consume them and purge his and make them cleane.

e He beginneth at the Priests that they might be lights and shine vnto others

f They murmured against God, because they sawe not his helpe euer present to defend them: & therefore he accuseth them of ingratitude & sheweth that in that they are not daily consumed, it is a token that he doth still defend them, and so his mercie toward them neuer changeth,

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: [g] returne vnto me, and I will returne vnto you, saith the Lorde of hostes: but ye saide, Wherein shall we returne?

8 Will a [h] man spoile his gods? yet haue ye spoiled me: but ye say, Wherein haue we spoyled thee? In [i] tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meate in mine House, and proone me nowe herewith, saith the Lorde of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing [k] without measure.

11 And I will rebuke the [l] deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes.

13 Your words haue bene stout [m] against me, saith the Lord: yet ye say, What haue we spoken against thee?

14 Yee haue said, It is in vaine to serue God: and what profite is it that we haue kept his commaundement, and that wee walked humbly before the Lord of hostes?

15 Therefore wee count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lorde, and that thought vpon his Name.

17 And they shalbe to mee, saith the Lord of hosts, in that day [q] that I shall do this, for a flocke, and I will [r] spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and the wicked, betweene him that serueth God, and him that serueth him not.

g Reade Zech. 1. 3.

h There are none of the heathen so barbarous, that wil defraud their gods of their honour, or deale deceitfully with them.

i Whereby the seruice of God should haue bin maintained, and the Priestes, and the poore relieued.

k Not hauing respect how much ye neede, but I will giue you in all abundance, so that ye shall lacke place to put my blessings in.

l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites.

m The Prophet condemneth them of double blasphemie against God: first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.

n They are not onely preserued to honour, but also deliuered from dangers.

o After these admonitions of the Prophet some were liuely touched, and incouraged others to feare God.

p Both because the thing was strange: that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies, to all penitent sinners.

q When I shall restore my Church according to my promise, they shalbe as mine owne proper goods.

r That is, forgiue their sinnes, and gouerne them with my spirit.

CHAP. IIII.

The day of the Lord, before the which Eliah should come.

FOr behold, the day commeth, that shall [a] burne as an ouen, and all the proud yea, and al that do wickedly, shalbe stubble, and the day that commeth, shall burne them vp, saith the Lord of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shal

a He propheseth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.

the

the [b] ſunne of righteouſneſſe ariſe and healthe ſhalbe vnder his wings, and ye ſhall [c] goe forth, and growe vp as fat calues.

3 And ye ſhall treade downe the wicked: for they ſhall be duſt vnder the ſoles of your feete in the day that I ſhall doe this, ſayeth the Lord of hoſtes.

4 [d] Remember the law of Moſes my ſeruant, which I commaunded vnto him in Horeb for all Iſrael with the ſtatutes and iudgements.

5 Beholde, I will ſend you [e] Eliah the Prophet before the comming of the great and [f] fearefull day of the Lord.

6 And he ſhall [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come [h] and ſmite the earth with curſing.

b Meaning, Chriſt, who with his wings, or beames of his grace ſhould lighten and comfort his Church, Epheſ. 5.14 and he is called the ſunne of righteouſneſſe, becauſe in himſelfe he hath al perfection, and alſo the iuſtice of the father dwelleth in him: whereby he regenerateth vs into righteouſneſſe, cleanſeth vs from the filth of this world, and reformeth vs to the image of God. c Ye ſhall be ſet at libertie and increaſe in the ioy of the Spirit, 2.Corinth.3.17. d Becauſe the time was come, that the Iewes ſhould be deſtitute of Prophets vntil the time of Chriſt, becauſe they ſhould with more feruent mindes deſire his comming, the Prophet exhorteth them to exerciſe themſelues diligently in ſtudying the lawe of Moſes in the meane ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all tentations.

e This Chriſt expoundeth of Iohn Baptiſt, Mat.11.13,14. who both for his zeale, and reſtoring of religion is aptly compared to Eliiah. f Which as it is true for the wicked, ſo doeth it waken the godly and call them to repentance. g Hee ſheweth wherein Iohns office ſhould ſtand: in the turning of men to God and ioyning the father and children in one vnide of faith: ſo that the father ſhall turne to the religion of his ſonne which is conuerted to Chriſt, and the ſonne ſhall imbrace the faith of the true fathers Abraham, Izhak and Iakob. h The ſecond point of his office was to denounce Gods iudgements againſt them that woulde not receiue Chriſt.

The ende of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the new Testament, are called APOCRYPHA, that is, bookes, which were not receiued by a common consent to be read and expounded publikely in the Church, neither yet serued to prooue any poynt of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, & so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

2 Iosias appointeth Priests, & keepeth the Passeouer. 7 Offerings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Joachaz appointed king. 53 The destruction of Jerusalem.

2. King. 23. 21. 2. chron. 35. 1.

IOsias kept the *Passouer to his Lord in Ierusalem, and offered the Passeouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the house, which Salomon the sonne of king Dauid had built,

4 And sayd, Yee shall no more beare the Arke vpon your shoulders: now therefore serue the Lorde your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, & make ready the sacrifices for your brethren, and keepe the Passeouer after the Lordes commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the priests for the Passeouer two thousand fiue hundreth sheepe, and three hundreth calues.

‖ Or, Iehiel.

9 Furthermore, Iechonias, & Samaias and Nathanael his brother, and ‖ Sabias, and ‖ Chelus, and ‖ Jozam captaines gaue to the Leuites for the Passeouer fiue thousand sheepe, and seuen hundreth calues.

‖ Or, Hasabias. ‖ Or, Iehiel. ‖ Or, Choraba.

10 And when these things were done, the Priests & the Leuites stood in order, hauing vnleauened bread according to y tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lorde, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the Passeouer with fire as *appertained, and they sod their offerings with perfumes in caldrons and pots,

Exod. 12. 8.

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priestes their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euening, and the Leuites did make ready for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and ‖ Eddinus, which was of the kings appointment.

‖ Or, Iedithun.

16 And the porters were at euery gate, so that it was not lawfull, that any should passe his ordinarie watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the altar of the Lorde, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer, and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Passeouer, as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before

before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, above every nation and kingdome, and grieued him with ‖sensible things, so that the wordes of the Lord stood vp against Israel.

‖Or, by worshipping sensible creatures.

25 ¶ *Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to moue war at Carchamis vpon Euphrates, Iosias went out against him.

2. Chron. 35. 20.

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea.

27 I am not sent of the Lorde God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth mee forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Jeremias the Prophet, by the mouth of the Lord.

29 But hee set himselfe in battell aray against him in the field of Megeddo, and the Princes came downe to king Iosias.

30 And the king said vnto his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gate vpō his second chariot, and being come againe to Jerusalem he changed his life, & was buried in his fathers graue.

32 And in all Iudea was Iosias bewayled, yea, Jeremias the Prophet did lament for Iosias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeined in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of ỹ kings of Iudea, and euery one of the acts that Iosias did, and his glory, and his knowledge in the law of the Lorde, and the things which hee did before, and the things now rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Joachaz the sonne of Iosias, and made him king in stead of his father Iosias, when he was three and twentie yeere olde.

2. King. 23. 30. 2. chron. 36. 1.

35 And he reigned in Iudea and in Jerusalem three moneths: for the king of Egypt deposed him from reigning in Jerusalem.

36 Hee tared also the people of an hundreth talents of siluer, & one talent of golde.

37 And the king of Egypt made Joacim his brother king of Iudea and Jerusalem.

38 And hee bound Joachaz and his gouernours: but when hee had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yeere old was Joacim, when he reigned in Iudea and Jerusalem, and he did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lorde, and carryed them away, & set them in his temple at Babylon.

42 But all his acts, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Joacim his sonne reigned for him: and when he was made king, hee was eightreene yeeres olde.

44 And hee reigned three moneths and ten dayes in Jerusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias king of Iudea and Jerusalem, when he was one and twentie yeere olde, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neyther did he feare the words spoken *by Jeremias the Prophet from the mouth of the Lord.

Ierem. 38. 22.

48 For after that he was sworne to king Nabuchodonosor, he forswore himselfe by the name of the Lord, and fell away, and hardned his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernors of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Jerusalem.

50 Neuertheless the God of their fathers sent his messenger to call them back, because he spared them, and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lorde spake vnto them, they mocked his Prophets,

52 So that he, being moued to anger against his people for their great wickednes, commaunded the kings of the Caldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man, nor mayden, neither olde man, nor childe among them.

54 But hee deliuered them all into their handes, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke, and caryed away the kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Jerusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof, and brought them to nought, and those that were left by the sword, he caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of *Jeremias,

Ierem. 25. 11. and 29. 10.

58 And that the lande might enioy her Sabbaths all the time, that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 *Cyrus gaue leaue to the Iewes to returne.* 10 *He sent the holy vessels.* 13 *The names of them that returned.* 16 *Their aduersaries did let their building, and the Kings letters for the same.*

IN* the first yeere of the reigne of Cyrus King of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,

2. Chron. 36. 22. Esra 1. 1.

2 The

2 The Lorde rayſed vp the ſpirit of Cyrus King of the Perſians, and hee made proclamation throughout all his kingdome, euen by expreſſe letters,

3 Saying, Thus ſaith Cyrus King of the Perſians, the Lorde of Iſrael, euen the moſt high Lorde, hath made me King ouer the whole worlde,

4 And he hath cõmanded me to build him an houſe in Ieruſalem, which is in Iudea.

5 If there bee any therefore of you of his people, let the Lord, euen his Lorde be with him, and let him go vp to Ieruſalem, which is in Iudea, and build the houſe of the Lorde of Iſrael: he is the Lorde which dwelleth in Ieruſalem.

6 All they then that dwell in the places round about, thoſe, I ſay, that are in his place, let them helpe him with gold and ſiluer,

7 With gifts, with horſes and cattell, and other things, which ſhall bee brought according to the vowes, into the Temple of the Lord, which is in Ieruſalem.

8 ¶ Then arose the chiefe of the families of Iudea, & of the tribes of Beniamin, and the Prieſts and Leuites, & all whoſe minde the Lord had mooued to goe vp, and builde an houſe to the Lord in Ieruſalem.

9 And thoſe that were about them, helped them in all things with ſiluer and gold, horſes, and cattell, and with diuers vowes of many whoſe minds were ſtirred vp.

10 Alſo king Cyrus brought out the holy veſſels of the Lorde, which Nabuchodonoſor had caried out of Ieruſalem, & had conſecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Perſians had brought them out, hee deliuered them to Mithridates his treaſurer,

12 By whome they were giuen to ‖ Aſſar the gouernour of Iudea.

‖Or, Shaſh-baſar, or Sanabaſſar.

13 Whereof this was the number: a thouſand golden cups, and a thouſand ſiluer cups, baſins of ſiluer, for the ſacrifices, nine and twentie viales, of golde thirtie, and of ſiluer two thouſand foure hundreth and ten, and a thouſand other veſſels.

14 So all the veſſels of gold and ſiluer, which they carried away, were fiue thouſand, foure hundred, threeſcore and nine.

15 They were brought by Sanabaſſar with them of the captiuitie of Babylon to Ieruſalem.

Ezra 4.6.

16 ¶ But* in the time of Artaxerres king of the Perſians ‖ Belemus, and Mithridates, and Tabellius and Rathumus, and Beeltethmus, and ‖ Semellius the ſecretarie, and others which were ioyned to theſe, dwelling in Samaria and in other places, wrote vnto him this Epiſtle here following againſt them that dwelt in Iudea and Ieruſalem, TO THE KING ARTAXERXES OVR LORD.

‖Or, biſchlemus.

‖Or, Shimſhi.

17 Thy ſeruants, Rathumus the writer of things that come to paſſe, & Semellius the ſecretarie, and the reſt of their counſell, and the Iudges which are in Coeloſyria and Phenice.

18 Be it nowe therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Ieruſalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finiſhed, they will not onely not indure to pay tribute, but will alſo reſiſt Kings.

20 And becauſe the things pertaining to the Temple, go forward, wee thought it not meete to paſſe ouer ſuch a thing,

21 But to declare it to our lord the king, that if it be thy pleaſure, it may be ſought out in the bookes of thy fathers,

22 And thou ſhalt find in the Chronicles the writtings concerning theſe things, and ſhalt know that this citie did alwaies rebell, and did trouble both kings and cities,

23 And that ỳ Iewes are rebellious, raiſing alwayes warres therein: for the which cauſe alſo this citie was made deſolate.

24 Now therefore, O Lord the king, we declare it, that if this citie be built, and the walles thereof repayred, you ſhall haue no more paſſage into Coeloſyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to paſſe, and to Beeltethmus, and to Semellius the ſecretarie, and to the reſt of thoſe that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, theſe things that follow.

26 I haue read the epiſtle, which ye ſent to me: therfore I commanded, that it ſhould be ſought out, and it was found, that this citie hath alwayes practiſed againſt kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Ieruſalem, which tooke tribute of Coeloſyria, and Phenice.

28 Now therefore I haue commanded to forbid theſe men to build vp the citie, and that it be taken heede that no more be done,

29 And that thoſe wicked things which ſhould moleſt the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretary and the reſt, which were ioyned with them, had read the things, which King Artaxerres had written, they mooued their tents with ſpeede to Ieruſalem with horſes and men in aray,

31 And began to let them which built, ſo that the building of the Temple in Ieruſalem ceaſed vnto the ſecond yeere of the reigne of Darius King of the Perſians.

CHAP. III.

1 The feaſt of Darius. 16 The threewiſe ſentences.

NOw when Darius reigned, hee made a great feaſt to all his ſubiects, and to all thoſe of his owne houſe, and to all the Princes of Media and Perſia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and ſeuen and twentie prouinces.

3 And when they had eaten and drunke, and were ſatisfied, they departed, and King Darius went into his chamber, and ſlept, till he wakened againe.

4 ¶ In the meane time three yong men of the

the garde, keepers of the kings bodie, sayde one to another,

5 Let euery one of vs speake a sentence, and hee that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of golde, an head tyre of fine linnen, and a chaine about his necke.

7 And he shall sit next to Darius for his wisedome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,

9 And said, when ỹ king rose, they would giue him the writing, and whose sentence the king and the three princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but truth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and red them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the counsels,

15 And sate him downe in the Councell, and the writing was read before them.

16 Then he sayd, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first beganne, which had spoken of the strength of wine,

18 And sayde on this maner, O yee men, howe strong is wine! it deceiueth all men that drinke it.

19 It maketh the mind of the King and of the fatherlesse both one, of the bond man and of the free man, of the poore man and and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorow, nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernor, and causeth to speake all things by talents.

Or, pounds.

22 When men haue drunke, they haue no minde to loue either friends or brethren, and a little after they draw out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and hee held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 Of the strength of women. 34 Of the strength of truth, which sentence is approued, 47 and his petition granted.

THen the second which had spoken of the strength of the king, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is Lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if he send them out against the enemies, they goe and breake downe mountaines and walles and towers.

5 They kill & are killed, and do not passe the commandement of the king: if they ouercome, they bring all to the king, as well the spoyles as all other things.

6 And those also which goe not to warre and battell, but till the earth: for when they haue sowen it againe, they reape it, & bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is but one man: if hee bid: Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one goe and doe his owne businesse, neither are they disobedient vnto him.

12 O yee men, how should not the King be strongest, seeing he is thus obeyed! So he held his tongue.

13 ¶ Then the third which had spoken of women and of the truth (this was Zorobabel) began to speake,

14 O ye men, neither the mightie King, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planted the vines of which the wine is made.

17 They also make mens garments and make them honourable, neither can men be without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselues wholly vnto her, and gape, and gaze vpon her, & all men desire her more then gold or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his owne country, and is ioyned with his wife.

21 And for the woman he leopardeth his life, and neither remembreth father nor mother nor country.

22 Therefore by this ye may knowe that the women beare rule ouer you: doe ye not labour and trauaile, and giue and bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kil and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a Lion & goeth in darknesse, and when he hath stolen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea,

26 Yea, many haue runne mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleeue me? is not the King great in his power? doe not all regions feare to touch him?

29 Yet I sawe him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and stroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if shee laughed at him hee laughed: and if shee were angry with him, hee did flatter her, that he might be reconciled with her.

32 How then, O ye men, are not women mighty, seeing they doe thus?

33 ¶ Then the King and the Princes looked one vpon another, and he began to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, and the Sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So he ceased to speake, & then all the people cryed and sayd, Trueth is great and strongest.

42 Then the King said vnto him, Aske what thou wilt besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then hee sayde to the King, Remember the vowe that thou hast vowed to build Ierusalem, in the day that thou tookest ꝑ kingdome,

44 And to sende againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when hee made a vowe to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to builde the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And nowe, O lord the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way both him, and all that were with him, which went vp to build Ierusalem.

48 And hee wrote letters to all the Lieutenants in Coelosyria, and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the citie with him.

49 And hee wrote for all the Iewes, which went vp out of the kingdome vnto Iudea, concerning their libertie, that no prince nor Lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yere there should be giuen for the building of the Temple twenne talents vntil it were built,

52 And to maintaine the burnt offrings vpon the altar euery day (as they had a commandement to offer seuenteene) other tenne talents euery yeere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 Hee wrote also touching the charges, and the Priests garment, wherein they should minister.

55 And hee wrote that they should giue the Leuites their charges vntill the house were finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions and wages to them that kept the citie.

57 And hee sent away all the vessels which Cyrus had set apart out of Babylon, & whatsoeuer Cyrus had commaunded to doe, hee also commanded to do it, and to send to Ierusalem.

58 And when the ‖ young man was gone forth, hee lift vp his face to heauen towardes Ierusalem, and gaue thankes to the King of heauen,

‖ *Or, Zorobabel.*

59 Saying, of thee is the victorie, and of thee is wisedome, and of thee is glory, and I am thy seruant.

60 Blessed be thou which hast giuen me wisdome: for vnto thee I acknowledge it, O Lorde of our fathers.

61 ¶ So hee tooke the letters, & went out and came to Babylon, and told all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedom and libertie.

63 To goe vp and to builde Ierusalem, and the Temple where his Name is renowned, and they reioyced with instruments of musike and ioy seuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and sacrifices. 54 The Temple is begunne to bee built, 66 Their enemies woulde craftily ioyne with them.

Ezra.2.1. AFter theſe things, the chiefe of the houſes of their fathers were choſen after their tribes, and their wiues, & their ſonnes, & their daughters, and their ſeruants, and their maydes, and their cattell.

2 And Darius ſent with them a thouſande horſemen, till they were reſtored to Ieruſalem in ſafetie, and with muſicall inſtruments, with tabrets and flutes.

3 And all their brethren played: thus he cauſed them to goe vp together with them.

4 ¶ And theſe are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Prieſtes. The ſonnes of Phinees, the ſonne of Aaron, Ieſus ſonne of Iosedec, ſonne of Saraias, and Ioacim the ſonne of Zorobabel, the ſonne of Salathiel of the houſe of Dauid, of the kinred of Phares, of the tribe of Iuda.

(Or, Zorobabel.)

6 ‖ Who ſpake wiſe wordes to Darius the King of the Perſians in the ſecond peere of his reigne, in the moneth Niſan, which is the firſt moneth.

7 ¶ And theſe are they of Iudea, which came out of the captiuitie, where they dwelt, whome Nabuchodonoſor King of Babylon had caried away into Babylon,

8 And returned vnto Ieruſalem and to the reſt of Iudea, euerp one into his owne citie: which came with Zorobabel, and Ieſus, Nehemias, ‖ Tacharias, Reelaias, Enenius, Mardotheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana their guides.

(Or, Sraia.)

9 The number of them of the nation and their gouernours: the ſonnes of Phares two thouſande an hundred ſeuentie and two, the ſonnes of Saphat foure hundreth, ſeuentie and two.

10 The ſonnes of ‖ Ares ſeuen hundreth, fiftie and fiue.

(Or, Areh.)

11 The ſonnes of Phaath Moab, two thouſand, eight hundreth and twelue.

12 The ſonnes of Elam, a thouſand, two hundreth, fiftie and foure: the ſonnes of Zathui nine hundreth fourtie and fiue: the ſonnes of Zoabe ſeuen hundreth and fiue: the ſonnes of Bani fiue hundreth, fourtie and eight.

(Or, Bibi.) (Or, Aſgad.)

13 The ſonnes of ‖ Bibe fiue hundreth, twentie and three: the ſonnes of Sadas three thouſand, two hundreth twentie and two.

(Or, Aterhezeci.)

14 The ſonnes of Adonikan, fiue hundreth, ſirtie and ſeuen: the ſonnes of Bagoi, two thouſand, fiftie and fiue: the ſonnes of Adinu, foure hundreth fiftie and foure.

(Or, the ſonnes of Amama an hundreth, the ſonnes of Aromone, the ſonnes of Beſai, three hundreth twentie and three.)

15 The ſonnes of ‖ Aterias, ninetie and two: the ſonnes of Ceilan and Azetus, ſirtie and ſeuen: the ſonnes of Azucan foure hundreth, thirtie and two.

16 ¶ The ſonnes of Ananias, an hundreth and one: the ſonnes of Arom, & the ſonnes of Baſſa, three hundreth twentie and three: the ſonnes of Miſphiurith, an hundreth and two.

17 The ſonnes of Beterus, three thouſande and fiue: the ſonnes of ‖ Bethlomon, an hundreth twentie and three.

(Or, Bethlehem.)

18 They of ‖ Netophas, fiftie and fiue: they of ‖ Anathoth, an hundreth fiftie and eight: they of Bethſamos, fourtie and two.

(Or, Netophab.) (Or, Anathoth.)

19 They of ‖ Cariathiarius, twentie and fiue: they of Caphiras and Beroth, ſeuen hundreth, fourtie & three: they of ‖ Piras, ſeuen hundreth.

(Or, Cariathiarim.) (Or, Pirah.)

20 They of Chadias and Ammidioi, fiue hundreth, twentie, & two: they of ‖ Cirama and Gabbes, ſixe hundreth, twentie and one.

(Or, Aramah.)

21 They of ‖ Macalon, an hundreth, twentie and two: they of ‖ Betolius, fiftie and two: the ſonnes of Nephis, an hundreth, fiftie and ſixe.

(Or, Macamos.) (Or, Bethel.) (Or, Nebus.)

22 The ſonnes of Calamolalus & Onus ſeuen hundreth, twentie and fiue: the ſonnes of Ierechus, three hundreth, fourtie and fiue.

23 The ſonnes of ‖ Annaas, three thouſand, three hundreth and thirtie.

(Or, Sanaa.)

24 The Prieſtes, the ſonnes of Ieddu, the ſonne of Ieſus, which are counted among the ſonnes of Sanaſib, nine hundreth, ſeuentie and two: the ſonnes of ‖ Merith, a thouſand, fiftie and two.

25 The ſonnes of ‖ Phaſſaron, a thouſand, fourty and ſeuen: the ſonnes of ‖ Carim, a thouſand and ſeuenteene.

(Or, Phaſhur.) (Or, Charim.)

26 The Leuites. The ſonnes of Ieſſue, Cadmiel, Banui, and Suin, ſeuentie and foure.

27 ¶ The ſonnes which were holy ſingers. The ſonnes of Aſaph, an hundreth, fourtie and eight.

28 ¶ The porters. The ſonnes of Salum, the ſonnes of Iatal, the ſonnes of ‖ Tolman, the ſonnes of Dacobi, the ſonnes of Tera, the ſonnes of Sami: all were an hundreth, thirtie and nine.

(Or, Talman.)

29 The miniſters of the Temple. The ſonnes of Elau, the ſonnes of Aſpha, the ſonnes of Tabaoth, the ſonnes of ‖ Ceras, the ſonnes of Sud, the ſonnes of Phalen, the ſonnes of Labana, the ſonnes of ‖ Agraba,

(Or, Ceros.) (Or, Suaa.) (Or, Hagaba.) (Or, Acub.) (Or, Uta.)

30 The ſonnes of ‖ Acrua, the ſonnes of ‖ Duta, the ſonnes of Cetab, the ſonnes of ‖ Agaba, the ſonnes of ‖ Subai, the ſonnes of Anan, the ſonnes of Cathua, the ſonnes of Geddur.

(Or, Agab.) (Or, Sibe.) (Or, Cedur.) (Or, Raia.) (Or, Neroda.)

31 The ſonnes of ‖ Airus, the ſonnes of Daiſan, the ſonnes of ‖ Noeba, the ſonnes of Chaſeba, the ſonnes of ‖ Gazera, the ſonnes of Aziias, the ſonnes of Phinees, the ſonnes of Aſara, the ſonnes of ‖ Baſithai, the ſonnes of Aſana, the ſonnes of ‖ Meaun, the ſonnes of ‖ Naphiſi, the ſonnes of ‖ Acub, the ſonnes of ‖ Aſipha, the ſonnes of ‖ Aſſur, the ſonnes of Pharacim, the ſonnes of ‖ Baſaloth.

(Or, Gazema.) (Or, Baſte.) (Or, Meunim) (or, Naphiſon.) (Or, Bacubuh.) (Or, Acupha.) (Or, Aſſur.) (Or, Baraloth.) (Or, Mehida.)

32 The ſonnes of ‖ Meeda, the ſonnes of Coutha, the ſonnes of ‖ Coiea, the ſonnes of ‖ Charcus, the ſonnes of Aſerar, the ſonnes of ‖ Thamoi, the ſonnes of ‖ Naſith, the ſonnes of Atipha.

(Or, Charesha.) (Or, Barcus.) (or, Thamoth) (Or, Naſib.)

33 The ſonnes of the ſeruants of Salomon, the ſonnes of ‖ Aſaphion, the ſonnes of ‖ Pharira, the ſonnes of ‖ Ieeli, the ſonnes of Lozon, the ſonnes of Iſdael, the ſonnes of ‖ Sapheth.

(Or, Hazophoreth.) (Or, Pharula) (Or, Ieelah.)

34 The ſonnes of Agia, the ſonnes of ‖ Phachthreth, the ſonnes of ‖ Sabie, the ſonnes of ‖ Sarothie, the ſonnes of ‖ Maſias, the ſonnes of Gar, the ſonnes of ‖ Addus, the ſonnes of ‖ Subas, the ſonnes of Apherra, the ſonnes of Barodis, the ſonnes of Sabat, the ſonnes of Allom.

(Or, Staphalia.) (Or, Phacareth.) (Or, Sabin.) (Or, Spartia.) (Or, Addu.) (Or, Subah.)

35 All the miniſters of the Temple, and the ſonnes of the ſeruants of Salomon, were three hundreth, ſeuentie and two.

(Or, Thelmelah & Thelharſa, Carathalar and Alar.)

36 Theſe came vp from ‖ Thermeleth, and Thelerſas: Carsathalat and Malar leading them.

37 Neither

37 Neither could they shewe their families nor their stocke howe they were of Israel, the sonnes of ‖ Dalaia the sonne of ‖ Ban, the sonnes of ‖ Necodan, sixe hundreth fiftie and two.

‖Or, Dalaia.
‖Or, Tubia.
‖Or, Necoda.

38 And of the Priestes those which exercised the office of Priests, & were not found the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus, *which had taken to wife Augia, one of the daughters of ‖ Berzelaius,

‖Or, Hobia.
‖Or, Hacoz. Esra 2. 61.
‖Or, Barzelai.

39 And was called after his name: and when the description of the kindred of these men had bene sought in the register, and could not bee founde, they were set apart from the office of Priests.

40 For ‖ Nremias & Attharias said to them, that they should not bee partakers of the holy things, till there arose an high Priest clothed with doctrine and trueth.

‖Or, Nehemias and Atharias.

41 So all they of Israel, from them of twelue peere olde, and litle children, were ‖ fourtie thousand, besides men seruants and women seruaunts, two thousand three hundreth and sixtie.

‖Or, fortie & two thousand, three hundreth & sixtie.

42 Their seruaunts and handmaids were seuen thousand, three hundreth fourtie and seuen: the singing men and women, two hundreth, foure tie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth, thirtie & fiue: mules, two hundreth foure tie and fiue: ‖ beastes that bare the poke, fiue thousand, fiue hundreth, twentie and fiue.

‖Or, asses.

44 And there were of the gouernours after their families, which when they were come to the Temple in Hierusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the workes, a ‖ thousand pound in golde, and fiue thousand pounde in siluer, and an hundred priestly garments.

‖Or, of gold 12. thousand pound, and of siluer, fiue &c.

46 And the Priests and the Leuites and the people dwelt in Jerusalem, and in the countrey, and the holy singers and the porters, and all Israel in their ‖ villages.

‖Or, quarters, Esra 3. 1.

47 ¶ But * when the seuenth moneth was neere, & when the children of Israel were euery one at home, they were all gathered together with one accorde into the open place of the first gate, which is toward the East.

48 Then Jesus the sonne of Josedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren rising vp, made ready the altar of the God of Israel,

49 To offer burnt offrings vpon it according as it is written in the booke of Moises the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offred sacrifices according to the season, and burnt offrings to the Lorde, morning and euening.

51 They kept also the feast of tabernacles, as it is *ordeined in the Lawe, and offered sacrifices euery day, as was requisite,

Leuit. 23. 24

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the newe moneths and of all holy feasts.

53 ¶ And all * they which had made any vowe to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the Temple of God was not yet built. Esra 3. 6.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charets to the Sidonians & to those of Tyrus to bring Cedar wood out of Libanus, which should be brought by flotes to the hauen of Ioppe, according to the commaundement giuen vnto them by Cyrus king of Persia.

56 And in the second peere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, and their brethren, and the Priests and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And * layd the foundation of the house of God in the first day of the second moneth of the second peere, after their returne into Judea and Jerusalem. Esdras 4. 12.

58 And they appointed the Leuites from twentie peere olde ouer the workes of the Lord, and Jesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Hadiadon with the sonnes of Joda, the sonne of Heliadun, with their sonnes and brethren, euen all the Leuites with one accord did followe after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stoode clothed with their long garments with musicall instruments and trumpets, and the Leuites the sonnes of Asaph with cymbals,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israell.

61 And they sung with loude voyce songes to the praise of the Lorde, because his mercie and glory is for euer in all Israell.

62 Then all the people blewe trumpets, and cryed with loude voyce, praysing the Lorde for the rayling vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients, which had seene the former house,

64 Came to see the building of this with weeping and great crying, & many with trumpets and ioy cried with loude voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blewe trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Juda, and Beniamin heard it, they came to know what noyse of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For we obey your Lord, as you doe, and sacrifice vnto him since the dayes of ‖ Asbasareth king of the Assyrians, which brought vs hither.

‖Or, Assaresten, or, Asachadon.

70 Then Zorobabel, and Jesus, & the chiefe of the families of Israel said to them, It doeth not appertaine to vs, & to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God

Eſra 4.3,4. of Iſrael, as it becommeth vs, & as * Cyrus the King of the Perſians bade vs.

72 Howbeit the people of ỹ land made them ſluggiſh that were in Judea, and letted them to builde the worke, and by their ambuſhmentes and ſeditions and conſpiracies hindred the finiſhing of the building.

73 All the time of King Cyrus like: ſo that they were let from the buildyng two yeere, vntil the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſinnes would let them. 7 His Epiſtle to Darius. 23 The Kings anſwere to the contrary.

Eſra 5.1. nehe.1.1. BVt * in the ſecond yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Addo the Prophets prophecied to the Iewes, euen vnto them that were in Judea and Jeruſalem, in the Name of the Lord God of Iſrael, which they called ‡ vpon.

‡Greeke, vpon them.

2 Then Zorobabel ſonne of Salathiel, and Jeſus the ſonne of Joſedec ſtood vp, and began to build the houſe of the Lord, which is in Jeruſalem, the Prophets of the Lord being with thē, and helping them.

3 ¶ In that time Siſinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And ſaid vnto them, By whoſe commandement build you this houſe and this building, and enterpriſe all theſe other things? and who are the builders that enterpriſe ſuch things?

5 But the ancients of the Iewes had grace of the Lorde, after that hee had viſited the captiuitie,

6 That they were not letted to build, vntil it was ſignified vnto Darius of theſe matters, and an anſwere was receiued.

7 ¶ The copie of the Epiſtle, which hee did write and ſend to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, preſidents in Syria and Phenice, ſalute king Darius.

8 It may pleaſe the king our maſter plainely to vnderſtand, that when wee came to the countrey of Judea, and entered into the citie of Jeruſalem, wee found in the citie of Jeruſalem the ancients of the Iewes that were of the captiuitie,

9 Building an houſe to the Lorde, great and new, of hewen ſtones, & of great price, and the timber alreadp laid vpon the walles.

10 And theſe workes are done with great ſpede, pea, and the worke hath good ſucceſſe in their handes, ſo that it will be finiſhed with all glorp and diligence.

11 Then we aſked their ancients, ſaying, By whoſe commaundement build you this houſe, and lap the foundation of theſe workes?

12 Wee aſked them theſe things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demaunded the names of the gouernours in writing.

13 But they anſwered, ſaping, Wee are the ſeruaunts of the Lord, which hath created the heauen and the earth.

1.King.6.2. 14 And * this houſe was built vp many yeeres agoe by a king of Iſrael great & ſtrong, and was finiſhed.

15 But when our fathers, prouoking God to wrath, ſinned againſt the Lorde of Iſrael, which is in heauen, * he deliuered them into the hands of Nabuchodonoſor king of Babylon of the Chaldeans,

2.Kyn.24.1.

16 Who brake downe the houſe and burnt it, and caried the people captiue to Babylon.

17 But in the firſt yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this houſe ſhould be built vp

18 And the holy veſſels of golde and of ſiluer, which Nabuchodonoſor had caried out of the houſe at Jeruſalem, and had dedicated them at his owne temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanaballarus ruler.

‖Or, Shaſhbaſar.

19 And a commandement was giuen vnto him, that he ſhould carp away thoſe veſſels, and put them in the Temple at Jeruſalem, and that this Temple of the Lord ſhould be built in this place.

20 Then the ſame Sanaballarus, being come hither, layde the foundations of the houſe of the Lorde at Jeruſalem, and ſince that time till nowe, it is in building, and is not finiſhed.

21 Nowe therefore if it pleaſe the king, let it bee ſought vp in the kings libraries concerning Cyrus.

22 And if it be found that the building of the houſe of the Lorde at Jeruſalem hath bene done by the conſent of king Cyrus, & if it ſeeme good to the lord our King, let him make vs anſwere concerning theſe things.

23 Then King Darius commaunded to ſearch in the Kings libraries that were in Babylon, and there was founde in Ecbatane, which is a tower in the region of Media, a place where ſuch things were laied vp for memorie.

24 In the firſt yeere of the reigne of Cyrus, King Cyrus commanded the houſe of the Lorde at Jeruſalem to bee builded, where they did ſacrifice with the continuall fire.

25 Of the which the height ſhould bee of three ſcore cubites, the breadth of three ſcore cubites, with three rowes of hewen ſtones, and one rowe of new wood of that countrp, and that the coſtes ſhould be paied out of the houſe of King Cyrus.

26 And that the holy veſſels of the houſe of the Lord, as well thoſe of gold as of ſiuer, which Nabuchodonoſor had caried out of the houſe in Jeruſalem, and brought into Babylon, ſhould be reſtored to the houſe, which is in Jeruſalem, and ſet in the place where they were afore.

27 Alſo he commanded that Siſinnes gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and thoſe which were conſtitute captaines in Syria and Phenice, ſhould take heede to refraine from that place, and to ſuffer Zorobabel the ſeruant of the Lord, and gouernour of Judea, and the elders of the Iewes to build that houſe of the Lorde in that place.

28 And alſo haue commaunded to builde it cleane vp againe, & that they be diligent to helpe them of the captiuitie of the Iewes, till the houſe of the Lord be finiſhed,

29 And that ſome part of the tribute of Coeloſyria

loſyna and Phenice ſhould be diligently giuen to theſe men for ſacrifice vnto the Lorde, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Alſo corne, and ſalt, and wine, and oyle continually euery yeere without fayle, as the Prieſtes which are in Jeruſalem ſhall teliſie to be ſpent euery day,

31 That offerings may be made to the hie God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whoſoeuer ſhould tranſgreſſe any thing afore ſpoken or written, or derogate any thing thereof, that a tree ſhould be taken out of his poſſeſſion, and he be hanged thereon, and that his goods ſhould be the Kings.

33 And therefore let the Lord whoſe name is there called vpon, deſtroy euery King and nation, which ſtretcheth out his hand to hinder or doe euill to that houſe of the Lorde which is in Jeruſalem.

Eſra 6.12. 34 * I Darius the King haue ordeined that it ſhould be diligently executed according to theſe things.

CHAP. VII.

1 Eſdras and his companions followe the Kings commaundement, and helpe the Iewes to builde the Temple. 5 The time that it was built. 10 They keepe the Paſſeouer.

Eſra 6.13. THen Stſinnes the *gouernour of Coeloſyria and Phenice, and Sathrabouzanes, and their companions obeying King Darius commandements,

2 Aſſiſted diligently the holy workes, working with the ancients and gouernours of the Sanctuarie.

3 And the holy workes proſpered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finiſhed all things by the commaundement of the Lorde God of Iſrael, and with the conſent of Cyrus and Darius, and Artaxerres Kings of the Perſians.

5 Thus the holy houſe was finiſhed in the three and twentieth day of the moneth Adar in the ſixt yeere of Darius King of the Perſians.

6 ¶ And the children of Iſrael, and the Prieſtes and the Leuites, and the reſt, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyſes.

7 And they offered for the dedication of the Temple of the Lorde, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the ſinne of all Iſrael, according to the number of the chiefe of the tribes of Iſrael.

9 And the Prieſtes and the Leuites ſtoode according to their kinreds, clothed with long robes in the workes of the Lord God of Iſrael, according to the booke of Moyſes, and alſo the porters in euery gate.

10 And the children of Iſrael offered the Paſſeouer together with them of the captiuitie, in the fourteenth day of the firſt moneth, after that the Prieſts & Leuites were ſanctified.

11 But all the children of the captiuitie were not ſanctified together, but all the Leuites were ſanctified together.

12 And they offered the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſtes, and for themſelues.

13 Then all the children of Iſrael which were of the captiuitie did eate, euen all they that had ſeparated themſelues from the abominations of the people of the land, and ſought the Lorde.

14 And they kept the feaſt of vnleauened bread ſeuen dayes, reioycing before the Lord,

15 Becauſe he had turned the counſell of the King of the Aſſyrians towards them to ſtrengthen their handes in the workes of the Lorde God of Iſrael.

CHAP. VIII.

1 Eſdras commeth from Babylon to Ieruſalem. 10 The copie of the commiſſion giuen by Artaxerres. 29 Eſdras giueth thankes to the Lorde. 32 The number of the heads of the people that came with him. 76 His prayer and confeſſion.

AND after theſe things when Artaxerres King of the Perſians reigned, Eſdras the ſonne of ‖ Saraias, the ſonne of Ezerias, the ſonne of Helcias, the ſonne of Salum, ‖ Or, Azarias.

2 The ſonne of Sadoc, the ſonne of Achitob, the ſonne of Amarias, the ſonne of ‖ Ezias, the ſonne of ‖ Memeroth, the ſonne of ‖ Zaraias, the ſonne of ‖ Saulas, the ſonne of Boccas, the ſonne of Abiſum, the ſonne of Phinees, the ſonne of Eleazar, the ſonne of Aaron was the hie Prieſt. ‖ Or, Meraioth. ‖ Or, Sama. ‖ Or, Azi.

3 This Eſdras went out of Babylon, and was a ſcribe well taught in the Lawe of Moyſes, giuen by the Lord God of Iſrael.

4 Alſo the King gaue him great honour, and he founde grace in his ſight in all his requeſtes.

5 With him alſo there departed ſome of the children of Iſrael, and of the Prieſtes and Leuites, and of the holy ſingers, and of the Porters, and of the miniſters of the Temple vnto Jeruſalem,

6 In the ſeuenth yeere of the reigne of Artaxerres, and in the fift moneth: this was the ſeuenth yeere of the King (for they went out of Babylon in the firſt day of the firſt moneth,

7 And came to Jeruſalem according as the Lord gaue them ſpeede in their iourney.)

8 For Eſdras had gotten great knowledge, ſo that he would let nothing paſſe that was in the Lawe of the Lorde, and in the commaundements, and he taught all Iſrael all the ordinances and iudgements.

9 So the Commiſſion written by King Artaxerres was giuen Eſdras the Prieſt, and reader of the Lawe of the Lorde: the copie thereof followeth.

10 King Artaxerres to Eſdras the Prieſt, and reader of the Law of the Lord, Saluation.

11 For as much as I conſider things with pitie, I haue commaunded that they that will and deſire of the nation of the Iewes, and of the Prieſtes and Leuites, which are in our kingdome, ſhould goe with thee vnto Iſrael.

12 Therefore as many as be willing, let them depart together, as it hath ſeemed good to me and my ſeuen friends the counſellers,

13 That they may viſite the things that are

in Iudea and Ierusalem diligently, as it is
contemned in the Law of the Lord.

14 And carp the giftes to the Lord of Israel
in Ierusaleur, which I and my friends haue
vowed: also all the gold and siluer, which shall
be found in the countrey of Babylon apperteining to the Lord in Ierusalem,

15 With that which is giuen of the people
to the Temple of the Lorde their God, that it
might be brought to Ierusalem, as well siluer
as golde, for bulles, and rammes, and lambes,
and thinges thereunto perteining,

16 That they may offer sacrifices to ℔ Lord
vpon the altar of the Lord their God, which is
in Ierusalem.

17 And whatsoeuer thou and thy brethren
will doe with the golde or siluer, accomplish it
according to the will of thy God.

18 And the holy vessels of the Lorde, which
are giuen thee for the vse of the Temple of thy
God, which is in Ierusalem, thou shalt set be-
fore thy God in Ierusalem.

19 And what other things soeuer thou shalt
remember for the vse of ℔ Temple of thy God,
thou shalt giue it out of the Kings treasure.

20 And I also King Artarerres haue com-
manded the treasurers of Syria and Phenice,
that whatsoeuer Esdras, the Priest and rea-
der of the Lawe of the highest God, shall send
for, they should giue it him with all speede,
euen to the summe of an hundreth talents of
siluer,

21 And likewise vnto an hundreth cores of
corne, and an hundreth pieces of wine & other
things in abundance.

22 Let al things be done to the highest God,
according to the Lawe of God with diligence,
that wrath come not vpon the kingdo|ne of the
King and of his sonnes.

23 Also to you it is commaunded that of
none of the Priests or Leuites, or holy singers
or porters, or ministers of the Temple, or of the
workemen of this Temple, no tribute nor tare
be taken, nor that any haue power to tare them
in any thing.

24 Thou also, Esdras, according to the wil-
dome of God, ordeine iudges and gouernours
that they may iudge in all Syria and Phenice
all those which are well instructed in the Lawe
of thy God, and teach those, which are not in-
structed.

25 And let all those which shall transgresse
the Lawe of God and the King, be diligently
punished, either with death, or other punish-
ment, either with penaltie of money, or banish-
ment.

26 ¶ Then Esdras the Scribe saide, Blessed
be the onely Lorde God of my fathers, which
hath put this in the heart of the King to glori-
fie his house which is in Ierusalem.

27 And hath honoured me before the King,
and the counsellers, and all his friends and go-
uernours.

Ezra 8.1. 28 ¶* Therefore I was incouraged by the
helpe of the Lord my God, and gathered men
of Israel to goe with me.

29 These are the guides after their families
and order of dignities, which came vp with me
out of Babylon in the reigne of Artarerres the
King.

30 Of the sonnes of Phinees, Gersom, of the
sonnes of Ithamar, Gamael, of the sonnes of
Wanid, ‖ Lettus.

‖ Or, Hasrus.

31 Of the sonnes of Sechenias, of the sonnes
of Phares, Zacharias, and with him were
counted an hundreth and fifte men.

32 Of the sonnes of ‖ Salomon, Abeliacnias
the sonne of Zacharias, and with him two hun-
dreth men.

‖ Or, Pahath Moab, Elioenai.

33 Of the sonnes of Zathoe, Sechenias the
sonne of ‖ Iezelus, and with him three hundreth
men: of the sonnes of Adin, ‖ Obeth sonne of
Ionathas, and with him two hundreth and fif-
tie men.

‖ Or, Ieziel. ‖ Or, Obed.

34 Of the sonnes of Elam, ‖ Iesias sonne of
Gotholias, and with him seuentie men.

‖ Or, Iesaias.

35 Of the sonnes of Saphatias, Zarias,
sonne of ‖ Dachael, and with him seuentie men.

‖ Or, Michael.

36 Of the sonnes of Ioab, ‖ Badias sonne of
Iezelus, and with him two hundreth & twelue
men.

‖ Or, Obadiah sonne of Iecziel.

37 Of the sonnes of ‖ Wanid, Assalimoth
sonne of Iosaphias, and with him an hundreth
and threescore men.

‖ Or, Banidh, Esdomith.

38 Of the sonnes of Babi, Zacharias sonne
of Bebai, and with him twentie and eight
men.

39 Of the sonnes of ‖ Astath, Iohannes
sonne of Acatan, and with him an hundreth and
tenne.

‖ Or, Asgad, Iohannan sonne of Ecatthan.

40 Of the sonnes of Adonicam the last: and
these are the names of them, Eliphalat, ‖ Ie-
uuel and ‖ Maias, and with them seuenty men:
of the sonnes of ‖ Bagouthi sonne of Iscacou-
rus, and with him seuentie men.

‖ Or, Iehel. ‖ Or, Semaias. ‖ Or, Bagoi, Vti, sonne of Istacuri.

41 ¶ And I gathered them together to the
flood called * Theras, and pitched our tents
there three dayes, and mundred them.

Ezra 8.15.

42 But when I had founde there none of
the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came
‖ Maasman, and Alnathan, and Samaian,
and ‖ Iozibon, and Nathan, Ennatan, Za-
charian, and ‖ Mosollamon the chiefe, and best
learned.

‖ Or, Masma, Alnathan, ‖ Or, Iorib, Elnathan, Zacharie, & Mesollam.

44 And I bade them to go to Daddeus the
captaine which was in the place of the treasu-
rie,

45 With charge to bidde Daddeus and his
brethren, and the treasurers that were there, to
send to vs them, which should offer sacrifice in
the house of our Lord.

46 And they brought vnto vs by the migh-
tie hand of our Lord learned men of the sonnes
of Moli, the sonne of Leui, the sonne of Israel, to
wit, ‖ Silebebian and his sonnes, and his bre-
thren being eighteene.

‖ Or, Serebia.

47 And Asebia, and ‖ Annon, & Osaian his
brethren of the sonnes of ‖ Canameus with their
sonnes, twentie persons.

‖ Or, Anom, Iesaias. ‖ Or, Canaanmen.

48 And of the ministers of the Temple,
which Dauid gaue, and those which were ru-
lers ouer the worke of the Leuites, to wit, mi-
nisters of the Temple, two hundreth & twenty,
of whom all the names were registred.

49 ¶ And* there I proclaimed a fast for the
young men before the Lorde to aske of him a
good iourney both for vs, and for them that
were with vs, for our children, and for our cat-
tell.

Ezra 8.21.

50 For I was ashamed to aske the King
footemen or horsemen, or conduct for safe-
gard

gard against our enemies.

51 Because we had saide to the king, that the power of our Lorde shoulde be with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lorde againe, according to these things, whom we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priestes, twelue men, to wit, ‖Or, Serebias. ‖ Esebrias and Asamias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the House of our Lord, which the king and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, fiue hundreth and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde.

56 And twentie golden bassins, & twelue vessels of brasse, of fine brasse shining like golde.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lord of our fathers.

58 Watch and keepe them, till that you giue them to ꝑ heads of the families of the Priestes, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priestes and Leuites tooke the siluer and the golde, and the vessels, and caried them to Jerusalem to the Temple of the Lord.

60 And wee departed from the flood Thera, in the twelfth day of the first moneth, and came to Jerusalem, according to the mightie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So wee came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the house of our Lorde to ‖ Or, Marimoth the Marmoth the Priest, the sonne of Joure. sonne of Iori of Vrie.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Josabad the sonne of Jesus, and ‖ Or, Noedia, sonnes of Banuus, Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rammes fourescore and sixteene.

65 Lambes threescore and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people, and the Temple of God.

Ezra 9.1. 67 ¶ * When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated from them the strange people of the land,

68 For the pollutions of the Gentiles, to wit, of the Cananites, and Chetites, and Pherezites, and Jebusites, and Moabites, and Egyptians, and Idumeans,

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the land, and the gouernours and rulers haue bin partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire of mine head, and off my beard, and sate me downe sorowful, and very sad.

71 Then also all they that were moued with the word of ꝑ Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched foorth mine hands to the Lord,

Ezra 9.6. 73 And said, *O Lorde, I am ashamed, and confounded before thy face.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, wee with our brethren, with our Kings and Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And nowe howe great hath thy mercie bene, O Lord, that there should be left vs a root and name in the place of thine holinesse!

78 And that thou shouldest reueile to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lorde, and raise vp Sion that is desolate, and giue vs assurance in Judea and Jerusalem.

81 And nowe, O Lorde, what shall we say, hauing these things? for we haue transgressed thy commaundements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

Deut. 7.3. 82 *Because the land, which ye goe to inherite, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore nowe ye shall not ioyne your daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with the for euer, that ye may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lorde, thou hast forborne our sinnes.

86 And hast giuen vs such a roote: but wee againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleannesse of the people of the land.

87 Wilt not thou bee angrie with vs to destroy vs, so that thou shouldest neither

leaue vs roote, nor seede, nor name?

88 But, O Lord of Israel, thou art true: for there is a root left, euen vnto this day.

89 Beholde, wee are nowe before thee with our iniquities, neither can wee endure before thee for these things.

Ezra 10.1. 90 ¶ And * as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem of men & women, and yong children: for there was great lamentation among the multitude.

Or, Ieiel. 91 Then Iechonias the sonne of ‖ Jeel of the sonnes of Israel, crying out, said, O Esdras, we haue sinned against the Lord God: we haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lorde to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Lawe of the Lorde, rise vp and put it in execution.

94 For to thee doeth it apperteine, and wee are with thee to make thee strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the law for the strange wiues,
10 they promise to put them away.

Ezra 10.6. THen * Esdras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Eliasib,

2 And being lodged there, hee did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Jerusalem, to all them that were of the captiuitie, that they should be gathered to Jerusalem,

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and hee cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Juda & Beniamin, came together within three dayes, into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broade place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for yee haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, & from the strange wiues.

10 Then all the multitude cried out and said with a loud voyce, We will doe so as thou hast said.

11 But because the multitude is great, and the time is winter, so that wee cannot stande without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families, tarrie:

13 And let the Priestes and Judges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Jonathas Asaels sonne, and ‖ Ezecias sonne of ‖ Thecan were appointed concerning these things, and ‖ Mosollam and Sabbatens did helpe them. ‖ Or, Iahazias. ‖ Or, Thocan.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certeine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things perteining to them þ had married strange wiues in the first day of the first moneth. ‖ Or, Massias

18 And there were founde of the Priestes, which had married strange wiues, ‖ Or, Iedaliah ‖ Or, Anani, and Zabiah.

19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren ‖ Mathelas, and Eleazar, and Joribus, and ‖ Jonadan. ‖ Or, Phashur, Elionai, Maassias, Ismael.

20 Who also gaue their handes to cast out their wiues, and offered a ramme for their reconciliation in their purgation. ‖ Or, Obidel, and Alasa.

21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Samerus, and Hierael, and Azarias. ‖ Or, Josabad, Semei.

22 And of the sonnes of ‖ Phaisu, Ellionas, Masias, Esmaelus, and Nathanael, and ‖ Ocidelus, and Talsas. ‖ Or, Galias, Thathias, Iobudas.

23 And of the Leuites, ‖ Jozabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheus, and Oondas, and Jonas. ‖ Or, Eliasib, and Bachur. ‖ Or, Sallum.

24 Of the holy Singers, ‖ Eliazurus, Baccharus. ‖ Or, Remias. ‖ Or, Banadias

25 Of the porters, ‖ Sallumus, & Tolbanes. ‖ Or, Elam.

26 Of them of Israel, of the sonnes of Phoros, ‖ Hiermas, & Eddias, and Melchias, and Maelus, and Eleazar, & Asibias, & ‖ Banaias. ‖ Or, Ishiel. ‖ Or, Ieremoth and Helias.

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias. ‖ Or, Zathoes, Eliodas, Elisib.

28 And of the sonnes of ‖ Zamoth, Eliadas, Eliasimus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus. ‖ Or, Sabad, and Sardai.

29 Of the sonnes of ‖ Bebai, Joannes, and Ananias, and ‖ Josabad, and Ematheas. ‖ Or, Bebe. ‖ Or, Iosabat, and Emah.

30 Of the sonnes of ‖ Pani, Olamus, Maamuchus, Jedaias, Jasubus, Jasael, and Jeremoth. ‖ Or, Bani, Olam, Malluch, Idaia, Iasub.

31 And of the sonnes of ‖ Addi, Naathus, Moosias, Laccunus, and Naidus, & Mathanias, and ‖ Sesthel, and Balmus, & Manasseas. ‖ Or, Addin, Naatus, Laccun, Banaias.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Chosamite. ‖ Or, Bezelel, Balnui, Manasses.

33 And of the sonnes of ‖ Asom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manasses, and Semei. ‖ Or, Hasam.

34 And of the sonnes of ‖ Maani, Jeremias, Momdis, Omairus, Juel, Mamai, and Pacsias, and Amos, Carabasion, and Enasibus, and Mamnitanaims, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoias, Sesis, Esril, Azaelus, ‖ Or, Mathmas, Matathia.

‖ Or, Ban, Ieremias, Meaadi, Enuram.

Samatas,

Samatas, Saimbis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All these married strange wiues, and put them away with their children.

37 And the Priestes and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

Nehem.8.1. 38 ¶ * Then all the multitude assembled together with one consent into the broade place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that hee should bring the Lawe of Moyses, which had bene giuen by the Lord God of Israel.

40 Then brought Esdras the chiefe priest the Law to all the multitude, both man & woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And hee read in the first broade place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude harkened to the Law.

42 So Esdras the Priest and reader of the Lawe, stood vpon a pulpit of wood that was prepared.

‖Or, Matithias. 43 And there stoode by him ‖ Matgathias, Samnus, Ananias, Azarias, Ourias, Ezecias, Balasamus, at his right hand,

‖Or, Pedaias. 44 And at his left hand ‖ Phaldaius, and Sail, Melchias, Nothalaphus, Habarias.

45 Then Esdras tooke the booke of the Lawe before the multitude (for hee sate honourably before them all)

46 And they all stoode vpright when he expounded the Law, and Esdras blessed the Lord the most High God, the most mightie God of hostes.

47 And the whole multitude cried, Amen.

48 Then Iesus, and ‖ Anus, and Sarabias, and Adinus, and Iacobus, Sabatatas, Autanias, Maianias, and Calitas, Azarias, and Ioazabdus, and Ananias, and Biatas the Leuites lift vp their hands, and fell downe on the ground, and worshipped the Lord, ‖Or, Banl.

49 And taught the Lawe of the Lorde, and stood also earnestly vpon the reading.

50 Then sayde ‖ Athetharates to Esdras the chiefe Priest and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law. ‖Or, Nehemias.

51 Goe therefore and eate the fatte meates, and drinke the sweet drinkes, and send presents to them that haue not.

52 For this day is holy to the Lorde, and be not sore: for the Lord God will glorifie you.

53 So the Leuites commaunded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eat and drinke, and to reioyce, & to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with the wordes wherewith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

8 The people is reprooued for their vnfaithfulnesse.
30 God will haue another people, if these will not be reformed.

Ezra 7.1. THe second booke of the Prophet * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadamias, the sonne of Sador, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amarias, the sonne of Asse, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Bozith, the sonne of Abiser, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artarerres king of Persia.

Isa.58.1. 4 * And the word of the Lord came vnto me, saying,

5 Goe, and shewe my people their sinnes, and their children their wickednesse, which they haue committed against me, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not beene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long shall I forbeare them, vnto whom I haue done so much good?

10 * Many kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe. Exod.14,28.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys, Tyrus and Sidon, and haue slaine all their enemies. Num.21.24. Ioſh.8.12.

12 Speake thou therefore vnto them, saying, Thus sayth the Lord,

13 * I haue ledde you thorow the Sea, and haue giuen you a sure ‖way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest. Exod.14.29. ‖Or, streets. Exod.3.10.

14 * I gaue you light in a pillar of fire, and great woonders haue I done among you: yet haue ye forgotten me, saith the Lord. and 4.14. Exod.13.21.

15 Thus sayeth the Almightie Lorde, The quailes * were a token vnto you: I gaue you tents for safegard, wherein ye murmured: Exod.16.13.

16 And yee triumphed not in my Name for the destruction of your enemies, but yet murmure still. Pſal.104.40.

17 Where are the benefites that I haue done for you? when yee were hungrie in the wildernesse, * did ye not crie vnto me, Num.14.3.

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wildernesse.

*19 I had pitie vpon your mournings, and gaue you Manna to eate: * so yee did eate Wiſd.16.20.

Angels

Angels food.

Num.20.11 20 * When ye were thirstie, did not I cleaue
wisd.11.4. the stone, and waters did flowe out to satisfie
you? from the heate I couered you with the
leaues of the trees,

21 And I gaue you fatte countreys: I cast
Isa.5.4. out the Cananites, the Pherezites, and Philis-
tims before you: * What shall I doe more for
Exod.15.23. you, sayth the Lord?

22 Thus saith the Almightie Lord, * When
ye were in the wildernesse at the bitter waters,
being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies,
but cast a tree into the water, and made the ri-
uer sweet.

24 What shall I doe vnto thee, O Iacob?
Exod.32.8. thou * Iuda wouldest not obey: I will turne
me to other nations, and vnto those will I giue
my Name, that they may keepe my lawes.

25 Seeing ye haue forsaken me, I will also
forsake you: when ye aske mercie of me, I will
not haue pitie vpon you.

Isa.1.15. 26 * When yee call vpon mee, I will not
heare you: for ye haue defiled your hands with
blood, and your feete are swift to commit mur-
ther,

27 Although yee haue not forsaken mee, but
your owne selues, sayth the Lord.

28 Thus sayth the Almightie Lorde, Haue I
not prayed you, as a father his sonnes, and as
a mother her daughters, and as a nurse her
yong babes,

29 That ye would be my people, as I am
your God, and that yee would be my children,
as I am your Father?

Mat.23.37. 30 * I gathered you together as an henne
gathereth her chickens vnder her wings: but
nowe what shall I doe vnto you? I will cast
you out from my sight.

Isa.1.13. 31 * When you bring gifres vnto me, I will
turne my face from you: for your solemne feast
dayes, your newe moones, and your circumci-
sions haue I forsaken.

32 I sent vnto you my seruants the Pro-
phets, whom ye haue taken & slaine, and torne
their bodies in pieces, whose blood I will re-
uenge, sayth the Lord.

33 Thus sayth the Almighte Lorde, Your
house shalbe desolate: I will cast you out as the
winde doth the stubble.

34 Your children shall not haue generation:
for they haue despised my commandement, and
done the thing that I hate, before me.

35 Your houses will I giue vnto a people to
come, who shall beleeue me though they heare
me not, and they, vnto whom I neuer shewed
miracle, shall doe the things that I command
them.

36 Though they see no Prophets, yet shall
they hate their iniquities.

37 ¶ I will declare the grace that I will doe
for the people to come, whose children reioyce
in gladnesse, and though they haue not seene
me with bodily eyes, yet in heart they beleeue
the things that I say.

38 Now therefore brother, behold what great
glory, & see the people that come from the East.

39 Vnto whom I will giue for leaders, Abi-
ahaam, Isaac, Iacob, Oseas, Amos, Micheas,
Joel, Abdias, Jonas,

40 Naum, Abacuc, Sophonias, Aggeus,
Zacharias, and Malachias (which is called al-
so the *messenger of the Lord.) Malac.3.1.

CHAP. II.

The Synagogue findeth fault with her owne children.
18 *The Gentiles are called.*

THus sayth the Lord, I brought this people
out of bondage: I gaue them also my com-
mandements by my seruants the Prophets,
whom they would not heare, but despised my
counsels.

2 The mother that bare them, sayth vnto
them, Goe you away, O children: for I am a
widow and forsaken.

3 I brought you vp with gladnesse, but with
sorrow and heauinesse haue I lost you: for ye
haue sinned against the Lorde your God, and
done the thing that displeaseth him.

4 But what shall I nowe doe vnto you? I
am a widow and forsaken: goe ye, O my chil-
dren, and aske mercie of the Lord.

5 And thee, O Father, I call for a witnesse
for the mother of these children, which would
not keepe my couenant,

6 That thou bring them to confusion, and
their mother to a spoyle, that their kindred be
not continued.

7 Let their names bee scattered among the
heathen: let them be put out of the earth, for
they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the
vnrighteous in thee: O wicked people, remem-
ber * what I did vnto Sodom and Gomorah, Gen.19.24.

9 Whose land is mired with clouds of pitch
and heapes of ashes: so will I doe vnto them,
that heare me not, saith the Almightie Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tell
my people, that I will giue them the kingdome
of Jerusalem, which I would haue giuen vnto
Israel.

11 And I will get mee glory by them, & giue
them the euerlasting tabernacles, which I had
prepared for those.

12 They shall haue at will the tree of life,
smelling of ointment: they shall neither labour
nor be wearie.

13 Go ye, and ye shal receiue it: pray that the
time, which is long, may be shortned: the king-
dome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good:
for I liue, sayth the Lord.

15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feet as fast
as a pillar: for I haue chosen thee, sayeth the
Lord.

16 And those that be dead, will I raise vp
from their places, & bring the out of the graues:
for I haue knowen my name in Israel.

17 Feare not, thou mother of the children: for
I haue chosen thee, sayth the Lord.

18 I will sende thee my seruants Esai and
Jeremie to helpe thee, by whose counsel I haue
sanctified and prepared for thee twelue trees
laden with diuers fruits,

19 And as many fountaines, flowing with
milke and honie, & seuen mightie mountaines,
whereupon there grow roses and lilies, where-
by I will fill thy children with ioy.

20 Execute iustice for the widow: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked,

21 Heale

21 Heale the wounded, and ſicke: laugh not a lame man to ſcorne: defend the creeple, and let the blinde come into the light of my clearenesse.

22 Keepe the old and the yong that are within thy walles.

Tobi.1.17. 23 *Whereſoeuer thou findeſt the dead, take them and burye them, and I will giue thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and reſt: for thy quietneſſe ſhall come.

25 Nouriſh thy children, O thou good nurſe: ſtablith their feete.

26 None of the ſeruants that I haue giuen thee, ſhall periſh: for I will ſeeke them from among thy number,

27 Be not weary: for when the day of trouble and heauineſſe commeth, other ſhall weepe and bee ſorowfull, but thou ſhalt be merie, and haue abundance.

28 The heathen ſhall enuie thee, and ſhall doe nothing againſt thee, ſaith the Lord.

29 Mine hands ſhall couer thee, ſo that thy children ſhall not ſee hell.

30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, ſaith the Lord.

31 Remember thy children that ſleepe: for I will bring them out of the ſides of the earth, and will ſhewe mercie vnto them: for I am merciful ſaith the Lord Almightie.

32 Embrace thy children, vntill I come and ſhew mercie vnto them: for my fountaines run ouer, and my grace ſhall not faile.

33 I Eſdras receiued a charge of the Lorde vpon the mount Horeb, that I ſhoulde goe vnto them of Iſrael, but when I came to them, they caſt me off, and deſpiſed the commaundement of the Lord.

34 And therefore I ſay vnto you, O yee heathen, that heare and vnderſtand, Waite for your ſhepheard, who ſhall giue you euerlaſting reſt: for hee is neere at hande, that ſhall come in the end of the world.

35 Bee ready to the reward of the kingdome: for the euerlaſting light ſhall ſhine vpon you for euermore.

36 Flee the ſhadowe of this worlde: receiue the ioye of your glorie: I teſtifie my Sauiour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him that hath called you to the heauenly kingdome.

38 Ariſe and ſtand vp, and beholde the number of thoſe that are ſealed for the feaſt of the Lorde,

39 Which are departed from the ſhadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut vp them that are clothed in white, which haue fulfilled the Lawe of the Lorde.

41 The number of thy children whome thou longeſt for, is fulfilled: beſeech the power of the Lorde, that thy people which haue beene called from the beginning, may be ſanctified.

Reue.7.9. 42 *I Eſdras ſaw vpon mount Sion a great people whome I could not number, and they all praiſed the Lord with ſongs.

43 And in the middes of them there was a yong man higher in ſtature then them all, and vpon euery one of their heads hee ſet crownes, and was higher then the others, which I much marueiled at.

44 So I asked the Angel, and ſaid, Who are theſe, my Lord?

45 Who anſwered, and ſaid vnto me, Theſe be they that haue put off the mortall clothing, & haue put on the immortall, and haue confeſſed ℔ name of God: now are they crowned, and receiue the palmes.

46 Then ſaid I vnto the Angel, What yong man is it, that ſetteth crowns on them, and giueth them the palmes in their hands?

47 And he anſwered, and ſaid vnto me, It is the ſonne of God, whom they haue confeſſed in the world. Then began I greatly to commend them, that had ſtood ſo ſtrongly for the name of the Lord.

48 Then the Angel ſaide vnto mee, Goe thy way, and tell my people, what, and how great wonders of the Lord God thou haſt ſeene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Eſdras marueileth that God ſuffereth the Babylonians to haue rule ouer his people, which yet are ſinners alſo.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, & my thoughts came vp to mine heart,

2 Becauſe I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my ſpirite was ſore moued, ſo that I beganne to ſpeake fearefull wordes to the moſt High, and ſaid,

4 O Lord, Lorde, thou ſpakeſt at the beginning when thou alone plantedſt the earth, and gaueſt commandement vnto the people,

5 *And a body vnto Adam, without ſoule, who was alſo the workemanſhip of thine hands, and haſt breathed in him the breath of life, ſo that he liued before thee, Gene.2.7.

6 And leddeſt him into Paradiſe, which thy right hande had planted, or euer the earth ‖ brought forth. ‖ Or, went forward.

7 Euen then thou gaueſt him commaundement to loue thy way: but he tranſgreſſed it, and immediatly thou appointedſt death to him and his generation, of whome came nations, tribes, people, and kinreds out of number.

8 *And euery people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandements. Gene.6.12.

9 *But at the time appointed thou broughteſt the flood vpon thoſe that dwelt in ℔ world, and deſtroyedſt them, Gen.7.10.

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

11 Yet thou leftest one, euen *Noe, with his houſhold, of whom came all righteous men. 1.Pet.3.20.

12 And when they ℔ dwelt vpon the earth, began to multiplie, and the number of the children, people, & many nations were increaſed, they began to be more vngodly then the firſt.

13 Howe when they liued wickedly before thee, * thou diddeſt chuſe thee a man from among them, whoſe name was * Abraham. Gen.12.1. Gen.17.5.

14 Whome thou louedſt, and vnto whome onely thou ſhewedſt thy will.

15 And madeſt an euerlaſting couenãt with him, promiſing him that thou wouldeſt neuer forſake his ſeede. Gen.21.2,3. Gen.25.25, 26.

16 *And vnto him thou gaueſt Iſaac, *vnto Iſaac alſo thou gaueſt Iacob and Eſau, * and diddeſt Mal.1.2.3. rom.9.13.

diddest chuse Jacob, and cast off Esau, and so Jacob became a great multitude.

17 And when thou leddest his seede out of *Exod.19.1. deut.4.10.* Egypt, * thou broughtest them vp to mount Sina,

18 And inclinedst the heauens, and bowedst downe the earth, & didst moue the ground, and cause the depths to shake, and diddest astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Law vnto the seed of Jacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring forth fruit in them.

Gene.3.6. 21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse ioyned with the Lawe in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeres *1.Sam 16. 13. 2.Sam.5 1. and 7.5.13.* were brought to an end, * till thou diddest arise thee vp a seruant called Dauid.

24 * Whom thou commandedst to builde a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam & all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But do they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deeds without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowout the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednesse now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight? or what people hath so kept thy commandements?

36 Thou shalt surely finde þ Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 *The Angel reproueth Esdras, because he seemed to enter into the profound iudgements of God.*

AND the Angel that was sent vnto mee, whose name was Vriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shew thee three wayes, and to set foorth three similitudes before thee,

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I will shew thee from whence the wicked heart commeth.

5 And I said, Tell on, my Lord. Then said he vnto mee, Goe thy way, weigh mee the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and said, what man is borne, that can doe that, which thou requirest me, concerning these things?

7 And hee said vnto me, If I should aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went down to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I asked thee but of fire and winde, and of the day, wherehy thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue mee none answere of them.

10 He said moreouer vnto me, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 Howe should thy vessell then be able to comprehend the wayes of the Highest, and now outwardly in the corrupt world, to vnderstand the corruption, that is endent in my sight?

12 Then said I vnto him, It were better that we were not at al, then that we should liue in wickednesse, and to suffer, and not to know wherefore.

13 And he answered me, and said, * I came to a forrest in the plaine where the trees held a councell, *Iudges 9.8. 2.chro.25. 18.*

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell and said, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verily it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the

Isa. 55. 1, 9. John 3. 31. 1. cor. 2. 13, 14.

the wood, and the sea for his floods, so * they that dwell upon earth, can understand nothing, but that which is upon earth: and they that are in the heavens, the things that are above the height of the heavens.

22 Then answered I, and saide, I beseeche thee, O Lord, let understanding be given me.

23 For I did not purpose to enquire of thine high things, but of such as wee daily meddle withall, namely, wherefore Israel is made a reproche to the heathen, and for what cause the people whom thou hast loved, is given over to wicked nations, and why the lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why wee are tossed to and fro through the world as the grashoppers, and our life is a verie feare, and wee are not thought worthy to obteine mercie.

25 But what will he doe to his name, which is called upon over us? Of these things have I asked the question.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvelle: for the world hasteth fast to passe away,

27 And cannot comprehende the things that are promised to the righteous in time to come: for this worlde is full of unrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the evill is sowen, but the destruction therof is not yet come.

29 If the evill nowe that is sowen, bee not turned upside downe, and if the place where the evill is sowen, passe not away, then cannot the thing come, that is sowen with good.

30 For the corne of evil seede hath bin sowen in the heart of Adam from the beginning, and how much ungodlinesse hath he brought up unto this time? And howe much shall hee bring foorth until the harvest come?

31 Ponder with thy selfe, howe much fruite of wickednesse the corne of evill seede bringeth foorth,

32 And when the stalkes shall be cut downe which are without number, how great an harvest must be prepared.

33 Then I answered, and said, Howe, and when shall these things come to passe? wherefore are our yeeres fewe and evill?

34 And he answered me, saying, Haste not to bee above the most High: for thou labourest in vaine to be above him, though thou endevour never so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, Howe long shall I thus hope? and when commeth the fruite of my harne and our wages?

36 And upon this Jeremiel the Archangel answered, and sayde: When the number of the seedes is filled in you: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moved or shaken, til the measure thereof be fulfilled.

38 Then answered I and said, O Lord, Lord, we are all even full of sinne,

39 And for our sake peradventure the harvest of the righteous is not fulfilled, because of the sinne of them that dwell upon earth.

40 So he answered me, and sayd, Goe and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then sayd I, No, Lord, she cannot. And hee said unto mee, In the grave the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the travell, so doe these places haste to deliver those things that are committed unto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and sayde, If I have found grace in thy sight, and if it bee possible, and if I be meete therefore,

45 Shewe mee whether there bee more to come then is past, or more things past, then are to come.

46 What is past, I know, but what is to come, I knowe not.

47 And he sayd unto me, Stand on the right side, and I will expounde thee this by example.

48 So I stoode, and beholde, a hot burning oven passed before me: and when the flame was gone by, I looked, and beholde, the smoke had the upper hand.

49 After this there passed before me a watrie cloude, and sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said he unto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoake, so the portion that is past, hath the upper hand, and the drops and the smoake were much.

51 Then I prayed, and sayde, May I live, thinkest thou, until that time? Or what shall come to passe in those dayes?

52 He answered me, and sayd, Of the tokens whereof thou askest mee, I can tell thee a part: but I am not sent to shewe thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times truth shall be hid. 10 Unrighteousnesse and wickednesse shall reigne in the world. 23 Israel is reiected, and God delivereth them. 45 God doeth all things in season.

NEvertheless concerning the tokens, behold, the times shall come, that they which dwell upon earth, shall bee taken in a great number, and the way of the truth shall be hid, & the land shalbe barren from faith,

2 And * iniquitie shall bee increased more *Mat. 24. 12.* then thou hast seene nowe, or hast heard in time past.

3 And it shall come to passe that one shall see in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God grant thee to live, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, & the Moone three times a day.

5 Blood shall drop out of the wood, and the stone shall give his voyce, and the people shall be moved.

6 And he shall rule, of whom they hope not that dwell upon earth, & the soules shall change places.

7 And

7 And the ſea of Sodome ſhall caſt out fiſh, and make a noiſe in the night, which many that not knowe, but they ſhall all yeare the voyce thereof.

8 There ſhalbee a confuſion in many places, and the fire ſhal oft breake foorth, and the wilde beaſtes ſhall change their places, and menſtruous women ſhall beare monſters,

9 And ſalt waters ſhalbe found in ꝑ ſweete, and all friendes ſhall fight one againſt another, then ſhall wit hide it ſelfe, and vnderſtanding depart into his ſecret chamber.

10 It ſhall be ſought of many, and yet not be found: then ſhall vnrighteouſnes and vnmyghtineſſe haue the vpper hand vpon earth.

11 One lande alſo ſhall aſke another, and ſay, Is righteous iuſtice gone thorowe thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but not obteine: they ſhall labour, but their enterpriſes ſhall not proſper.

13 To ſhewe thee ſuch tokens I haue leane, and if thou wilt pray againe, & weepe as nowe, and faſt ſeuen dayes, thou ſhalt yeare yet greater things then theſe.

14 ¶ Then I awaked, and a fearefulneſſe went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and ſet me vp vpon my feete.

16 And in the ſeconde night, Salathiel the captaine of the people came vnto me, ſaying, Where haſt thou bene? and why is thy countenance ſo heauie?

17 Knoweſt thou not that Iſrael is committed vnto thee in the lande of their captiuitie?

18 Vp then and eate, and forſake vs not, as the ſhepheard that leaueth his flocke in the hands of the cruell wolues.

19 Then ſayde I vnto him, Goe thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I faſted ſeuen dayes, mourning, and weeping, as Vziel the Angel had commaunded me.

21 And after ſeuen dayes the thoughtes of mine heart were very grieuous vnto mee againe.

22 And I had a deſire to reaſon againe, and I beganne to talke with the moſt High againe,

23 And ſaid, O Lorde, Lord: of euery forreſt of the earth, and of all the trees therof thou haſt choſen thee one onely vineyard.

24 And of all landes of the worlde thou haſt choſen thee one pit, and of all the flowres of the ground thou haſt choſen thee one lilie.

25 And of all the depthes of the ſea thou haſt filled thee one riuer, & of all builded cities thou haſt ſanctified Sion vnto thy ſelfe.

26 And of all the foules that are created, thou haſt named thee one doue, and of all the cattell that are made, thou haſt appointed thee one ſheepe.

27 And among all the multitude of people thou haſt gotten thee one people, and vnto this people whom thou louedſt, thou gaueſt a lawe, that is proued of all.

28 And nowe, O Lord, why haſt thou giuen this one people ouer vnto many? and vpon one roote thou haſt ſet others, & haſt ſcattered thine onely people among many.

29 They treade them downe, which haue withſtood thy promiſes, and beleeue not thy teſtimonies.

30 And if thou diddeſt ſo much hate thy people, they ſhould haue bene punished with thine owne hands.

31 ¶ Now when I had ſpoken theſe words, the Angel that came to me the night afore, was ſent vnto me,

32 And ſaid vnto mee, Yeare mee, and I will teach thee, & hearken that I may inſtruct thee further.

33 And I ſayd, Speake on, my Lorde. Then ſaid he vnto me, Thou art ſore vexed and troubled for Iſraels ſake. Loueſt thou them better, then he doeth that made them?

34 And I ſaid, No, Lord: but of very ſorrow haue I ſpoken: for my reines paine mee euery houre, while I labour to comprehend the way of the moſt High, and to ſeeke out part of his iudgement.

35 And hee ſayde vnto mee, Thou canſt not. And I ſayd, Wherefore, Lorde, wherefore was I borne? or why was not my mothers wombe then my graue? ſo had I not ſeene the trouble of Iacob, and the griefe of the flocke of Iſrael.

36 And he ſayd vnto me, Number vnto mee the things that are not yet come, or gather mee the drops that are ſcattered, or make me the withered flowers greene againe.

37 Open mee the places that are cloſed, and bring mee forth the windes, that are ſhut vp therein: ſhew me the image of a voyce, & then will I declare thee the thing, that thou aſkeſt and laboureſt to know.

38 And I ſaid, O Lord, Lorde, who can know theſe things, but hee that hath not his dwelling with men?

39 But I that am ignorant, howe can I ſpeake of theſe things, whereof thou aſkeſt me?

40 Then ſayd he vnto me, like as thou canſt doe none of theſe things, that I haue ſpoken of, ſo canſt thou not finde out my iudgement, nor the leaſt benefite, that I haue promiſed vnto my people.

41 Then I ſayde, Beholde, O Lorde, the laſt things are preſent vnto thee, & what ſhall they do that haue bene before me, or we that be now, or they that ſhall come after vs?

42 And he ſayde vnto mee, I will compare my iudgement vnto a ring: as there is no ſlackeneſſe of the laſt, ſo is there no ſwiftneſſe of the firſt.

43 Then I anſwered, and ſayde, Couldeſt thou not make at once thoſe that haue bene, thoſe that are nowe, and thoſe that ſhall come, that thou mighteſt ſhewe thy iudgement the ſooner?

44 Then anſwered hee mee, The creature, ſayd he, cannot preuent the creator, neither can the world hold them at once, that ſhall bee created therein.

45 And I ſayde, As thou haſt taught thy ſeruaunt, that thou, which giueſt ſtrength to all, haſt giuen life at once to all the worke created by thee, and haſt ſuſteined it, ſo might it

nowe

now also containe all men at once.

46 And he sayde vnto me, Aske the wombe of a woman, & say vnto her, Why must thou haue time before thou bringest sooth? require her to bring sooth ten at once.

47 And I sayde, Surely she cannot, but by distance of time.

48 Then sayd he vnto mee, So haue I deuided the number of the earth by times when seed is sowen vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, so haue I ordained the time which I haue created.

50 ¶ I asked againe, and sayde, Seeing thou hast nowe shewed mee the way, I will proceede to speake before thee: for our mother, whome thou hast tolde mee is yong, draweth shee neere vnto age?

51 He answered me, and said, Aske a woman that trauaileth, and she will tell thee:

52 Say vnto her, Wherefore are not they (whom thou hast now brought forth) like those that were before thee, but lesse of stature?

53 And shee shall answere thee, Some were borne in the floure of youth, others were borne in the time of age, when the wombe failed.

54 Consider nowe thy selfe, howe that ye are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then ye, as the creatures which now beginne to bee olde, and haue passed ouer the strength of youth.

56 Then saide I, Lorde, I beseech thee, If I haue founde fauour in thy sight, shewe thy seruant, by whome dorst thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is author thereof, and hath created them for his children, 25 The felicitie of the age to come.

AND hee sayde vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blewe one against another:

2 Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were layd:

3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneis in Sion were hote:

5 Before the present peeres were sought out, and before the affections of them that now sinne, were turned away, and they that haue layed vp the treasure of faith, were sealed.

6 Then did I purpose these things, and they were made by mee alone, and by none other: by me also they shall bee ended, and by none other.

7 Then answered I, and sayde, What shall be the deuision of times? or when shall be the ende of the first, and the beginning of it that followeth?

8 And hee sayde vnto mee, From Abraham vnto Isaac, when Jacob and Esau were borne of him, * Jacobs hand held first the heele of Esau. *Gen.25.26.*

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hande of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an ende to shewe thy seruant thy tokens, whereof thou shewedst mee part the last night.

13 So he answered mee, and sayd, Stand vp vpon thy feete, and heare a mightie sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not be moued.

15 And therefore when hee speaketh, bee not afrayd: for of the ende shall bee the worde, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth that it must be changed at the ende.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, & beholde, there was a voyce that spake, and the sounde of it was like the sound of many waters:

18 And it said, Behold, the dayes come, that I will come and enquire of them that dwell vpon the earth,

19 And when I beginne to inquire of them, why by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall bee fulfilled,

20 And the world that shal vanish away, shal bee sealed, then will I shewe these signes: the bookes shall bee opened before the heauen, and they shall see it altogether.

21 And the children of a peere old shal speake with their voyces: the women with childe shall bring forth vntimely children of three or foure moneths olde, and they shall liue that are rayed vp.

22 Then suddenly shal the sowen places appeare as the vnsowen, and the full storehouses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shalbe suddenly afraide.

24 At that time shall friendes fight with friendes, as with enemies, and the earth shal feare with them: the springs of the welles shall stand still, and in three houres they shall not runne.

25 Whosoeuer remayneth from all these things that I haue told thee, shall be saued and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall bee changed, and turned to another meaning.

27 For euill shalbe put out, and deceit shalbe quenched.

28 But faith shall flourish: corruption shal be ouercome, and the trueth which hath bene so long without fruite, shall come forth.

29 ¶ And

29 ¶ And when hee talked with me, beholde, I looked a little vpon him before whome I stood.

30 And these wordes said hee vnto me, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen dayes more, I will tel thee more things, & greater then these, which I haue heard in the day.

32 For thy voyce is heard before the highest: sureley the mightie hath seene thy righteous dealing: he hath seene also thy chastitie, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen dayes in like maner, that I might fulfill the three weekes which he had appointed me.

36 And in the eight night was mine heart vered within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen & the earth should be made, and the worke followed thy word.

Gene. 1.1.

39 And then was there the spirite, and the darkenes was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commaundedst it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commaundedst, that the waters should bee gathered together in the seuenth part of the earth: sire partes didst thou dry, and kept them to the intent that of these there should bee that should serue thee, being sowen of God and tilled.

43 Assoone as thy worde went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruite did spring vp, and many and diuers pleasures for the taste, and flowers of vnchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

Gen. 1.14. 45 * Vpon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the Starres,

**Gen. 1.14,15 deut. 4.19.* 46 And gauest them a charge, to doe * seruice euen vnto man that was for to be made.

**Gen. 1.20.* 47 And vpon the fift day thou saydest vnto the seuenth part * where the waters were gathered, that it should bring forth beasts, as fowles and fishes: and it was so.

48 For the dumme waters, And without life brought forth liuing things at the commandement of God, that the nations might praise thy wonderous workes.

49 Then diddest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Liuiathan

Or, Enoch.

50 And diddest separate the one from the other: for the seuenth part, where the water was gathered, could not holde them.

51 Vnto Behemoth thou gauest one part, which was dried vp the thirde day, that hee should dwell in the same part, wherein are a thousand hils.

52 But vnto Liuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the first day thou gauest commaundement vnto the earth, that before thee it should bring forth beasts, cattell and creeping things.

54 And besides this Adam, whome thou madest lorde ouer all the workes which thou hast created, of him come we all, and the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lorde, because thou hast created the worlde for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spettle, and hast compared their riches vnto a droppe that falleth from a vessell.

57 And now, O Lorde, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the onely begotten, and thy feruent louer) are giuen into their hands.

59 If the worlde then bee created for our sakes, why haue wee not the inheritance thereof in possession? or howe long shall wee suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiseth all in time. 21 The comming and death of Christ. 32 The resurrection and last iudgement 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And hee sayde vnto mee, Vp, Esdras, and heare the wordes that I am come to tell thee.

3 And I sayde, Speake on, my God. Then sayd he vnto me, The sea is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? If he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded, and set vpon a broad fielde, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwixt the fire and the water, so that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if hee neuer went thorow the perill before it, howe could hee receiue his inheritance?

10 And

10 And I saide, It is so, Lorde. Then saide he, So is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrowe, full of sorowe and trauaile: they are but fewe and euill, and full of perils, and very painefull.

13 For the entrances of the forworld were wide and sure, and brought immortall fruite.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy mind the things to come, rather then them that are present?

Deut.8.2. 17 Then said I, O Lord, Lord, *seeing thou hast ordeined in thy Lawe, that the righteous should inherite these things, and that the vngodly should perish.

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue to auoide punishment.

22 Neuertheselle, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and she shall come forth, and be seene that now is vnder the earth.

27 And whosoeuer shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeeres shall my sonne Christ die, and all men that haue life.

30 And the world shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secrete places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an ende,

34 Iustice onely shall continue: the truethe shall remaine, and faith shall be strong.

35 The worke shall followe, and the reward shalbe shewed: the good deedes shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then saide I, *Abraham prayed first for the Sodomites, and *Moyses for the fathers that sinned in the wildernesse: Gen.18.23. Exo.32.3,11

37 And they that came after him, for Israel in the time of Achas and Samuel,

38 And *Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, 2.Sa.24.17. 2.Chr.6.14.

39 *And Elias for those that receiued raine, and for the dead that he might liue, 1.King.17. 21.& 18.

40 And *Ezechias for the people in the time of Sennacherib, and diuers other for many. 42.45. 2.Kin.19. 15.

41 Euen so nowe, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also nowe?

42 Then he answered me, and saide, This present life is not the ende: oft times honour is reserued in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shall be cut off: righteousnesse shall growe vp, and the veritie shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and saide, This is my first and last saying, that it had beene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profite is it for men in this present life to be in heauinesse, and after death to feare punishment? Rom.5,12.

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profite is it vnto vs, if there be promised an immortall life, when we doe the workes that bring death?

50 And that an euerlasting hope should be promised vs, seeing that we betrode our selues to deadly vanitie?

51 And that there should be appointed vs dwellings of healthy and safetie, if we haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall paradise should be shewed, whose fruite remaineth incorruptible, wherein is safetie and healthy, if we will not enter into life?

54 (For we haue bene conuersant in vnpleasant places)

55 And that the faces of them, which haue

abſtained, ſhould ſhine more then ſtarres, if our faces be blacker then darkeneſſe?

56 For while we lived, we did not remember when we did vnrighteouſly, that we ſhould ſuffer after death.

57 Then anſwered he me, and ſaide, This is the maner of the battell, which man, that is borne in the earth, ſhall fight,

58 That if he be ouercome, he ſhould ſuffer as thou haſt ſaide: but if he get the victorie, he ſhould receiue the thing that I ſaid.

59 For this is the life, whereof Moyſes ſpake
Deut.30.19. vnto the people, while he lived, ſaying, * Chuſe thee life that thou mayeſt liue.

60 Neuertheleſſe, they beleeued him not, neither the Prophets after him, nor me alſo which haue ſaid vnto them,

61 That heauineſſe ſhould not ſo be to their deſtruction, as ioy ſhould come vnto them, to whom ſaluation is perſwaded.

62 I anſwered then and ſaid, I know, Lord, that the moſt high is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on thoſe that walke in his Lawe,

Rom.2.4. 64 And that * he is patient: for he long ſuffereth thoſe that haue ſinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that hee is of great mercy: for hee ouercommeth in mercy thoſe that are preſent, and that are paſt, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the poſſeſſion thereof.

68 He pardoneth alſo: for if hee gaue not of his goodneſſe, that they which haue done euill might be relieued from their wickednes, the ten thouſand part of men ſhould not remaine aliue.

69 And if he, being iudge, forgaue not thoſe that he healed with his word, and tooke away the multitude of ſinnes,

70 There ſhould peraduenture be very fewe left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is ſmall. 6 The workes of God are excellent. 20 Eſdras prayeth for him and for his people. 39 The promiſe of ſaluation to the iuſt. 55 The deſtruction of the vniuſt.

AND he anſwered me, ſaying, The moſt high made this world for many, but the world to come for fewe.

2 I will tell thee a ſimilitude, O Eſdras. As when thou aſkeſt the earth, it ſhall ſay vnto thee, that it giueth much earthy matter to make pots, but little duſt that golde commeth of, ſo is it with the worke of this world.

Mat.20.16. 3 * There be many created, but fewe ſhall be ſaued.

4 Then anſwered I, and ſaide, Then ſwallowe vp the wit, O my ſoule, and deuoure vnderſtanding.

5 For thou haſt promiſed to heare, and thou wilt prophecie: for thou haſt no longer ſpace, but the life giuen thee.

6 O Lord, if thou ſuffer not thy ſeruant, that we may entreate thee, that thou mayſt giue ſeede vnto our heart, and prepare our vnderſtanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can ſet himſelfe for man?

7 For thou art alone, & we all are one worke-manſhip of thine hands as thou haſt ſaid.

8 For when the body is faſhioned nowe in the wombe, and thou haſt giuen it members, thy creature is preſerued by fire and water, and the worke created by thee, doeth ſuffer nine moneths the creature, which is faſhioned in it.

9 But the thing that conteineth, and that which is contained, ſhall both be preſerued, and when time is come, the wombe, being preſerued, deliuereth the things that grew in it.

10 For thou haſt commanded the members, euen the breaſts, to giue milke vnto the fruite appointed to the breaſtes,

11 That the thing, which is created, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercie.

12 Thou bringeſt it vp with thy righteouſneſſe, nurtureſt it in thy lawe, and reformeſt it with thy iudgement.

13 Thou ſlayeſt it as thy creature, and giueſt it life as thy worke.

14 Seeing then that thou deſtroyeſt him, which with ſo great labours is facioned, it is an eaſie thing to appoint by thy commaundement, that the thing alſo which is made, might be preſerued.

15 Now therefore, O Lorde, I will ſpeake (as touching men in generall thou ſhalt rather prouide) but concerning thy people, for whoſe ſake I am ſory,

16 And for thine inheritance, for whoſe cauſe I mourne: for Iſrael, for whom I am wofull, and for Iacob, for whoſe ſake I am grieued:

17 For them will I pray before thee, aſwell for my ſelfe, as for them: for I ſee our faults that dwell in the land.

18 But I haue heard the ſudden comming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderſtand my wordes, which I will ſpeake before thee. The beginning of the wordes of Eſdras, before he was taken vp:

20 O Lord, thou liueſt for euer, which beholdeſt from aboue that which is aboue, and in the aire,

21 Whoſe throne is ineſtimable, and his glory incomprehenſible, before whom the hoſte of the Angels ſtand with trembling,

22 Whoſe keeping is turned in winde and fire, whoſe word is true, and ſayings ſtedfaſt, whoſe commandement is ſtrong, and gouernement terrible,

23 Whoſe looke dryeth vp the depthes, and wrath maketh the mountaines to melt away as the thing beareth witneſſe.

24 Heare the prayer of thy ſeruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will ſpeake, and ſo long as I haue vnderſtanding, I will anſwere.

26 Looke not vpon the ſinnes of thy people, rather then thy faithfull ſeruants.

27 Haue not reſpect vnto the wicked deedes of men, rather then to them that haue thy teſtimonies in afflictions.

28 Thinke not vpon thoſe that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let

29 Let it not bee thy will to destroy them, which haue liued like beastes, but looke vpon them which haue clerely taught thy law.

30 Take not displeasure with them, which appeare worse then beastes, but loue them, that alway put their trust in thy righteousnesse and glory.

31 For we and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towards vs which haue no workes of righteousnesse.

33 For the righteous, which haue layde vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieued towards it?

1. King. 8. 46. 2. chro. 6. 36. 35 *For verely there is no man among them that be borne, but hee hath done wickedly, nor any that doeth confesse thee, which hath not done amisse.

36 For in this, O Lorde, thy righteousnesse and thy goodnesse shall be praysed, if thou be mercifull vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and sayd, Some things hast thou spoken aright, and according to thy words it shalbe.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

Gen. 4. 4. 39 But *I will reioyce in the wayes of the righteous, & I will remember the pilgrimage, the saluation & the reward that they shall haue.

40 Like as I haue spoken nowe, so shall it come to passe.

41 For as the husbandman soweth much seede vpon the ground, & planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and sayde, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man which is created with thine handes, and thou art called his patterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lorde, but spare thy people, and haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, & sayd, The things present are for the present, & the things to come for such as be to come.

47 For thou art farre off, that thou shouldest loue thy creature aboue mee: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest.

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe woorthie to haue praise greatly among the righteous.

50 For many miseries & calamities remaine for them, that shall liue in the latter time, because they shall walke in great pryde.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made readie: the citie is builded, and rest is prepared, perfect goodnesse and absolute wisedome.

53 The roote of euill is sealed vp from you: the weaknesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefor aske thou no more questions concerning the multitude of them that perish:

56 For when they had libertie, they despised the most High: they contemned his lawe and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous.

Psal. 14. 1. and 53. 1. 58 *Saying in their heart, that there was no God, though they knew that they should die.

59 For as the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God woulde not that man should not perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to visite the worlde which he made.

3 Therefore when there shall bee seene an *earthquake in the worlde, and an vproare of the people, Mat. 24. 7.

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the worlde, hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shal escape safe, & that bee deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shall be preserued from the said perils and shall see my saluation in my lande, and within my borders: for I haue kept me holy from the world.

9 Then shall they haue pitie of themselues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my lawe, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more carefull, to knowe howe the vngodly shall be punished, but inquire howe the righteous shall be saued, and whose the world is, & for whom it is, and when.

14 Then answered I, and said,

15 I haue afore saide that which I say nowe and will speake it hereafter, that there be many moe of them which perish, then of them that shalbe * saued,

Chap. 8. 3. matth. 20. 16

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seede: as the flowers bee, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandrie: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but nowe the maners of them that are created in this world, that is made, are corrupted by a perpetuall seede, and by a lawe, whereout they cannot rid themselues.

20 So I considered the worlde, and behold, there was perill, because of the deuices, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire fielde, where no house is builded, and shalt eate onely of the flowers of the field, & eate no flesh, nor drink wine, but the flowers onely,

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as hee had commanded mee, into the fielde, which is called Ardath, and there I sate among the flowers, and did eate of the hearbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within mee, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lorde, when thou wondest shewe thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wildernesse, in a place where

Exod. 19. 9. and 24. 3. deut. 4. 12.

no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressely spakest vnto them, saying, Heare mee, O Israel, and marke my wordes, thou seed of Jacob.

31 For beholde, I sowe my law in you, that it may bring foorth fruite in you, and that yee may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 * For they that receiued it, perished because they kept not the thing that was sown in them.

Exod. 32. 28

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meat and drinke, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the thinges that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Lawe, perish in sinne, and our heart also which receiued it:

37 But the Lawe perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, and vpon the right side * I sawe a woman, which mourned sore, and lamented with a loud voice, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

Chap. 10. 44

39 Then I left my thoughts, wherin I was occupied, and turned me vnto her,

40 And said vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And shee said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorrowe: for I am sore vexed in my minde, and brought very lowe.

42 Then I sayde vnto her, What ayleth thee? tell me.

43 And she said vnto me, I thy seruant haue bene barren, and haue had no childe, hauing an husband thirtie yeres.

44 And euery houre, and euery day these thirtie yeeres I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmayd, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort mee, that I should be quiet, then I rose vp by night, and fledde, and am come into this

field

fielde as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast, until I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman above all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.

8 Seeing we bee all nowe in heauinesse, and make our mone (for we be all sorowful) art thou sory for one sonne?

9 Demaund the earth, and shee shall tell thee that it is she which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shalbe destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldest say vnto mee, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought forth with heauinesse, and bare with sorowes.

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Nowe therefore withholde thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I wil not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Do not so, but be counselled: for how many falles hath Sion? Be of good comfort because of the sorow of Jerusalem.

21 For thou seest that our sanctuarie is layde waste: our altar is broken downe: our Temple is destroyed.

22 Our Psalterion fainteth, and the song ceaseth, and our mirth is banished away, and the light of our candlestick is quenched, and the Arke of our Couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues ramished, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for shee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorowes, that the Almightie may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And beholde, immediatly shee cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and beheld, the woman appeared vnto mee no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and cried with a loud voyce, and said,

28 Where is Vriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke. *Chap.4.1.

29 And as I was speaking these words, beholde, he came vnto me, and looked vpon me.

30 And lo, I lay as one dead, and mine vnderstanding was altered, and hee tooke mee by the right hand and comforted mee, and set mee vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sory?

32 And I sayde, Because thou hast forsaken mee, and I haue done * according vnto thy wordes: I went into the fielde, and there haue I seene things, and see that I am not able to expresse. *Chap.5.20.

33 Then said he vnto mee, Stand vp manly, and I will giue thee exhortation.

34 Then saide I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnes.

35 For I haue seene that I knewe not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doeth my minde, being hautie, erre?

37 Nowe therefore I beseech thee that thou wilt shewe thy seruant of this wonder.

38 Then hee answered mee, and said, Heare me, and I wil enforme thee, and tel thee wherefore thou art afraid: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while agoe.

41 Thou sawest a woman mourning, and thou beganneste to comfort her:

42 But nowe seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and where as shee tolde thee (euen shee which thou seest now as a citie builded)

45 And as touching that she sayd vnto thee, that shee was barren thirtie yeeres, this was concerning that there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

the citie, and offered offrings: then bare the barren a sonne.

47 And whereas she tolde thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But where as thee tolde thee that her sonne, as his chance was, died when thee came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which have chaunced, these are to be opened unto thee.

50 For nowe the most High seeth, that thou art sory in thy minde, and because thou sufferest with all thine heart for her, hee shewed thee the clearenesse of her glory, and the fairenesse of her beautie.

51 And therefore I bade thee remaine in the fielde where no house was built.

52 For I knewe that the most High would shew these things unto thee.

53 Therefore I commaunded thee to go into the field, where no foundation nor building is.

54 For the worke of mans building cannot stande in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afrayde, but goe in, and see the beautie and greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed above many, and art called with the most High among the few.

58 But to morrowe at night thou shalt remaine here,

59 And the most High shal shew thee visions of high things, which the most High will do unto them that dwel upon earth, in the last dayes. So I slept the same night and another, as hee had commaunded me.

CHAP. XI.

1 *The vision of an eagle comming forth of the sea, and of her feathers.* 37 *Of a Lion comming out of the forest.*

THen saw I a dreame, and behold, there came up from the sea an eagle, which had twelue feathered wings, and three heads.

2 And I saw, & behold, she spread her wings over all the earth, and all the windes of the aire blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became litle feathers and small.

4 But her heads remained stil, and the head in the midst was greater then the other heads, yet rested it with them.

5 Moreouer, I sawe that the eagle flew with his feathers, and reigned upon earth, and ouer them that dwel therein.

6 And I sawe that all things under heauen were subiect unto her, & no man spake against her, no not one creature upon earth.

7 I sawe also that the eagle stoode up upon her clawes, and spake to her feathers, saying,

8 Watch not all together: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheless, I saw that the voyce went not out of her heades, but from the midst of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and beholde, upon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stoode up, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, is it appeared no more.

15 Then there came a voyce unto it, & sayd,

16 Heare thou that hast kept the earth so long: this I say unto thee, before thou beginnest to appeare no more,

17 There shall none after thee attaine unto thy time, neither to the halfe thereof.

18 Then arose the thirde and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after an other, so that euery one reigned, & then appeared no more.

20 Then I looked, and beholde, in processe of time the feathers that followed, stoode up on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.

21 For some of them were set up, but ruled not.

22 After this I looked, & beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more upon the eagles body, but two heads that rested, and sire wings.

24 Then sawe I also that two wings deuided themselues from the sire, and remained under the head, that was upon the right side: for foure continued in their place.

25 So I looked, and behold, the vnderwings thought to set up themselues, and to haue the rule.

26 Then was there one set up, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest, which was in the midst: for that was greater then the two.

30 Then I saw that the two heads were ioyned therewith.

31 And beholde, the head was turned with them, that were with it, and did eate up the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare, & bare rule in it, ouer all those that dwelt upon earth with much labour, and it had the gouernance of the world, more then all ꝑ wings that had bene.

33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise upon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head upon the right

right Ade deuoured it that was vpon the lefte side.

36 ¶Then I heard a voce which saide vnto me, Looke before thee, and consider the thing that thou seest.

37 So I saw, and beholde, as it were a lyon that roareth, rumning hastily out of the wood: and I sawe that he sent out a mans voyce vnto the Eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that that of ỹ foure beastes remained, whō I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, & hath power ouer the worlde with great fearefulnesse, & ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the worlde with deceite?

41 For thou hast not iudged the earth with trueth.

42 Seeing thou hast troubled ỹ meeke, thou hast hurt the peaceable, and thou hast loued lyars, and destroyed the dwellings of them that brought forth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mighty.

44 The most High also hath looked vpon the proud times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible winges, nor thy wicked feathers, nor thy malicious heades, and thy wicked clawes, nor all thy vayne bodie,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that shee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the Lion spake these wordes to the Eagle, I sawe,

2 And beholde, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. The I awaked out of the trouble and traunce of my minde, and from the great feare, and saide vnto my spirite,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I wearie in my minde, and very weake in my spirit, & little strength is there in mee, for the great feare that I receyued this night.

6 Therefore nowe, I will beseeche the most High, that he will comfort me vnto the ende.

7 And I sayd, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede be come vp before thy face,

8 Comfort me, and shewe me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comforte my soule,

9 Seeing thou hast iudged mee worthy to shewe me the last times.

10 ¶Then he sayde vnto me, This is the interpretation of this vision,

11 The Eagle whome thou sawest come vp from the sea, is the *kingdom which was seene in the vision of thy brother Daniel. *Dan. 7. 7.

12 But it was not expounded vnto him: therefore nowe I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall bee feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after an other,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

17 As for the voyce that thou heardest speak, & that thou sawest not goe out from the heads, but from the middes of the body therof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shalbe in danger to fall; but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her winges, this is the interpretation,

20 In him, shal arise eight kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the ende.

22 And whereas thou sawest three heades resting, this is the interpretation,

23 In his last daies shal the most High raise vp three kingdoms, and shall call againe many thinges into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle.

25 For they shall accomplish his wickednes, and shall finish his last ende.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with payne.

27 For the two that remayne, the swords shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall hee fall by the sworde himselfe.

29 And whereas thou sawest two vnderwings, that went off towarde the head, which was on the right side, this is the interpretation.

30 These are they whom the most High hath preserued for their ende, whose kingdome is litle, and full of trouble as thou sawest.

31 And the Lion whome thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which the most High

hath kept for them, & for their wickednesse vnto the end, and he shall reprooue them, and cast before them their ydoples.

33 For he shall set them alive in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyfull, vntill the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene meete to know this secret of the most Hygh.

37 Therefore write all these things that thou hast seene in a booke, and hide them,

38 And teache them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But wait thou here yet seuen dayes more, that it may be shewed thee whatsoeuer it pleaseth the most Hygh to declare vnto thee: & with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art lefte vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euilles which are come vnto vs, sufficient?

44 If thou then forsake vs, howe much better had it bene for vs, that wee had beene burnt also as Sion was burnt?

45 For we are no better then they that dyed there: and they wept with a loude voyce. Then answered I them, and sayde,

46 Be of good comfort, O Israel, and be not heauie thou house of Jacob.

47 For the most Hygh hath you in remembrance, & the Almightie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the lowe estate of your sanctuarie.

49 And now go your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commaunded them:

51 But I remayned still in the fielde seuen dayes, as he had commaunded me, and did eate onely of the flowers of the fielde, and had my meate of the yearbes in those dayes.

CHAP. XIII.

2 *The vision of a winde comming forth of the sea,* 3 *Which became a man.* 5 *His propertie & power against his enemies.* 21 *The declaration of this vision.*

AND after the seuen dayes I dreamed a dreame by night.

2 And beholde, there arose a wind from the sea, and it moued all the waues thereof.

3 And I looked, & behold, there was a mightie man with the thousands of heauen: & when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that hearde his voyce, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, fro the foure winds of the heauen, to fight against the man that came out from the sea.

6 And I looked, & beholde, he graued him selfe a great mountaine, and flewe vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grauen, and I coulde not.

8 I sawe after these thinges, and beholde, all they which came to fight against him, were sore afrayd, and yet they durst fight.

9 Nenertheless, when he saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for he helde no sword nor any instrument of warre,

10 But onely, as I sawe, he sent out of his mouth, as it had bene a blast of fire, and out of his lippes the wind of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the wind of the flame, and the great storme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust & smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward saw I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered: & I was sicke through great feare, and awaked, and sayd,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receyue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall be left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauinesse.

18 Nowe vnderstande I the things that are laid vp in the latter dayes, which shall come both vnto the and to those that are lefte behind.

19 Therefore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger, should fall into these, and forsee the things to come hereafter, then to passe away as a clouds out of the world.

21 ¶ Then answered he mee, and sayd, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shall beare in danger in that time, hee shall keepe himselfe. They that bee fallen into danger, are such as haue workes and faith

faith toward the moſt mightie.

24 Know therefore, that they which be left behind, are more bleſſed then they that be dead.

25 Theſe are the meanings of the viſion, Whereas thou ſaweſt a man comming vp frō the mids of the ſea.

26 The ſame is he whom the moſt High hath kept a great ſeaſon, who by his owne ſelfe ſhal deliuer his creature, & he ſhall order them that are left behind.

27 ¶ And where as thou ſaweſt, that out of his mouth there came a blaſt with fire and ſtorme,

28 And that he neither held ſword nor weapon, but that by his fierceneſſe he deſtroyed the whole multitude that came to fight againſt him, this is the interpretation.

29 Beholde, the dayes come that the moſt High will begin to deliuer them that are vpon the earth:

30 And he ſhall aſtonith the hearts of them that dwell vpon the earth:

31 And one ſhall purpare to fight againſt an other, citie againſt citie, and place againſt place,
Mat.24.7. *and nation againſt nation, and realme, againſt realme.

32 When this commeth to paſſe, then ſhall the tokens come, that I ſhewed thee before, and the ſhall my ſonne be reuealed, whom thou ſaweſt go vp as a man.

33 And when all the people heare his voyce, euery man ſhall in their owne land leaue the battell that they haue one againſt another.

34 And an innumerable multitude ſhall bee gathered as one, as they that bee willing to come, and to fight againſt him.

35 But he ſhall ſtand vpon the top of mount Sion.

36 And Sion ſhall come, and ſhal be ſhewed to all, being prepared & builded, as thou ſaweſt the hill grauen forth without any hands.

37 And this my ſonne ſhall rebuke the wicked inuentions of thoſe nations, which for their wicked life are fallen into the tempeſt,

38 And into torments like to flame, whereby thy ſhall bee tormented: and without any labour will deſtroy them, euen by the Lawe, which is compared vnto the fire.

39 And whereas thou ſaweſt that he gathered another peaceable people vnto him,

40 Thoſe are the ten tribes which were caried away captiues out of their owne land * in
2.King.17.3 the time of Oſeas the king, whome Salmanaſar the king of the aſſyrians tooke captiue, and caried them beyond the riuer: ſo were they brought into another land.

41 But they tooke this counſell to themſelues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankind dweit.

42 That they might there keepe their ſtatutes, which they neuer kept in their owne land.

43 And they entered in at the narow paſſages of the riuer Euphrates.

44 For the moſt High then ſhewed them
Exod.14.21. *Ioſh.3.15,16* ſignes, * and ſtaied the ſpringes of the flood till they were paſſed ouer.

45 For thorowe the countrey there was a great iourney, euen of a yeere and a halfe, and
‖*Or, Arareth.* the ſame region is called ‖ Arſareth.

46 Then dwelte they there vntill the latter time: and when they come forth againe,

47 The moſt High ſhall hold ſtill the ſpringes of the riuer againe, that they may goe thorow: therefore ſaweſt thou the multitude peaceable.

48 But they that be left behinde of thy people, are thoſe that be found within my borders.

49 Now when hee deſtroyeth the multitude of the nations that are gathered together, hee ſhall defende the people that remayne.

50 And then ſhall hee ſhewe great wonders vnto them.

51 Then ſayd I, O Lord, Lord, ſhew me this, wherefore haue I ſeene the man comming vp from the mids of the ſea?

52 And he ſayde vnto me, As thou canſt neither ſeeke out, nor knowe theſe things, that are in the deepe of the ſea, ſo can no man vpon earth ſee my ſonne, or thoſe that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou ſaweſt, and whereby thou onely art lightened.

54 For thou haſt forſaken thine owne lawe, and applied thy diligence vnto mine, & ſought it.

55 Thy life haſt thou ordered in wiſedome & haſt called vnderſtanding thy mother.

56 Therefore haue I ſhewed thee þ rewards with the moſt High: and after three other dayes I will ſpeake other thinges vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praiſing the moſt High for the wonders which he did in time,

58 Which he gouerneth, and ſuch things as come in their ſeaſons: & there I ſate three dayes.

CHAP. XIIII.

3 How God appeared to Moſes in the buſh. 10 All things decline to age. 15 The latter times worſe than the former. 29 The ingratitude of Iſrael. 35 The reſurrection and iudgement.

VPon the thirde day I ſate vnder an oke, and beholde, there came forth a voyce vnto me out of the buſhe, and ſayde, Eſdras, Eſdras.

2 And I ſayd, Here am I, Lord, and ſtoode vp vpon my feete.

3 Then ſayd he vnto mee, * In the buſh I reuealed my ſelfe, and ſpake vnto Moſes, when *Exod.3.2,8.* my people ſerued in Egypt.

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I told him many wonders, & ſhewed him the ſecretes of the times and the ende, and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine hearte the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remayne hencefoorth with my ſonne, & with ſuch as be like thee, vntill the times be ended.

9 For the worlde hath loſt his youth, and the

times

times begin to ware old.

10 For the worlde is deuided into twelue parts, and tenne parts of it are gone alreadp, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruptiõ.

13 Let goe from thee mortall thoughts: cast awap from thee the burdens of men, and put off now the weake nature,

14 And set aside þ most grieuous thoughtes, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the worlde is by reason of age, the more shall the euils be encreased vpon them that dwell therein.

17 For the truth is fled farre awap, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answerd I, and sapd before thee,

19 Beholde, O Lorde, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee borne afterward, who shall admonish them?

20 Thus the worlde is set in darkenesse, and they that dwell therein, are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall be done.

22 But if I haue found grace before thee, send the holy Ghost into mee, and I will write all that hath bin done in the world since the beginning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saping, Go and gather the people, and sap vnto them, that they seeke thee not for fourtie dapes,

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of understanding in thine heart, which shall not bee put out, till the things bee performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shewe secretly vnto the wise: to morowe this houre shalt thou begin to write.

27 Then went I forth, as hee commanded me, and gathered all the people together, & said,

28 Heare these words, O Israel,

Gene. 47. 4. 29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Acts 7. 53. 30 And receiued the Law of life, *which they kept not, which ye also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as hee is a righteous iudge, he tooke from you in time the thing that he hath giuen you.

33 And nowe are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your hearte, ye shall be kept alive, and after death ye shall obteine mercie.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these fourtie dapes.

37 So I tooke the fiue men, as he commanded me, and we went into the fielde, and remained there.

38 The nert day, beholde, a voyce called me, Ezech. 3. 2. saping, Esdras, * open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had dronke it, mine hearte had vnderstanding, and wisedome grew in my breast: for my spirite was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the vie things of the night, which they vnderstoode not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dapes, they wrote two hundreth and foure bookes.

45 And when the fourtie dapes were fulfilled, the most High spake, saping, The first that thou hast written, publish openly, that the worthie and vnworthie may reade it.

46 But keepe the seuenty last, þ thou mayest giue them to the wise among thy people. Or, V

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euilles that shall come on the worlde. 9 The Lorde will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 and punishment vpon the Kinges of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEholde, speake thou in the eares of my people the woordes of prophecie, which I will put in thy mouth, sapth the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that spake against thee.

4 For euery vnfaithfull shall dye in his vnfaithfulnesse.

5 Beholde, sapth the Lorde, I will bring plagues vpon all the worlde, the sword, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, & their wicked works are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Beholde,

Reuel.6.10. and 19.2.

8 Behold, *the innocent and righteous blood crieth vnto mee, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is ledde as a flocke to the slaughter: I will not suffer them nowe to dwell in the land of Egypt.

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shal mourne, and the foundations thereof shalbe smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Wo to the world, and to them that dwell therein.

15 For the sworde, and their destruction draweth neere, and one people shall stande vp to fight against another with swordes in their handes.

16 For there shall bee sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall bee afrayde, men shall feare.

19 A man shal haue no pitie vpon his neighbour, but shall destroy their houses with the sworde, and their goods shalbe spoyled for lacke of bread, and because of great trouble.

20 Behold, saith God, I cal together all the Kings of the earth to reuerence mee, which are from the ‖ East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them. ‖ Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shal not spare the sinners, neither shall the sworde cease from them, that shead innocent blood vpon earth.

23 Then fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destruction.

27 For nowe are the plagues come vpon the worlde, and ye shall remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Behold, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall bee caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe forth as the Beares of the forest, and shall come with great power, and stand against them in battel, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hande, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the lande of the Assyrians shall the enemie besiege them, & consume some of them, and in their hoste shall bee feare and dread, and strife among their Kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and stormes.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shall be from the sworde vnto the belly,

36 And the doung of man vnto the Camels litter.

37 And there shall be great fearefulnesse and trembling vpon earth, and they that see the wrath, shall bee afraide, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise, and shall open it with the cloude, which hee rapsed vp in wrath, and the starre, rapsed to feare the East and West winde, shalbe destroyed.

40 And the great and mightie cloudes shall be lift vp, full of wrath, and the starre, that they may make all the earth afrayde, and them that dwel therein, and that they may powre out ouer euery hie place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swordes, and many waters, that all fieldes may bee full, and all riuers with the aboundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hils, and the trees of the wood, & the grasse of the medowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afraide.

44 They shall come to her and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall do seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decked thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will sende plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall be dried vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shall not bee able to redeeme thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alwap slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saieth the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall bee broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shall die of hunger, and eate their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shalt roote out one part of thy land, and consume the portion of thy glory, and shalt returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt bee to them as stubble, and they shall bee to thee as fire.

62 And they shall destroy thee, and thy cities, thy lande, and thy mountaines: all thy woods & all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carp away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, Egypt and Syria,* 18. 38 *Of the euils that shal come vpon the world, with admonition how to gouerne themselues in afflictions.* 54 *To acknowledge their sinnes, and to commit themselues to the Lord,* 55 *Whose mightie prouidence and iustice is to bee reuerenced.*

WOe to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Girde your selues with sacke and haire-cloth, and mourne your children, and bewayle: for your destruction is at hand.

3 A sword is sent vnto you, & who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 Can any man driue away an hungry Lion in the wood? or quench the fire in stubble when it hath once begunne to burne? may one turne againe the arrowe, that is shot of a strong archer?

6 The mightie Lorde sendeth the plagues and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? hee shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not vtterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lorde and the glory of his power.

9 For strong is his right hand, that bendeth the bowe: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the endes of the world.

10 Behold, the plagues are sent, and shal not turne againe till they come vpon earth.

11 The fire is kindled, and shal not be put out till it consume the foundations of the earth.

12 As an arrowe which is shot of a mightie archer, returneth not backeward, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Woe is me, woe is mee: who will deliuer me in those dayes?

14 The beginning of sorrowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they wil not turne from their wickednesse, nor be alwap mindefull of the scourges.

17 Behold, vitailes shall be so good cheape vpon earth, that they shall thinke themselues to bee in good case: but then shall the euils bud forth vpon earth, euen the sworde, the famine, and great confusion.

18 For many of them that dwel vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall bee cast out as doung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall bee cast downe.

20 There shal be no man left to til the earth, and to sowe it: the trees shall giue fruite, but who shall gather them?

21 The grapes shall bee ripe, but who shall tread them? for all places shall bee desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall be ten left, and two of the fielde which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure olives in the place where olives grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them þ diligently sought though the vineyard:

25 So in those dayes there shall bee three or foure left vp them that search their houses with the sword.

26 And the earth shall bee left waste, and the fieldes thereof shall wax olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauaile therethorough.

27 The

27 The virgins shall mourne, hauing no bridegroomes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lorde, heare these things, and marke them.

30 Beholde the word of the Lorde, receiue it: beleeue not the gods of whome the Lorde speaketh: beholde, the plagues draw neere, and are not slacke.

31 As a trauelling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tary not a whit:

32 So shal not the plagues be slacke to come vpon the earth, and the worlde shall mourne, and the sorowes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 Yee that selleth, let him be as he that fleeeth his way: and he that byeth, as one that wil lose.

35 Who so occupieth marchandise, as he that winneth not: and hee that buildeth, as hee that shall not dwell therein:

36 He that soweth, as one that shal not reap: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shal they gette their children.

40 And they that occupie their marchandise with couetousnesse, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I bee angry against them, for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman.

43 So shal righteousnes hate iniquity, when she decketh her selfe, and shall accuse her openly, when he shal come that shall bridle the authour of all sinne vpon earth.

44 And therefore bee ye not like therennto, nor to the works thereof: for or euer it bee long, iniquitie shall bee taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that hee hath not sinned: for coales of fire shall burne vpon his head, which saieth, I haue not sinned before the Lord God and his glory.

Luke 16.16. 46 Beholde, the Lord *knoweth al the works of men, their imaginations, their thoughts and their hearts.

Gene.1.1. 47 * For assoone as he said, Let the earth bee made, it was made: let the heauen be made, and it was created.

48 By his worde were the starres established, and he * knoweth the number of them. Psal.147.4

49 He searcheth the depth, and the treasures thereof; hee hath measured the sea, and what it conteineth.

50 Yee hath shut the sea in the middes of the waters, and with his word hath he hanged the earth vpon the waters.

51 He spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out floods from the high rocks to water the earth.

53 Yee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderstanding.

54 And the spirit of the almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 Yee knoweth your inuentions, and what yee imagine in your heart when yee sinne and would hide your sinnes.

56 Therefore hath the Lorde searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought forth before men, yee shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will yee doe, and how will yee hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the Iudge: feare him: cease from your sinnes, and forgette your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certeine of you, and shal slay you for meat to the idoles.

61 And they that consent vnto them, shall bee had in derision, and in reproch, and troden vnder foot.

62 For in euery place & cities that are neere, there shalbe great insurrection against those that feare the Lord.

63 They shall be like madde men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shal the triall of my chosen appeare, as the golde is tried by the fire.

66 Heare, O ye my beloued, saieth the Lord, Beholde, the dayes of trouble are at hande, but I will deliuer you from them: bee not yee afraide: doubt not, for God is your captaine.

67 Who so keepeth my commaundements and precepts, saieth the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bownd with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, & the paths therof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

CHAP.

Tobit.

CHAP. I.

1 Tobias parentage. 3 His godlineſſe. 6 His equitie. 8 His charitie and proſperitie. 23 Hee ſleeth, and his goods are confiſcate, 25 And after reſtored.

Tobias being captiue among the Aſſyrians did not leaue the way of trueth.

THe booke of the wordes of Tobit the ſonne of Tobiel, the ſonne of Anauel, the ſonne of Aduel, the ſonne of Gabael, of the ſeede of Aſael, and of the tribe of Nephthalim,

2 Who in the time of ‖Enemeſſar king of the Aſſyrians was * ledde awaye captiue out of Thiſbe, which is at the right hande of that citie, which is called properly Nephthalim, in Galile aboue Aſer.

‖ Or, Salmanaſar.

2. King. 17. 3

3 I Tobit haue walked all my life long in the waye of trueth and iuſtice, and I did many things liberally to my brethren, which were of my nation, and came with mee to Nineue into the land of the Aſſyrians.

Tobias was mercifull.

4 And when I was in mine owne countrey in the land of Iſrael, beeing but young, all the tribe of Nephthalim my father fell from the houſe of Ieruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice there, where the Temple of the Tabernacle of the moſt High was conſecrated, and built vp for all ages.

1. King. 12. 30.

5 * Now all the tribes, which fell from God, yea, and my father Nephthalims houſe offered to the heifer called Baal.

He fled from idoles.

Exod. 22. 29. deut. 12. 6.

6 But I (as it was ordeined to all Iſrael by an euerlaſting decree) went alone often to Ieruſalem, at the feaſts, * bringing the firſt fruites, and the tenth of beaſtes, with that which was firſt ſhorne, and offered them at the altar to the Prieſts the children of Aaron.

7 The firſt tenth part I gaue to the Prieſts the ſonnes of Aaron, which miniſtred in Ieruſalem: the other tenth part I ſolde, and came and beſtowed it euery yeere at Ieruſalem.

8 The third tenth part I gaue vnto them to whome it was meete, as Deborа my fathers mother had commanded me: for my father left me as a pupill.

He marieth to wife Anna, which beareth to him Tobias.

Num. 36. 7. Gen. 43. 2.

9 ¶ Furthermore when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

10 ¶ But when I was led captiue to Niueue, all my brethren, and thoſe which were of my kinred, did eate of the * bread of the Gentiles.

11 But I kept my ſelfe from eating.

Hee found grace in the ſight of Salmanaſar.

12 Becauſe I remembred God with al mine heart.

‖ Or, ſonne.

13 Therefore the moſt High gaue mee grace and fauour before Enemeſſar, ſo that I was his purueyour.

‖ Or, in Rages a citie of Media.

14 ¶ And I went into Media, and I deliuered vnto Gabael, the ‖ brother of Gabrias ‖ in the land of Media.

‖ Or, Salmanaſar.

15 But when Enemeſſar was dead, Sennacherib his ſonne reigned in his ſteade: whoſe ſtate becauſe it was troubled, I could not go into Media.

The charitie of Tobias.

16 ¶ But in the time of ‖ Enemeſſar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I ſawe any of my kinred dead, or caſt about the walles of Nineue, I buried him.

18 And if the King Sennacherib had ſlaine any, when he * was come and fled from Iudea, I buried them priuily (for in his wrath he killeth many) but the bodies were not found when they were ſought for of the king.

2. King. 19. 35, 36, iſa. 37. 36, 37. eccluſ. 48. 18 22. 1. mac. 7. 41. 2. mac. 8. 19.

19 Therefore when a certaine Niniuite had accuſed mee to the king, becauſe I did burie them, I hid my ſelfe: and becauſe I knew that I was ſought to be ſlaine, I withdrew my ſelfe for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all my goods were ſpoyled, neither was there any thing left mee beſides my wife Anna, and my ſonne Tobias.

21 Neuertheleſſe * within fiue & fiftie dayes, two of his ſonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his ſonne reigned in his ſtead, who appointed ouer his fathers accounts and ouer all his domeſticall affaires Achiacharus my brother Anaels ſonne.

2. King. 19. 37. 2. chro. 32. 21.

22 And when Achiacharus had made a requeſt for me, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the ſignet, and ſteward, and ouerſaw the accounts: So Sarchedonus appointed him next vnto him, and he was my brothers ſonne.

Tobit returneth.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 He leaueth the feaſt to burie the dead. 10 Howe hee became blinde. 13 His wife laboureth for her liuing. 14 Shee reproacheth him bitterly.

NOwe when I was come home againe, and my wife Anna was reſtored vnto me with my ſonne Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of the ſeuen weekes, there was a great dinner prepared me, in the which I ſate downe to eate.

2 And when I ſawe abundance of meate, I ſaide to my ſonne, Goe, and bring what poore man ſoeuer thou ſhalt finde of our brethren, which doeth remember God, and loe I will tarie for thee.

Tobit doth bid to dinner thoſe which feare God.

3 But he came againe, and ſaide, Father, one of our nation is ſtrangled, and is caſt out in the market place.

4 Then before I had taſted any meate, I ſtart vp, and brought him into mine houſe vntill the going downe of the ſunne.

Tobit leauing his gheſts, taketh vp the dead body into his houſe to burie it.

Amos 8. 10. 1. mac. 1. 41.

5 Then I returned and waſhed, and ate my meate in heauineſſe,

6 Remembring that propheſie of * Amos which had ſaide, Your ſolemne feaſts ſhall bee turned into mourning, and your ioyes into wayling.

7 Therefore I wept, and after the going downe of the ſunne I went and made a graue and buried him.

8 But my neighbours mocked me, and ſaid, Doeth hee not feare to die for this cauſe, who * fledde away, and yet lo, he buriethe the dead againe?

Tobit is rebuked of his neighbours. *Chap. 1. 19.*

9 The ſame night alſo when I returned from the buriall, and ſlept at the wall of mine houſe, becauſe I was polluted, and hauing my face vncouered,

10 And

He is made blinde for an example of patience to his posteritie,

10 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparrowes cast downe warme doung into mine eyes, and a whitenesse came in mine eyes, and I went to the Physitions, but they helped me not. Moreouer Achiacharus did nourish me, vntill I went into Helemais.

The wife of Tobit labooreth for her liuing.

11 And my wife Anna did take womens workes to doe.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kidde.

The innocencie of Tobit.

13 Which when it was at mine house, and began to bleate, I said vnto her, From whence is this kidde? is it not stollen? render it to the owners: for it is not lawfull to eate any thing that is stollen.

Deut.22,1.

14 But she said, It was giuen for a gift more then the wages: but I did not beleeue, and bad her to render it to the owners, and I did blush

Iob 2,9.

because of her. Furthermore she saide, * Where are thine almes, and thy righteousnesse? behold, they all now appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

THen I, being sorowfull, did weepe, and in my sorowe prayed, saying,

2 O Lord, thou art iust, and all thy workes, and all thy wayes are mercie and trueth, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes or mine ignorances, or my fathers, which haue sinned before thee.

Deut.28. 15,37.

4 For they haue not obeyed thy commandements: wherefore thou hast deliuered vs * for a spoyle, and vnto captiuitie, and to death, and for a prouerbe of reproche to all them among whom wee are dispersed, and nowe ‖ thou hast many and iust causes

‖Or, thy iudgements are many and true,

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy commaundements, neither haue walked in trueth before thee.

6 Now therefore deale with me as seemeth best vnto thee, and commaund my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: commaund therefore that I may be dissolued out of this distresse, and goe into the euerlasting place: turne not thy face away from me.

Sarra is checked of her fathers maides.

7 ¶ It came to passe that same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maides.

8 Because shee had beene married to seuen husbands, whom Asmodeus the euill spirit had killed, before that they had lien with her. Doest thou not knowe, saide they, that thou hast strangled thine husbands? thou hast had nowe seuen husbands, neither wast thou named after any of them.

‖Or, when she beat them for their faults, they said,

9 Wherefore doest thou ‖beate vs for them? if they be dead, goe thy wayes hence to them, that wee may neuer see of thee either sonne or daughter.

10 When she heard these things, shee was very sorowfull, so that shee thought to haue strangled her selfe. And she said, I am the onely daughter of my father, and if I doe this, I shall slander him, and shall bring his age to the graue with sorowe.

Sarra prayeth and fasteth, that she may be deliuered from shame.

11 Then shee prayed toward the windowe and saide, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And nowe, O Lorde, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

The innocencie of Sarra. Her chastitie.

14 Thou knowest, O Lorde, that I am pure from all sinne with man.

15 And that I haue neuer polluted my name, nor the name of my father in the lande of my captiuitie: I am the onely daughter of my father, neither hath hee any man childe to be his heire, neither any ‡ neere kinseman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are nowe dead, and why should I liue? But if it please not thee that I should die, commaund to looke on me, and to pitie me that I doe no more heare reproche.

‡Greeke, neere brother.

The prayers of Tobit, and Sarra are heard both at a time.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra ℘ daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the sinne, which he had deliuered to Gabael in Rages a citie of Media,

Chap.1.14.

2 And saide with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonish him before I dye?

Tobits exhortation to his sonne, when he thought he should die.

3 And when he had called him, he saide, My sonne, after that I am dead, burie me, and despise not thy mother, but * honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

The mother is to be reuerenced.

4 Remember, my sonne, how many dangers she susteined when thou wast in her wombe,

5 And when she dieth, burie her by me in the same graue.

Exod.20.12. eccles.7,27.

God must be in our hearts.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will be set to sinne, or to transgresse the commandements of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly.

Almes.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore: lest that God turne his face from thee.

Prou.3 9. eccles.4.1. and 14.13. luke 14.13. Eccli.35.10.

8 * Giue almes according to thy substance: if thou haue but a little, be not afraide to giue a little almes.

9 For

9 For thou layest vp a good store for thy
selfe against the day of necessitie.
Eccles.29.13. 10 * Because that almes doeth deliuer from
death, and suffereth not to come into darkenesse.
11 For almes is a good gift before the most
High to all them which vse it.
Adulterie. 12 Beware of all * whoredome, my sonne,
1.Thes.4.3. and chiefely take a wife of the seede of thy fa-
thers, and take not a strange woman to wife,
which is not of thy fathers stocke: for wee are
the children of the Prophets: Noe, Abraham,
Isaac, and Iacob are our fathers from the be-
ginning. Remember, my sonne, that they mar-
ried wiues of their owne kinred, and were bles-
sed in their children, and their seede shall inherite
the land.
Pride. 13 Nowe therefore my sonne, loue thy bre-
thren, and despise not in thine heart thy bre-
thren, the sonnes and daughters of thy people,
in not taking a wife of them: for in pride is de-
struction, and much trouble, and in fiercenesse is
scarcitie and great pouertie: for ‖ fiercenesse is
‖*Or, vnprofi-tablenesse.* the mother of famine.
Wages of an hired ser-uant. 14 Let not the * wages of any man, which
Leuit.19.13. hath wrought for thee, tarrie with thee, but
deut.24.14, giue him it out of hand: for if thou serue God,
15. he will also pay thee: be circumspect, my sonne,
Mat.7.12. in all things that thou doest, and bee well in-
luke 6.31. structed in all thy conuersation.
15 * Doe that to no man which thou hatest:
drinke not wine to make thee drunken, neither
let drunkennesse goe with thee in thy iourney.
Luke 14.13. 16 * Giue of thy bread to the hungry, and of
The hungry. *Mat.6.1.* thy garments to them that are naked, and * of
all thine abundance giue almes, and let not thine
eye be enuious, when thou giuest almes.
‖*Or, be liberall to the iust, euen to their death.* 17 ‖ Powre out thy bread on the burial of the
iust, but giue nothing to the wicked.
18 Aske counsel alway of the wise, and despise
not any counsell that is profitable.
Counsell. 19 Blesse thy Lord God alway, and desire of
God is to be blessed. him that thy wayes may be made streight, and
that all thy purposes and counsels may prosper:
for euery nation hath not counsell: but the Lord
giueth all good things, and he humbleth whom
he will, as he will: nowe therefore, my sonne, re-
member my commandements, neither let them
Chap.1.14. at any time be put out of thy mind.
20 * Furthermore I signifie this to thee,
that I deliuered tenne talents to Gabael the
sonne of Gabrias at Rages in Media.
Pouerty with the feare of God. 21 And feare not, my sonne, for asmuch as we
are made poore: for thou hast many things, if
thou feare God, and flee from all sinne, and doe
that thing which is acceptable vnto him.

CHAP. V.

1 *Tobias sent to Rages:* 4 *Hee meeteth with the Angel Raphael, which did conduct him.*

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whom he bringeth to his father.

TObias then answered and said, Father, I will doe all things which thou hast com-
maunded me.
2 But how can I receiue the siluer, seeing I
knowe him not?
3 Then he gaue him the handwriting, and
said vnto him, Seeke thee a man, which may
goe with thee, whiles I yet liue, and I will giue
him wages, and goe and receiue the money.
4 Therefore when hee was gone to seeke a
man, he found Raphael the Angel.
5 But hee knewe not, and saide vnto him,
May I goe with thee into the lande of Media?
and knowest thou those places well?
6 To whom the Angel said, I will goe with
thee: for I haue remained with our brother
Gabael.
7 Then Tobias saide to him, Tarry for me,
till I tell my father.
8 Then he said vnto him, Goe, and tary not:
so he went in, and saide to his father, Beholde, I
haue found one, which will goe with me. Then
he saide, Call him vnto me, that I may knowe
of what tribe he is, and whether he be faithfull
to goe with thee.
9 So he called him, and he came in, and they
saluted one another.
10 Then Tobit saide vnto him, Brother,
shewe me of what tribe and familie thou art.
11 To whom he said, Doest thou seeke a stocke
or familie, or an hired man to goe with thy
sonne? Then Tobit said vnto him, I would
knowe, brother, thy kinred and thy name.
12 Then he saide, I am of the kinred of Az-
arias and Ananias the great, and of thy bre-
thren.
‖*Or, thou commest happily.* 13 Then Tobit saide, ‖ Thou art welcome,
brother: be not nowe angrie with me, because
I haue enquired to knowe thy kinred and thy
familie: for thou art my brother of an honest
and good stocke: for I knowe Ananias and Jo-
nathas, sonnes of that great Samaias: for we
went together to Jerusalem to worship, and
offered the first borne, and the tenthes of the
fruites, and they were not deceiued with the
errour of our brethren: my brother, thou art of
a great stocke.
14 But tell me, what wages shall I giue
thee? wilt thou a groat a day and things neces-
sarie, as to mine owne sonne?
15 Yea, moreouer, if ye returne safe, I will
adde something to the wages.
16 So they agreed. Then said he to Tobias,
Prepare thy selfe for the iourney, and goe you
on Gods name. And when his sonne had prepa-
red all things for the iourney, his father saide,
Goe thou with this man, and God which dwel-
leth in heauen, prosper your iourney, and the
Angel of God keepe you company. So they Tobias goeth
went forth both and departed, and the dog of foorth the
the yong man with them. Angel kee-peth him
17 But * Anna his mother wept, and saide company.
to Tobit, Why hast thou sent away our sonne? *Chap.10.4.* His mother
is he not the staffe of our hand to minister vnto weepeth.
vs?
18 Would to God wee had not laide money
vpon money, but that it had bene cast away in
respect of our sonne.
19 For that which God hath giuen vs to liue
with, doth suffice vs.
20 Then said Tobit, Be not carefull, my si-
ster: he shall returne in safetie, and thine eyes
shall see him.
21 For the good Angel doth keepe him com-
pany, and his iourney shall be prosperous, and
he shall returne safe.
22 Then she made an ende of weeping.

CHAP. VI.

1 *Tobias deliuered from the fish.* 7 *Raphael sheweth him certaine medicines,* 10 *He conducteth him toward Sara.*

And

And as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias inuaded of a fish, is deliuered by the Angel.

2 And when the yong man went to wash himselfe, a fish leaped out of the riuer, & would haue deuoured him.

3 Then the Angel saide vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man saide to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuil or an euill spirit trouble any, we must make a perfume of this before the man or the woman, and he shall be no more vexed.

8 As for the gall, annoint a man that hath whitenesse in his eyes, and he shall be healed.

9 ¶ And when they were come neere to Rages.

10 The Angel saide to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her that she may be giuen thee for a wife.

Num. 27.8. and 36.8.

11 For to thee doeth † *right of her pertaine, seeing thou alone art the remnant of her kinred,

12 And the maide is faire and wise: now therefore heare me, and I will speake to her father, that we may make the mariage when we are returned from Rages: for I know that Raguel cannot marry her to another, according to the Law of Moses: else he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maide hath beene giuen to seuen men, who all died in the mariage chamber.

14 And I am the only begotten sonne of my father, and I am afraid, least I go in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body, but those which come in to her: wherefore I also feare least I die, and bring my fathers and my mothers life because of me to the graue with sorowe: for they haue no other sonne to burp them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shouldest marry a wife of thine owne kinred? wherefore, heare me, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirite: for this same night shall she be giuen thee in mariage.

16 And when thou shalt goe into the mariage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit doe smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall goe with thee: moreouer, I suppose that she shall beare thee children: nowe when Tobias had heard these things, he loued her, and his heart, was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

And when they were come to Ecbatane, Raphael and they came to the house of Raguel, & Sarra met them, and after they had saluted one another, she brought them into the house. Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they saide, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Ninene.

4 Then he said to them, Doe ye know Tobit our kinseman? And they saide, We know him. Then said he, Is he in good health?

5 And they saide, He is both aliue, & in good health: and Tobias said, He is my father.

6 Then Raguel leaped, & kissed him, & wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blinde, he was sorowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a ready minde, and after that they had killed a ramme of the flocke, they set much meate on the table. Then saide Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched. Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel saide to Tobias, Eate, and drinke, and make merry.

10 For it is meete that thou shouldest marry my daughter: neuertheless, I will declare vnto thee the trueth.

11 I haue giuen my daughter in mariage to seuen men, who died that night which they came in vnto her: neuertheles, be thou of a good courage and merry. But Tobias said, I will eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel saide then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the * Lawe of Moses, and leade her away to thy father: and he blessed them. Raguel giueth his daughter Sarra to Tobias. *Num. 36.6.*

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as he had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And saide vnto her, Be of good comfort, my daughter: the Lorde of heauen and earth

giue thee ioy for this thy sorowe: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembred the words of Raphael, and tooke coles for perfumes, and put the heart & liuer of the fish thereupon, and made a perfume.

Tobias followeth Raphaels counsell, as Chap. 6.7.

3 The which smell when the euill spirit had smelled, he fled into the ‖ vtmost parts of Egypt, whom the Angel bound. ‖ *Or, vpmost.*

4 And after that they were both shut in, Tobias rose out of the bed, and saide, Sister, arise and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Gen. 2, 7, 18, 22.

6 Thou madest Adam, & gauest him * Eua his wife for an helpe, and stay: of them came mankind: thou hast said, It is not good, that a man should be alone: let vs make vnto him an aide like vnto himselfe.

7 And nowe, O Lorde, I take not this my sister for fornication, but vprightly: therefore graunt me mercy, that we may become aged together.

8 And she said with him, Amen.

Raguel thinking Tobias was dead, made a graue for him.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He saide to his wife Edna, Send one of the maides, and let them see whether he be aliue: if not, that I may burie him, and none knowe it.

13 So the maid opened the doore, and went in, and found them both asleepe,

14 And came foorth, and tolde them that he was aliue.

Raguel praiseth God for Tobias,

15 Then Raguel praised God, and saide, O God, thou art worthy to be prayed with all pure, and holy praise: therefore let thy saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be prayed, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercy, O Lorde, and finish their life in health with ioy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast fourteene dayes.

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

20 For Raguel had saide vnto him by an othe, that he should not depart before that the fourteene dayes of the mariage were expired,

21 And then he should take the halfe of his goods and returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and said vnto him,

2 Brother Azarias, Take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tarry long, he will be very sory.

Tobits care for his sonne.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought foorth bags which were sealed vp, and gaue them to him.

The Angel goeth on Tobias message.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sara.

NOwe Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit saide, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father & mother are in heauinesse for Tobias tarying.

3 Therefore he was very sory.

4 Then his wife saide to him, My sonne is dead, seeing he tarieth: and she began to * bewaile him, and said,

Chap. 5.17.

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit saide, Holde thy peace; be not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not: my sonne is dead: and thee went out euery day, by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewayling her sonne Tobias, vntill the fourteene dayes of the wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tarie with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias saide, No, but let me goe to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money.

Raguel giueth Tobias and his wife leaue to depart.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he said to his daughter, Honour thy father, and thy mother in lawe, which are nowe thy parents, that I may heare good report of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deare brother, and grant that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold nowe, I commit to thee my daughter, as a pledge: doe not entreate her euill.

Sarra is instructed by her parents.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was receiued. 10 His father hath his sight restored, and prayseth the Lord.

After

AFter these things Tobias went his way, praising God that he had given him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way til he drew neere to Nineue.

2 Then Raphael saide to Tobias, Thou knowest brother, how thou didst leaue thy father.

3 Let vs haste before thy wife, and prepare the house,

The Angels counsell to Tobias.

4 And take in thine hand the gall of the fish. So they went their way, and the dogge followed them.

5 Now Anna sate in the way looking for her sonne

6 Whom when she saw comming, she saide to his father, Beholde, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shal receiue his sight.

8 Therefore anoynt his eyes with the gall, and being pricked therewith, hee shall rubbe and make the whitenesse to fall away, and shal see thee.

9 Then Anna ranne foorth, and fell on the necke of her sonne, and saide vnto him, Seeing I haue seene thee, my sonne, from hence foorth I am content to die, and they wept both.

10 Tobit also went foorth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke holde of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes beganne to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, & when he saw his sonne, he fell vpon his necke,

14 And he wept, and said, Blessed art thou, O Lorde, and blessed be thy name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pitie on mee: for beholde, I see my sonne Tobias: and his sonne, being glad, went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meet his daughter in lawe, reioycing and praising God to the gate of Nineue: and they which saw him goe, marueiled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pitie on him. And when hee came neere to Sarra his daughter in lawe, hee blessed her, saying, Thou art welcome, daughter: God bee blessed, which hath brought thee vnto vs, and blessed bee thy father: and there was great ioy among all his brethren, which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasure that Raphael had done him. 5 The which he would recompense. 11. 15 Raphael declareth that he is an Angel sent of God.

THen Tobit called his sonne Tobias, and saide vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shal not grieue mee to giue him halfe of those things which I haue brought.

3 For he hath brought mee againe to thee in safetie, and hath made whole my wife, & hath brought mee the money, and hath likewise healed thee.

4 Then the olde man sayde, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that yee haue brought, and go away in safetie.

6 But hee tooke them both apart, and saide vnto them, Praise God, and confesse him, and giue him the glorie, & praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his name, and to shewe foorth his endent workes with honour: therefore bee not wearie to confesse him.

7 It is good to keepe close the secrets of a king, but it is honourable to reueale the works of God: do that which is good, and no euil shall touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes, then to lay vp golde.

9 For almes doeth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousnesse, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I saide it was good to keepe close the secret of a king, but that it was honourable to reueale the works of God.

12 Nowe therefore when thou didst pray, and Sarra thy daughter in lawe, I did bring to memorie your prayer before the holy one: And when thou diddest burie the dead, I was with thee likewise.

13 And when thou wast not grieued to rise vp, and leaue thy dinner to burie the dead, thy good deede was not hidde from me: but I was with thee.

He that will be acceptable to God, must be proued with tentation.

14 And now God hath sent me to heale thee, and Sarra thy daughter in lawe.

15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he saide vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 *All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you sawe it in vision.

Gen.18.8. & 19.3. Iudges 13.16.

20 Nowe therefore giue God thanks: for I goe vp to him that sent me: but write all things which are done in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great and wonderfull workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thankesgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and sayde, Blessed be God that liueth for euer, and blessed be his kingdome.

2 *For hee doeth scourge and hath pitie: hee leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.* *Deut.32.39. 1.sam.2.6. wisd.16,13.*

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered vs among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 Hee hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whome wee are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you, but yee shall see what hee will doe with you: therefore confesse him with your whole mouth, and praise the Lorde of righteousnesse, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinful nation. O yee sinners, turne and doe iustice before him: who can tell if hee will receiue you to mercie, and haue pitie on you?

7 I will extoll my God, and my soule shall praise the King of heauen, and shal reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Jerusalem the holy citie, he wil scourge thee for thy childrens woorkes, but hee will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lorde duely, and prayse the euerlasting King, that his Tabernacle may bee builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the Name of the Lord God, with giftes in their handes, euen giftes to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue bene sorowful for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Jerusalem shal be built vp with Saphirs, and Emeraudes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure golde.

17 And the streets of Jerusalem shall be pa- ‖*Or, Souphir.* ued with Berall, and carbuncle, and stones of ‖*Or, praise ye the Lord.* ‖ Ophir.

18 And all her streetes shall say, ‖ Halleluiah, and they shall prayse him, saying, Blessed bee God which hath extolled ‖ it for euer. ‖*That is, Jerusalem.*

CHAP. XIIII.

4 *Lessons of Tobit to his sonne.* 4 *He propheciesth the destruction of Nineue,* 5 *And the restoring of Jerusalem and the Temple.* 13 *The death of Tobit, and his wife* 14 *Tobias age and death.*

SO Tobit made an end of praising God.

2 And hee was eight and fiftie yeere olde, when hee lost his sight, which was restored to him after eight yeere, and hee gaue almes, and hee continued to feare the Lorde God, and to praise him.

3 And when he was very aged, he called his sonne, and syre of his sonnes sonnes, and said to him, My sonne, take thy children (for beholde, I am aged, and am ready to depart out of this life)

4 Goe into Media, my sonne: for I surely beleeue those things which Jonas the Prophet spake of Ninive, that it shall bee destroied, and for a time peace shall rather bee in Media, and that our brethren shall bee scattered in the earth from that good lande, and Jerusalem shall bee desolate, and the house of God in it shall bee turned, and shall bee desolate for a time.

5 Yet againe God* will haue pitie on them, *Ezra.3.8. and 6.14.* and bring them againe into the land where they shall builde a Temple, but not like to the first, vntill the times of that age bee fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build vp Jerusalem gloriously, and the house of God shalbe built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, and feare the Lord God truely, and shall burie their idoles.

7 So shall all nations praise the Lorde, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in truth and iustice, shall reioyce, and those also which shew mercie to our brethren.

8 And now my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the commandements, and shewe thy selfe merciful and iust, that it may goe well with thee.

10 And burie mee honestly, and thy mother with mee: but tarie no longer at Nineue. Remember, my sonne, howe Aman handled Achiacharus that brought him vp, howe out of light he brought him into darkenesse, and how hee rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darknesse. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fel into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and howe righteousnesse doeth deliuer. When hee had said these things, ‖ he gaue vp the ghost in the bed, beeing an hundreth and eight and fiftie yeere olde, and he buried him honourably. ‖ *Or, his soule failed him in the bed.*

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

guel his father in lawe.

13 Where hee became olde with honour, and he buried his father and mother in law honorably, and he inherited their substance and Tobits his father.

14 And hee died at Ecbatane in Media, being an hundreth and fiuen and twentie peere olde.

25 But before hee died, hee heard of the destruction of Nineue, which was taken by Nabuchodonosor & Assuerus, and before his death he reioyced for Nineue.

¶ Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, & ouercame him. 12 He threatneth them that would not helpe him.

IN the twelfth peere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about of hewed stone, three cubites broad, and fiue cubites long, and made the height of the wall seuentie cubits, and the breadth thereof fiftie cubites,

3 And made the towres thereof in the gates of it of an hundreth cubites, and the breadth thereof in the foundation threescore cubites,

4 And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubites, and the breadth of them fourtie cubites, for the going foorth of his mightie armies, and for the setting in arap of his footemen)

5 Euen in those dayes, King Nabuchodonosor made warre with King Arpharad in the great fielde, which is the fielde in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaspes, and the countrey of Arioch the king of the Elymeans, and very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, and Galaad, and the hier Galile, and the great fielde of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and Betane, and Chellus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Vntill one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and sware by his throne and kingdome, that hee would surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that hee would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell arap with his power against King Arpharad in the seuenteenth peere, and he preuailed in his battell: for he ouerthrew all the power of Arpharad, and al his horsemen, and all his charets.

14 And hee wanne his cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streets thereof, and turned the beautie thereof into shame.

15 He tooke also Arpharad in the mountains of Ragau, & smote him through with his darts, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both he, and all his company with a very great multitude of men of warre, and there hee passed the time, and banketted, both hee and his armie, an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commanded presumptuously that all people should be brought into subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Holofernes armie. 23 The conquest of his enemies.

AND in the eightteenth peere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that hee should auenge himselfe on all the earth, as he had spoken.

2 So hee called vnto him all his officers and all his Nobles, and communicated with them his secrete counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor King of the Assyrians called Holofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus sayeth the great King, the lorde of the whole earth, Beholde, thou shalt goe foorth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commaundement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoyle vnto them,

8 So that their wounded shall fill their valleys, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: and if they peelde vnto thee, thou shalt reserue them for me vntil the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lorde, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And hee mustered the chosen men for the battell, as his lorde had commanded him, vnto an hundreth and twentie thousande, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the armie, and very much gold and siluer out of the Kings house.

19 Then he went forth and all his power, to goe before in the voyage of King Nabuchodonosor, and to couer al the face of the earth Westwarde, with their charets, and horsemen, and chosen footemen.

20 A great multitude also of sundry sortes came with them like grashoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Ninene three dayes iourney towarde the countrey of Bectileth, and pitched from Bectileth, neere the mountaine which is at the left hande of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,

23 And he destroyed Phud & Lud, and spoyled all the children of Rasses, and the children of Ismael, which were towarde the wildernesse at the South of the Chelians.

24 Then hee went ouer Euphrates, & went thorow Mesopotania, and destroyed al the hie cities that were vpon the riuer of Arbonai, vntil one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were towarde the South, and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then hee went downe into the countrey of Damascus, in the time of wheat harnest, and burnt vp all their fieldes, and destroyed their flockes and the heards: hee robbed their cities, and spoyled their countrey, and smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan: and they that dwelt in Azotus and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods that Nabuchodonosor might onely be worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: wee lye downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and al our places, and all our fields of wheat, and our flockes and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both hee and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, with dances, and with timbrels.

8 Yet hee brake downe all their borders, and cut downe their woods: for it was ordeyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that al tongues and tribes should cal vpon him as God.

9 And hee came against Esdraelon, neere vnto Judea, ouer against the great straite of Judea,

10 And he pitched betweene Geba, and a citie of the Scythians, and there hee tarried a moneth, that hee might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cried to the Lord, and humbled themselues before him.

NOwe the children of Israel that dwelt in Judea, heard all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and howe hee had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

assembled in Judea, and the vessels and the altar of the house had beene sanctified because of the pollution.

4 Therefore they sent into all coastes of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitaples for the provision of warre: for their fieldes were of late reaped.

6 Also Joacim the high Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomesthaim, which is over against Esdraelon, towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let the that would come vp, because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commanded them with the ancients of all the people of Israel, which dwelt in Jerusalem.

9 Then cryed every man of Israel to God with great fervency, & their soules with great affection.

10 Both they and their wives, & their children, and their cattell, and every stranger, and hireling, and their bought seruantes put sackecloth vpon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spred out their sackcloth before the face of the Lorde: also they put sackcloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a praye, and their wives for a spoyle, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproche, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many daies in all Judea and Jerusalem before the Sanctuarie of the Lorde Almightie.

14 And Joacim the high Priest, and all the Priestes that stoode before the Lorde, and ministred vnto ꝓ Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free giftes of the people,

15 And had ashes on their mitres, and cryed vnto the Lorde with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Holofernes of the maner of the Israelites.

THen was it declared to Holofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the hie hilles, and had laid impediments in the champion countrey.

2 Wherewith he was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the governors of the sea coast.

3 And he sayd vnto them, Shew mee, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meet me, more then all the inhabitants of the West?

5 ¶ Then *sayd Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap.11.7,9*

6 This people come out of the stocke of the Chaldeans.

7 And *they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the lande of Chaldea. *Gene.11,31.*

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their gods, and they fledde into ¶ Mesopotamia, and soiourned there many dayes.

9 Then * their God commaunded them to departe from the place where they soiourned, and to go into the land of Chanaan, where they dwelt, and were increased with gold and siluer, and with very much cattell. *Gene.12.1.*

10 But when a famine covered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 *Therefore the King of Egypt rose vp against them, and vsed decette against them, and brought them low with labouring in bricke, and made them slaues. *Exod.1,8.*

12 Then they cryed vnto their God, and hee smote all the lande of Egypt with incureable plagues: so the * Egyptians cast them out of their sight, *Exod.12.31, 33.*

13 And * God dried the redde sea in their presence, *Exod.14.21.*

14 And * brought them into mount Sina and Cades Barnea, and cast foorth all that dwelt in the wildernesse. *Exod.19,1.*

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Jordan, they inherited all the mountaines.

16 And they * cast foorth before them the Chanaanites, and the Pherestes, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Iosh.12.8.*

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But * when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderful sort, * and were ledde captiues into a lande that was not theirs: and the Temple of *Judg.2.11, and 3.8. 2.King.25, 2,11.*

their God was cast to the ground, and their cities were taken by the enemies.

Ezra.1.1,3. 19 But *now they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Ierusalem, where their temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God bee for them, and wee become a reproch before all the worlde.

22 ¶ And when Achior had finished these sayings, all the people, standing rounde about the tent, murmured: and the chiefe men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not the presence of the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lord Holofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whome Achior confessed. 14 *Achior is deliuered into the hands of them of Bethulia.* 18 *The Bethulians crie vnto the Lord.*

AND when the tumult of the men that were about the counsell was ceassed, Holofernes the chiefe captaine of the armie of Assur, sayde vnto Achior before all the people of the straungers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast sayd that the people of Ierusalem is able to fight, *because their God will defend them: and who is God but Nabuchodonosor?

Chap.5.5,21

3 He will sende his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustayne the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shall bee dronken with their blood, and their fieldes shall be filled with their dead bodies, and their footesteps shall not be able to stand before vs: but they shall vtterly perish.

5 The king Nabuchodonosor lord of all the earth hath sayd, euen he hath sayd, None of my wordes shall be in vayne.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the sword of mine armie, and the multitude of them that serue mee, passe through thy sides, and thou shalt fall among their slayne, when I shall put them to flight.

8 And my seruants shall carrie thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shall be in vayne.

10 Then commaunded Holofernes them concerning Achior, that they shoulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the playne: and they went out from the middes of the playne into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsell of Holofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoeuer Holofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lorde God of heauen, beholde their pride, and haue mercie on the basenesse of our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praysed him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 *Holofernes doeth besiege Bethulia.* 8 *The counsell of the Idumeans and other against the Israelits.* 23 *The Bethulians murmure against their gouernours for lacke of water.*

THE next day Holofernes commanded all his armie and all his people, which were come to take his part, that they should remoue their campes against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remooued their campes in that day, and the armie of the men of warre was an hundreth thousande and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were

were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Nowe the children of Israel, when they sawe the multitude, were greatly troubled, and saide euery one to his neighbour, Nowe will they shut vp all the whole earth: for neither the hie mountaines, nor the vallies, nor their hils are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second day, Holofernes brought foorth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them and set garrisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine nowe heare a worde, least an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the toppes of their mountaines.

11 Now therefore my lord, fight not against them in battell arap, and there shal not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrie, that commeth foorth at the foot of mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall bee consumed with famine, and before the sworde come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and hee appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousande of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon and camped in the mountaines ouer against Dothaim, and they sent some of themselues toward the South, and towarde the East, ouer against Kebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the fielde, and couered the whole lande: for their tentes and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart fainted: for all their enemies had compassed them about, and there was no waye to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, chariots and horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

12 Therefore their children swooned, and their wiues and young men fainted for thirst, & fell downe in the streetes of the citie, and by the passages of the gates, & there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both young men & women, and children, and cryed with a loude voyce, and said before all the Elders,

24 The * Lorde bee iudge betweene vs and you: for you haue done vs great iniurie, in that wee haue not required peace of the children of Assur. *Exod. 5. 21.

25 For nowe wee haue no helper: but God hath soulde vs into their hands that we should be throwen downe before them with thrist and great destruction.

26 Nowe therefore call them together, and deliuer the whole citie for a spoyle to the people of Holofernes, and to all his armie.

27 For it is better for vs to be made a spoile vnto them, then to dye for thirst: for we will be his seruantes that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to dye.

28 We take to witnesse against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs according to our sinnes, and the sinnes of our fathers, that he lay not these thinges to our charge.

29 Then there was a great crie of all with one consent in the middes of the assemblie, and they cryed vnto the Lorde God with a loude voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs wayt yet fiue dayes, in the which space the Lorde our God may turne his mercie toward vs: for he will not forsake vs in the ende.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very lowe brought in the citie.

CHAP. VIII.

The parentage, life and conuersation of Iudeth. 11 She rebuketh the faintnesse of the gouernors. 12 She sheweth that they shoulde not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.

Nowe

NOwe at that time, Judeth heard thereof, which was the daughter of Merari, the sonne of Or, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salaladai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who died in the barely harueſt.

3 For as he was diligent ouer them that bound sheaues in the fielde, the heate came vpon his head, and hee fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo,

4 So Judeth was in her house a widowe three yeeres and foure moneths.

5 And shee made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbaths, & the day before the newe moones, and in the feasts & solemne dayes of the house of Israel.

7 Shee was also of a goodly countenance, and very beautiful to beholde: and her husband Manasses had left her gold and siluer, and men seruants, and maide seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for shee feared God greatly.

9 Now when shee heard the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the wordes that Ozias had spoken vnto them, and that he had * sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes.)

10 Then shee sent her maide that had the gouernment of all things that shee had, to call Ozias and Chabris and Charmis the ancients of the citie.

11 And they came vnto her, and shee sayde vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your wordes that yee haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to help you.

12 And now who are you that haue tempted God this day, & set your selues in the place of God among the children of men?

13 So now ye seeke the Lord Almightie, but you shall neuer know any thing.

14 For you cannot find out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then howe can you search out God, that hath made all these thinges, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lorde our God to anger.

15 For if hee will not helpe vs within these fiue dayes, he hath power to defend vs when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lorde our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to indgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any nowe in these dayes, neither tribe nor familie, nor people, nor citie among vs, which worship the gods made with hands, as hath bene afore time.

19 For the which cause our fathers were giuen to the sworde, and for a spoyle, and had a great fall before our enemies. *Iudg.2.11. and 4,1.and 6.1.*

20 But we know none other God: therefore we trust that hee will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea be so famous: for our Sanctuarie shall bee spoyled, and hee will require the prophanation thereof at our mouth,

22 And the feare of our brethren and the captiuitie of the countrey, and the desolation of our inheritance will hee turne vpon our heades among the Gentiles, whereseuer we shall be in bondage, and we shalbe an offence and reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lorde our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, and the House, and the Altar rest vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which tryeth vs euen as hee did our fathers.

26 Remember what thinges hee did to * Abraham, and howe he tryed Isaac, and all that hee did to * Jacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother. *Gene.22.1.* *Gene.28.7.*

27 For he hath not tryed vs as hee did them to the examination of their hearts, neither doth hee take vengeance on vs, but the Lorde punisheth for instruction them that come nere to him.

28 ¶ Then sayde Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuise of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them as we haue spoken, and haue brought vs to an othe which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lorde may sende vs raine to fill our cisternes, and that wee may faynt no more.

32 Then sayde Judeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stande this night in the gate, and I will goe forth with mine handmayde: and within the dayes that yee haue promised

Iudg.4.21. 5.26. 7.2. 6.14. & 16. 10.6.

to

to deliuer the citie to our enemies, the Lord will vi-
sit Israel by mine hand.

34 But inquire not you of mine acte: for I
will not declare it vnto you, till the things be fi-
nished that I doe.

35 Then sayde Ozias and the princes vnto
her, Goe in peace, and the Lorde God bee before
thee, to take vengeance on our enemies.

36 So they returned from the tent, and went
to their wardes.

CHAP. IX.

*1 Iudeth humbleth her selfe before the Lorde, and mak-
eth her prayers for the deliuerance of her people, 7 a-
gainst the pride of the Assyrians. 11 God is the helpe
of the humble.*

THen Iudeth fel vpon her face, & put ashes
vpon her head, and put off the sackecloth
wherewith shee was clothed. And about the
time that the incense of that euening was offe-
red in Jerusalem in the house of the Lord, Iu-
deth cried with a loude voyce, and sayd,

Gen.34.2,25 2 O Lorde God of my father *Simeon, to
whom thou gauest a sworde to take vengeance
of the strangers which opened the wombe of
the mayde, and defiled her, and discouered the
thigh with shame, and polluted the wombe to
reproch (for thou haddest commaunded that it
should not so be,

3 Yet they did things for the which thou ga-
uest their princes to the slaughter, for they were
deceiued and washed their beds with blood) and
hast striken the seruants with the gouernours,
and the gouernours vpon their throones,

4 And hast giuen their wiues for a pray, and
their daughters to bee captiues, and all their
spoyles for a bootie to the children that thou lo-
uedst: which were moued with thy zeale, and
abhorred the pollution of their blood, and called
vpon thee for ayde, O God, O my God, heare
me also a widow.

5 For thou hast wrought the things afore,
and these, and the things that shall be after, and
thou considerest the things that are present, and
the things that are to come.

6 For the things which thou doest purpose,
are present, and say, Beholde, we are here: for al
thy wayes are ready, and thy iudgements are
foreknowen.

7 Beholde, the Assyrians are multiplyed by
their power: they haue exalted themselues with
horses and horsemen: they glory in the strength
of their footemen, they trust in shield, speare, and
bow, and sling, and doe not know that thou art
the Lorde that breakest the battels: the Lorde is
thy Name.

8 Breake thou their strength by thy power,
and breake their force by thy wrath: for they
haue purposed to defile thy Sanctuary, and to
pollute the Tabernacle where thy glorious
Name resteth, and to cast downe with wea-
pons the hornes of the Altar.

9 Beholde their pride, and sende thy wrath
vpon their heades: giue into mine hande which
am a widowe, the strength that I haue con-
ceiued.

Iud.4.21. 10 *Smite by the deceite of my lippes the
Iud.5.26. seruaunt with the prince, and the prince with
Iud.7.2. the seruant: abate their height by the hand of a
Iud.9.54. woman.
& 16.8, 11 *For thy power standeth not in the mul-
Iud.10.6. titude, nor thy might in strong men: but thou
O Lorde art the helpe of the humble and litle
ones, the defender of the weake, and the protec-
tor of them that are forsaken, and the Sauiour
of them that are without hope.

12 Surely, surely thou art the God of my fa-
ther, and the God of the inheritance of Israel,
the Lorde of heauen and earth, the creator of the
waters, the King of all creatures: heare thou
my prayer,

13 And graunt mee wordes and craft, and a
wound, and a stroke against them that enter-
pryse cruel things against thy Couenant, and a-
gainst thine holy House, and against the top of
Sion, and against the house of the possession of
thy children.

14 Shewe euidently among all thy people,
and all the tribes, that they may knowe that
thou art the God of all power and strength, and
that there is none other that defendeth the peo-
ple of Israel, but thou.

CHAP. X.

*1 Iudeth decketh herselfe, and goeth forth of the citie.
11 She is taken of the watch of the Assyrians and brought
to Olofernes.*

NOwe after shee had ceased to crye vnto the
God of Israel, and had made an ende of all
these wordes,

2 Shee rose where she had fallen downe, and
called her mayde, and went downe into the
house, in the which shee abode in the Sabbath
dayes, and in the feast dayes,

3 And putting away the sackecloth where-
with shee was cladde, and putting off the gar-
ments of her widowhood, she washed her body
with water, and anointed it with much oynt-
ment, and diessed the haire of her head, and put
attire vpon it, and put on her garments of glad-
nesse, wherewith she was clad, during the life of
Manasses her husband.

4 And shee put slippers on her feete, and put
on bracelets, and sleeues, and rings, and eare-
rings, and all her ornaments, and shee decked
her selfe brauely to allure the eyes of al men that
should see her.

5 Then she gaue her mayd a bottell of wine,
and a pot of oyle, & filled a scrip with flowre, and
with dry figs, and with fine bread: so she lapped
vp all these things together, and layde them vp-
on her.

6 Thus they went forth to the gate of the
citie of Bethulia, and found standing there Ozi-
as, and the Ancients of the citie, Chabris and
Charmis.

7 And when they saw her, that her face was
changed, and that her garment was changed,
they marueiled greatly at her wonderfull beau-
tie, and said vnto her,

8 The God, the God of our fathers giue
thee fauour, and accomplish thine enterpises
to the glory of the children of Israel, and to the
exaltation of Jerusalem. Then they worshipped
God.

9 And she saide vnto them, Commaund the
gates of the citie to bee opened vnto me, that I
may goe forth to accomplish the things which
you haue spoken to mee. So they commaun-
ded the yong men to open vnto her, as shee had
spoken.

10 And

10 And when they had done so, Judeth went out, she, and her mayd with her, and the men of the citie looked after her, vntill shee was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went streight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? and shee sayde, I am a woman of the Hebrewes, and am fledde from them: for they shall bee giuen vp to bee consumed.

13 And I come before Holofernes the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby hee shall goe and winne all the mountaines, without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraide in thine heart, but shewe vnto him accoording as thou hast to say, and he will intreat thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her mayde, and brought her to the tent of Holofernes.

18 Then there was a running to and fro throughout the campe: for her comming was bruited among the tentes: and they came and stoode rounde about her: for she stoode without the tent of Holofernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel, because of her, and euery one sayde vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them bee left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes gard went out, and al his seruants, and they brought her into the tent.

21 Nowe Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, and they caried lampes of siluer before him.

23 And when Judeth was come before him and his seruants, they al marueiled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Holofernes comforteth Iudeth, 3 And asketh the cause of her comming, 5 She deceiueth him by her faire wordes.

THen sayde Holofernes vnto her, Woman, bee of good comfort; feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Nowe therefore, if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But nowe tell mee wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lord.

5 Then Judeth sayde vnto him, Receiue the wordes of thy seruant, and suffer thine handmayde to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt folow the words of thine handmayd, God will bring the thing perfectly to passe by thee, and my lord shal not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not only men shall bee made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirit, and it is declared through the whole earth, that thou only art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous.

9 Nowe as concerning the matter which Achior did speake in the counsel, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that hee had spoken vnto thee. *Chap. 5.*

10 Therefore, O lorde and gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Nowe therefore least my lorde should bee frustrate, and voyde of his purpose, and that death may fall vpon them, and that they may be taken in their sinnewhiles they prouoke their God to anger, which is so oft times as they doe that which is not beseeming,

12 (For because their ditailes faile, and all their water is wasted, they haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the ople which they had reserued and sanctified for the Priestes that serue in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as shoulde bring them licence from the Senate)

15 Now when they shall bring them worde, they will doe it, and they shall bee giuen thee to

be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shal wonder, and whosoeuer shal heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and nowe let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shall resist thee.

19 And I will leade thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the middes therof, and thou shalt drive them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueled at her wisedome, and saide,

21 There is not such a woman in all the world, both for beautie of face, and wisedome of wordes.

22 Likewise Olofernes saide vnto her, God ‖ hath done this, to sende thee before the people, that strength might be in our hands, & destruction vpon them that despise my lord.

‖ *Or, hath done well.*

23 And nowe thou art both beautiful in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shalbe my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renowmed throughout the whole earth.

CHAP. XII.

2 Iudeth woulde not pollute her selfe with the meate of the Gentiles. 5 Shee maketh her request that shee might goe out by night to pray. 11 Olofernes causeth her to come to the banquet.

THen he commaunded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth saide * I may not eate of them, least there shoulde bee an offence, but I can suffice my selfe with the things that I haue brought.

Gene.43.32. dan.1.8. tobit.1.11.

3 Then Olofernes saide vnto her, If the things that thou hast, should faile, howe should we gine thee the like? for there is none with vs of thy nation.

4 Then saide Iudeth vnto him, As thy soule liueth, my lorde, thine handmaide shall not spend those things that I haue, before the Lorde worke by mine hande the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and shee slept vntil midnight, and arose at the morning watch.

6 And sent to Olofernes, saying, Let my lord commaund that thy handmaide may go forth vnto prayer.

7 Then Olofernes commaunded his garde that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountain, euen in the water by the campe.

8 And when she came out, shee prayed vnto the Lorde God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntil she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruaunts onely, and called none of them to the banquet, that had the affaires in hand.

11 Then saide he to Bagoas the eunuche who had charge ouer all that he had, Goe and perswade this Hebrewe woman, which is with thee, that she come vnto vs and eate, and drinke with vs.

12 For it were a shame for vs, if wee should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and saide, Let not this faire maide make difficultie to go in to my lorde, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I nowe, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall bee ioy vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her mayde went, and spredde foorth her skinnes on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirite was moued, and he desired greatly her company: for he had waited for the time to deceiue her from the day that hee had seene her.

17 Then saide Olofernes vnto her, Drinke nowe and be merry with vs.

18 So Iudeth said, I drinke nowe, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the things, that her maide had prepared.

20 And Olofernes reioyced because of her, & dranke much more wine then hee had drunke at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Olofernes neck. 10 She returneth to Bethulia and reioyceth her people.

NOwe when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lorde, and they went to their beds: for they were all wearie, because the feast had bene long.

2 And

2 And Judeth was left alone in the tent, and Holofernes was ſtretched along vpon his bed: for he was filled with * wine.

Eccles. 31. 19, 25.

3 ¶ Nowe Judeth had commaunded her mayde to ſtand without her chamber, and to waite for her comming forth as ſhee did daily: for ſhe ſaide, ſhe would goe forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So all went forth of her preſence, and none was left in the chamber, neither little nor great: then Judeth ſtanding by his bed, ſayde in her heart, O Lord God of all power, behold at this preſent the workes of mine hands for the exaltation of Jeruſalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterpryſes, to the deſtruction of the enemies which are riſen againſt vs.

6 Then ſhe came to the poſte of the bed, which was at Holofernes head, and tooke downe his ſcauchin from thence,

7 And approched to the bed, and tooke hold of the haire of his head, and ſaide, Strengthen me, O Lord God of Iſrael this day.

8 And ſhee ſmote twiſe vpon his necke with all her might, and ſhe tooke away his head from him,

9 And rolled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anon after ſhe went forth, and gaue Holofernes head to her maide,

10 And ſhe put it in her ſcrippe of meate: ſo they twaine went together according to their cuſtome vnto prayer, and preaſſing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then ſaide Judeth a farre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to ſhewe his power yet in Jeruſalem, and his force againſt his enemies, as he hath euen done this day.

12 Nowe when the men of her citie heard her voyce, they made haſte to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne al together both ſmall and great: for it was alone their expectation, that ſhee ſhould come. So they opened the gate and receiued her, & made a fire for a light, and ſtood round about them twaine.

14 Then ſhe ſaide to them with a lond voice, Praiſe God, praiſe God: for he hath not taken away his mercie from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night.

15 So ſhee tooke the head out of the ſcrippe and ſhewed it, and ſaide vnto them, Beholde the head of Holofernes, the chiefe captaine of the armie of Aſſur, and beholde the canopie, wherein hee did lie in his drunkennes, and the Lorde hath ſmitten him by the hande of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenaunce hath deceiued him to his deſtruction, and he hath not committed ſinne with mee by any pollution or villanie.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelues, and worſhyped God, and ſaide with one accord, Bleſſed bee thou, O our God, which haſt this day brought to nought the enemies of thy people.

18 Then ſaide Ozias vnto her, O daughter, bleſſed art thou of the moſt high God aboue all the women of the earth, and bleſſed bee the Lorde God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope ſhal neuer depart out of the hearts of men: for they ſhall remember the power of God for euer.

20 And God turne theſe things to thee for a perpetuall praiſe, and viſite thee with good things, becauſe thou haſt not ſpared thy life, becauſe of the affliction of our nation, but thou haſt holpen our ruine, walking a ſtreight way before our God. And all the people ſaide, So bee it, ſo be it.

CHAP. XIIII.

1 Iudeth cauſeth to hang vp the head of Holofernes, 10 Achior ioyneth himſelfe to the people of God, 11 The Iſraelites goe out againſt the Aſſyrians.

THen ſaid Judeth vnto them, Heare me alſo, my brethren, and * take this head, and hang it vpon the hieſt place of your walles.

2. Mac. 15. 35.

2 And ſo ſoone as the morning ſhall appeare, and the ſunne ſhall come forth vpon the earth, take you euerie one his weapons, and goe forth euery valiant man out of the citie, and ſet you a captaine ouer them, as though you would goe downe into the fielde, towarde the watche of the Aſſyrians, but goe not downe.

3 Then they ſhall take their armour, and ſhal goe into their campe, and raiſe vp the captaines of the armie of Aſſur, and they ſhall runne to the tent of Holofernes, but ſhall not finde him: then feare ſhall fall vpon them, and they ſhall flee before your face.

4 So you and all that inhabite the coaſts of Iſrael ſhall purſue them, and ouerthrowe them as they goe.

5 But before you doe theſe things, call mee Achior the Ammonite, that hee may ſee, & know him that deſpiſed the houſe of Iſrael, and that ſent him to vs to death.

6 Then they called Achior out of the houſe of Ozias, and when he was come and ſawe the head of Holofernes in a certaine mans hande in the aſſemblie of the people, he fell downe on his face, and his ſpirit failed.

7 But when they had taken him vp, hee fell at Judeths feete, and reuerenced her, and ſaid, Bleſſed art thou in all the Tabernacle of Juda, and in all nations, which, hearing thy name, ſhalbe aſtoniſhed.

8 Nowe therefore tell mee all the things, that thou haſt done in theſe dayes. Then Judeth declared vnto him in the mids of the people all that ſhee had done from the day that ſhe went forth, vntill that houre ſhee ſpake vnto them.

9 And when ſhee had left off ſpeaking, the people reioyced with a great voyce, and made a noyſe of gladneſſe through their citie.

10 And Achior, ſeeing all things that God had done for Iſrael, beleeued in God vnfainedly,

nedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Holofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the straites of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Holofernes tent, and said to him that had the charge of all his things, Waken our lord: for the slaues haue beene bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Judeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floure, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mighty crie, and rent his garments.

17 After, hee went into the tent of Judeth, where he vsed to remaine, and found her not: then he leaped out to the people and cried.

18 These slaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for behold, Holofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these words, they rent their coates, and their heart was wonderfully troubled, and there was a cry & a very great noise throughout the campe.

CHAP. XV.

1 The Assyrians are afraide and flee. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Judeth and to prayse God for her.

AND when they that were in ꝑ tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coastes of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Nowe when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Jerusalem and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter, vntill they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: & the villages and the cities that were in the mountaines and in the plaine, had a great bootie, for the abundance was very great.

8 Then Joacim the hie Priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to confirme the benefites that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, & said vnto her, Thou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoiled ꝑ campe the space of thirtie dayes, and they gaue vnto Judeth Holofernes tent, and all his siluer, and beds, and basins, and all his stuffe, and she tooke it, and laied it on her mules, and made ready her charets, and laied them thereon.

12 Then all the women of Israel came together to see her, & blessed her, and made a daunce among them for euer, and she tooke branches in her hand, & gaue also to the women that were with her.

13 They also crowned her with olines, & her that was with her, & she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Judeth prayseth God with a song. 19 She offereth to the Lorde Holofernes stuffe. 23 Her continence, life and death. 25 All Israel lamenteth her.

THen Judeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Judeth saide, Begin vnto my God with tymbrels: sing to my Lorde with cymbals: tune vnto him a Psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of the people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines fourth of the North: hee came with thousands in his armie, * whose multitude hath shut vp the riuers, and their horsemen haue couered the valleys. (*chap. 2 11, 15.)

5 He saide that he would burne vp my borders, and kil my young men with the sword, and dash the sucking children against the ground, and make mine infants as a praie, and my virgins a spoile.

6 But the Almightie Lorde hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the young men, neither did the sonnes of Titan smite him, nor the hie giants inuade him, but Judeth

Judeth the daughter of Merari did discomfite him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, & bound up her haire in a coife, and tooke a linnen garment to deceive him.

9 Her slippers ravished his eyes: her beautie tooke his minde prisoner, and the faulchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 Then mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted up their voyce, and turned backe.

12 The children of maides pearced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing unto the Lord a song & praysle, O Lorde, thou art great and glorious, marvellous and invincible in power.

Gen. 1.24. Psal. 33.9. 14 Let all thy creatures serue thee: *for thou hast spoken, and they were made: thou hast sent thy spirite, and he made them up: and there is none that can resist thy voyce.

15 For the mountaines leape up from their foundations with the waters: the rockes melt at thy presence like wax: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise up against my kinred: the Lord almightie will take vengeance of them in the day of iudgement, in sending fire and wormes upon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went unto Jerusalem, they worshipped the Lord, and as soone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth also offered all the stuffe of Olofernes, which the people had given her, and gaue the canopie which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Jerusalem by the Sanctuarie for the space of three moneths, and Judeth remained with them.

21 After this time, every one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to ‖his people. ‖Or, her people.

23 But she increased more and more in honour, and waxed olde in her husbands house, being an hundreth and five yeere old, and made her maide free: so shee died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And *the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were neerest of kinred to Manasses her husband, and to them that were the neerest of her kinred. Gen. 50.10.

25 And there was none that made the children of Israel any more afraide in the dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations: which followe the tenth Chapter.

THen Mardocheus said, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the king maried, and made Queene.

7 And the two dragons are I and Aman.

8 And ꝑ people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes and great wonders, which haue not beene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his own people, and iustified his inheritance.

13 Therefore those dayes shall be unto them in the moneth of Adar the fourteenth and fifteenth day of the same moneth, with an assemblie and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolomeus and Cleopatra, Dositheus, who saide he was a Priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Phurai, which the saide Lysimachus the sonne of Ptolomeus, which was at Jerusalem, interpreted, ‖Or, loosed.

2 In the second yeere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Mardocheus the sonne of Jarus, the sonne of Semei, the sonne of Cis of the tribe of Beniamin had a dreame:

3 A Iewe dwelling in the citie of Susis, a noble man, that bare office in the kings court.

4 He was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from.

from Jerusalem with Jechonias.

5 And this was his dreame, Beholde a noise of a tempest with thunders and earthquakes, and uproare in the land.

6 Behold, two great Dragons came forth ready to fight one against another.

7 Their crie was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, the litle well grew into a great riuer, and flowed ouer with great waters.

11 The light and the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Now when Mardocheus had seene this dreame, he awoke and rose vp, and thought in his heart vntill the night, what God would do, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings Court with Bagathas and Thara, the Kings eunuches and keepers of the palace.

Esther 2,21. and 6,2. 2 But when he heard their purpose, & their imaginations, he perceiued that they went about to lay their hands vpon the King Artaxerres, and so he certified the King thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to bee put in the Chronicles, Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus should remaine in the Court, and for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the King that were put to death.

CHAP. XIII.

1 *The copie of the letters of Artaxerxes against the Iewes.* 8 *The prayer of Mardocheus.*

Ioseph. antiq. lib. 11. cap. 6. THe copie of the letters was this. The great King Artaxerres writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia an hundreth and seuen and twentie prouinces.

2 When I was made Lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquilitie, that men might safely goe thorowe on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers how these things might be brought to passe, one that was conuersant with vs of excellent wisdome, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of Kings, and so that this generall empire, that we haue begun, cannot be gouerned without offence.

5 Seeing now we perceiue that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue we commanded that all they that are appointed in writing vnto you by Aman (which is ordered euer the affaires, and is as our second father) shall all with their wiues and children be destroyed and rooted out with the sword of their enemies without all mercie, and that none be spared the fourteenth day of the twelft moneth Adar of this yeere,

7 That they which of olde, and nowe also haue euer bene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes and of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen & earth, and all the wondrous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bowe downe to proud Aman.

13 For I would haue kist content with good will for the saluation of Israel to haue kissed the sole of his feete.

14 But I did it, because I would not prefer the honour of a man abone the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath beene thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our sorrowe into ioye, that we may liue, O Lorde, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cried most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Eſther for the deliuerance of her, and her people.

QVeene Eſther alſo, being in danger of death, reſorted vnto the Lord,

2 And laied away her glorious apparell, and put on the garments of ſighing, and mourning. In the ſtead of precious ointment, ſhe ſcattered aſhes and dong vpon her head: and ſhe humbled her body greatly with faſting, and all the places of her ioy filled ſhe with the haire that ſhe plucked off.

3 And ſhe prayed vnto the Lord God of Iſrael, ſaying, O my Lord, thou only art our king: helpe me deſolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kindred of my father, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from their predeceſſours for a perpetuall inheritance, and thou haſt performed that which thou didſt promiſe them.

6 Nowe Lord, we haue ſinned before thee: therefore haſt thou giuen vs into the handes of our enemies.

7 Becauſe we worſhipped their gods: O Lord, thou art righteous.

8 Neuertheleſſe, it ſatisfieth them not, that we are in bitter captiuitie, but they haue ſtroken hands with their idoles,

9 That they wil abolish the thing that thou with thy mouth haſt ordeined, & deſtroy thine inheritance, to ſhut vp the mouth of them that praiſe thee, & to quench the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praiſe the power of the idoles, and to magnifie a fleſhly king for euer.

11 O Lorde, giue not thy ſcepter vnto them that be nothing, leaſt they laugh vs to ſcorne in our miſerie: but turne their deuice vpon themſelues, and make him an example, that hath begun the ſame againſt vs.

12 Thinke vpon vs, O Lord, and ſhewe thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent ſpeech in my mouth before the Lion: turne his heart to hate our enemie, to deſtroy him, and all ſuch as conſent vnto him.

14 But deliuer vs with thine hand, & helpe me that am ſolitarie, which haue no defence but onely thee.

15 Thou knoweſt all things, O Lorde: thou knoweſt, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhewe my ſelfe, & that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe.

17 And that I thine handmaid haue not eaten at Amans table, & that I haue had no pleaſure in the Kings feaſt, nor drunke the wine of the drinke offerings,

18 And that I thine handmaid haue no ioy ſince the day that I was brought hither vntill this day, but in thee, O Lord God of Abraham.

19 O thou mighte God aboue all, heare the voyce of them, that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Eſther to goe in to the King, and make interceſſion for her people. 9 And ſhe performeth his requeſt.

MArdocheus alſo bade Eſther to goe in vnto the king, and pray for her people, and for her countrey.

2 Remember, ſaith he, the dayes of thy low eſtate, howe thou waſt nouriſhed vnder mine hand: for Aman which is next vnto the King, hath giuen ſentence of death againſt vs.

3 Call thou therefore vpon the Lord, and ſpeake for vs vnto the King, & deliuer vs from death.

4 And vpon the third day when ſhe had ended her prayer, ſhe laied away the mourning garments, and put on her glorious apparell,

5 And decked her ſelfe goodly, after that ſhe had called vpon God, which is the beholder and Sauiour of al things, and tooke two handmaids with her.

6 Vpon the one ſhe leaned her ſelfe, as one that was tender:

7 And the other followed her, and bare the traine of her veſture.

8 The ſhine of her beautie made her face roſe coloured: and her face was cheerefull and amiable, but her heart was ſorrowfull for great feare.

9 Then ſhe went in thorow all the doores, and ſtood before the King, and the king ſate vpon his royall throne, and was clothed in his goodly arap, all glittering with golde and precious ſtones, and he was very terrible.

10 Then hee lift vp his face that ſhone with maieſtie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned her ſelfe vpon the head of the maid that went with her.

11 Neuertheleſſe, God turned the Kings mind that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till ſhe came to her ſelfe againe: and comforted her with louing words, and ſaid,

12 Eſther, what is the matter? I am thy brother, be of good cheere,

13 Thou ſhalt not die: for our commaundement toucheth the commons, and not thee. Come neere.

14 And ſo he held vp his golden ſcepter, and laid it vpon her necke,

15 And kiſſed her, and ſaid, Talke with me.

16 Then ſaide ſhe, I ſawe thee, O lorde, as an angel of God, and mine heart was troubled for feare of thy maieſtie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as ſhe was thus ſpeaking vnto him, ſhe fell downe againe for faintneſſe.

19 Then the king was troubled, and all his ſeruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh thoſe which he firſt ſent forth.

The

Iosiph. Ant. 11. cap. 6.

THe great king Artaxerres, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes & rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proude.

3 And indeuour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that doe them good.

4 And take not onely all thankfulnes away from men, but in pride and presumption, as they that be vnmindful of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oft times many, which bee set in office, and vnto whome their friends causes are committed, by vaine intisements doe wrappe them in calamities, that cannot be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentleneese of Princes with lying tales.

7 This may bee prooued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not woorthie to beare rule.

8 Therefore wee must take heede hereafter that we may make the kingdome peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentleneese.

10 For Aman, a Macedonian, the sonne of Amadathus, being indeede a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs,

11 And hath prooued the friendship that we beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he couldo not vse himselfe soberly in this great dignitie, but went about to deprive vs of the kingdome, and of our life.

13 With manifolde deceite also hath he desired to destroy Mardocheus our preserver, which hath done vs good in all things, and the innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay waite for vs, and by this means to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man, that they might bee destroyed) are no euil doers, but vse most iust Lawes,

16 And that they be the children of the most high & almightie and euerliuing God, by whom the kingdome hath bene preserued vnto vs, and our progenitours in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters that Aman the sonne of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserning.

19 Therefore yee shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And yee shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almightie God hath turned to ioye the day, wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes, ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreyes that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beasts and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 *How wee ought to search and enquire after God.* 3 *Who bee those that finde him.* 5 *The holy Ghost.* 8. 11 *We ought to flee from backbiting and murmuring.* 12 *Whereof death commeth.* 15 *Righteousnesse and vnrighteousnesse.*

1. King. 3. 3. Psa. 56. 1.

LOue * righteousnesse, yee that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

Deut. 4. 29. 2. chron. 15. 4.

2 * For he will be found of them that tempt him not, & appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tried, reproueth the vnwise.

4 Because wisedome cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth *Iere. 4. 22.* from deceite, and withdraweth himselfe from the thoughts that are without vnderstanding, and is reproued when wickednesse commeth.

6 For the spirit of wisedome * is louing, and *Gala. 5. 22.* will not absolue him, that blasphemeth with his lippes: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lorde filleth all the world: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, cannot be hidde: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sounde of his wordes shall come vnto God for the correction of his iniquities.

10 For the care of iealousie heareth all things, and the noyse of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from slander: for there is no word so secret, that shall goe for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the errour of your life: Deut.4.23. * destroy not your selues through the works of your owne hands.

Ezek.18.23. and 33.11. 13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For he created all things, that they might haue their being: and the generations of the world are preserued, and there is no poyson of destruction in them, and the kingdome of hell is not vpon earth.

15 For righteousnesse is immortall, but vnrighteousnesse bringeth death.

a To wit, death. 16 And the vngodly call a it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their counsell against the faithfull.

Iob 7.1. and 14.1. matt. 22.23. 1. cor. 15.32. FOr the vngodly say, as they falsly imagine with themselues, * Our life is short and tedious: and in the death of a man there is no recouerie, neither was any knowen that hath returned from the graue.

2 For wee are borne at all aduenture, and we shall be hereafter as though wee had neuer bene: for the breath is a smoke in our nostrils, and the words as a sparke raysed out of our heart,

3 Which beeing extinguished, the bodie is turned into ashes, and the spirite vanisheth as the soft ayre.

4 Our life shall passe away as the trace of a cloude, and come to nought as the mist that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our works in remembrance.

1. Chr. 29.15 chap. 5.9. 5 * For our time is as a shadowe that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man cometh againe.

Isa. 22.13. & 56 12.1. cor. 15.32. 6 * Come therefore, and let vs enioy the pleasures that are present, and let vs cheerefully vse the creatures as in youth.

7 Let vs fill our selues with costly wine and ointments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered.

9 Let vs all bee partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion and this is our lot.

10 Let vs oppresse the poore that is righteous: let vs not spare the widow, nor reuerence the white haires of the aged, that haue liued many yeeres.

11 Let our strength be the lawe of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous, for he is not for our profite, and hee is contrary to our doings: hee checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 Hee maketh his boast to haue the knowledge of God: and he calleth himselfe the sonne of the Lord.

14 Hee is made * to reproone our thoughts. *Iohn 7.7.*

15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion. *ephes.5.13. Isa.53.3.*

16 Hee counteth vs as bastards, and hee withdraweth himselfe from our waies as from filthynesse: he commendeth greatly the later ende of the iust, & boasteth that God is his Father.

17 Let vs see then if his words bee true: let vs proue what ende he shall haue.

18 For if the righteous man bee the * sonne of God, he will helpe him, and deliuer him from the hands of his enemies. *Psa.22.8,9. matt.27.43.*

19 Let vs * examine him with rebukes and torments, that we may know his meekenesse, and proue his patience. *Iere.11.19.*

20 Let vs condemne him vnto a shamefull death: for he shalbe preserued as he himself saith.

21 Such things doe they imagine, and goe astray: for their owne wickednesse hath blinded them,

22 And they doe not vnderstand the mysteries of God, neither hope for the rewarde of righteousnesse, nor can discerne the honour of the soules that are faultlesse.

23 For God created man without corruption, and made him after the * image of his owne likenesse. *Gen.1.27, & 2.7. and 5.1. ecclus.17.*

24 * Neuertheless, through enuie of the deuill came death into the worlde: and they that holde of his side, proue it. *2,3. Gen.3.1,2.*

CHAP. III.

1 *The conuersation and assurance of the righteous.*
7 *The reward of the faithfull.* 11 *Who are miserable.*

BVt the * soules of the righteous are in the hand of God, and no torment shall touch them. *Deut.33.3.*

2 * In the sight of the vnwise they appeared to die, and their ende was thought grieuous, *Chap.5.4.*

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie. *Rom.8.24. 2.cor.5.1.*

5 They are punished but in few things, yet in many things shall they bee well rewarded: * For God prooueth them, and findeth them meet for himselfe. *1.pet.1.13. Exod.16.4. deut.8.2.*

6 He trieth them as the golde in the furnace, and receiueth them as a perfite fruite offering.

7 * And in the time of their vision they shall shine, and runne thorow as the sparkes among the stubble. *Matt.13.43*

8 They * shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer. *Mat.19.28. 1.cor.6.2.*

9 They that trust in him, shall vnderstande the truth, and the faithfull shall remaine with him in loue: for grace and mercie is among his Saints, and he regardeth his elect.

10 * But the vngodly shall be punished according to their imaginations: for they haue despised *Matt.25.41.*

despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdome, and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their workes unprofitable.

12 Their wives are undiscreete, & their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is undefiled, and knoweth not the sinfull bed: * she shall haue fruite in the visitation of the soules. *Isa.56.5.*

14 And the Eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for unto him shall be given the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wisedome shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seede of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 *The death of the righteous and the condemnation of the vnfaithfull.*

BEtter is barrennesse with vertue: for the memorial thereof is immortal: for it is known with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the undefiled rewards.

3 But the multitude of the ungodly which abound in children is unprofitable: and the bastard plantes shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, * yet they shall be shaken with the winde: for they stand not fast, and through the vehemencie of the winde they shalbe rooted out. *Mat.7.19.*

5 For the unperfect branches shalbe broken, and their fruite shall be unprofitable and sowre to eate, and meete for nothing.

6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous be preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisedome is the grap haire, and an undefiled life is the old age.

10 * He pleased God, and was beloued of him, so that where as he liued among sinners, he translated him. *Gen.5.24. hebr.11.5.*

11 He was taken away, least wickednesse should alter his vnderstanding, or deceit begnile his mind.

12 For wickednesse by bewitching obscureth the things that are good, & the vnstedfastnesse of concupiscence perverteth the simple mind.

13 Though he was soone dead, yet fulfilled he much time,

14 For his soule pleased God: therefore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, howe that grace and mercy is upon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the ungodly which are liuing: and the youth that is soone brought to an end, the long life of the unrighteous.

17 For they see the end of the wise, but they understand not what God hath deuised for him, and wherefore the Lord hath preserued him in safetie.

18 They see him & despise him, but the Lord will laugh them to scorne.

19 So that they shall fall hereafter without honour, and shal haue a shame among the dead for euermore: for without any voyce shall he burst them, and cast them downe, & shake them from the foundations, so that they shall be vterly wasted, and they shalbe in sorow, and their memoriall shall perish.

20 So they being afraide, shall remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 *The constantnesse of the righteous before their persecutours.* 14 *The hope of the vnfaithfull is vaine.* 15 *The blessednesse of the Saints and godly.*

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shalbe vered with horrible feare, and shall be amased for his wonderfull deliuerance,

3 And shall change their mindes, and sigh for griefe of minde, and say within themselues, This is he whom we sometime had in derision, and in a parable of reproch.

4 * We fooles thought his life madnesse, and his end without honour. *Chap.3.2.*

5 How is he counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of trueth, and the light of righteousnesse hath not shined unto vs, and the sunne of vnderstanding rose not upon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but we haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are * passed away like a shadow, and as a poste that passeth by: *1.Chro.29. 15.chap.2.5.*

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

11 Or * as a bird that flieth through the aire, and no man can see any token of her passage, but onely heare the noyse of her wings, beating the light winde, parting the ayre through the vehemencie of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found: *Pro. 30.19.*

12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediatly commeth together againe, so that a man cannot

knowe where it went thorow.

13 Euen so we, as soone as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

Iob 8.9. psal. 1.4. & 143. 4. pro. 10.25. & 11.7. iam. 1.10,11.

14 For * the hope of the vngodly is like the dust that is blowen away with the winde, and like a thin fome that is scattered abroade with the storme, and as the smoke which is dispersed with the wind, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with þ Lord, and the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall he defend them.

17 He shall take his iealousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shall put on righteousnesse for a breastplate, and take true iudgement in stead of an helmet.

19 He will take holinesse for an inuincible shield.

20 He will sharpen his fierce wrath for a sword, & the world shall fight with him against the vnwise.

21 Then shall the thunderbolts goe straight out of the lightnings, and shall flie to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shall thicke haile be cast, and the water of the sea shall be wroth against them, and the floods shall mightily ouerflow.

22 And a mighty wind shal stand vp against them, & like a storme shall scatter them abroad. Thus iniquitie shal bring all the earth to a wildernesse, and wickednesse shall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to seeke wisedome.

HEare therefore, O ye Kings, & vnderstand: learne ye that be Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes and glory in the multitude of people.

Rom. 13.2.

3 For the * rule is giuen you of the Lord, and power by the most High, which will trie your workes, and search out your imaginations.

4 Because that ye being Officers of his kingdome haue not iudged aright, nor kept the Lawe, nor walked after the will of God,

5 Horribly and suddenly will hee appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most lowe, is worthy mercie, but the mightie shall be mightily tormented.

Deut. 10.17. 2. chro. 19.7. iob 34.19. eccles 35.12, 16. actes 10. 34. rom. 2.11. gal 2.6. ephe. 6.9 colos. 3. 25. 1. per. 1. 17.

7 For he that is Lord ouer all, will spare no * person, neither shall he feare any greatnesse: for he hath made the small and great, and careth for all alike,

8 But for the mighty abideth the surer trial.

9 Vnto you therefore, O tyrants, do I speak, that ye may learne wisedome, & not goe amisse.

10 For they that keepe holinesse holily, shall be holy, and they that are learned therein, shall finde a defence.

11 Wherefore set your delight vpō my words and desire them, and ye shalbe instructed.

12 Wisedome shineth & neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her,

13 She preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall finde her sitting at his doores.

15 To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, shall be soone without care.

16 For she goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight be then in thrones, & scepters, O kings of the people, honour wisedome, that ye may reigne for euer.

22 Now I will tell you what wisedome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuie: for such a man shall not be partaker of wisedome.

24 But the multitude of the wise is the preseruation of the world, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profite.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to be fleshy in tenne moneths: I was * brought together into blood of þ seed of man, and by the pleasure that commeth with sleepe. *Iob 10.10, 11.*

3 And when I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no King that had any other beginning of birth.

6 All * men then haue one entrance vnto life, and a like going out. *Iob 1.21. 1. tim. 6.7.*

7 Wherefore I prayed, and vnderstanding was giuen me: I called, and the spirite of wisedome came vnto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

9 * Neither did I compare precious stones vnto her: for all golde is but a little grauell in respect of her, and siluer shall be counted but *Iob 28.15.*

but clap before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.

1.King.3.13 matth.6.33. 11 All* good things therefore came to me together with her, and innumerable riches through her hands.

12 So I was glad in all: for wisedome was the author thereof, and I knewe not that shee was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath graunted mee to speake according to my minde, and to iudge worthily of the things, that are giuen me: for hee is the leader vnto wisedome, and the directer of the wise.

16 For in his hande are both wee and our wordes, and all wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are. so that I know how the worlde was made, and the powers of the elements.

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons,

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, and the furiousnesse of beastes, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen do I knowe: for wisedome the worker of all things hath taught me it.

22 For in her is the spirite of vnderstanding, which is holy, the only begotten, manifold, subtil, moueable, cleare, vndefiled, eminent, not hurtfull, louing the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all thinges, and passing through all intellectuall, pure, and subtil spirits.

24 For wisedome is nimbler then all nimble things: shee goeth throwe and atteineth to all things, because of her pureness.

25 For she is the breath of ỹ power of God, and a pure influence that floweth from the glorie of the Almightie: therefore can no defiled thing come vnto her.

Hebr.1.3. 26 For* she is the brightnesse of the euerlasting light, the vndefiled mirrour of the Maiesty of God and the image of his goodnesse.

27 And being one, she can do all things, and remayning in her selfe, renneth all, and according to the ages she entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwel not with wisedome.

29 For she is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

SHee also reacheth from one ende to another mightily, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marrie her, such loue had I vnto her beautie.

3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches be a possession to be desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudencie worketh, what is it among all things that worketh better then she?

7 If a man loue righteousnesse, her labours are vertuous: for she teacheth soberneſse and prudencie, righteousnes and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discerne things to come: she knoweth the subtilties of wordes, and the solutions of darke sentences: shee foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie: knowing that shee would counsell mee good things, and comfort me in cares and griefes.

10 For her sake shal I haue glory among the multitude, & honour among the Elders though I be yong.

11 I shall bee founde of sharpe iudgement, so that I shall be maruelious in the sight of great men.

12 When I hold my tongue, they shall abide my leasure: when I speake, they shal heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her I shall obteine immortalitie, and leaue an euerlasting memorial among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shalbe afraid when they heare me: among the multitude I shalbe counted good, and mighty in battell.

16 When I come home I shal rest with her: for her companie hath no bitternesse, and her fellowship hath no tediousnesse, but mirth and ioy.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, how that to bee ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, & glory by communing with her, I went about, seeking howe I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheleſſe, when I perceiued that I

could not enioy her, except God gaue her (and that was a poynt of wiſedome alſo, to knowe whoſe gift it was) I went vnto the Lord, & beſought him, and with my whole heart I ſaide,

CHAP. IX.

A prayer of Solomon to obtaine wiſedome.

O God of fathers, and Lord of mercie, which haſt made all things with thy word,

2 And ordained man thorough thy wiſedome, that hee ſhould haue * dominion ouer the creatures which thou haſt made, *Gen.1.1, 28.*

3 And gouerne the world according to equitie and righteouſneſſe, and execute iudgement with an vpright heart:

4 Giue me * that wiſedome, which ſitteth by thy throne, and put me not out from among thy children. *1.King.3.9.*

5 For I * thy ſeruant, and ſonne of thine handmaide, am a feeble perſon, and of a ſhort time, & yet leſſe in the vnderſtanding of iudgement and the lawes. *pſal.116.16.*

6 And though a man bee neuer ſo perfite among the children of men, yet if thy wiſedome be not with him, he ſhalbe nothing regarded.

7 * Thou haſt choſen me to be a King of thy people, and the iudge of thy ſonnes and daughters. *1.Chro.28.5. 2.chro.1.9.*

8 Thou haſt commaunded mee to builde a Temple vpon thine holy mount, and an altar in the citie, wherein thou dwelleſt, a likeneſſe of thine holy Tabernacle, which thou haſt prepared from the beginning,

9 And thy * wiſedome with thee, which knoweth thy workes, which alſo was when thou madeſt the world, and which knewe what was acceptable in thy ſight, and right in thy commandements. *Prou.8.22. ſohn 1.1,2, 3,10.*

10 Send her out of thine holy heauens, and ſende her from the throne of thy Maieſtie, that ſhee may bee with mee, and labour, that I may know what is acceptable in thy ſight.

11 For ſhe knoweth and vnderſtandeth all things, and ſhee ſhall leade mee ſoberly in my workes, and preſerue me by her glory.

12 So ſhall my workes bee acceptable, and then ſhall I gouerne thy people righteouſly, and be meete for my fathers throne.

13 For * what man is he that can know the counſell of God? or who can thinke what the will of God is? *Iſa.40.13. rom.11.34. 1.cor.2.16.*

14 For the thoughts of mortal men are fearfull, and our forecaſts are vncertaine,

15 Becauſe a corruptible body is heauie vnto the ſoule, and the earthly manſion keepeth downe the minde that is full of cares:

16 And hardly can wee diſcerne the things that are vpon earth, and with great labour finde wee out the things which are before vs: who can then ſeeke out the things that are in heauen?

17 Who can know thy counſell, except thou giue him wiſedome, and ſend thy holy Spirite from aboue?

18 For ſo the wayes of them which are vpon earth, are reformed, and men are taught the things that are pleaſant vnto thee, and are preſerued thorough wiſedome.

CHAP. X.

The deliuerance of the righteous, and the deſtruction of the enemies commeth through wiſedome.

She preſerued the firſt father of the worlde, that was formed, and kept him when hee was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things, *Gen.2.20.*

3 * But the vnrighteous in his wrath departed from her, and periſhed by killing his brother in his furie. *Gen.4.8.*

4 For whoſe cauſe the * earth was ouerflowen, but wiſedome preſerued it againe, gouerning the iuſt man by a litle wood. *Gen.7.21.*

5 Moreouer,* when the nations were ioined in their malicious confederacies, ſhe knewe the righteous, and preſerued him faultleſſe vnto God, and kept him ſure, becauſe ſhe loued him tenderly as a ſonne. *Ge.11.1,31. and 12,1.* ‖*Or, kept him ſtrong in his tender loue toward his ſonne.*

6 She preſerued the righteous, * when the vngodly periſhed, whē he fled from the fire that fell downe vpon the fiue cities. *Gen.19,16.*

7 Of whoſe wickednelle the waſte land that ſmoketh, yet giueth teſtimonie, and the trees that beare fruite that neuer commeth to ripeneſſe: and for a remembrance of the vnfaithfull ſoule, there ſtandeth a pillar of ſalt.

8 For all ſuch as regarded not wiſedome, had not onely this hurt, that they knew not the things which were good, but alſo left behinde them vnto men a memoriall of their fooliſhnes, ſo that in the things wherein they ſinned, they cannot lie hid.

9 But wiſdome deliuered them þ ſerued her. *Gen.28.5.*

10 * When the righteous fled becauſe of his brothers wrath, ſhee ledde him the right way, ſhewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Againſt the couetouſnes of ſuch as defrauded him, ſhe ſtood by him and made him rich.

12 She ſaued him from the enemies, and defended him from them that lay in waite, and ſhee gaue him the price in mightie battell, that hee might knowe that the feare of God is ſtronger then all things.

13 * When the righteous was ſolde, ſhe forſooke him not, but deliuered him from ſinne: ſhe went downe with him into the dongeon, *Gen.37.28, and 39.7. acts 7,10.*

14 And failed him not in the bandes, till ſhee had brought him the ſcepter of the realme, and power againſt thoſe that oppreſſed him, & them that had accuſed him ſhee declared to be ſpars, and gaue him perpetuall glorie.

15 * Shee deliuered the righteous people and faultleſſe ſeede from the nations that oppreſſed them. *Exod.1.10. and 12.42.*

16 She entred into the ſoule of the ſeruant of the Lorde, and ſtoode * by him in wonders and ſignes againſt the terrible Kings. *Exod.5.1.*

17 She gaue the Saints the reward of their labours, and ledde them forth a marueilous way: on the day time ſhee was a ſhadowe vnto them, and a light of ſtarres in the night.

18 * Shee brought them thorough the red ſea, and caried them through the great water, *Exod.14.21, 22.pſal.78. 13.*

19 But ſhee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the ſpoyles of the vngodly, * and praiſed thine holy Name, O Lorde, and magnified thy victorious hand with one accord. *Exod.15.1.*

21 For wiſedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquēt.

CHAP.

CHAP. XI.

1 *The miracles done for Israel.* 13 *The vengeance of sinners.* 28 *The great power and mercie of God.*

SHe prospered their workes in the handes of thine holy Prophet.

Exod.16.1. 2 * They went through the wildernesse that was not inhabited, and pitched their tents in places where there lay no way.

Exod.17.10, 11. 3 * They stoode against their enemies, and were auenged of their aduersaries.

Num.20.11 4 * When they were thirstie they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard Stone.

5 For by the things wherby their enemies were punished, by the same were the Israelites helped in their needs.

6 For in stead of a fountain of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commaundement of the killing of the children, but thou gauest vnto thine owne, abundance of water vnlooked for,

Exod,7.20. 7 Declaring by the thirst that was at that time, * how thou hadst punished thine aduersaries.

8 For when they were tried and chastised with mercie, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and prooued them: but thou hast condemned the other as a righteous king, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their grief was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondred at him, whome afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednes wherewith they were deceiued, and worshipped * serpents, that had not the vse of

Chap.12.24. rom.1,23. reason, and vile beasts, thou sendedst a multitude of vnreasonable beasts vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shal he be punished.

14 For vnto thine almighty hand, that made the world of * nought, it was not vnpossible to

Gene.1.1. hebr.11.3. sende among them a multitude of * Beares, or

Leuit.26.22. ier.8.16,17. chap.16.1. fierce Lions,

15 Or furious beasts newly created and vnknowen, which should breathe out blastes of fire, and cast out smoke as a tempest, or shoot horrible sparkes like lightnings out of their eyes.

16 Which might not only destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, beeing persecuted by thy vengeance, and scattered abroade through the power of thy Spirite: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can withstande the power of thine arme?

19 For as the small thing that the ballance weigheth, so is the worlde before thee, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest al the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And howe might any thing endure, if it were not thy will? or howe could any thing be preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 *The mercie of God toward sinners.* 14 *The workes of God are vnreprouable.* 19 *God giueth leasure to repent.*

FOr thine incorruptible Spirite is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherin they haue offended, that leauing wickednes, they may beleeue in thee, O Lord.

3 * As for those olde inhabitants of the holy land, thou didst hate them. *Deut.9.3. and 12.31.*

4 For the committed abominable workes, *and 18.9,12.* as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banketting, where the raging Priests shed abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whome thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboue al other, might bee a meete dwelling for the children of God.

8 * Neuertheless, thou sparedst them also, *Exod.33.2. deut.2.22.* as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by litle and litle,

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in batttell, or with cruell beasts, or with one rough worde to destroy them together:

10 But in punishing them by litle and litle, thou gauest them space to repent, knowing well, that it was an vnrighteous nation and wicked of nature, and that their thought coulde neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, * What hast thou *Rom.9.20.* done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stande against thee to reuenge the wicked men?

13 For there is none other God but thou, *1.Tet.5.7.* * that carest for all things, that thou mayest declare howe that thy iudgement is not vnright.

14 There

14 There dare neither king nor tyrant in thy sight require accompts of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to bee punished. *Iob.10.2,3.*

16 For thy power is the beginning of righteousnes, & because thou art Lorde of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling thy power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shewe thy power when thou wilt.

19 By such woorkes nowe hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast swoorne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousande times more, to the intent that when we iudge, wee should diligently consider thy goodnesse, and when we are iudged, we should hope for mercie.

23 Wherefore they that haue lined a dissolute life by their owne imaginations.

Chap.11.13. rom.1,23. 24 * For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that will not bee reformed by those scornfull rebukes, shal feele the woorthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they sawe themselues punished by them, they all acknowledged the true God whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things bee vaine except the knowledge of God. 10 Idolaters and idoles are mocked.

Rom.1.19. SVrely all men are vaine by nature, and are ignorant of God, * and could not knowe him that is, by the good things that are seene, neither consider by the woorkes, the woorkemaister.

Deut.4.19. and 17.3. 2 * But they thought the fire or the wind, or the swift ayre, or the course of the starres, or the raging water, or the lights of heauen to bee gouernours of the world, and gods.

3 Though they had such pleasure in their beautie þ they thought them gods, yet shoulde they haue knowen, howe much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they marueiled at the power, & operation of them, yet should they haue perceiued thereby, howe much he that made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peradventure doe erre.

7 For they * go about by his woorks to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. *Rom.1.21.*

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discerne the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the woorks of mens hands, golde, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vain stone that hath bene made by the hand of antiquity.

11 * Or as when a carpenter cutteth downe a tree meete for the woorke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life. *Isa.44.13. Ierem.10.3.*

12 And the things that are cut off from his woorke, hee bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobs) he carueth it diligently at his leasure, and according as he is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and strake th it ouer with red, and painteth it, and coueret h euery spot that is in it.

15 And when he hath made a conuenient tabernacle for it, hee setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, least it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake, for health: he prayeth vnto him that is dead for life: hee requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and woorke, and successe of his affaires, hee requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 The detestation and abomination of images. 8 A curse of them, and of him that maketh them. 14 Wherefore of idolatrie proceeded. 23 What euils come of idolatry.

AGaine, another man purposing to saile, and intending to passe thorow þ raging waues, calleth vpon a stocke more rotten then the ship that carieth him.

2 For as for ‖ it, couetousnesse of money hath founde it out, and the craftesman made it ‖ *Or, the ship*

bp

by cunning.

3 But thy prouidence, O father, gouerneth it: * for thou hast made a way, euen in the sea, and a sure path among the waues,

Exod.14,22.

4 Declaring thereby that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheleſſe, thou wouldeſt not, that the workes of thy wiſedome ſhould be vaine, and therefore doe men commit their liues to a ſmall piece of wood, and paſſe ouer the ſtormie ſea in a ſhip and are ſaued.

6 * For in the old time alſo when the proud giants periſhed, the hope of the world went into a ſhip which was gouerned by thine hand, and ſo left ſeede of generation vnto the world.

Gen.6.4. and 7.10.

7 For bleſſed is the tree wherebp righteouſneſſe commeth.

8 But that is curſed that is made with hands, *both it, and he that made it: he becauſe he made it, and it being a corruptible thing, becauſe it was called god.

Pſal.115.8. Baruch 6.3.

9 * For the vngodly and his vngodlineſſe are both like hated of God: ſo truely the worke and he that made it, ſhalbe puniſhed together.

Pſal.5.5.

10 Therefore ſhal there be a viſitation for the idoles of the nations: for of the creatures of God they are become abomination, *and ſtumbling blockes vnto the ſoules of men, & a ſnare for the feete of the vnwiſe.

Ierem.10.8. Hoſea.4.18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither ſhall they continue for euer.

13 The vaine glory of men brought them into the world: therefore ſhall they come ſhortly to an end.

14 When a father mourned grieuouſly for his ſonne that was taken away ſuddenly, he made an image for him that was once dead, whom nowe he worſhippeth as a god, and ordeined to his ſeruants ceremonies and ſacrifices.

15 Thus by proceſſe of time this wicked cuſtome preuailed, and was kept as a lawe, and idols were worſhipped by the commandement of tyrants.

16 As for thoſe that were ſo farre off that men might not worſhip them preſently, they did counterfeit the viſage that was farre off, and made a goregeous image of a King, whom they would honour, that they might by all meanes flatter him that was abſent, as though he had bene preſent.

17 Againe the ambition of the craftſman thruſt forward the ignorant to increaſe the ſuperſtition.

18 For he peraduenture willing to pleaſe a noble man, laboured with all his cunning to make the image of the beſt faſhion.

19 And ſo through the beautie of the worke the multitude was allured, and ſo tooke him now for a god, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in ſeruitude through calamitie and tyrannie aſcribed vnto ſtones, & ſtockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, thoſe ſo great plagues called they peace.

22 For either *they ſlew their owne children in ſacrifice, or vſed ſecret ceremonies, or raging diſſolutenelle by ſtrange rites,

Deut.18.10. Ierem.7.9. and 19.4.

23 And ſo keepe neither life nor marriage cleane: but either one ſlew another by treaſon, or els vexed him by adulterie.

24 So were all mixt together, blood, and ſlaughter, theft and deceit, corruption, vnfaithfulneſſe, tumults, periurie,

25 Diſquieting of good men, vnthankfulnes, defiling of ſoules, changing of birth, diſorder in mariage, adulterie and vncleanneſſe.

26 For the worſhipping of idoles, that ought not to be named, is the beginning and the cauſe, and the end of all euill.

27 For either they be mad when they be merie, or prophecie lies, or liue vngodly, or els lightly forſweare themſelues.

28 For in ſo much as their truſt is in the idoles, which haue no life, though they ſweare falſly, yet they thinke to haue no hurt.

29 Therefore for two cauſes ſhall they juſtly be puniſhed, becauſe they haue an euill opinion of God, addicting themſelues vnto idoles, and becauſe they ſweare vniuſtly to deceiue, and deſpiſe holineſſe.

30 For it is not the power of them by whom they ſweare, but the vengeance of them that ſinne, which puniſheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, prayſing the mercy of God, by whoſe grace they ſerue not idoles.

BVt thou, O our God, art gracious and true, long ſuffering, and gouerneſt all things by mercie.

2 Though we ſinne, yet are we thine: for we knowe thy power: but we ſinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteouſnes, and to know thy power is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image ſpotted with diuers colours.

5 Whoſe ſight ſtirreth vp the deſire of the ignorant: ſo that her coueteth the ſome, that hath no life, of a dead image.

6 They that loue ſuch wicked things, are worthy to haue ſuch things to truſt to, and they that make them, & they that deſire them, and they that worſhip them.

7 The *potter alſo tempereth ſoft earth, and faſhioneth euery veſſell with labour to our vſe: but of the ſame clay he maketh both the veſſels that ſerue to cleane vſes, and the contrary likewiſe: but whereto euery veſſell ſerueth, the potter is the iudge.

Rom.9.21.

8 So by his wicked labour her maketh a vaine god of the ſame clay: euen he, which a little afore was made of earth himſelfe, & within a litle while after goeth thither againe whence he was taken, * when he ſhall make a count for the lone of his life.

Luke 12.20.

9 Notwithſtanding he careth not for the labour

bour he taketh, nor that his life is short, but he striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse woorthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a passime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Nowe he that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noses to smel, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, & he that hath but a borowed spirite, fashioned them: but no man can make a god like to himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that he maketh with vnrighteous hands: he himselfe is better then they whom he worshippeth: for hee liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their most enemies, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired in respect of other beasts, for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of Idolaters. 20 *The benefites done vnto the faithfull.*

THerefore by such things they are woorthily
Chap.11.13, 14. numb. 21.6. punished and *tormented by the multitude of beasts.

2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a
Num,11.31, strange taste, euen *quailes,

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme penurie, and that to these onely it should be shewed, howe their enemies were tormented.

Num.21 6. 1.chro.10.9. 5 * For when the cruel fiercenes of the beasts came vpon them, and they were hurt with the stings of cruell serpents,

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they
‖ *The signe of the brasen serpent.* might be reformed, hauing a ‖ * signe of saluation to remember the commaundement of thy
Num,21 9. lawe.

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 * For the biting of grashoppers and flies *Exod.8.24. and 10.4.* killed them, and there was no remedie found *reuel.9.7.* for their life: for they were woorthy to be punished by such.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, least they should fall into so deepe forgetfulnesse, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and *Deut.32.39. 1.sam.2.6. tob,13.2.* bringest vp againe.

14 A man in deede by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not knowe *Exod.9.23.* thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoide, and were consumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see, and knowe, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water aboue the power of fire, þ it might destroy the generation of the vniust land.

20 * In the stead whereof thou hast fed thine *Exod.16.14. num.11.7. psal.78.25. iohn 6 31.* owne people with Angels foode, and sent them breade ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes.

21 For thy sustenance declared thy sweetenes vnto thy children, which serued to the appetite of him that tooke it, and was meete to that that euery man would.

22 Moreouer the * snow and yce abode þ fire *Exod.9.23.* and melted not, that they might know, that the fire burning in the haile, and sparkling in the raine, destroyed the fruite of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at þ same time vnto al fashions to serue thy grace, which nourisheth al things, according to the desire of them that had neede thereof.

26 That thy children whom thou louest, O *Deut.8.3.* Lord, might knowe, * that it is not the increase *matth.4.4.* of fruites that feedeth men, but that it is thy word,

word, which preserueth the m that trust in thee.

27 For that which coulde not bee destroyed with the fire, being onely warmed a litle with the sunne beames, melted,

28 That it might be knowen that we ought to preuent the sunne rising to giue thankes vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankful shal melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and cannot be expressed: therefore men do erre, that wil not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darknes, and long night, and being shut vp vnder the roofe did lie there to escape the euerlasting prouidence.

3 And while they thought to bee hid in their darke sinnes, they were scattered abroade in the darke couering of forgetfulnesse, fearing horrible and troubled with visions.

4 For the denne that hidde them, kept them not from feare: but the sounds that were about them troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them only a sudden fire, very dreadfull: so that being afraide of this vision, ‖ which they coulde not see, they thought the things, which they sawe to bee worse. ‖ *That is, the mightie vision.*

7 * And the illusions of the Magicall artes were brought down, and it was a most shameful reproch for the boasting of their knowledge. *Exod.7.12, and 8.7,19.*

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraide at the beasts which passed by them, and at the hissing of the serpents: so that they died for feare, and saide they sawe not the ayre, which by no meanes can bee auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruel things.

11 For feare is nothing else, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him, great,

13 But they that did endure the night that was intollerable, & that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And somtimes were troubled with monstrous visions, and sometime they swooned as though their owne soule should betrap them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoeuer fell downe, he was kept, and shut in prison, but without chaines.

16 For whether he was an husbandman, or a shepheard, or one that was set to woorke alone, if he were taken, he must suffer this necessitie, that he could not auoyde:

17 (For with one chaine of darkenesse were they al bound) whether it were an hissing winde or a sweete song of the birdes among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beasts, that could not be seene, or the noyse of cruell beasts, that roared, or the ‖ sounde that answereth againe in the hollow mountaines: these fearefull things made them to swoone. ‖ *Or, Echo.*

19 For all the world shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell an heauie night an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darknesse.

CHAP. XVIII.

3 The fierie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lorde smote the Egyptians. 20 The sinne of the people in the wildernesse. 21 Aaron stoode betweene the liuing and the dead with his censer.

BVt thy saints had a very great * light, whose voyce because ‖ they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like. *Exod.10.23.* ‖ *Or, the Egyptians.*

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 * Therefore thou gauest them a burning pillar of fire to lead them in the vnknown way, and madest the sunne that it hurted not them in their honourable iourney. *Exod.13.21, and 14.24. psal.78.14. and 105.39.*

4 But they were worthie to bee deprined of the light, and to bee kept in darkenesse, which had kept thy children shutte vp, by whome the vncorrupt light of the lawe shoulde be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, and destroyed them all together in the mightie water. *Exod.1.16.*

6 Of that night were our fathers certified afore, that they, knowing vnto what othes they had giuen credite, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed. *Exod.14.24, 25.*

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a lawe of righteousnesse by one consent, that the Saints should receiue good and euill in like maner, and that the fathers should first sing praises.

10 But a disagreeing crie was heard of the enemies, and there was a lamentable noyse for the children that were bewayled.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the king. *Exod.11.5, and 12.29.*

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to burye them: for in ỹ twinckling of an eye the noblest offspring of them was destroyed.

13 So they that coulde beleeue nothing, because

cauſe of the enchantments, confeſſed this people to be the children of God, in the deſtruction of the firſt borne:

14 For while all things were in quiet ſilence, and the night was in the middes of her ſwift courſe,

15 Thine almightie word lept downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was deſtroyed,

16 And brought thine vnfained commandement, as a ſharpe ſworde, and ſtood vp, and filled all things with death, & being come downe to the earth, it reached vnto the heauens.

17 Then the ſight of the fearefull dreames vexed them ſuddenly, and fearefulnes came vpon them vnawares.

18 Then lay there one heere, another there halfe dead, and ſhewed the cauſe of his death.

19 For the viſions that vexed them, ſhewed them theſe things afore: ſo that they were not ignorant, wherefore they periſhed.

20 Yowe tentation of death toucheth the
Num.16.46. righteous alſo, and *among the multitude in the wilderneſſe there was a plague, but the wrath endured not long.

21 For the blameleſſe man made haſte, and defended them, and tooke the weapons of his miniſtration, euen prayer, and the reconciliation by the perfume, and ſet himſelfe againſt the wrath, and ſo brought the miſerie to an end, declaring that he was thy ſeruant.

22 For he ouercame not the multitude, with bodily power, nor with force of weapons, but with the worde he ſubdued him that puniſhed, alleaging the othes and couenaunt made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he ſtood in the midſt, and cut off the wrath, and parted it from coming to the liuing.

Exod.28.6, 31. 24 *For in the long garment was all b ornament, and in the foure rowes of the ſtones was the glory of the fathers grauen with thy maieſtie in the diademe of his head.

25 Vnto theſe the deſtroyer gaue place, and was afraide of them: for it was ſufficient, that they had taſted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meat that was giuen at the deſire of the people. 17 All the elements ſerue to the will of God.

AS for the vngodly, the wrath came vpon them without mercie vnto the ende: for hee knew what ſhould come vnto them.

2 That they (when they had conſented to let them go, and had ſent them out with diligence) would repent and purſue them.

3 For while yet ſorow was before them, and they lamented by the graues of the dead, they deuiſed another fooliſhneſſe, ſo that they perſecuted them in their fleeing, whome they had a call out afore with prayer.

a That is, the children of Iſrael whom they before had deſired and prayed to go their way.

4 For the deſtinie, whereof they were worthy, brought them to this end, and cauſed them to forget the things that had come to paſſe, that they might accompliſh the puniſhment, which remayned by torments,

5 Yorth that thy people might trie a maruelious paſſage, and that theſe might finde a ſtrange death.

6 For euery creature in his kinde was faſhioned of new, and ſerued in their owne offices inioyned them that thy children might be kept without hurt.

7 For the cloude ouerſhadowed their tents, and the dry earth appeared, where afore was water: ſo that in the red Sea there was a way without impediment, and the great deepe became a greene fielde,

8 Through the which all the people went that were defended with thine hand, ſeeing thy wonderous marueiles,

9 For they ‖ neied like horſes, and leaped like lambes, praiſing thee, O Lord, which hadſt deliuered them. ‖ *Or, were fed.*

10 For they were yet mindefull of thoſe things which were done in the lande where they dwelt, howe the grounde brought foorth flies in ſteade of cattell, and howe the riuer ſcrauled with the multitude of frogs in ſtead of fiſhes.

11 *But at the laſt they ſawe a new gene- *Exod.16.13. num.11.31.*
ration of birds, when they were mooued with luſt, and deſired delicate meates.

12 * For the quailes came foorth of the Sea *Chap 16.2.*
vnto them for comfort, but puniſhments came vpon the ‖ ſinners not without ſignes that were giuen by great thundrings: for they ſuffered worthily according to their wickedneſſe, becauſe they ſhewed a cruell hatred towarde ſtrangers. ‖ *Or, Egyptians.*

13 For the one ſort would not receiue them when they were preſent, becauſe they knewe them not: the other ſort brought the ſtrangers into bondage that had done them good.

14 Beſide all theſe things ſome would not ſuffer, that any regard ſhoulde be had of them: for they handled the ſtrangers deſpitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the ſame lawes, did afflict them with great labours.

16 Therefore they were ſtricken with blindneſſe, as in old time certaine were at the doores of the * righteous, ſo that euery one being com- *Gen.19.11.*
paſſed with darknes, ſought the entrance of his doore.

17 Thus the elements agreed among themſelues in this change, as when one time is changed vpon an inſtrument of muſicke, and the melodie ſtill remaineth, which may eaſily bee perceiued by the ſight of the things that are come to paſſe.

18 For the things of the earth were changed into things of the water, and the thing that did ſwimme, went vpon the ground.

19 The fire had power in the water contrary vnto his own vertue, and the water forgate his owne kind to quench.

20 Againe, the flames did not hurt the fleſh of the corruptible beaſts that walked therein, neither melted they that which ſeemed to bee b pee, and was of a nature that woulde melt, and yet was an immortall meate. b He meaneth Man, looke Exod. 16.14,15. & num.11.7.

21 For in all things, O Lord, thou haſt magnified and glorified thy people, and haſt not deſpiſed to aſſiſt them in euery time and place.

The

The wiſedome of Ieſus the ſonne of Sirach, called *Eccleſiaſticus*.

This Argument was found in a certaine Greeke copie.

THis Ieſus was the ſonne of Sirach, and Sirachs father was alſo called Ieſus, and he liued in the latter times, after the people had beene led away captiue, and brought home againe, and almoſt after all the Prophets. Now his grandfather, as he himſelfe witneſſeth, was a man of great diligence, and wiſedome among the Hebrewes, who did not onely gather the graue ſentences of wiſe men, that had beene before him, but he himſelfe alſo ſpake many full of great knowledge and wiſedome. So this firſt Ieſus died, and left this which he had gathered, and Sirach afterward left it to Ieſus his ſonne, who tooke it & put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, & his grandfathers: thinking by this title of WISDOME to allure the Reader to reade this booke with more great deſire, and to conſider it more diligently. Therefore this booke conteineth wiſe ſayings, and darke ſentences, and ſimilitudes, with certaine diuine hiſtories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and ſongs of the authour himſelfe: moreouer, what benefites the Lord had beſtowed vpon his people, and what plagues he had heaped vpon their enemies. This Ieſus did imitate Salomon, and was no leſſe famous in wiſedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The Prologue of the wiſedome of Ieſus the ſonne of Sirach.

WHereas many and great things haue beene giuen vs by the Lawe, and the Prophets, and by others that haue followed them, (for the which things Iſrael ought to be commended by the reaſon of doctrine and wiſedome, whereby the readers ought not onely to become learned themſelues, but alſo may be able by the diligent ſtudie thereof to be profitable vnto ſtrangers, both by ſpeaking and writing) after that my grandfather Ieſus had giuen himſelfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein ſufficient iudgement, he purpoſed alſo to write ſomething pertaining to learning and wiſedome, to the intent that they which were deſirous to learne, and would frame themſelues to theſe things, might profit much more in liuing according to the Lawe. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we ſeeme to come in ſome things not able to attaine to the interpretation of ſuch words as are hard to be expreſſed: for the things that are ſpoken in the Hebrew tongue, haue another force in themſelues then when they are tranſlated into another tongue: and not onely theſe things, but other things alſo, as the Law it ſelfe, and the Prophets, and other bookes haue no ſmall difference when they are ſpoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder king Euergetes, and continued there, I found a copie full of great learning, and I thought it neceſſarie to beſtowe my diligence and trauell to interprete this booke. So for a certaine time with great watching and ſtudie I gaue my ſelfe to the finiſhing of this booke, that it might be publiſhed, that they which remaine in baniſhment, and are deſirous to learne, might apply themſelues vnto good maners, and liue according to the Lawe.

CHAP. I.

1 *Wiſedome commeth of God.* 11 *A praiſe of the feare of God.* 29 *The meanes to come by wiſedome.*

ALl wiſdome *commeth of the Lord, [and hath beene euer with him] and is with him for euer.

1. King. 3. 9. and 4. 29.

2 Who can number the ſand of the ſea, and the drops of the raine, and the daies of the world? [who can meaſure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wiſedome [of God which hath beene before all things?]

4 Wiſedome hath beene created before all things, and the vnderſtanding of prudence from euerlaſting.

5 [The word of God moſt high is the fountaine of wiſdome, and the euerlaſting commandements are the entrance vnto her.]

Rom. 11. 34.

6 *Vnto whom hath the roote of wiſdome beene declared? or who hath knowen her wiſe counſels?

7 [Vnto whom hath the doctrine of wiſedome beene diſcouered and ſhewed? and who hath vnderſtood the manifolde entrance vnto her?]

8 There is one wiſe, [euen the moſt high Creator of all things, the Almightie, the King of power] and very terrible, which ſitteth vpon his throne.

9 He is the Lord that hath created her [through the holy Ghoſt:] he hath ſeene her, numbred her, [and meaſured her.]

10 He hath powred her out vpon all his works, and vpon all fleſh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladneſſe, and reioycing, and a ioyfull crowne.

12 The feare of the Lorde maketh a merrie heart, and giueth gladneſſe, and ioy, & long life.

13 Who ſo feareth the Lord, it ſhall goe well with him at the laſt, and he ſhall finde fauour in the day of his death.

14 [The loue of God is honourable wiſedome, and vnto whom it appeareth in a viſion, they loue it for the viſion, & for the knowledge of the great workes thereof.]

15 *The feare of the Lord is the beginning of wiſedome, and was made with the faithfull in the wombe: [he goeth with the choſen women, and is knowen with the righteous & faithfull.

Pſal. 111. 10. prou. 9. 10. iob 28. 28.

16 The feare of the Lorde is an holy knowledge.

17 Holineſſe ſhall preſerue, and iuſtifie the heart, and giueth mirth and gladneſſe.

18 Who

1. That which is marked with theſe two markes [] is read in the Latine copies, and not in the Greeke.

18 Who ſo feareth the Lord, ſhal proſper, and in the day of his end, he ſhalbe bleſſed.]
19 She hath built her euerlaſting foundations with men, and is giuen to bee with their ſeede.
20 To feare God is the fulneſſe of wiſedome, and filleth men with her fruites.
21 She filleth their whole houſe with [all] things deſireable, and the garners with the things that ſhe bringeth forth, and both twaine are guts of God.
22 The feare of the Lord is the crowne of wiſedome, and giueth peace and perfect health: he hath ſeene her and numbred her.
23 ‖ She rameth downe knowledge, and vnderſtanding of wiſdome, and hath brought vnto honour them that poſſeſſed her,
24 The feare of the Lord is the roote of wiſdome, and her branches are long life.
25 [In the treaſures of wiſedome is vnderſtanding, and holy knowledge, but wiſedome is abhorred of ſinners.]
26 The feare of ꝓ Lord driueth out ſinne: and when ſhe is preſent, ſhe driueth away anger.
27 ¶ For wicked anger cannot be iuſtified: for his raſhneſſe in his anger ſhall be his deſtruction.
28 ℟ patient man will ſuffer for a time, and then ſhall he haue the reward of ioy.
29 He will hide his words for a time, & many mens lips ſhall ſpeake of his wiſedome.
30 In the treaſures of wiſedome, are the ſecrets of knowledge, but the ſinner abhorreth the worſhip of God.
31 If thou deſire wiſedome, keepe the commandements, and the Lord ſhall giue her vnto thee, [and will fill her treaſures.]
32 For the feare of the Lord is wiſdome and diſcipline: he hath pleaſure in faith and meekeneſſe.
33 Be not diſobedient to the feare of ꝓ Lord, and come not vnto him with a double heart.
34 ¶ Be not an hypocrite that men ſhould ſpeake of thee, but take heede what thou ſpeakeſt.
35 Exalt not thy ſelfe, leaſt thou fall and bring thy ſoule to diſhonour, and ſo God diſcouer thy ſecrets, and caſt thee downe in the midſt of the congregation, becauſe thou wouldeſt not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the ſeruants of God to righteouſneſſe, loue, vnderſtanding, and patience. 11 To truſt in the Lord. 13 A curſe vpon them that are faint hearted and impatient.

My ſonne, if thou wilt come into the ſeruice of God, [ſtand faſt in righteouſneſſe and feare, and] prepare thy ſoule to tentation.
2 Settle thine heart, and be patient: [bowe downe thine eare, and receiue the wordes of vnderſtanding] and ſhrinke not away, when thou art aſſailed, [but waite vpon God patiently.]
3 Ioyne thy ſelfe vnto him, and depart not away, that thou mayeſt be increaſed at thy laſt end.
4 Whatſoeuer commeth vnto thee, receiue it patiently, and be patient in the change of thine affliction.
5 *For as gold [and ſiluer are] tried in the fire, euen ſo are men acceptable in the fornace of aduerſitie. *Wiſd.3.6. prou.17.3.*
6 Beleeue in God, and he will helpe thee: order thy way aright, and truſt in him: [hold faſt his feare, and growe olde therein.]
7 Ye that feare the Lord, wait for his mercy: ſhrinke not away from him that ye fall not.
8 Ye that feare the Lord, beleeue him, and your reward ſhall not faile.
9 Ye that feare the Lord, truſt in good things, and in the euerlaſting ioy and mercy.
10 [Ye that feare the Lord, loue him, and your hearts ſhalbe lightened.]
11 Conſider the old generations [of men, ye children,] and marke them well: * was there *Pſal.37.25.* euer any confounded, that put his truſt in the Lord? or who hath continued in his feare, and was forſaken? or whom did he euer deſpiſe, that called vpon him.
12 For God is gracious and mercifull, and forgiueth ſinnes, and ſaueth in the time of trouble, [and is a defender for all them that ſeeke him in the truth.]
13 Woe vnto them that haue a ‖ fearefull heart, [and to the wicked lips] and to the faint hands, and to the ſinner that goeth two * manner of wayes. ‖Or, double. *1.King.18.21.*
14 Woe vnto him that is faint hearted, for he beleeueth not: therefore ſhall he not be defended.
15 Woe vnto you that haue loſt patience, [and haue forſaken the right wayes, & are turned backe into frowarde wayes:] for what will ye doe when the Lord ſhall viſite you?
16 They that feare the Lord, will not diſobey his word: and they that * loue him, will keepe his wayes. *Iohn 14.23, 24.*
17 They that feare the Lord, will ſeeke out the things that are pleaſant vnto him: and they that loue him, ſhall be fulfilled with his lawe.
18 They that feare the Lorde, will prepare their hearts, & humble their ſoules in his ſight.
19 [They that feare the Lord, keepe his commandements, & will be patient till he ſee them,
20 Saying, If we doe not repent] we ſhall fall into the hands of the Lord, and not into the hands of men.
21 Yet as his greatneſſe is, ſo is his mercy.

CHAP. III.

2 To our father and mother ought we to giue double honour. 10 Of the bleſſing and curſe of the father and mother. 22 No man ought euer curiouſly to ſearch out the ſecrets of God.

[The children of wiſedome are the Church of the righteous, and their offspring is obedience and loue.]
2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be ſafe,
3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.
4 Who ſo honoureth his father, his ſinnes ſhalbe forgiuen him, [and he ſhal abſteine from them, and ſhall haue his dayly deſires.]
5 And he that honoureth his mother, is like one that gathereth treaſure.
6 Who ſo honoureth his father, ſhall haue ioy of his owne children, and when he maketh his prayer, he ſhalbe heard.
7 He that honoureth his father, ſhall haue a long

long life, and he that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lorde, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

Exod.20.12. deut.5.16. matt.15.4. ephes.6.2, 3. 9 * Honour thy father and mother in deede and in worde, [and in all patience,] that thou mayest haue ‖Gods blessing, [and that his blessing may abide with thee in the ende.]

‖Or, the blessing of men. 10 For the blessing of the father establisheth the houses of the children, & the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonor of thy father: for it is not honour vnto thee, but shame,

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieue him not, as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shal be a fortresse for thee against sinnes, [and for thy mothers offence thou shalt bee recompensed with good, and it shalbe founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shal melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and hee that angreth his mother, is cursed of God.

18 ¶ My sonne, perfoorme thy doings with meekenes, so shalt thou be beloued of them that are approued.

Phil.2.3. 19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt find fauour before the Lord.

20 Many are excellent and of renoumme: but the secrets are reuealed vnto the meeke.

21 For the power of the Lorde is great, and he is honoured of the lowly.

Psal.131,1. Pro.25,27. rom.12.3. 22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and bee not curious in many of his workes:] for it is not needefull for thee to see with thine eyes the things that are secret.

24 Bee not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, & an euill opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubberne heart shall fare euill at the last: and hee that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shal not prosper: and hee that is frowarde of heart, shall stumble therein.

29 An obstinate heart shall be laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedy, and his steps shall bee plucked vp: for the plant of sinne hath taken roote in him, [and he shall not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [An heart that is wise & vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousnesse.]

33 Water quencheth burning fire, * & almes taketh away sinnes. *Dan.4.24. psal.41.1.*

34 And he that rewardeth good deedes, will remember it afterward, and in the time of his fall, he shall finde a stay.

CHAP. IIII.

1 *Almes must be done with gentlenesse.* 12 *The studie of wisedome and her fruite.* 20 *An exhortation to eschew euil, and to doe good.*

My sonne, defraude not the * poore of his liuing, and make not the needy eyes to wait long. *Deut.15.7.*

2 Make not an hungry soule sorowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore. *Tobit 4.7.*

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euil of thee.

6 For if hee curse thee in the bitternesse of his soule, his prayer shalbe heard of him that made him.

7 Be curteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bow downe thy head to a man of worthip.

8 Let it not grieue thee to bowe downe thine eare vnto the poore, [but pay thy det] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressor, & be not faint hearted ‖when thou iudgest. *‖Or, to defend him.*

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou bee as the sonne of the most High: and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 He that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glory: for vnto whome she entreth, him the Lorde will blesse.

14 They that honour her, shalbe the seruants of the holy One, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first she wil walke with him by crooked wayes, and bring him vnto feare, & dread, and torment him with her discipline vntil shee haue tried his soule, and haue proued him by her iudgements.

18 Then will shee returne the straight way vnto him, and comfort him, and shewe him her secrets, [and heape vpon him the treasures

of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, she will forsake him, and giue him ouer into the handes of his destruction.

20 [¶ My sonne,] make much of time, and *eschewe the thing that is euil,

*Rom.12.9. 1.Thes.5.22.

21 And bee not ashamed [to say the trueth] for thy life: for there is a *shame that bringeth sinne, and a shame that bringeth worship and fauour.

h To be ashamed to confesse thy God, thy faith, to testifie the trueth, and to reproue sinne, doeth bring sinne vnto thee: the contrary shame bringeth worship.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may doe good, neither hide thy wisedome when it may be famous.

24 For by the talke is wisedome knowen, and learning by the wordes of the tongue, [and counsell, wisedome and learning by the talking of the wise, and stedfastnesse in the workes of righteousnesse.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Bee not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy workes.

30 Bee not as a lyon in thine owne house, neither beate thy seruants for thy kantalle, [nor oppresse them that are vnder thee.]

Acts.20.35. 31 *Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 Riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

Luke 12.15, 19,20.chap. 11.18,19. prou.10.2. ezek.7.19. Zeph.1.18.

TRust not vnto thy *riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance & indignation.]

2 Follow not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe haue I had strength?] or who will bring mee vnder for my workes? For God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me? for the Almightie is a patient rewarder, but hee will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgiue my manifolde sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lorde, and put not off from day to day: for suddenly shall the wrath of the Lord breake foorth, and in thy securitie thou shalt bee destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Be not caried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lorde] and haue but one maner of word, [and followe the word of peace and righteousnesse.

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answere with wisedome.]

12 *Bee swift to heare good things, and let thy life be pure, and giue a patient answere. *James 1.19.*

13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hande vpon thy mouth, [least thou be trapped in an vndiscreet word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Bee not counted a *talebearer, and lie not in waite with thy tongue: for shame [and repentance] folow the thiefe, and an euil condemnation is ouer him that is double tongued: [but he that is a backbiter shall be hated, enuied and confounded.] *Leui.19.16,*

16 Doe not rashly, neither in smal things nor in great.

CHAP. VI.

1 It is the propertie of a sinner to be euil tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend [thy neighbours] *enemie: for such shall haue an euill name, shame and reproch, and he shall bee in infamie as the wicked that hath a double tongue.

a For that is against the rule of charitie, which loueth all, and hateth no thing but onely sinne,

2 Bee not proude in the denice of thine owne minde, least thy soule rent thee as ᵇa bull,

b As a bull teareth in pieces a yong tree with his hornes, so thou trusting in thine own wisdome, and standing in thine owne conceit, because of thy wit, thy power, or riches, shouldest destroy thy selfe.

3 And eate vp thy leaues, and destroy thy fruite, and so thou bee left as a dry tree [in the wildernesse.]

4 For a wicked soule destroyeth him that hath it, and maketh him to bee laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

6 Hold friendship with many, neuertheless, haue but one counseller of a thousand.

7 If thou gettest a friend, proue him first, and be not hastie to credite him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friende that turneth to enmitie, & taketh part against thee, and in contention he will declare thy shame.

10 Againe some *friend is but a companion at the table, and in the day of thine affliction he continueth not.

Chap.8 Chap.37.5.

11 But in thy prosperitie hee will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide himselfe from thy face.

Or, pure by. Psal.1.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of golde and siluer] is not to be compared to the goodnesse [of his faith.]

16 A faith-

16 A faithfull friende is the medicine of life [and immortalitie,] and they that feare the Lorde, shall finde him.

17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receyue doctrine from thy youth vp: so shalt thou finde wisedome [which shall endure] till thine olde age.

19 Go to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but litle labour in her woorke: but thou shalt eate of her fruites right soone.

20 Howe exceeding sharpe is shee to the vnlearned? hee that is without vnderstanding, will not remayne with her.

21 Vnto such one she is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but few that haue knowledge of her.

23 [For with them that knowe her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shalbe shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

36 * Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee. *Chap 8.9.*

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.

38 Let thy minde bee vpon the ordinances of the Lord, and be ‖ continually * occupied in his commaundements: so shall he establish thine heart, and giue thee wisedome at thine owne desire. *‖ Or, watch. * Psal.1, 2, 3.*

CHAP. VII.

2 We must forsake euil, & yet not iustifie our selues. 23 The behauior of the wise toward his wife, his friend, his children, his seruants, his father and mother.

DOe no euill: so shall no harme come vnto thee,

2 Depart from the thing that is wicked, and euil shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnes, least that thou reape them seuen fold.

4 Aske not of the Lord preeminence, neither of the King the seate of honour.

5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisdom in the presence of the King. *Iob 9.2. psal.143.2. eccles.7 18.*

6 Seeke not to be made a Iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mighty, shouldest commit an offence against thine vprightnesse. *luke 18.11.*

7 Offend not against the multitude of a city, and cast not thy selfe among the people.

8 * Bind not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap.5.5.*

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe. *1.Sam.1.7.*

12 Sowe not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any maner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the Elders, neither * repeat a thing in thy prayer. *Mat.6 5,7.*

15 Hate not laborious * woorke, neither the husbandry, which the most High hath created. *Rom.12.11.*

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue gold.

20 ¶ * Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that doth worke with his whole power. *Leuit.19.13. Chap.33.29 and 34.23.*

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leane him a poore man.]

22 * If thou haue cattell, looke well to them, and if they bee for thy profite, keepe them with thee. *Deut.25.4.*

23 * If thou haue sonnes, instruct them, and bow their necke from their youth. *Chap.30.11.*

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull toward them.

25 Marrie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 * Honour thy father from thy whole heart, and forget not the sorrowes of thy mother, *Chap.3.9. Ecclus.4.3.*

28 Remember that thou waſt borne of them, and how canſt thou recompenſe them þ things that they haue done for thee?

29 ¶ Feare the Lorde with all thy ſoule, and honour his miniſters.

30 Loue him that made thee, with all thy
Deut.12.18, 19. ſtrength, *and forſake not his ſeruants.

31 Feare the Lord with all thy ſoule, and ho-
Leuit.2.3. num.18,15. nour the Prieſtes, * and giue them their portion, as it is commaunded thee, the firſt fruites, [and purification] and ſacrifices for ſinne, and the offerings of the ſhoulders, and the ſacrifices of ſanctification, and the firſt fruites of the holy things.

32 Stretch thine hande vnto the poore, that
‖Or, liberalitie. thy ‖ bleſſing, [and reconciliation] may be accompliſhed.

Tobit. 2.4,7. and 4 17. 33 Liberalitie pleaſeth al men liuing, *from the dead reſtraine it not.

Rom. 12.15. 34 * Let not them that weepe, bee without [comfort:] but mourne with ſuch as mourne.

Mat.25.36. 35 *Bee not ſlowe to viſite the ſicke: for that ſhall make thee to be beloued.

36 Whatſoeuer thou takeſt in hand, remember the end, and thou ſhalt neuer doe amiſſe.

CHAP. VIII.

We muſt take heede with whome we haue to doe.

STrine not with a mightie man, leaſt thou fal into his handes.

2 *Make not variance with a rich man, leaſt
Mat.5.25. Chap.31.6. thee on the other ſide weigh downe thy waight: *for golde [and ſiluer] hath deſtroyed many, and hath ſubuerted the hearts of kings.

3 Striue not with a man þ is full of wordes, and lap no ſtickes vpon his fire.

4 Play not with a man that is vntaught, leſt thy kindred be diſhonoured.

Gal.6.1. 5 *Deſpiſe not a man that turneth himſelfe away from ſinne, nor caſt him not in the teeth withall, but remember that we are al worthy blame.

Leui.19.32. 6 *Diſhonour not a man in his olde age: for they were as we which are not olde.

7 Bee not glad of the death of thine enemie, but remember that we muſt die all, [and ſo enter into top.]

Chap.6.35. 8 * Deſpiſe not the exhortation of the [Elders] that be wiſe, but acquaint thy ſelfe with their wiſe ſentences: for of them thou ſhalt learne wiſedome, [and the doctrine of vnderſtanding,] and how to ſerue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou ſhalt learne vnderſtanding, and to make anſwere in the time of neede.

10 Kindle not the coales of ſinners, [when thou rebukeſt them,] leaſt thou be burnt in the fierie flames [of their ſinnes.]

11 Riſe not vp againſt him that doth wrong, that he lap not wapt as a ſpie for thy mouth.

Chap.19.4. 12 *Lend not vnto him that is mightier then thy ſelfe: for if thou lendeſt him, count it but loſt.

13 Bee not ſurtie aboue thy power: for if thou be ſurtie, thinke to pay it.

15 Goe not to lawe with the Iudge: for they will giue ſentence according to his owne honour.

15 *Trauaple not by the way with him that
Gene.4.8. is raſh, leſt he doe thee iniurie: for he followeth his owne wilfulneſſe, and ſo ſhalt thou periſh thorough his folly.

16 *Strine not with him that is angrie, and
Prou.22.24. goe not with him into the wilderneſſe: for blood is as nothing in his ſight, and where there is no helpe, he will ouerthrowe thee.

17 Take no counſell at a foole: for he cannot keepe a thing cloſe.

18 Doe no ſecret thing before a ſtrannger: for thou canſt not tell what he goeth about.

19 Open not thine heart vnto euery man, leſt hee bee vnthankefull vnto thee, [and put thee to reproofe.]

CHAP. IX.

Of Ielouſie. 12 An olde friend is to be preferred before a newe. 18 Righteous men ſhould be bidden to thy table.

BEe not ielous ouer thy wife of thy boſome, neither ‖teache her by thy meanes an euill
‖ a Let her not haue rule ouer thee, for then will ſhe be contrary vnto thee, take away thy heart & ſtrength, & bring thee to confuſion among thine enemies, as did Heuah to Adam, Dalilah to Samſon, and ſtrange women to Salomon.
lesson.

2 Giue not thy life vnto a woman, leaſt ſhee ouercome thy ſtrength, [and ſo thou bee confounded.]

3 Meete not an harlot, leaſt thou fall into her ſnares.

4 Vſe not the company of a woman that is a ſinger, [and a dancer, neither heare her,] leſt thou be taken by her craftineſſe.

5 Gaze not on a *mayde, that thou fall not by that that is precious in her.

6 *Caſt not thy minde vpon harlots [in any maner of thing,] leaſt thou deſtroy [both thy ſelfe and] thine heritage.

7 Goe not about gazing in the ſtreetes of the citie, neither wander thou in the ſecrete places thereof.

8 *Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many *haue periſhed by the beautie of women: for thorough it loue is kindled as a fire.

9 [Euery woman that is an harlot, ſhall be trodden vnder foote as doung, of euery one that goeth by the way.

10 Many woondering at the beautie of a ſtrange woman, haue bin caſt out: for her wordes burne as a fire.]

11 Sit not at all with another mans wife, [nei. her lie with her vpon the bed,] nor banket with her: leaſt thine heart incline vnto her, and ſo thorough thy deſire fall into deſtruction.

12 ¶ Forſake not an olde friende: for the new ſhall not be like him: a newe friend is as newe wine: when it is olde, thou ſhalt drinke it with pleaſure.

13 *Deſire not the honour [and riches] of a
Iudg.9.3. 2.ſam.15.12. ſinner: for thou knoweſt not what ſhall bee his ende.

14 Delight not in the thing that the vngodly haue pleaſure in, but remember that they ſhall not be founde nuſt vnto their graue.

15 Keepe thee from the man that hath power to ſlay: ſo ſhalt thou not doubt þ feare of death: and if thou come vnto him, make no fault, leaſt hee take away thy life: remember that thou goeſt in the middes of ſnares, and that thou walkeſt vpon the towres of the citie.

Chap.6.36, 38.and 8.8, and 37.22. 16 Try thy neighbour as neere as thou canſt, *and aſke counſell of the wiſe.

Deut.6.7, and 11,19. 17 *Let thy talke be with the wiſe, and all thy commu

communication in the Lawe of the moſt High.
18 Let iuſt men eate and drinke with thee, and let thy reioycing be in the feare of the Lord.
for, the workman is prayſed according to the worke.
19 In ‖ the handes of the craftesmen ſhall the workes be commended, and the wiſe prince of the people by his word, [and the word by the wiſedome of the Elders.]
20 A man full of words is dangerous in his citie, and he that is raſh in his talking, ſhall be hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetouſneſſe are to be abhorred. 28 Labour is prayſed.

A Wiſe iudge will inſtruct his people with diſcretion: ℘ gouernance of a prudent man is well ordered.
2 As the Iudge of the people is himſelfe, ſo are his officers, and what maner of man the ruler of the citie is, ſuch are all they that dwell therein.
1. King. 12. 2. 13, 14.
3 * An vnwiſe King deſtroyeth his people, but where they that be in authoritie, are men of vnderſtanding, there the citie proſpereth.
4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he will ſet vp a profitable ruler ouer it.
5 In the hand of God is the proſperitie of man, and vpon the ſcribes will he lay his honour.
Leuit. 19, 17.
6 * Be not angry for any wrong, with thy neighbour, and doe nothing by iniurious practiſes.
7 Pride is hateful before God and man, and by both doeth one commit iniquitie.
Iere. 27. 6. dan, 4. 14.
8 * Becauſe of vnrighteous dealing, and wrongs and riches gotten by deceit, the kingdome is tranſlated from one people to another.
9 There is nothing worſe then a couetous man: [why art thou proude, O earth and aſhes: there is not a more wicked thing, then to loue money:] for ſuch one would euen ſell his ſoule, and for his life euery one is compelled to pull out his owne bowels.
10 [All tyrannie is of ſmall indurance, and the diſeaſe that is hard to heale is grieuous to the Phiſition.]
11 The Phiſition cutteth off the ſore diſeaſe, and he that is to day a King, to morrowe is dead.
12 Why is earth and aſhes proude, ſeeing that when a man dyeth, he is the heire of ſerpents, beaſtes and wormes?
13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.
14 For pride is the originall of ſinne, and he that hath it, ſhall powre out abomination, till at laſt he be ouerthrowen: therefore the Lorde bringeth the perſwaſions [of the wicked] to diſhonour, and deſtroyeth them in the end.
Luke 1. 52. & 14. 11. & 18. 14. 1. Samuel 2, 7, 8.
15 The Lord hath * caſt downe the thrones of the [proude] princes, and ſet vp the meeke in their ſtead.
16 The Lorde plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.
17 The Lord ouerthroweth the lands of the heathen, and deſtroyeth them vnto the foundations of the earth: he cauſeth them to wither away, and deſtroyeth them, and maketh their memoriall to ceaſe out of the earth.
18 [God deſtroyeth the memoriall of the proude, and leaueth the remembrance of the humble.]
19 Pride was not created in men, neither wrath in the generation of women.
20 There is a ſeede of man, which is an honourable ſeede: the honourable ſeede are they that feare the Lord: there is a ſeede of man, which is without honour: the ſeede without honour, are they that tranſgreſſe the commandements of the Lord: it is a ſeede that remaineth, which feareth the Lord, and a faire plant, that lone him: but they are ſeede without honour, that deſpiſe the lawe, and a deceiueable ſeede that breake the commandements.
21 He that is the chiefe among brethren, is honourable: ſo are they that feare the Lord in his ſight.
22 The feare of the Lorde cauſeth that the kingdome faileth not, but the kingdome is loſt by cruelte and pride.
23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.
24 It is not meete to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the rich that is a wicked man.
25 The great man and the iudge, and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.
Prou. 17. 2. 2. Sa. 12. 2.
26 * Vnto the ſeruant that is wiſe, ſhall they that are free, doe ſeruice: * he that hath knowledge, will not grudge when he is reformed, [and the ignorant ſhall not come to honour.]
27 Seeke not excuſes when thou ſhouldeſt doe thy worke, neither be aſhamed thereof through pride in the time of aduerſitie.
Pro. 12, 9, 11
28 * Better is hee that laboureth and hath plenteouſneſſe of all things, then he that is gorgeous, and wanteth bread.
29 Thy ſonne, get thy ſelfe prayſe by meekeneſſe, and eſteeme thy ſelfe as thou deſerueſt.
30 Who will count him iuſt that ſinneth againſt himſelfe? or honour him, that diſhonoureth his owne ſoule?
31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation becauſe of his goods.
32 He that is honourable in pouertie, howe much more ſhall he be when he is rich? and he that is vnhoneſt being rich, howe much more will he be ſo, when he is in pouertie?

CHAP. XI.

1 The praiſe of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of raſh iudgement. 14 All things come of God. 29 All men are not to be brought into thine houſe.

WIſedome * lifteth vp the head of him that is lowe, and maketh him to ſit among great men. *Gen. 41. 43. dan. 6, 3.*
2 Commend not a man for his beautie, neither deſpiſe a man in his vtter appearance.
3 The Bee is but ſmall among the foules, yet doeth her fruite paſſe in ſweeteneſſe.
4 Be not proude of clothing and raiment, * and exalt not thy ſelfe in the day of honour: for the workes of the Lorde are wonderfull [and glorious,] ſecrete, [and vnknowen] are his *Acts 13. 21, 23.*

wokes among men.

5 Many tyrants haue ſit downe vpon the
1.Sam.15. earth, * and the vnlikely hath worne ꝑ crowne.
28.eſter.6. 10. 6 Many mighty men hath bene brought to
dishonour, and the honourable haue bene deli-
uered into other mens hands.

Deu.13.14. & 17.4.6. ioſh.7.22. 7 ¶ *Blame [no man] before thou haſt in-
quired the matter: vnderſtand firſt, and then re-
proue [righteouſly.]

Prou.18,13. 8 * Giue no ſentence before thou haſt heard
the cauſe, neither interrupt men in the mids of
their tales.

9 Striue not for a matter that thou haſt not
to doe with, and ſit not in the iudgement of ſin-
ners.

Mat.19 22. 1.tim.6.9. 10 My ſonne, meddle not with many mat-
ters: * for if thou haue much, thou ſhalt not be
blameles, and if thou followe after it, yet ſhalt
thou not attaine it, neither ſhalt thou eſcape,
though thou flee from it.

Prou.10,3. 11 * There is ſome man that laboureth and
taketh paine, and the more he haſteth, the more
he wanteth.

Iob 42,10. 12 Againe there is ſome that is ſlouthfull, &
* hath neede of helpe: for he wanteth ſtrength,
and hath great pouertie, yet the eye of the Lord
looketh vpon him to good, and ſetteth him vp
from his lowe eſtate,

13 And he lifteth vp his head: ſo that many
men marueile at him, [and giue honour vnto
God.]

Iob 1.21. eſek.28.4. 14 * Proſperitie and aduerſitie, life & death,
pouertie and riches, come of the Lord.

15 Wiſedome and knowledge, and vnder-
ſtanding of the Lawe are of the Lord: loue and
good workes come of him.

16 Errour and darkeneſſe are appointed for
ſinners, and they that exalt themſelues in euill,
ware olde in euill.

17 The gift of the Lorde remaineth for the
godly, and his good will giueth proſperitie for
euer.

Luke 12.19. 18 ¶ Some man is rich by his care and ni-
gardſhip, and this is the portion of his wages,

19 In that he ſaith, * I haue gotten reſt, and
nowe will I eate continually of my goods, yet
he conſidereth not that the time draweth neere,
that he muſt leaue all theſe things vnto other
men, and die himſelfe.

20 Stand thou in thy ſtate, and exerciſe thy
ſelfe therein, and remaine in thy worke vnto
thine age.

21 Marueile not at the workes of ſinners,
but truſt in the Lord, and abide in thy labour:
for it is an eaſie thing in the ſight of the Lorde,
ſuddenly to make a poore man rich.

22 The bleſſing of the Lord is in the wages
of the godly, and he maketh his proſperitie
ſoone to flouriſh.

23 ¶ Say not, What profite and pleaſure
ſhall I haue? and what good things ſhall I
haue hereafter?

24 Againe ſay not, I haue ynough, and poſ-
ſeſſe many things, and what euill can come to
me hereafter?

Chap.18,24. 25 * In thy good ſtate remember aduerſitie,
and in aduerſitie forget not proſperitie.

26 For it is an eaſie thing vnto the Lord in
the day of death to reward a man according to
his waies.

27 The aduerſitie of an houre maketh one
to forget pleaſure: and in a mans ende, his
workes are diſcouered.

28 Iudge none bleſſed before his death: for
a man ſhalbe knowen by his children.

29 Bring not euery man into thine houſe:
for the deceitfull haue many trames, [and are
like ſtomackes that belche ſtinkingly.]

30 As a partrich is taken vnder a baſket,
[and the hinde is taken in the ſnare,] ſo is the
heart of the proud man, which like a ſpie wat-
cheth for thy fall.

31 For he lieth in waite and turneth good
vnto euill, and in things worthy praiſe he will
finde ſome fault.

32 Of one litle ſparke is made a great fire,
[and of one deceitfull man is blood increaſed:]
for a ſinfull man layeth waite for blood.

33 Beware of a wicked man: for he imagi-
neth wicked things to bring thee into a perpe-
tuall ſhame.

34 Lodge a ſtranger, and he will deſtroy thee
with vnquietneſſe, and driue thee from thine
owne.

CHAP. XII.

1. Vnto whom we ought to doe good. 10 Enemies ought not to be truſted

When thou wilt doe good, know to whom
thou doeſt it, ſo ſhalt thou be thanked for
thy benefites.

Gal.6.10. 1.tim.5.8. 2 * Doe good vnto the righteous, and thou
ſhalt finde [great] reward, though not of him,
yet of the moſt High.

3 He cannot haue good that continueth in
euill, and giueth no almes: [for the moſt High
hateth the ſinners, and hath mercie vpon them
that repent.]

4 Giue vnto ſuch as feare God, and receiue
not a ſinner.

5 Doe well vnto him that is lowly, but
giue not to the vngodly: holde backe thy head,
and giue it not vnto him, leaſt he ouercome
thee thereby: elſe thou ſhalt receiue twiſe as
much euill for all the good that thou doeſt vnto
him.

6 For the moſt High hateth the wicked,
and will repay vengeance vnto the vngodly,
and keepeth them againſt the day of horrible
vengeance.

7 Giue vnto the good, and receiue not the
ſinner.

8 A friend cannot be knowen in proſperitie,
neither can an enemie be vnknowen in aduer-
ſitie.

9 When a man is in wealth, it grieueth his
enemies, but in heauineſſe and trouble a mans
verie friend will depart from him.

10 Truſt neuer thine enemie: for like as an
yron ruſteth, ſo doeth his wickedneſſe.

11 And though he make much crouching and
kneeling, yet aduiſe thy ſelfe, & beware of him,
and thou ſhalt be to him, as he that wipeth a
glaſſe, and thou ſhalt knowe that all his ruſt
hath not bene well wiped away.

12 Set him not by thee, leſt he deſtroy thee,
and ſtand in thy place.

13 Neither ſet him at thy right hand, leaſt
he ſeeke thy roume, and thou at the laſt re-
member my wordes, and be pricked with my
ſayings.

Chap.7.8. and 21,1. 14 * Who not two ſinnes together: for there
ſhall not one be vnpuniſhed.

15 Who

15 Who will haue pitie of the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

Isre.41.6. 17 *An enemie is sweete in his lips: he can make many good words, & speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit: and if hee may finde opportunitie, hee will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall he undermine thee: he will shake his head, and clap his hands, & will make many words, and disguise his countenance.

CHAP. XIII.

1 The companies of the proud and of the rich are to be eschewed. 15 The loue of God, 17 Like doe companie with their like.

Deu.7.2. HE * that toucheth pitch, shal be defiled with it: and he that is familiar with the proud, shalbe like vnto him.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and companie not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, & threatneth withall: but the poore being oppressed must intreat: if the rich haue done wrong, hee must yet be intreated: but if the poore haue done it, he shall straightwayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If hee haue neede of thee, he will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntil hee haue spit thee cleane vp twise or thrise, and at the last he will laugh thee to scorne: afterward when he seeth thee, hee will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and wait vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceite, and bethought downe by thy simplenesse: [be not too humble in thy wisdome.]

10 ¶ If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, that thou bee not shut out, but goe not thou farre off, least he forget thee.

12 Withdraw not thy selfe from his speech, but beleeue not his many wordes: for with much communication will hee tempt thee, and laughingly will he grope thee.

13 He is vnmercifull, and keepeth not promise: hee will not spare to doe thee hurt, and to put thee in prison.

14 Beware, & take good heed: for thou walkest in perill of thine enterthrowing: when thou heareſt this, awake in thy sleepe.

15 Loue the Lorde all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All fleth will resort to their like, and euery man will keepe companie with such as hee is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What felowship hath ‖ hyena with a dog? and what peace is betweene the riche and the poore?

20 As the wilde asse is the Lions praye in the wildernesse, so are poore men the meate of the rich.

21 As the proud hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, hee hath many helpers: hee speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what hee saieth, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he do amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

‖ Which is a wilde beast that counterfeiteth the voyce of men, and so entiseth the out of their houses and deuoureth them.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisedome.

BLessed is the man * that hath not fallen by [the worde of] his mouth, and is not tormented with the sorow of sinne. Chap.19.6, 16, Iam.3.2.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigarde, and what should an enuious man doe with money?

4 He that gathereth together from his own soule, heapeth together for others, that will make good cheere with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goode.

6 There is nothing woorse, then when one enuieth himselfe: and this is a rewarde of his wickednesse.

7 And if he do any good, he doth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuyeth the bread, & there is scarsenesse vpon his table. Prou.27.20,

11 Up ſonne, do good to thy ſelfe of that thou haſt, and giue the Lord his due offerings.

12 Remember that death tarrieth not, and that the [a] couenant of the graue is not ſhewed vnto thee.

13 * Doe good vnto thy friend before thou die, and according to thine habilitie ſtretch out thine hand, and giue him.

14 Defraud not thy ſelfe of the good day, and let not the portion of the good deſires ouerpaſſe thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue & take & ſanctifie thy ſoule: [worke thou righteouſnes before thy death:] for in the hell there is no meate to finde.

17 ¶ * All fleſh wareth olde, as a garment, and this is the condition of all times, Thou ſhalt die the death.

18 As the greene leaues on a thick tree, ſome fal, and ſome growe, ſo is the generation of fleſh and blood: one commeth to an end, and another is borne.

19 All corruptible things ſhall faile, and the worker therof ſhal go with all.

20 [Euery excellent worke ſhall be iuſtified, and he that worketh it, ſhal haue honour thereby.]

21 * Bleſſed is the man that doeth meditate honeſt things by wiſedome, [and exerciſeth himſelfe in iuſtice,] and he that reaſoneth of holy things by his vnderſtanding.

22 Which conſidereth in his heart her waies, and vnderſtandeth her ſecrets.

23 Goe thou after her as one that ſeeketh her out, and lie in waite in her wayes.

24 Hee ſhall looke in at her windowes, and hearken at her doores.

25 He ſhall abide beſide her houſe, and faſten a ſtake in her walles: hee ſhall pitch his tent beſides her.

26 And hee ſhall remaine in the lodging of good men, and ſhall ſet his children vnder her couering, and ſhall dwell vnder her branches.

27 By her he ſhalbe couered from the heate, and in her glory ſhall he dwell.

CHAP. XV.

1 The goodnes that followeth him which feareth God. 8 God reiecteth & caſteth off the ſinner. 11 God is not the author of euill.

HE that feareth the Law, will doe good: and he that hath the knowledge of the Law, will keepe it ſure.

2 As an [honourable] mother ſhall ſhe meet him, and ſhe, [a] as his wife married of a virgin, will receiue him.

3 With the bread [of life] and vnderſtanding ſhall ſhe feede him, and giue him the * water of [wholeſome] wiſdome to drinke.

4 He ſhal aſſure himſelfe in her, and ſhal not be moued, and ſhall holde himſelfe faſt by her, and ſhall not be confounded.

5 She ſhall exalt him aboue his neighbours, and in the middes of the congregation ſhall ſhe open his mouth: [with the ſpirite of wiſdome, and vnderſtanding ſhall ſhe fill him, and clothe him with the garment of glory.]

6 Shee ſhall cauſe him to inherite ioy, and the crowne of gladneſſe, and an euerlaſting name.

7 But fooliſh men will not take holde vpon her: [but ſuch as haue vnderſtanding will meet her:] the ſinners ſhall not ſee her.

8 For ſhe is farre from pride [and deceit,] and men that lie, cannot remember her: [but men of truth ſhall haunt her, and ſhall proſper euen vnto the beholding of God.]

9 Praiſe is not ſeemely in the mouth of the ſinner: for that is not ſent of the Lord.

10 But if prayſe come of wiſdome, [and be plenteous in a faithfull mouth] then the Lorde will proſper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughteſt not to doe the things that he hateth.

12 Say not thou, He hath cauſed me to erre: for he hath no need of the vnfull man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of his counſel [& gaue him his commandements and precepts.]

15 If thou wilt, thou ſhalt obſerue the commandements, and reſiſte thy good will.

16 He hath ſet water & fire before thee: ſtretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill:] what him liketh, ſhalbe giuen him.

18 For the wiſdome of the Lord is great, and he is mighty in power, and beholdeth al things [continually.]

19 * And the eyes [of the Lorde] are vpon them that feare him, & he knoweth al the workes of man.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to ſinne: [for hee deſireth not a multitude of miſdeels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappie and wicked children. 17 No man can hide himſelfe from God. 24 An exhortation to the receiuing of inſtruction.

DEſire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in the, except the feare of the Lord be with them.

2 Truſt not thou to their life, neither reſt vpon their multitude.

3 For one that is iuſt, is better then a thouſand ſuch, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderſtanding, ſhall the citie be inhabited: but the ſtocke of the wicked ſhalbe waſted incontinently.

5 Many ſuch things haue I ſeene with mine eyes, and mine eare hath heard greater things then theſe.

6 * In the congregation of the vngodly ſhall a fire be kindled, and among vnfaithfull people ſhall the wrath be ſet on fire.

7 * Hee ſpared not the olde giants which were rebellious, truſting to their own ſtrength,

8 * Neither ſpared hee whereas Lot dwelt, thoſe whom he abhorred for their pride.

9 He had no pitie vpon the people that were deſtroyed, and puffed vp in their ſinnes.

10 * And ſo hee preſerued the ſixe hundreth thouſand footemen, that were gathered in the hardneſſe of their heart, in afflicting them and

[a] That is, the day of death.

Chap.4.1. Iob 4.7. Luke 14.13.

Iſa.40.6. 1.pet.1.24. Iam.1.10.

Pſal.1.2.

[a] As a pure virgin newly maried, doth friendly intreat her husband: ſo ſhall iuſtice pure & vndefiled gently entertaine her louers.

Iohn 4.10.

Gen.1.27.

Iere.21.8.

Pſal.34.15. 16.heb.4.13

Chap.21.9. 10.

Gen.6.4.

Gen.19.21. 25.

Num.14.15. 16,20 and 26.51.

and pitying them, in smiting them and healing them, with mercie, and with chastisement.

11 Therefore if there be one stiffnecked among the people, it is maruell if hee scape unpunished: for mercie and wrath are with him: he is mightie to forgiue, and to powre out displeasure.

Chap.5.6. 12 *As his mercie is great, so is his punishment also: hee iudgeth a man according to his workes.

13 The ungodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lorde hardened Pharao, that hee should not knowe him, and that his workes should be known vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hath separate his light from the darknes with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shal not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

2.Pet.3.10. 1.king.8.27. 2.chro.6,18. 18 Beholde, the heauen, and the *heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall be moued when he shall visite.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but hee vnderstandeth euerie heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his works are hid.

22 Who can declare the workes of his righteousnesse? or who can abide them? for his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and erronious man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shall endure, they are not hungrie nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neyther was any of them disobient vnto his wordes.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 Withall maner of liuing beasts hath hee couered the face therof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnes that God hath done vnto him, 20 Of almes, 22 and repentance.

THe *Lord hath created man of the earth, and turned him vnto it againe. *Gen.1.27.& 5.2.wisd.2.*

2 He gaue him the number of dayes and certeine times, and gaue him power of the things that are vpon earth. *1.cor.11.7. col.3.10.*

3 Hee clothed them with strength, as they had neede, and made them according to his image.

4 He made all flesh to feare him, so that hee had the dominion ouer the beasts, and foules.

5 [*He created out of him an helper like vnto himselfe,] and gaue them discretion, and tongue, and eyes, eares, and an heart to vnderstand, and stirip hee gaue them a spirite, and seuenthly hee gaue them speech to declare his works, *Gen.2.22. 1.cor.11.9.*

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy name together.

9 Beside this, hee gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might nowe knowe that they were amortall.

a Through their owne transgression.

10 Hee made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glory, and their eares heard his glorious voyce.

12 And hee saide vnto them, Beware of all vnrighteous things. * Hee gaue euery man also a commaundement concerning his neighbour. *Exod.20.16, 17.& 22.23*

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie heartes cannot become bflesh.

b That is, soft and gentle, for the holy Ghost to write his lawes in.

15 Hee appointed a ruler vpon euerie people, when hee diuided the nations of the whole earth.

16 * And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourisheth with discipline as his first borne, and giueth him most louing light, and doth not forsake him. *Deut.4.20, and 10.15.*

17 All their woorkes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

19 And as he is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The almes of a man is as a thing sealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentaunce to their sonnes and daughters. *Chap.29.15*

21 *At the last shall hee arise, and rewarde them, and shall repay their reward vpon their heads. *Mat.25.35*

22 *But vnto them that will repent, hee giueth them grace to returne, and exhorteth such *Act.3.19*

such as faile, with patience, [and sendeth them the portion of the righteous.]

Ierem.3,12. 23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnesse & iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most Hie God, and goe in the parts of the holy word with such as be liuing, and confesse God.]

Psa.6.5.isa.38.18,19. 26 *Who can prayse the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but praise the Lord before death.]

28 Thanke-liuelesse perisheth from the dead, as though he were not: but the liuing, and hee that is sound of heart, prayseth the Lorde, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleere then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shalbe reputed.]

33 Hee seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6, 7 The miserie and wretchednesse of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gen.1,1. HE that liueth for euer, *made all things together: the Lord who only is iust, and there is none other but he, [and hee remaineth a victorious king for euer.]

2 He ordereth the worlde with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whome hath hee giuen power to expresse his works? who will seeke out the ground of his noble acts?

4 Who shal declare the power of his greatnesse? or who will take vpon him to tell out his mercie?

5 As for the woonderous workes of the Lorde, there may nothing bee taken from them, neither can any thing bee put vnto them, neither may the ground of them bee founde out.

6 But when a man hath done his best, hee must beginne againe, and when hee thinketh to come to an ende, he must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can he doe?

Psal.90,10. 8 * If the number of a mans dayes bee an hundreth yeeres, it is much: and no man hath certeine knowledge of his death.

9 As droppes of raine are vnto the Sea, and as a gravell stone is in comparison of the sand, so are a * thousand yeeres to the dayes eternitie. *2.Pet.3.8.*

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 Hee sawe and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercie vpon them, and shewed them the way of righteousnesse.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lorde is vpon all flesh: he chasteneth, and nurtereth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercie on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the dewe asswage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious pineth out the eyes.

18 [Get thee righteousnes before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

19 * Examine thy selfe before thou bee iudged, and in the day of the visitation thou shalt finde mercie. *1.Cor.11.31.*

20 Humble thy selfe before thou be sicke, and whiles thou maist yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be reconciled: [for the rewarde of God endureth for euer.]

22 Before thou prayest, prepare thy self, and be not as one that tempteth the Lord.

23 Thinke vpon the * wrath, that shall be at the ende, and the houre of vengeance, when he shall turne away his face. *Chap.7.17. 36.*

24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede. *Chap.11.25*

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euery wise man knoweth wisedome, and knowledge, and prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the truth and righteousnesse,] and powre out wise modeste graue sentences for mans life.

29 The chiefe authorite of speaking is of the Lorde alone: for a mortall man hath but a dead heart.

30 ¶ * Follow not thy lusts, but turne thee from thine owne appetites. *Rom.6.6. and 13,14.*

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse,

businesse, and intangle not thy selfe with such companye.

33 Become not a begger by making bankets of that that thou hast borowed, and so leave nothing in thy purse: else thou shouldest slanderously lye in waite for thine owne life.

CHAP. XIX.

2 Wine and whordome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A labouring man that is giuen to drunkennesse, shall not be rich: and he that contemneth small things, shall fall by little and little.

2 *Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe.] *Gen.19.33. 1.king.11.1, 2,4.*

3 And he that companieth adulterers, shall become impudent: rottennesse and wormes shall haue him to heritage, and he that is too bolde, shall be taken away, and be made a publike example.

4 *He that is hastie to giue credite, is light minded, and he that erreth, sinneth against his owne soule. *Iosh.22.11, 12.*

5 Who so reioyceth in wickednesse, shall be punished: [he that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of wordes, quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may line with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to an other, that which is tolde vnto thee: so thou shalt not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueile it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, he will hate thee.

10 *If thou hast heard a word [against thy neighbour,] let it dye with thee, and be sure, it will not burst thee. *Chap.22.22. and 27.17.*

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

13 *Reproue a friend least he doe euill, and if he haue done it, that he doe it no more. *Leuit.19.17. matth.18,15*

14 Reproue a friend that he may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his fault: for oft times a slander is raysed, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his will: *and who is he, that hath not offended in his tongue? *Iames 3.2.*

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Lawe of the most High.

18 The feare of the Lorde is the first degree to be receiued of him, and wisedome obteineth his loue.

19 The knowledge of the commaundements of the Lorde is the doctrine of life, and they that obey him, shall receiue the fruite of immortalitie.

20 The feare of the Lorde is all wisedome, and the performing of the Law is perfite wisdome, & the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisdome, neither is there prudencie where as the counsell of sinners is: but it is rather execrable malice: and the foole is voide of wisdome.

23 He that hath small vnderstanding, and feareth God, is better then one that hath much wisedome, and transgresseth the Lawe of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: & there is that wresteth the open and manifest lawe: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, do bowe downe themselues, and are sadde, whose inward partes burne altogether with deceite: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though he be so weake that he can doe thee no harme, yet when he may finde opportunitie, he will doe euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 * A mans garment, and his excessiue laughter, and going, declare what person he is. *Chap.21.20, 23.*

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Giftes blinde the eyes of the wise.

There is some rebuke that is not comely: a game, some man holdeth his tongue, and he is wise.

2 It is much better to reproue, then to beare euill will, and he that acknowledgeth his fault, shalbe preserued from hurt.

3 As * when a gelded man through lust would defile a maide, so is he that vseth violence in iudgement. *Chap.30.20.*

4 How good a thing is it, when thou art reproued, to shewe repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because he hath not to answere: and some keepeth silence, wayting a conuenient * time. *Eccle.3.7.*

7 * A wise man will hold his tongue till he see opportunitie: but a triffler and a foole will regard no time. *Chap.32.4.*

8 He that vseth many wordes, shalbe abhorred, and he that taketh authoritie to himselfe, shalbe hated.

9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man buyeth much for a litle price: for the which he payeth seuen times more.

Chap.6.5. 13 *A wise man with his wordes maketh himselfe to be loued, but the merp tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his impoztunitie: for he looketh to receiue many things for one: he giueth little, and he vpbzaydeth much: he openeth his mouth like a towne crier: to day he lendeth, to morowe asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good dedes: and they that eate my bread, speake euill of me.

16 Howe oft, and of howe many shall he be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauiment is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignozant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friende for shame, and getteth an enemie of him for nought.

Chap.25.2. 23 *A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A theefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vnhoneft, and their shame is euer with them.

26 A wise man shal bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

Pro. 12.11. and 28.19. 27 *He that tilleth his land, shall increase his heape: [he that worketh righteousnesse, shall be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie.

Exod.23.8. deut.16.19. 28 *Rewards and giftes blinde the eyes of the wise, and make them dumme, that they can not reprooue faultes.

29 Wisedome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is he that keepeth his ignozance secrete, then a man that hideth his wisedome.

31 The necessarie patience of him that followeth the Lozde, is better then he that gouerneth his life without the Lozd.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

Chap.5.5. psal.41.4. luke15.21. MY sonne, hast thou sinned? doe so no more, but pray for the formerfinnes [that they may be forgiuen thee.]

2 Flee from sinne, as from a serpent: for if thou comnest too neere it, it will bite thee: the teeth thereof are as the teeth of a Lion, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proud shall be desolate.

5 *The prayer of the poore going out of the mouth commeth vnto the eares of the Lord, and iustice is done him incontinently. Exod.3.9. and 22.23.

6 Who so hateth to bee reformed, is in the way of sinners: but hee that feareth the Lozde conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 *The congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destroy them. Chap.16.6.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darknesse and paines.]

11 He that keepeth the Law of the Lord, ruleth his owne affections thereby: and the increase of wisedome is the end of the feare of God. [Or, keepeth the vnderstanding thereof.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsel is like a pure fount aine of life.

14 *The inner parts of a foole are like a broken vessell: he can keepe no knowledge whiles he liueth. Chap.33.5.

15 When a man of vnderstanding heareth a wise word, he will commend it, and increase it: but if an ignozant man heare it, he will disalow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the Congregation, and they shall ponder his wordes in their heart.

18 As is an house that is destroyed, so is wisdome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles, is as fetters on the feete, and like manicles vpon the right hand.

20 *A foole lifteth vp his voyce with laughter, but a wise man doeth scarce smile secretly. Chap.19. 27,28.

21 Learning is vnto a wise man a iewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nourtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for he that is wise, will be grieued with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto them, but the words of such as haue vnderstanding are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When

27 Whē the vngodly curseth Satan, he curseth his owne soule.

Chap.28,13. 28 * A backbiter defileth his owne soule, and is hated whereseuer he is: [but he that keepeth his tongue, and is discreete, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

a,b. That is like as the idle stone gathereth mosse and filth: so doth the slouthful both sickness of body and corruption of minde. And as euery man doeth auoyd the filthinesse of doung, and shaketh it off: so doeth he auoyd the companie of idle loiterers, lest he be accounted like vnto them.

A Slouthfull mā is like a a filthie stone, which euery man mocketh at for his shame.

2 A slouthfull man is to be compared to the b dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurrured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bolde, dishonoureth both her father and her husbande, [and is not inferiour to the vngodly,] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potsheard together, and as hee that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, and haue wherewith, they shal put away the shame of their parents.

9 But if children be proude, with hautinesse and foolishnesse they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisedome, is as a man which speaketh to one that is asleepe: when he hath tolde his tale, he saieth, What is the matter?

Chap.38,16 11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men moure for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not Chap.12.12. to him that hath no vnderstanding, *beware of him least it turne thee to paine, and lest thou be defiled when he shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorow by his foolishnesse.

14 What is heauier then leade? and what other name should a foole haue?

Prou.27.3. 15 * Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell, shal feare at no time.

17 The heart that is confirmed by discreete wisedome, is as a faire plaistring on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye bringeth foorth teares, and hee that hurteth the heart, bringeth foorth the affection.

20 Who so casteth a stone at the birdes, frayeth them away: and hee that vpbraydeth his friende, breaketh friendship.

21 Though thou drewest a sworde at thy friende, yet despaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pryde or disclosing of secrets, or a crafterous woumde doe not let: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouertie is not alwaies to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, and smoke of the chimney goeth before the fire, so euill woordes, [rebukes and threatnings] goe before bloodsheddyng.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whosoeuer heareth it, shall beware of him.

26 Who shall set *a watch before my mouth, Psal.141.3. and a seale of wisedome vpon my lippes, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the authour. 13 Of othes, blasphemie and vnwise communication. 16 Of three kindes of sinnes. 25 Many sinnes proceede of aduulterie. 27 Of the feare of God.

O Lorde, Father and gouernour of all my whole life, leaue mee not to their counsell, and let me not fall by ‖ them. ‖ Or, my lips.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe? ‖ That is, of the tongue and lips.

3 Least mine ignorances increase, and my sinnes abounde to my destruction, and least I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, [leaue me not in their imagination] neither giue me a proud looke, but turne away from thy seruants a stout minde.

5 Take from me vaine hope, and concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the gredinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Heare, O yee children, the instruction of a mouth that shal speake truth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked workes.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accustome not thy mouth to swearing: Exod. 20.7. [for in it there are many falles,] neyther take chap. 27.15. vp for a custome the naming of the Holy mat. 5.33,34. one:

olle: [for thou shalt not bee unpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some starre, so he that sweareth, and nameth God continually, shall not bee faultlesse.

11 A man that vseth much swearing shall be filled with wickednesse, & the plague shal neuer goe from his house: when hee shall offende, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if hee sweare in vaine, he shal not be innocent, but his house shalbe ful of plagues.

12 There is a worde which is clothed with death: God graunt that it bee not found in the heritage of Iacob: but they that feare God, escape all such, and are not wrapped in sinne.

13 Vse not thy mouth to ‖ignorant rashnesse: for therein is the occasion of sinne. ‖Or, inordinate sweating.

14 ¶ Remember thy father and thy mother when thou art set among great men, least thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou hadst not bene born and curse the day of thy nativitie.

15 * The man that is accustomed to opprobrious wordes, will neuer bee reformed all the dayes of his life. 4. Sam. 16.7.

16 There are two sorts [of men] that abound in sinne, and the thirde bringeth wrath [and destruction:] a minde hote as fire that cannot be quenched, till it bee consumed: an adulterous man that giueth his bodie no rest, till hee haue kindled a fire.

17 (All bread is sweet to a whoremonger: he will not leaue off till he perish)

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth me? I am compassed about with darknesse: the walles couer me: no body seeth me: whom needs I to feare? the most High will not remember my sinnes: Isa. 29.15.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding al the waies of men, [and the ground of the deepe,] and considereth the most secrete partes.

20 He knewe all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

21 * The same man shall be punished in the streetes of the citie, [and shall be chased like a pong horse foale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of euery man, because he would not vnderstand the feare of the Lord.] Leuit. 20.10 Deut. 22, 22.

22 And thus shall it goe also with euery wife that leaueth her husband, and getteth inheritance by another.

23 * For first she hath disobeyed the Lawe of the most High, and secondly, she hath trespassed against her owne husband, and thirdly, she hath played the whore in adulterie, and gotten her children by another man. Exod. 20, 14.

24 She shalbe brought out into the Congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring foorth no fruite.

26 A shamefull report shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisdome proceeding forth of the mouth of God. 6 Of her workes and place where she resteth. 30 She is giuen to the children of God.

WIsedome shal praise her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most High shal shee open her mouth, and triumph before his power.

3 [In the midst of her people shall shee bee exalted, and wondred at in the holy assemblie.

4 In the multitude of the chosen she shall be commended, and among such as be blessed, shee shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloud.

7 My dwelling is above in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compasse of heauen, & haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden downe the hearts of all, both high and lowe.] Prou. 8.23. Exod. 31.3. Psal. 132.8.

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made me, appointed me a tabernacle, and sayde, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 *Hee created me from the beginning, and before the world, and I shall neuer faile: *In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 *In the welbeloued citie gaue hee me rest, and in Ierusalem was my power.

14 I tooke root in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖about the banks, and as a rose plant in Iericho, as a faire olive tree in a pleasant fielde, and am exalted as a plane tree by the water.

17 I smelled as the cinamom, and as a bagge of spices: I gaue a sweete odour as the best myrre, as galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the ‖terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought forth [fruit] of sweete sauour, and my flowres are the fruite of honour and riches.

20 I am the mother of beautifull loue, and of ‖Or, in Cades. a Terebinth is a hard tree spread abroad with longboughs, whereout runneth the gumme called a pure turpentine, which clenseth the stomacke of putrified humours, and purifieth the eares: so the wisedome of God declared in his Scriptures, spreadeth abroad her manifolde branches of knowledge and vnderstanding, to purge the inward eares and corruption of the soule. John 15.1.

of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In mee is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all yee that bee desirous of me, and fill your selues with my fruits.

Psal.19.10, 11. 23 * For the remembrance of mee is sweeter then hony, and mine inheritance [sweeter] then the hony combe: [the remembrance of mee endureth for euermore.]

24 They that eate mee, shall haue the more hunger, and they that drinke mee, shall thirst the more.

25 Who so heareth vnto me, shal not come to confusion, and they that worke by mee, shall not offende: [they that make me to be knowen, shall haue euerlasting life.]

26 All these things are the booke [of life,] and the Couenant of the most High God, [and the knowledge of the trueth,] * and the Lawe that Moses [in the precepts of righteousnes] commaunded for an heritage vnto the house of Iacob, [and the promises pertayning vnto Israel.]

Exod.20.1. and 24.3. deut.4.1. and 29.9.

27 Be not wearie to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lorde Almightie is but one God, and besides him there is none other Sauiour.

28 [Out of Dauid his seruant hee ordained to rayse vp a most mightie King that should sit in the throne of honour for euermore.]

29 Hee filleth all things with his wisedome,

Gen.2.11. as * Physon, and as Eygris in the time of the new fruites.

30 Hee maketh the vnderstanding to abound

Iosh.3.15. like Euphrates, and as * Iorden in the time of the harueſt.

31 Hee maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfitly: no more shall the last seeke her out.

33 For her considerations are more aboundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdome [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a water conduit.

35 I saide, I wil water my faire garden, and will water my pleasant grounde: and loe, my ditche became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorowe all the lower partes of the earth: I will looke vpon all such as bee asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

Chap.33.16. 39 * Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that bee not to be suspected. 14 Of the malice of a woman.

THree things reioyce me, and by them am I beautified before God and men: * the vnitie of brethren, the loue of neighbours, a man and wife that agree together.

Gen 13.2,5. rom.12,10.

2 ¶ Three sortes of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proude, a riche man that is a liar, and an olde adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh how pleasant a thing is it when graye headed men minister iudgement, and when the Elders can giue good counsell!

5 Oh, how comely a thing is wisedome vnto aged men, and vnderstanding and prudencie to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth wil I pronounce with my tongue: a man that while hee liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

Chap.14.1. and 19.16. iames 3.2.

9 Well is him that findeth prudencie, and he that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is hee that findeth wisedome! yet is there none aboue him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whome it is granted to haue the feare of God,] Vnto whom shall he be likened that hath attained it?

13 The feare of the Lorde is the beginning of his loue, and faith is the beginning to be ioyned to him.

14 [¶ The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue only the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault saue the assault of them that hate, or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an enemie.

‖ *Or, woman.*

18 * I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

Prou.21.19.

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as ‖ a sacke.

‖ *Or, a beare.*

20 Her husband is sitting among his neighbours: because of her hee sigheth sore or hee beware.

21 All wickednesse is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandy way, is to the feete of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beautie of a woman, and desire her not for thy pleasure.

Chap.42.12. 2 sam.11.2. and 13.2.

24 If a woman nourish her husband, shee is angry and impudent and full of reproch.

25 A wicked wife maketh a sory heart, an heauie

nie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

Gen.3.6. 1.tim.2.14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If she walke not in thine obedience, [shee shall confounde thee in the sight of thine enemies.] Cut her off then from thy flesh: a Giue her, and forsake her.

a To wit, the bil of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the sealous and drunken woman. 29 Of two things that cause sorow, and of the thirde which mooueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his peeres shall be double.

2 An honest woman reioyceth her husband, and she shall fill the peeres of his life with peace.

3 A vertuous woman is a good portion, which shalbe giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at al times haue a cheerefull countenance.

5 ¶ There bee three things that mine heart feareth, and my face is afrayde of the fourth: treason in a citie: the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of the heart is a woman that is ielous ouer another: and shee that communeth with all, is a scourge of the tongue.

7 An euil wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though he helde a scorpion.

8 A drunken woman and such as cannot be tamed, is a great plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may bee knowen in the pride of her eyes, and eye lids.

Chap.42.11. 10 ¶ * If thy daughter be not shamefast, hold her straitly, least shee abuse her selfe through ouermuch libertie.

11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shall she open her mouth, and drinke of euery next water: by euery hedge shall shee sit downe, and open her quiuer against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast & faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lorde, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlestick, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that be layed vpon a strong rocke: so are the commandements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fieldes, sowe it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall growe, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is maried, is counted as a towze against death to her husband.

24 A wicked woman is giuen as a rewarde to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameleſſe woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shameleſſe woman is compared to a dog: but shee that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiseth him, shalbe blazed for her pride.

28 A lowde crying woman and a babler, let her bee sought out to driue away the enemies: the minde of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There bee two things that grieue mine heart, and the thirde maketh me angry: a man of warre that suffereth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There bee two things, which me thinke to bee hard and perilous,] a marchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be riche. 5 The probation of the man that feareth God. 13 The vncomlinesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and * he that seeketh to bee rich, turneth his eyes aside. Prou.23.4. 1.tim.6.9.

2 As a naile in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If hee holde him not diligently in the feare of the Lorde, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: * so doeth [temptation] the mens thoughts. Prou.27.21.

6 * The fruite declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart. Mat.7.17.

7 Praise no man except thou haue heard his talke: for this is the trial of men.

8 ¶ If

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and shee shall defend thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.]

9 The birdes resort vnto their like: so doeth the truetly turne vnto them, that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the moone.

12 If thou be among the vndiscreete, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, & their sport is in the pleasure of sinne.

Chap. 13.9, 10. 14 * The talke of him that sweareth much, maketh the haire to stande vp: & to strine with such, stoppeth the eares.

15 The strife of the proude is bloodshedding, and their scoldings are grieuous to heare.

Chap. 19.10. and 22,22. 16 * Who so discouereth secretes, looseth his credite, and findeth no friend, after his will.

17 Loue thy friend, & bee faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hande, so if thou giue ouer thy friend, thou canst not get him againe.

20 Followe after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded]

21 As for wounds, they may be bound vp again, and an euill word may be reconciled: but who so bewrayeth the secrets of a friende, hath lost all his credite.

Pro.10.10. 22 * Hee that winketh with the eyes, imagineth euil: and he that knoweth him, will let him alone.

23 When thou art present, hee will speake sweetly, and praise thy words: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euil as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

Pſal. 7.15. pro.26.27. eccles.10, 8. 26 Who so * diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon,] and he that layeth a snare for another, shalbe taken in it himselfe.

27 He that worketh euil, shall be wrapped in euil, and shal not know from whence they come vnto him.

28 Mockerie and reproch follow the proude, and vengeance lurketh for them as a lion.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare, and anguish shall consume them before they die.

30 Despite & anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

HE * that seeketh vengeance, shall finde vengeance of the Lorde, and he will surely keepe his sinnes. *Deut.32, 35.rom.12. 19.*

2 † Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen thee also when thou prayest. † Man ought not to seeke vengeance.

3 Should a man bear hatred against man, and * desire forgiuenesse of the Lord?

4 He will shew no mercy to a man, which is like himselfe: and will he aske forgiuenesse of his owne sinnes? *Mat.6.14.*

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreate for his sinnes?

6 Remember the ende and let enimitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most High, and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife. *Chap.8.1.*

9 And the sinfull man disquieteth friendes, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed. *Prou.26.21.*

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 † * Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace. † The tongue. *Chap.21.28.*

14 The a double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath he brought downe, and bene the decay of mightie nations.] a That is, the tongue which saith, and vnsaith, or speaketh one thing, & thinketh an other.

15 The double tongue hath cast out many vertuous women, and robbed them of their labours. Or § tongue which speaketh neither out of the new or olde Testament, but of their owne braine.

16 Who so hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands thereof are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shal fal therein:

BRISTOL MUSEUM and LIBRARY

and it ſhall burne them, and no man ſhall bee able to quench it: it ſhall fall vpon them as a lion, and deuour them as a leopard.

24 Hedge thy poſſeſſion with thornes, and make doores and barres for thy mouth.

25 Binde vp thy ſiluer and golde, and weigh thy woordes in a balance, and make a doore and a barre, [and a ſure bridle] for thy mouth.

26 Beware that thou ſlide not by it, and ſo fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 *Doe lend money, and doe almes.* 15 *Of a faithfull man anſwering for his friend.* 24 *The poore mans life.*

† Of well doing.

HEe that will be merciful, † lendeth to his neighbour: and hee that hath power ouer himſelfe, keepeth the commandements.

Deut.15.7,8 mat.5.42. luke 6.35.

2 * Lende to thy neighbour in time of his need, and pay thou thy neighbour againe in due ſeaſon.

3 Keepe thy word, and deale faithfully with him, and thou ſhalt alway find the thing that is neceſſary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieued them that had holpen them.

5 Till they receiue, they kiſſe his hands, and for their neighbours good they humble their voyce: but when they ſhoulde pay againe, they prolong the terme, and giue a careleſſe anſwere, and make excuſes by reaſon of the time.

6 And though he be able, yet giueth he ſcarce the halfe againe, and reckoneth the other as a thing found: elſe he deceiueth him of his money, and maketh him an enemy without a cauſe: hee payeth him with curſing and rebuke, and giueth him euil woords for his good deed.

7 There bee many which refuſe to lende becauſe of this inconuenience, fearing to bee defrauded without cauſe.

8 Yet haue thou patience with him that humbleth himſelfe, and deferre not mercy from him.

9 Helpe the poore for the commaundements ſake, and turne him not away, becauſe of his pouertie.

10 Loſe thy money for thy brothers & neighbours ſake, & let it not ruſt vnder a ſtone to thy deſtruction.

Dan.4.24. mat.6.20. luke 11.41. and 12.33. acts.10.4. 1.tim.6.18, 19.

11 *Beſtowe thy treaſure after the commandement of the moſt High, and it ſhall bring thee more profite then gold.

12 ‖ Lay vp thine *almes in thy ſecret chambers, and it ſhall keepe thee from all affliction.

‖*Or, giue thine almes ſecretly. Tob.4.8,9, 10,11.*

13 [A mans almes is as a purſe with him, and ſhall keepe a mans fauour as the apple of the eye, and afterward ſhall it ariſe, and pay euery man his reward vpon his head.]

14 It ſhall fight for thee againſt thine enemies, better then the ſhielde of a ſtrong man, or ſpeare of the mightie.

† Of ſuertiſhip.

15 An honeſt man is † ſuertie for his neighbour: but he that is impudent, forſaketh him.

16 Forget not the friendſhip of thy ſuertie: for he hath laped his life for thee.

a As he is a foole that is ſuretie for euery man: ſo is he vngodly that in no wiſe will be ſuretie for any man.

17 The a wicked deſpiſeth the good deede of his ſuertie.

18 The wicked will not become ſuertie: and he that is of an vnthankful mind, forſaketh him that deliuered him.

19 [Some man promiſeth for his neighbour: and when he hath loſt his honeſtie, hee will forſake him.]

20 Suertiſhip hath deſtroyed many a riche man, & remoued them as the waues of the ſea: mightie men hath it driuen away from their houſes, & cauſed them to wander among ſtrange nations.

21 A wicked man tranſgreſſing the commandements of the Lord, ſhal fal into ſuertiſhip: and hee that medleth much with other mens buſineſſe, is intangled in controuerſies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy ſelfe fall not.

23 *The chiefe thing of life is water, & bread, and clothing, and lodging to couer thy ſhame. *Chap.39.26.*

† Sober liuing.

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the houſe ſpeake not euil of thee.

26 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

27 Thou ſhalt lodge and feede vnthankefull men, and after ſhalt haue bitter woordes for the ſame, ſaying,

28 Come, thou ſtranger, & prepare the table, and feed me of that thou haſt readie.

29 Giue place, thou ſtranger, to an honourable man: my brother commeth to be lodged, and I haue need of mine houſe.

30 Theſe things are greeuous to a man that hath vnderſtanding, the vpbrayding of the houſe, and the reproch of the lender.

CHAP. XXX.

1 *Of the correction of children.* 14 *Of the commoditie of health.* 17 *Death is better then a ſorowfull life.* 22 *Of the ioy and ſorow of the heart.*

HEe that loueth his ſonne, * cauſeth him oft to feele the rod, that he may haue ioy of him in the ende. *Pro.13.24. and 23.13.

2 Hee that chaſtiſeth his ſonne, ſhall haue ioy in him, and ſhall reioyce of him among his acquaintance.

3 Hee that * teacheth his ſonne, grieueth the enemie, and before his friendes hee ſhall reioyce of him. *Deut.6.7.*

4 Though his father die, yet is he as though hee were not dead: for hee hath left one behinde him that is like him.

5 In his life he ſaw him, and had ioy in him, and was not ſory in his death, [neither was he aſhamed before his enemies.]

6 Hee left behind him an auenger againſt his enemies, and one that ſhould ſhew fauour vnto his friends.

7 Hee that flattereth his ſonne, bindeth vp his woundes, and his heart is grieued at euery cry.

8 An vntamed horſe will be ſtubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy ſonne delicately, hee ſhall make thee afrayde: and if thou play with him, he ſhall bring thee to heauineſſe.

10 Laugh not with him, leaſt thou bee ſorie with him, and leaſt thou gnaſh thy teeth in the ende.

11 * Giue him no libertie in his youth, and winke not at his follie. *Chap.7.23.*

12 Bow

12 Bowe downe his necke while he is yong, and beate him on the sides, whiles he is a child, least he ware stubburne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, and bee diligent therein, least his shame grieue thee.

†The praise of health.

14 ¶ † Better is the poore being whole and strong, then a riche man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [& long rest] then continuall sickenesse.

a Like as meate that is set vpon the graues of dead men is vnprofitable, for that they eate it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap. 41. 14. *Chap.* 20. 3. *Pro.* 12. 25. *and* 15. 13. *and* 17. 22.

18 a The good things that are powred on a mouth shut vp, are as measles of meate set vpon a grane.

19 What good doeth the offering vnto an idole? for he can neither eate, nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 He seeth with his eyes, and groneth like *a gelded man, that lieth with a virgine and sigheth.

21 *Giue not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnes is the prolonging of his daies.

23 Loue thine owne soule, and comfort thine heart: driue sorrow farre from thee: for sorrowe hath slaine many, and there is no profite therein.

24 Enuie & wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

Of couetousnesse. 2 *Of them that take paine to gather riches.* 8 *The prayse of a rich man without a fault.* 12 *We ought to flee drunkennesse and follow soberneſſe.*

†Couetousnesse. 1. *Tim.* 6, 9, 10,

WAking † after * richesse pineth away the body, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth gold, shall not bee iustified, & he that followeth corruptiō, shal haue inough thereof.

Chap. 8. 2. 6 *Many are destroied by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling block vnto them that sacrifice vnto it, and euery foole is taken therewith.

Luke 6. 24. 8 Blessed is the *rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

9 Who is he, and we will commend him? for wonderful things hath he done among his people.

10 Who hath bene tried thereby, and found perfite? let him be an example of glorie, who might offend, and hath not offended, or do euil, and hath not done it.

11 Therefore shal his goods be stablished, and the congregation shal declare his almes.

12 If thou sit at a costly table, open not thy mouth wide vpon it, and say not, Behold much meate.

†Temperancie.

13 Remember that an euil eie is a shrew: and what thing created is worse then a wicked eie? for it weepeth for euery cause.

14 Stretch not thine hand whereſoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not, least thou be hated.

17 Leaue thou off first for nourtures sake, and be not insatiable least thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 *How little is sufficient for a man well taught? & therby he believeth not in his chamber, [nor feeleth any paine.] *Chap.* 37. 29.

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and choleriche diseases, and pangs of the belly are with an insatiable man.

21 If thou hast bene forced to eate, arise, goe foorth, a vomite, and then take thy rest: [so thou shalt bring no sickenesse vnto thy body.]

a This counsel only concerning the health of the body, is here alleaged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperancie: for surfetting is forbidden vs, Luke 21. 39.

22 Oh sonne, heare me, and despise mee not, and at the last thou shalt finde as I haue told thee: in all thy workes be quicke, so shall there no sickenesse come vnto thee.

23 *Who so is †liberall in his meat, men shal blesse him: and the testimonie of his honestie shalbe believed. *Pro.* 22. 9. † Liberalitie. *Iudeth* 13. 2, 8.

24 But against him that is a nigard of his meate, the whole citie shall murmure: the testimonies of his nigardnesse shall be sure.

25 Shew not thy valiantnesse in wine: for *wine hath destroyed many. *Psal.* 104. 15 *Pro.* 31. 4, 5, 6, 7.

26 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proude by drunkennesse.

27 *Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [& not for drunkennes.] Wine measurably drunke and in time, bringeth gladnesse and chearefulnesse of the mind.

29 But wine drunken with excesse, maketh bitternesse of minde with brawlings and scolbings.

30 Drunkennesse encreaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, & presse not vpon him with contrary wordes. *Chap.* 20. 1.

CHAP. XXXII.

1 *An exhortation to modestie.* 3 *Let the auncient speake.* 14 *To giue thanks after the repast.* 15 *Of the feare, faith and confidence in God.*

†Humblenesse,

IF thou be made the master of the feast, lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy dueties, sit

downe, that thou maiest bee merie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder first, for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powre not out words, where there is no audience, * and shew not foorth wisdome out of time. *Eccles.3.7. chap.20.7.*

5 The consent of musicians at a banket, is as a signet of carbuncle set in gold.

6 And as the signet of an Emerauld well trimmed with gold, so is the melodie of musike in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be loued.]

8 Thou that art yong, speake if need be, and yet scarcely when thou art twise asked.

9 Comprehend much in few woordes: [in many things be as one that is ignorant:] bee as one that vnderstandeth, and yet holde thy tongue.

10 If thou be among * great men, compare not thy self vnto them: and when an elder speaketh, babble not much. *Iob 32.6.*

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and do what thou wilt, so that thou do none euil, or vse proud woords.

14 But aboue all things giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise early, shall find fauour.

16 Hee that seeketh the Lawe, shall bee filled therewith: but the hypocrite will be offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shal kindle iustice as a light.

18 An vngodly man will not bee reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewde and proude man is not touched with feare, euen when hee hath done rashly.

20 [Vse counsel] do nothing without aduisement: so shall it not repent thee after the deed.

21 Goe not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine own children, [and take heede of them, that be thine owne household.]

23 In euery good worke bee of a faithfull heart: for this is the keeping of the commaundements.

24 Who so beleeueth in ‖ the Lorde, keepeth the commaundements: and he that trusteth in the Lord, shall take no hurt. ‖ *Or, the law.*

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

THere shall no euill come vnto him that feareth the Lord: but when he is in tentation, he will deliuer him againe. † The feare of God.

2 A wise man hateth not the Lawe: but hee that is an hypocrite therein, is as a shippe in a tempest.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the * foolish is like a cart wheele: and his thoughts are like a rolling axetree. *Chap.21.16*

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and he hath by them disposed the times and solemne feastes.

9 Some of them hath he chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath deuided them by great knowledge, and made their wayes diuers. *Gene.1.27. and 2.7.*

11 Some of them hath he blessed and exalted, and some of thē hath he sanctified, and appropriate to himself: but some of them hath he cursed, and brought them lowe, and put them out of their estate.

12 *As the clay is in the potters hand, to order it at his pleasure, so are mē also in the hand of their Creator, so that hee may reward them as liketh him best. *Isai.45.9. rom.9.20,21.*

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithful.

14 So in all the workes of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In ꝺ blessing of the Lord I am increased, and haue filled my winepresse, like a grape gatherer.

16 *Behold, how I haue not laboured only for my selfe, but for all them that seeke knowledge. *Chap.24.39.*

17 Heare me, O yee great men of the people, and hearken with your eares, ye rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substaunce to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, a giue not thy selfe ouer to any person. a That is, let no man vse thee as his seruant, when thou hast committed al thy goods into his hand.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thy honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden, belong vnto the asse, and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

shalt finde rest: but if thou let him goe idle, hee shall seeke libertie.

25 The yoke and the whip bowe downe the hard necke: so tame thyne euil seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idleneſſe bringeth much euill.

†How slaues were ordered in old time.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, † put on more heauie fetters.

28 But bee not exceſſiue toward any, and without diſcretion doe nothing.

Chap.7.20.

29 * If thou haue a faithfull seruannt, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreat him euill, and he runne away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The praiſe of them that feare God. 18 The offerings of the wicked. 22 The bread of the needy. 27 God doeth not allow the workes of an vnfaithfull man.

† Dreames.

THe hope of a foolish man is vaine and false, † and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and folow after the wind.

3 Euen so is it with the appearings of dreames, as the likeneſſe of a face is before another face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a lier?

5 Southsayings, witchcraft, and dreaming is but vanitie, and a mind that is occupied with fantasies, is as a woman that trauaileth.

6 Whereas such visions come not of the most High to try thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The law shall be fulfilled without lyes, and wisedome is sufficient to a faithfull mouth: [what knowledge hath he that is not tryed?]

9 A man that is instructed, vnderstandeth much, and he that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expreſſe.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirite of those that feare the Lorde, shall liue: for their hope is in him that can helpe them.

† The feare of the Lord.

14 Who so † feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whome putteth he his trust? who is his strength?

Pſal.33.18.

16 * For the eyes of the Lord haue respect

Pſal.91.1,2.

vnto them that loue him: he is their * mightie protection, and strong ground, a defence from the heate, and a shadowe for the noone day, a succour from stumbling, and an helpe from falling.

17 He setteth vp the soule, and lightneth the eyes: he giueth health, life, and blessing.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous, please not him. *Pro.21.27.*

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteouſneſſe.]

20 The most High doeth not allow the † offrings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice. † The offerings of the wicked and their prayer.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes. *Pro.15,8.*

22 The bread of the needefull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder. *Deut.24.14, 15.chap.7.20*

24 ¶ When one buildeth, & another breaketh downe, what profite haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * He that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing? *Num 19. 11,12.*

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him? *2 Pet.2.20, 21,22.*

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherleſſe, and of the widow, and him that humbleth himselfe.

WHo so keepeth the Lawe, * bringeth offerings inowe, hee that holdeth fast the commandements, † offereth an offering of salnation. *1.Sam.15. 22.iere.7.3, 5,6,7.* † True sacrifices.

2 He that is thankefull to them that haue well deserued, offereth fine flower: * and he that giueth almes, sacrificeth praiſe. *Phil.4.18.*

3 To depart from euill is a thankfull thing to the Lord, and to forsake vnrighteouſneſſe, is a reconciling vnto him.

4 * Thou shalt not appeare emptie before the Lord. *Exod.23.15, and 34.20. deut.16,16.*

5 For all these things are done because of the commandement.

6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most High. *Gen.4.4,5.*

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and and liberall eye, and diminish not the first fruites of thine hands.

9 * In all thy giftes shewe a toplull countenance, and dedicate thy tithes with gladneſſe. *2.Cor.9.7.*

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye. *Tob.4.8. Leuit.22,23, 22.deut.15.*

11 For the Lord recompenceth, and will giue thee seuen times as much. *21. Deut.10.17.*

12 * Diminish nothing of thine offering: for he will not receiue it, and abſteine from wrongfull sacrifices: for the Lord is the iudge and regardeth no * mans person. *2.chro.19.6. iob.34.19. wiſd.6.7. actes.10.34. rom.2.11. galat.2.6.*

13 He accepteth not the person of the poore, but he heareth the prayer of the oppreſſed.

14 Hee deſpiseth not the desire of the fatherleſſe nor the widow, when she powreth out her prayer. *ephes.6.9. coloſ.3.25. 1.pet.1,17.*

15 Doeth not the teares run downe the widowes cheeke? and her cry is against him that caused them: [for from her cheekes doe they goe up vnto heauen, and the Lord which heareth them, doeth accept them.]

16 He that serueth the Lord shall be accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thorow the cloudes, and ceaseth not till it come neere, & will not depart till the most High [haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lorde will not be slacke, nor the Almightie will tarie long from them, till hee hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till hee haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, till hee giue euery man after his workes, and rewarde them after their deuises, till hee haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, howe faire a thing is mercie in the time of anguish & trouble! It is like a cloud of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercie vpon vs, O Lorde God of all things, and behold vs, and [shewe vs the light of thy mercies,]

† Against the wicked. 2 And send thy feare † among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes.]

Iere.10.25. 3 Lift vp thine *hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may knowe thee, as we knowe thee: for there is none other God but onely thou, O Lord.

6 Renewe the signes, and change the wonders: shewe the glorie of thine hand, and thy right arme, that they may shewe forth thy wonderous actes.

7 Raise vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine othe, that thy wonderous workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heades of the princes that be our enemies, and say, There is none other but we.

† A prayer for the godly. 11 † Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and that they may shewe thy wonderous workes,] and inherite thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, & vpon Israel * whome thou hast likened to a first borne sonne.

Exod.4.22. 13 Oh, be mercifull vnto Ierusalem the citie of thy sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnesse vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue bene shewed in thy name.

16 Reward them that waite for thee, that thy Prophets may be found faithfull.

17 O Lorde, heare the prayer of thy seruants, according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternall God. *Num.6.23.*

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throte tasteth venison, so doeth a wise minde discerne false words.

20 A frowarde heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there bee in her tongue gentlenesse, meekenesse, and wholesome talke, then is not her husband like other men.

† The praise of a good woman. 24 He that hath † gotten a [vertuous] woman, hath begun to get a possession: shee is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandreth to and fro, mourning.

26 Who will trust a thiefe that is alway readie and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth wheresoeuer the night taketh him?

CHAP. XXXVII.

1 Howe a man should knowe friends and counsellers. 12 To keepe his company that feareth God.

EVery friend saith, † I am a friend vnto him also: but there is some friend, which is only a friend in name. † Of friendship.

2 Remaineth there not heauinesse vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him. *Chap.6.10.*

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

† Of whom we should take counsel, *Chap.8.19. and 9.16.* 7 Seeke † no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 * Euery counseller praiseth his owne counsell: but there is some that counselleth for himselfe.

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for he will counsell for himselfe, least hee cast the lot vpon thee,

‖ *Or, what need he hath.*

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching

thing her of whome thee is ielous, nor of a couard in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankfulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhoneſt man of honeſtie] nor of ſ̃ flouthfull for any labour, nor of an hireling for the finishing of a worke, nor for an idle seruaunt for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commaundements of the Lorde, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For mans minde is sometimes more accustomed to shewe more then seuen watchmen that sit aboue in an hie towre.

15 And aboue all this pray to the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterpryse, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in wordes, and is hated, yea, he is destitute of all ‖ food. ‖ Or, wisdome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisedome faile not.

23 A wise man shalbe plentifully blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obteine credit among his people, and his name shalbe perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

† Of temperancie. Chap 31.19, 20. 28 Be not † greedy in all delights, and be not too hastie vpon all meates.

29 * For exceſſe of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases.

‖ Or, taketh heed. 30 By surfet haue many perished: but hee that ‖ beareth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To burie the dead. 24 The wisedome of him that is learned.

† Of Physicians and physicke. HOnour the † Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most Hie commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men hee shalbe in admiration,

4 The Lorde hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 * Was not the water made sweete with wood, that men might knowe the vertue thereof? Exod. 15.25.

6 So hee hath giuen men knowledge, that hee might bee glorified in his woonderous workes.

7 With such doeth hee heale men, and taketh away their paines.

8 Of such doeth the apothecarie make a confection, & yet he cannot finish his owne workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sickenesse, but * pray vnto the Lorde, and hee will make thee whole. Isa. 38.2, 5.

10 Leaue off from sinne, & order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweete incense, and fine flowre for a remembrance: make the offering fatte, for thou art not the † first giuer. † God beſtoweth first his benefits, and we must render a portion thereof, to such vses as hee appointeth.

12 Then giue place to the Physician: for the Lorde hath created him: let him not goe from thee, for thou hast need of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lorde, that hee would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 Hee that sinneth before his maker, let him fall into the hands of the physician.

16 My sonne, * powre foorth teares ouer the dead, † and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to ‖ his appointment, and neglect not his burial. Chap. 22. 11. † Of mourning. ‖ Or, the ceremonie.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as hee is woorthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse commeth death, and the heauines of the heart breaketh the strength. Pro. 15.13. and 17.22.

19 Of the affection of the heart commeth sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be likewise, vnto me yesterday, and vnto thee to day.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him. 2. Sam. 12. 20.

24 ¶ The wisedome of a learned man commeth by liing well his vacant time: and he that easeth from his owne matters and labour, may come by wisedome.

25 Howe can hee get wisedome that holdeth the plough, and hee that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullocks?

26 Hee giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaſter that laboureth night and day: and they that cut and graue ſeales, and make ſundry diuerſities, and giue themſelues to counterfeit imagerie, and watch to perfourme the worke.

28 The ſmith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire dryeth his fleſh: and hee muſt fight with the heate of the fornace: the noyſe of the hammer is euer in his eares, and his eyes looke ſtill vpon the thing that hee maketh: hee ſetteth his minde to make vp his workes: therefore he watcheth to poliſh it perfectly.

29 So doeth the potter ſit by his worke: hee turneth the wheele about with his feete: hee is carefull alwap at his worke, and maketh his worke by number.

30 He faſhioneth the clap with his arme, and with his feet hee tempereth the hardneſſe thereof: his heart imagineth howe to couer it with lead, and his diligence is to clenſe the ouen.

31 All theſe hope in their handes, and euery one beſtoweth his wiſedome in his worke.

32 Without theſe cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not aſked their iudgement in the counſell of the people, neither are they hie in the congregation, neither ſit they vpon the iudgement ſeates, nor vnderſtand the order of iuſtice: they cannot declare matters according to the forme of the Lawe, and they are not meet for hard matters.

34 But they maintaine the ſtate of the world, and their deſire is concerning their worke and occupation.

CHAP. XXXIX.

2 A wiſe man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

† Of true wiſdome.

HE onely that applieth his minde to the Law of the moſt High, and is occupied in the meditation thereof, ſeeketh out the wiſedome of all the auncient, and exerciſeth himſelfe in the propheſies.

2 Hee keepeth the ſayings of famous men, and entreth in alſo to the ſecrets of darke ſentences.

3 He ſeeketh out the myſtery of graue ſentences, and exerciſeth himſelfe in darke parables.

4 Hee ſhall ſerue among great men, and appeare before the prince: he ſhall trauele through ſtrange countreyes: for hee hath tried the good and the euill among men.

5 Hee will giue his heart to reſort earely vnto the Lorde that made him, and to pray before the moſt High, and will open his mouth in prayer, and pray for his ſinnes.

6 When the great Lord will, he ſhall be filled with the Spirit of vnderſtanding, that hee may powre out wiſe ſentences, and giue thankes vnto the Lord in his prayer.

‖*Or, the Lord.*

7 ‖ Hee ſhall direct his counſell and knowledge: ſo ſhall he meditate in his ſecrets.

8 Hee ſhall ſhewe forth his ſcience and learning, and reioyce in the Lawe and couenant of the Lord.

9 Many ſhall commend his vnderſtanding, and his memorie ſhall neuer be put out, nor depart away: but his name ſhall continue from generation to generation.

10 * The congregation ſhall declare his wiſdome, and ſhew it. *Chap.44.15.*

11 Though hee be dead, he ſhall leaue a greater fame then a thouſand: and if hee liue ſtill, he ſhall get the ſame.

12 Yet will I ſpeake of moe things: for I am full as the moone.

13 Hearken vnto mee, ye holy children, and bring forth fruit as the roſe that is planted by the brookes of the field.

14 And giue ye a ſweet ſmell as ‖ incenſe, and bring forth flowers as the lillie: giue a ſmell, and ſing a ſong of praiſe: bleſſe the Lord in all his workes. ‖*Or, Libanus,*

15 Giue honour vnto his Name, and ſhewe forth his praiſe with the ſongs of your lippes, and with harpes, and ye ſhall ſay after this maner,

16 * All the workes of the Lord are exceeding good, and all his commaundements are done in due ſeaſon. *Gene.1.31. mar.7.37.*

17 And none may ſay, What is this? wherefore is that? for at time conuenient, they ſhall all bee ſought out: at his commaundement the water ſtood as an heape, and at the word of his mouth the waters gathered themſelues.

18 His whole fauour appeared by his commandement, and none can diminiſh that which he will ſaue.

19 The workes of all fleſh are before him, and nothing can be hid from his eyes.

20 Hee ſeeth from euerlaſting to euerlaſting, and there is nothing wonderfull vnto him.

21 A man needs not to ſay, What is this? wherefore is this? for hee hath made all things for their owne vſe.

22 His bleſſing ſhall run ouer as the ſtreame, and moyſten the earth like a flood.

23 As hee hath turned the waters into ſaltneſſe, ſo ſhall the heathen feele his wrath. *Chap.30.*

24 As his wayes are plaine and right vnto the iuſt, ſo are they ſtumbling blockes to the wicked. *Gene.7. Gene.3. chap.4. Eccles.*

25 ¶ For the good are good things created from the beginning, and euill things for the ſinners.

26 * The principall things for the whole vſe of mans life is water, fire, and yron, and ſalt, and meale, wheate and honp, and milke, the blood of the grape, and oyle, and clothing. *Chap.29.23.* † Faithneſſe.

27 All theſe things are for good to the godly: but to the ſinners they are turned vnto euill.

28 There be ſpirits that are created for vengeance, which in their rigor lay on ſure ſtrokes: in the time of deſtruction they ſhew forth their power, and accompliſh the wrath of him that made them.

29 * Fire, and haile, and famine, and death: all theſe are created for vengeance. *Chap.40.9, 10.*

30 The teeth of wilde beaſts, & the ſcorpions, and the ſerpents, and the ſwoorde execute vengeance for the deſtruction of the wicked. *Phil.4.1 1.tim.6.*

31 They ſhall be glad to doe his commandements: and when neede is, they ſhall be ready vpon earth: and when their houre is come, they ſhall not ouerpaſſe the commandement.

32 There-

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

Gene.1.31. 33 * All the workes of the Lord are good, and wee giueth euery one in due season, and when need is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous and prerogatiue of the feare of God.*

† The miseries of mans life.

GReat † trauaile is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things,

2 Namely their thoughtes, and feare of the heart, and their imagination of the things they wait for, and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping he is as in a watch rowre in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen folde to the vngodly:

9 Moreouer, * death and blood, and strife, and sworde, oppression, famine, destruction, and punishment.

Chap.39.29, 30.

10 These things are all created for the wicked, and for their sakes came the * flood also.

Gene.7.11.

11 * All things that are of the earth, shall turne to earth againe: and they that are of the * waters, shall returne into the sea.

Gene.3.19. chap.41.10. Eccles.1.7.

12 All bribes and vnrighteousnesse shall be put away: but † faithfulnesse shall endure for euer.

† Faithfulnesse.

13 The substance of the vngodly shalbe dried vp like a riuer, and they shall make a sound like a great thunder in the rame.

14 When he openeth his hand, he reioyceth: but all the transgressours shall come to nought.

15 The children of the vngodly shall not obteine many branches: for the vncleane rootes are as vpon the hie rocks.

16 Their tender stalke by what water soeuer it be or water banke, it shall be pulled vp before all other herbes.

17 Friendlines is as a most plentifull garden of pleasure, and mercie endureth for euer.

Phil.4.12. 1.tim.6,6.

18 * To labour and to bee content with that a man hath, is a sweet life: but hee that findeth a treasure, is aboue them both.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe and the psalterion make a sweet noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauor and beautie: but a greene seed time, rather then them both.

23 A friend, and companion come together at opportunitie: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Golde and siluer fasten the feet: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the minde: but the feare of the Lorde is aboue them both: there is no want in the feare of the Lorde, and it needeth no helpe.

27 The feare of the Lorde is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 My sonne, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth himselfe after other mens meate: but a wise man and well nourtured will beware thereof.

30 Begging is sweet in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to be feared.* 8 *A curse vpon them that forsake the Lawe of God.* 12 *Good name and fame.* 14 *An exhortation to giue heed vnto wisdome.* 17 *Of what things a man ought to be ashamed.*

† Of death.

O † Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in all things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needfull, vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordinance of the Lorde ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it be tenne, or an hundreth, or a thousand yeeres, there is no defence for life against the graue.

5 The children of the vngodly are abominable children, and so are they that keepe companie with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodly, which haue forsaken the lawe of the most High God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

10 * All that is of the earth, shall turne to earth *Chap.40.11.* againe:

againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shalbe put out.

12 Haue regarde to thy name: for that shall continue with thee aboue a thousand treasures of golde.

13 A good life hath the dayes numbred: but †a good name endureth euer.

†A good name. *Chap.20.29.*

14 My children, keepe wisdome in peace: * for wisdome that is hid, and a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdome.

16 Therfore beare reuerence vnto my words: for it is not good in all things to bee †ashamed: neither are all things allowed as faithfull in all men.

†Of shamefastnesse.

17 Bee ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend:

19 And of theft before the place where thou dwellest, and before the truth of God and his couenant, and to leane with thine elbowes vpon the ‖ bread, or to bee reproued for giuing or taking.

‖*Or, table.*

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to solicite any mans mayd, or to stand by her bedde, or to reproch thy friendes with words,

23 Or to vpbrayde when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

1 The Lawe of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

†In what things we ought not to be ashamed.

OF these things be not thou †ashamed, neither haue regard to offend for any person:

2 Of the Law of the most Hie and his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, & of strangers, or of distributing the heritage among friendes:

4 To bee diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put al in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, and the aged, that contend against the young: thus shalt thou be well instructed, and approoued of all men liuing.

‖*Or, is a secret watch to the father.*

9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe in the youth, least she should passe the flower of her age: and when shee hath an husband, least she should bee hated:

10 In her virginitie, least shee should be defiled, or gotten with childe in her fathers house, and, when shee is with her husband, least shee misbehaue her selfe: and when shee is married, least she commme vnfruitfull.

11 * If thy daughter bee vnshamefast, keepe her straitly, least she cause thine enemie to laugh thee to scorne, and make thee a common talke in the citie, and diffame thee among the people, and bring thee to publike shame. *Chap.26,10,*

12 * Beholde not euery bodies beautie, and companye not among women. *Chap.25.23.*

13 For as the mothe commeth out of garments: * so doeth wickednesse of the woman. *Gene.3.6.*

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproch.

15 ¶ I wil remember the workes of the Lorde, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lorde appointed that his Saintes shoulde declare all his wonderous works, which the almighty Lord hath stablished to confirme all things by in his maiestie.

18 Hee seeketh out the depth, and the heart, and hee knoweth their practises: for their Lord knoweth all science, & he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the pathes of thinges that are secret.

20 * No thought may escape him, neither may any word be hid from him. *Iob.41.4. Isa.29.15.*

21 He hath garnished the excellent workes of his wisdome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing bee added, neither can hee be minished: hee hath no neede of any counseller.

22 Oh, how delectable are all his works, and to be considered euen vnto the sparkes of fire!

23 They liue all and endure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one ‖ commendeth the goodnes of the other, and who can bee satisfied with beholding Gods glory?

‖*Or, stablisheth.*

CHAP. XLIII.

The summe of the creation of the works of God.

†The woonderfull works of God.

THis high ornament † the cleare firmament, the beautie of the heauen so glorious to beholde,

2 The sunne also, a marueilous instrument when it appeareth, declareth at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The sunne burneth the mountaines three times more then fire that keepeth a furnace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to run hastily.

6* The

Gen.1.16. 6 * The moone also hath hee made to appeare accoyding to her season, that it should be a declaration of the time, & a signe for the world.

Exod.12,2. 7 * The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the Holy one they continue in their order, & faile not in their watch.

Gen.9.13,14 11 ¶ * Looke vpon the raine bow, and praise him that made it: very beautifull is it in the brightnesse thereof.

Isa,40.12. 12 * It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

13 ¶ Through his commandement hee maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie foorth as the foules.

15 In his power hath hee strengthened the cloudes, and broken the haile stones.

16 The mountaines leape at the sight of him: the Southwind bloweth according to his will.

17 The sound of his thunder breaketh the earth: so doeth the storme of the North: the whirlwind also, as birds that flie, scattereth the snowe, and the falling downe thereof is as the grasshoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the tops of pales.

20 When the cold Northwinde bloweth, and yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that, that is greene, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dewe commeth vpon the heate, it refresheth it.

23 [By his word he stilleth the winde:] by his counsell he appeaseth the deepe, and planteth ylands therein.

24 They that saile ouer the sea, tell of the perils thereof, and when wee heare it with our eares, we marueil thereat.

25 For there bee strange, and wonderous workes, diuers maners of beasts, and the creation of Whales.

26 Through him are all things directed to a good end, and are stablished by his word.

27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is aboue all his workes.

Psal.96.4. 29 The Lord is terrible, and very * great, and marueilous is his power.

30 Praise the Lorde, and magnifie him as much as ye can, yet doeth he farre exceed: exalt him with all your power, and bee not wearie, yet can ye not attaine vnto it.

31 * Who hath seene him, that hee might tell vs? and who can magnifie him as he is? Iohn 1.18. psal.106.2.

32 For there are hid yet greater things then these bee, and wee haue seene but a fewe of his workes.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declared prophecies.

4 * They gouerned the people by counsell, Exod.18,25. and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of musike, and expounded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behind them, so that their praise shall be spoken of.

9 There are some also which haue no memoriall, * and are perished as though they had Gen.7,22. neuer bene, and are become as though they had neuer bene borne, and their children after them.

10 But the former were merciful men, whose righteousnesse hath not bene forgotten.

11 For whose posteritie a good inheritance is reserued, and their seed is conteined in the couenant.

12 Their stocke is conteined in the couenant, and their posteritie after them.

13 Their seed shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 * The people speake of their wisedome, and Chap.39.10. the congregation talke of their praise.

16 † * Enoch pleased the Lord God: therefore † Enoch. was he translated for an ensample of repentance Gen.5.24. to the generations. hebr.11.5.

17 † * Noe was found perfite, and in the time † Noe. of wrath he had a reward: therefore was hee Gen.6.9. left as a remnant vnto the earth, when the flood and 7.1. came. hebr.11.7.

18 An euerlasting couenant was made with him, that all flesh should * perish no more by the Gen.9.11. flood.

19 † Abraham was a * greater father of many † Abraham. people: in glory was there none like vnto him. Gene.12.3.

20 He kept the Lawe of the most High, and and 15.5. was in couenant with him, and he set the cou- and 17.4. nant * in his flesh, and in tentation hee was Gene.21.4. found faithfull.

21 Therefore hee assured him by an * othe, Gene.22.16, that hee would blesse the nations in his seede, 17,18. and that hee would multiplie him as the dust galat.3.8.

of

of the earth, and exalt his seede as the starres, and cause them to inherite from sea to sea, and from the riuer vnto the end of the world.

Gen.26.2,3. † Isaac. 22 * With † Isaac did hee confirme likewise for Abrahams his fathers sake, the blessing of all men, and the couenant,

† Iacob. ‖ Or, knew him. Gen.27.28. and 28.1. Gen.28.14. † Ioseph. 23 And caused it to rest vpon the head of † Iacob, and ‖ made himselfe knowen by * his blessings, and gaue him an heritage and diuided his portions, * and parted them among the twelue tribes.

24 And he brought out of him a † mercifull man, which found fauour in the sight of al flesh.

CHAP. XLV.

The praise of Moyses, Aaron and Phinees.

† Moses. Exod.1.1.3. acts.7.22. AND † Moyses the * beloued of God and men, brought hee foorth, whose remembrance is blessed,

2 Hee made him like to the glorious Saintes, and magnified him by the feare of his enemies

3 By his wordes hee caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

Exod.6.7.8. 9.chapters. Num.12.3. 4 * He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

5 Hee caused him to heare his voyce, and brought him into the darke cloude, * and there hee gaue him the commaundements before his face, euen the Lawe of life and knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

Exod.19.7. † Aaron. Exod.4.22. 6 He exalted † Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenant made hee with him, and gaue him the Priesthoode among the people, and made him blessed thoughe his comely ornament, and clothed him with the garment of honour.

8 Hee put perfection vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 Hee compassed him about with belles of gold, and with many bels round about, * that when he went in, the sound might be heard, and might make a noyse in the Sanctuarie, for a remembrance to the children of Israel his people,

Exod.28.35. 10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kindes of workes, and with a brest lap of iudgement, and with the † signes of truth,

† Vrim and Thummim. 11 And with worke of skarlet cunningly wrought, and with precious stones grauen like seales, and set in gold by goldsmiths worke for a memorial, with a writing grauen after the number of the tribes of Israel,

a That was, either put into his hand the booke of the Lawe written to read vnto the people, or els some sacrifice that he might offer vnto God for their offences. 12 And with a crowne of gold vpon the mitre, bearing the marke or forme of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

Leuit.8.12. 14 Their sacrifices were wholy consumed euery day twise continually.

15 Moyses filled his hands, * and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seed, so long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and bless his people in his name.

16 Before all men liuing the Lorde chose him that he should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

Deut.17.10. and 21.5. 17 * He gaue him also his commandements and authoritie according to the Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Law.

Num.16.1,2 18 * Strangers stoode vp against him, and enuied him in the wildernesse, euen the men that tooke Dathans and Abirams part, & the compasse of Core in furie and rage.

19 This the Lord sawe, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the fierie flame.

Num.17.8. 20 * But he made Aaron more honourable, and gaue him an heritage, and parted the first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priestes did eate of the sacrifices of the Lorde, which hee gaue vnto him and to his seede.

Deut.12,13. and 18.1. 22 * Els had he none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance.

† Phinees. Num.25.12, 13. 1.mac.2. 54. 23 The third in glory is † * Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lorde, and stoode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that hee should bee the chiefe of the Sanctuarie and of his people, and that hee and his posteritie should haue the dignitie of the priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should bee to the onely sonne of his sonne, and to his seede. God giue vs wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb and Samuel.

† Iosue. Num.27.18. deut.34.9. iosh.1.2.and 12.7. IEsus † * the sonne of Naue was valiant in the warres, and was the successour of Moses in prophecies, who according vnto his name was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

Iosh.8.1,2. 2 * What glory gate he, when hee lift vp his hand, & drew out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord,

Iosh.10.12, 13,14. 4 * Stood not the Sunne still by his meanes, and one day was as long as two?

5 He called vnto the most high Gouernour, when the enemies pressed vpon him on euery side, and the mightie Lord heard him with the haile stones, and with mightie power.

Iosh.10.11. 6 Hee rushed in vpon the nations in battell, and in the * going downe of Bethoron hee destroyed

stroyed the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord: for he ‖followed the Almightie.

‖Or, that the Lord fauoured his battel.

7 * In the time of Moyses also he did a good worke: hee and † Caleb the sonne of Jephune stoode against the enemie, and withheld the people from sinne, and appeased the wicked murmuring.

‖Or, pursued the mightie men.

Num. 14. 6.

8 *And of sixe hundred thousand people of foot, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and honie.

1 mac. 2. 55, 56.

† Caleb.

Num. 26. 65.

9 * The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the hie places of the land, and his seed obteined it for an heritage.

deu. 1. 35, 36. Iosh. 14. 11.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the † Judges, euery one by name, whose heart went not a whoring, nor departed from the Lorde, their memorie be blessed.

†Iudges,

12 Let * their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

Chap. 49. 10.

13 ¶ †Samuel the Prophet of the Lord, beloued of the Lord: *ordeined kings, and anointed the princes ouer his people.

† Samuel.

1. Sam. 10. 1. and 16. 13.

14 By the Lawe of the Lorde hee iudged the congregation, and the Lorde had respect vnto Jacob.

15 This Prophete was approoued for his faithfulnes, and he was knowen faithful in his words and visions.

16 * He called vpon the Lord Almighty, when his enemies preased vpon him on euery side, when he offred the sucking lambe.

1. Sam. 7. 9, 10, 11.

17 And the Lord thundred from heauen, and made his voyce to be heard with a great noyse.

18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.

19 *And before his long sleepe he made protestation, in the sight of the Lorde, and his anointed, that he tooke no substance of any man, no not so much as a shoe, and no man could accuse him.

2. Sam. 12. 3.

20 *After his sleepe also he told of the kings death, and from the earth lift he vp his voyce, and prophesied that the wickednesse of the people should perish.

1 Sam. 28, 18, 19.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

AFter him rose vp † * Nathan to prophesie in the time of Dauid.

† Nathan.

2. Sam. 12. 1.

2 For as the fatte is taken away from the peace offering, so was † Dauid chosen out of the children of Israel.

† Dauid.

3 * He played with the lions, as with kids, and with beares, as with lambes.

1. Sam. 17. 34.

4 *Slew he not a giant when he was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?

1. Sam. 17. 49, 50, 51.

5 For he called vpon the most High Lorde, which gaue him strength in his right hand, to slay that mightie warriour, and that hee might set vp the horne of his people againe.

1. Sam. 18. 7. ‖Or, the people.

6 * So † he gaue him the praise of ten thousand, and honoured him with ‖ great praises, and gaue him a crowne of glory.

‖Or, with blessings of the Lord.

7 * For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

2. Sam. 5. 7.

8 In all his works he praised the Holy one, and the most High with honorable words, and with his whole heart he sung songs, and loued him that made him.

9 * Hee set singers also before the altar, and according to their time hee made sweete songs, that they might praise God daply with their songs.

1. Chro. 16. 4.

10 Hee ordained to keepe the feast dayes comely, and appointed the times perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 *The Lorde tooke away his sinnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of glorie in Israel.

2. Sam. 12. 13.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 †*Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that hee might builde an house in his Name, & prepare the Sanctuarie for euer.

† Salomon. 1. King. 4. 21, 24.

14 * How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood.

1. King. 4. 29, 30.

15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy name went abroade in the ples, and for thy peace thou wast beloued.

17 *The countreys marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

1. Kin. 10. 31, 32.

18 By the Name of the Lorde God, which is called the God of Israel, thou hast * gathered golde as tinne, and hast had as much siluer as lead.

1. King. 10. 27.

19 *Thou diddest bowe thy loynes to women, and wast ouercome by thy body.

1. King. 11. 1.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, & thou brought wrath vpon thy children, and hast felt sorrow for thy folly.

21 *So the kingdome was deuided, and Ephraim began to be a rebellious kingdome.

1. King. 12. 15, 16, 17.

22 * Neuertheless the Lorde left not off his mercy, neither was he destroyed for his works: neither did hee abolish the posteritie of his elect, nor tooke away the seed of him that loued him, but hee left a remnant vnto Jacob, and a roote of him vnto Dauid.

2. Sam. 7. 15.

23 Thus rested Salomon with his fathers, and of his seede hee left behinde him † Roboam, euen ‖the foolishnesse of the people, and one that had no vnderstanding, *who turned away the people through his counsell, and † Jeroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of sinne.

† Roboam. ‖Or, a most euident foole 1. King. 12. 10, 11, 13, 14.

24 So that their sinnes were so much increased, that they were driuen out of the land.

† Ieroboam. 1. King. 12. 28, 30.

25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

THen stood vp † * Elias the Prophet as a fire, and his word burnt like a lampe.

† Elias. 1. Kin. 17. 1.

2 He

2 He brought a famine vpon them, and by his zeale hee diminished them: [for they might not awap with the commaundements of the Lord.]

1.*Kin.*18. 38. & 2.*kin.* 1.10,12. 3 By the word of the Lord he shut the heauen, * and three times brought he the fire from heauen.

4 O Elias, how honourable art thou by thy wonderous deedes! who may make his boast to be like thee!

1.*King.*17. 21,22. 5 *Which hast raised vp the dead from death, and by the worde of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seate:

1.*King.*19. 15. 7 Which heardest the rebuke of the Lord in Sina,*and in Horeb the iudgement of the vengeance:

1.*King.*19. 16,17. †The wickednes of Achab and Iezabel. 8 *Which diddest annoint Kings that they might †recompense, and Prophets to bee thy successours:

2.*Kin.*2.11. *Mala.*4.5. 9 *Which wast taken vp in a whirlwind of fire, and in a charet of fierie horses:

10 Which was appointed *to reprooue in due season, and to pacifie the wrath of the Lords indgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that saw thee, and slept in loue: for *we shall liue.

a That is, they that are such.

2.*King.*2. 12,15. †Eliseus. 12 * When Elias was couered with the storme, †Eliseus was filled in his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.

2.*King.*13. 21. 13 Nothing could ouercome him,* and after his death his body prophecied.

14 Hee did wonders in his life, and in death were his workes marueilous.

2.*King.*18. 11,12. 15 For all this the people repented not, neither departed they from their sinnes: * till they were caried awap prisoners out of their lande, and were scattered through all the earth, so that there remained but a verp fewe people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

†Ezekias. 2.*King.*18.2 17 †*Ezekias made his citie strong, and conueped water into the middes thereof, he digged through the rocke with yron, and made fountaines for waters.

2.*King.*18. 13. 18 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their heartes and handes, so that they sorrowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their handes vnto him, and immediatly the Holy one heard them out of heauen.

21 [Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

2.*Kin.*19.35 *Isa.*37.36. *Tob*1.18. 1.*mac.*7.41. 2.*mac.*8.19. 22 *He smote the hoste of the Assyrians, and his Angel destroyed them.

†Isaias. 2.*King.*20. 10,11. *Isa.*38.8. 23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wapes of Dauid his father, as †Esai the great Prophete and faithfull in his vision had commaunded him.

24 *In his time the sunne went backward, and he lengthened the Kings life.

25 He saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorowfull in Sion.

26 He shewed what should come to passe for euer, & secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem, and Seth.

THe remembraunce of †* Iosias is like the composition of the perfume that is made by the arte of the Apothecarie: it is sweete as honp in all mouthes, and as musike at a banquet of wine. †Iosias. 2.*Kin.*22.1, *and* 23.2. 2.*chro.*34.3,

2 Hee behaued himselfe vprightly in the reformation of the people, and tooke awap all abominations of iniquitie.

3 He * directed his heart vnto the Lord, & in the time of the vngodly he established religion. 2.*Kin.*23.4,

4 All, except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Law of the most high, and failed.

5 Therefore he gaue their ‖horne vnto other, and their honour to a strange nation. ‖*Or, power.*

6 He burnt the elect citie of the Sanctuarie, *and destroyed the streetes thereof according to the ‖prophesie of †Jeremias. 2.*Kin.*25.9, ‖*Or, hand.* †Ieremias, *Iere.*38.6. *Iere.*1.5.

7 For they*intreated him euil, which neuertheless was a Prophet, * sanctified from his mothers woombe, that hee might roote out and afflict, and destroy, and that he might also build vp, and plant.

8 †*Ezechiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubims. †Ezekiel. *Ezek.*1.3,15

9 *For he made mention of the enemies vnder the figure of the raine, and directed them that went right. *Ezek.*13.9. & 38.11.16

10 ¶*And let the bones of the twelue Prophets flourish out of their place, & let their memory be blessed: for they comforted Iacob, and deliuered them by assured hope. *Chap.*46.12,

11 ¶*How shal we praise †Zorobabel, which was as a ring on the right hand. *Hag.*2.24. *e Esra*3.2. †Zorobabel,

12 So was †* Iesus also the sonne of Iosedec: these men in their time builded the house, & set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship. †Iesus. *Zech.*3.1. *e Esra* 3.2. *hag.*1.12.

13 ¶*And among the elect was † Neemias, whose renowme is great, which set vp for vs the wals that were fallen, and set vp the gates and the barres, and laid the foundations of our houses. *and* 2.3. *Nehe.*7.1. †Neemias,

14 ¶But vpon the earth was no man created like †*Enoch: for he was taken vp from the earth. †Enoch. *Gen.*5.24. *chap.*44.16. *hebr.*11.5.

15 Neither was there a like man vnto †*Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept. †Ioseph. *Gen.*41.44. *and* 42.6. *and* 45.8.

16 †* Sem and † Seth were in great honour among men: and so was † Adam aboue euerp liuing thing in the creation. †Sem. *Gen.*5.3. *and* 11.10. †Seth. †Adam.

CHAP. L.

1 *Of Simon the sonne of Onias.* 22 *An exhortation to praise the Lord.* 27 *The author of this booke.*

†SImon * the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dapes established the ‖ Temple. †Simon. 2.*Mac.*3.4. ‖*Or, people.*

2 Vnder

2 Vnder him was the foundation of the double height laid, and the hie wals that compassed the Temple.

3 In his dayes the places to receive water, that were decayed, were restored, and the brasse was about in measure as the a sea.

a Which Salomon made, 1.Kin. 7.23.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conversation among the people, and when hee came out of the house covered with the vaile!

6 He was as the morning starre in the mids of a cloud, and as the moone when it is full,

7 And as the sunne shining vpon the Temple of the most High, and as the rainebow that is bright in the faire cloudes,

8 And as the floure of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of summer,

9 As a fire and incense in the censer, and as a vessel of massie gold, set with all maner of precious stones,

10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which groweth vp to the cloudes.

11 When hee put on the garment of honour and was clothed with all beautie, he went vp to the holy altar, and made the garment of holinesse honourable.

12 When hee tooke the portions out of the Priests hands, he himselfe stood by the herth of the altar compassed with his brethren round about, as the branches do the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and the oblations of the Lorde in their hands before all the congregation of Israel.

14 And that hee might accomplish his ministerie vpon the altar, and garnish the offering of the most High, and Almightie,

15 He stretched out his hand to the drinke offring, and powred of the blood of the grape, and he powred at the foote of the altar a perfume of good savour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, & made a great noyse to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God almightie, and most high.

18 The singers also sang with their voices, so that the sound was great, & the melodie sweete.

19 And the people prayed vnto the Lord most high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his service.

20 Then went hee downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therfore giue praise al ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That hee would giue vs ioyfulnesse of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that my heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, & the foolish people that dwel in ‖Sichim.

‖ Or, Sichem

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdome of his heart.

28 Blessed is he that exerciseth himselfe therin: and he that layeth vp these in his heart, shall be wise.

29 For if he do these things, he shalbe strong in all things: for hee setteth his steps in the light of the Lord, which giueth wisedome to the godly. The Lord be praysed for euermore. So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord & King, and prayse thee, O God my sauiour: I will giue thankes vnto thy Name.

2 For thou art my defender and helper, and hast preserued my body from destruction, and from the snare of the slaunderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercy, & for thy Names sake, from the roaring of them that were ready to deuour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had,

4 And from the fire that choked mee round about, and from the mids of the fire that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying wordes, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 [My soule shal prayse the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed mee on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of old, how thou deliuerest such as waite for thee, and sauest them out of the hands of the ‖enemies.

‖ Or, nations.

9 Then lifted I vp my prayer frō the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the Father of my Lord, that hee would not leaue me in the day of my trouble, and in the time of the proude without helpe.

11 I will prayse thy Name continually, and will sing prayse with thanksgiuing: and my prayer was heard.

12 Thou sauedst me from destruction, & deliueredst me from the euil time: therefore will I giue thanks, and praise thee, & bless the Name of the Lord.

13 When I was yet young, or euer I went abroad,

abroad, I desired wisedom openly in my praier.
14 I prayed for her before the Temple, and sought after her vnto farre countries, & she was as a grape that wareth ripe out of the flower.
15 Mine heart reioyced in her: my foote walked in the right way, and from my youth vp sought I after her.
16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisedome:
17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisedome.
18 For I am aduised to do thereafter: I will be iealous of that that is good: so shal I not be confounded.
19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine handes on hie, and considered the ignorances thereof.
20 I directed my soule vnto her, & I found her in pureneſſe: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.
21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.
23 Draw neere vnto mee, yee vnlearned, and dwell in the house of learning.
24 Wherefore are you slowe? and what say you of these things, seeing your soules are very thirstie?
25 I opened my mouth, and said, *Buy her *Isa.55.1.* for you without money.
26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: shee is ready that ye may finde her.
27 Beholde with your eyes, * howe that I *Chap.6.18.* haue had but little labour, and haue gotten vnto me much rest.
28 Get learning with a great summe of money: for by her ye shall possesse much golde.
29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.
30 Doe your dueties betimes, and he will giue you a reward at his time.

¶ Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which hee read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the words of the Booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of ‖Asadias, the sonne of Helcias wrote in at Babylon,

‖Or, Sedeias.

2 In the fift yeere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Joacim king of Juda might heare, & all the people that were come to heare the booke,
4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud.

‖Or, Sodi.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.
6 They made a collection also of money, according to euery mans power,
7 And sent it to Jerusalem vnto Joacim the sonne of Helcias the sonne of Salom Priest, and vnto the other Priestes, and to all the people, which were with him at Jerusalem,
8 When hee had receiued the vessels of the Temple of the Lorde, that were taken away out of the Temple, to bring them againe into the land of Juda, the tenth day of the moneth ‖ Siuan, to wit, siuer vessels, which Sedecias the sonne of Josias king of Juda had made.

‖Or, Sibun.

9 After that Nabuchodonosor king of Babylon had led away Iechonias from Jerusalem, and his princes, and his nobles, prisoners, and the people, and caried them to Babylon,
10 And they said, Beholde, we haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, and prepare a ‖meat offering, and offer vpon the altar of the Lorde our God,

‖Or, Manna. for Minhah which was the euening and morning sacrifice.

11 And pray for the life of Nabuchodonosor king of Babylon, & for the life of Baltasar his sonne, that their dayes may bee vpon earth, as the dayes of heauen,
12 And that God would giue vs strength and lighten our eyes, that wee may liue vnder the shadow of Nabuchodonosor king of Babylon, & vnder the shadow of Baltasar his sonne, that we may long do them seruice, and find fauour in their sight.
13 Pray for vs also vnto the Lord our God, (for wee haue sinned against the Lord our God, and vnto this day the furie of the Lord, and his wrath is not turned from vs.)
14 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.
15 Thus shall ye say, *To the Lord our God *Chap.2.6.* belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Juda, and to the inhabitants of Jerusalem,
16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers,
17 Because we haue * sinned before the Lord *Dan.9.5.* our God,
18 And haue not obeied him, neither hearkened vnto the voyce of the Lorde our God, to walke in the commandements that he gaue vs openly.
19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, wee haue bene disobedient vnto the Lorde our God, and wee haue bene negligent to heare his voyce,

20 *Where-

Deu. 28,15. 20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time þ he brought our fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Nevertheless, wee haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophets, whom he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 *The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians.* 11 *The Iewes desire to haue the wrath of God turned from them.* 32 *He promiseth that hee will call againe the people from captiuitie, and giue them a new and euerlasting Testament.*

THerefore the Lord our God hath performed his worde, which he pronounced against vs, and against our iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the Lawe of Moyses,

Deu. 28,53. 3 That some among vs should * eate þ flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

Chap. 1. 15. 6 * To the Lord our God appertaineth righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord, that wee might turne euery one from the imaginations of his owne wicked heart.

9 So þ Lord hath watched ouer þ plagues, and the Lorde hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vs.

Dan. 9. 15. 11 * And nowe, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mightie hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away.

15 That all the earth may knowe that thou art the Lord our God, and that thy Name is called vpon Israel, and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

17 * Open thine eyes, and beholde: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lorde, neither ‖praise nor righteousnesse. *Deu. 26. 15. isa. 63. 15. Psal. 6. 5, 6. and 115. 17, 18. isa. 38. 18, 19.* ‖*Or, glory, nor praise of righteousnesse.*

18 But the soule that is vexed for the greatnesse of sinne, and he that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousnesse, O Lord.

19 For we do not require mercie in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by ‖ thy seruants the Prophets, saying,

21 * Thus saith the Lord, Bow downe your shoulders, and serue the King of Babylon: so shall ye remaine in the land, that I gaue vnto your fathers. ‖*Or, by the hand of thy seruants. Ier. 27. 7.*

22 But if ye will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to ceale in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegroome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But wee wouldе not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets: namely, that the bones of our Kings, and the bones of our fathers should be caried out of their places.

25 And loe, they are cast out to the heate of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest commaund him to write thy Lawe before the children of Israel, saying,

29 * If ye will not obey my voyce, then shall this great swarme and multitude be turned into a very fewe among the nations where I will scatter them. *Leui. 26. 14. deut. 28. 15.*

30 For I knowe that they will not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember themselues,

31 And know that I am the Lord their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shall heare, and prayse me in the land of their captiuitie, and thinke vpon

my Name.

33 Then ſhall they turne them from their hard backes, and from their euill workes: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them againe into the land, which I promiſed with an othe vnto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it: and I will increaſe them, and they ſhall not be diminiſhed.

35 And I wil make an euerlaſting couenant with them, that I will be their God, and they ſhall be my people: and I will no more driue my people of Iſrael out of the land that I haue giuen them.

CHAP. III.

1 *The people continueth in their prayer begunne for their deliuerance.* 9 *He prayſeth wiſedome vnto the people, ſhewing that ſo great aduerſities came vnto them for the deſpiſing thereof.* 36 *Onely God was the finder of wiſedome.* 37 *Of the incarnation of Chriſt.*

O Lorde Almighty, O God of Iſrael, the ſoule that is in trouble, and the ſpirite that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercy: for thou art mercifull, and haue pitie vpon vs, becauſe we haue ſinned before thee.

3 For thou endureſt for euer, and we vtterly periſh.

4 O Lorde Almighty, the God of Iſrael, heare nowe the prayer of the dead Iſraelites, and of their children, which haue ſinned before thee, and not hearkened vnto the voyce of thee their God, wherefore theſe plagues hang vpon vs.

5 Remember not the wickedneſſe of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we prayſe.

7 And for this cauſe haſt thou put thy feare in our hearts, that we ſhould call vpon thy Name, and praiſe thee in our captiuitie: for we haue conſidered in our mindes all the wickedneſſe of our fathers, that ſinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou haſt ſcattered vs, to be a reproch and a curſe, and ſubiect to paiments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Iſrael, heare the commandements of life: hearken vnto them, that thou mayeſt learne wiſedome.

10 What is the cauſe, O Iſrael, that thou art in thine enemies land, and art waxen olde in a ſtrange countrey,

11 And art defiled with the dead, and art counted with them, that goe downe to the graues?

12 Thou haſt forſaken the fountaine of wiſedome.

13 For if thou haddeſt walked in the way of God, thou ſhouldeſt haue remained ſafe for euer.

14 Learne where is wiſedome, where is ſtrength, where is vnderſtanding, that thou mayeſt know alſo from whence commeth long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen, and ſuch as ruled the beaſtes vpon the earth?

17 They that had their paſtime with the foules of the ayren, that hoarded vp ſiluer and golde, wherein men truſt and made none end of their gathering?

18 For they that coyned ſiluer, and were ſo carefull of their worke, and whoſe inuention had none ende,

19 Are come to nought, and gone downe to hell, and other men are come vp in their ſteades.

20 When they were yong, they ſawe the light, and dwelt vpon the earth: but they vnderſtood not the way of knowledge,

21 Neither perceiued the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not beene heard of in the land of Chanaan, neither hath it beene ſeene in Theman,

23 Nor the Agarines that ſought after wiſedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the ſearchers out of wiſedome haue knowen the way of wiſedome, neither doe they thinke vpon the pathes thereof.

24 O Iſrael, howe great is the houſe of God! and howe large is the place of his poſſeſſion!

25 It is great, and hath none ende: it is hie, and vnmeaſurable.

26 There were the giants, famous from the beginning: that were of ſo great ſtature, and ſo expert in warre.

27 Thoſe did not the Lord chuſe, neither gaue he the way of knowledge vnto them.

28 But they were deſtroyed, becauſe they had no wiſedome, and periſhed through their owne foolihneſſe.

29 Who hath gone vp into heauen, to take her, and brought her downe from the clouds?

30 Who hath gone ouer the ſea to finde her, and hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither conſidereth her paths.

32 But he that knoweth al things, knoweth her, and he hath found her out with his vnderſtanding: this ſame is he which hath prepared the earth for euermore, and hath filled it with foure footed beaſtes.

33 When he ſendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 And the ſtarres ſhine in their watch, and reioyce. When he calleth them, they ſay, Here we be: and ſo with cheerefulneſſe they ſhewe light vnto him that made them.

35 This is our God, and there ſhall none other be compared vnto him.

36 He hath found out all the way of knowledge, and hath giuen it vnto Jacob his ſeruant, and to Iſrael his beloued.

37 Afterward he was ſeene vpon earth, and dwelt among men.

CHAP.

CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commaundements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memorial of Israel.

6 Yee are solde to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.

9 When shee saw the wrath comming vpon you from God, she said, Yearken, ye that dwell about Sion: for God hath brought mee into great heauinesse.

10 I see the captiuitie of my sonnes & daughters, which the Euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnes, nor walke in the wayes of his commaundements: neither did they enter into the paths of discipline, thought his righteousnesse.

14 Come, yee that dwell about Sion, and cal to remembraunce the captiuitie of my sonnes and daughters, which the Euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, & of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue carried away the deare beloued of the widowes, leaning me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee þ hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, go your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the Euerlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation thorow the Euerlasting, and ioy is come vpon me from the Holy one, because of the mercy which shall quickly come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shal come vnto you with great glory, and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough waies, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to go astray from your God: so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For hee that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sonnes.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall she be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shalbe turned into mourning.

35 For a fire shal come vpon her from the Euerlasting, long to endure, and she shal be inhabited of deuils for a great season.

36 O Ierusalem looke toward the East, and beholde the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is mooued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from GOD, and set a crowne vpon thine head of the glorie of the Euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the

gloyp of the woyshipp af God.

5 Arise, O Jerusalem, and stand vp on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West vp the woyd of the holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led awap of their enemies: but God will bring them againe vnto thee, exalted in gloyp, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rocks, and to fill the valleis, to make the ground plaine, that Israel map walke safelp vnto the honour of God.

8 The woods and all sweete smelling trees shall ouershadowe Israel at the commaundement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led awap captiues into Babylon bp the King of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and mainteiners of images mightily confuted.

BEcause of the sinnes, that ye haue committed against God, yee shalbe ledde awap captiues vnto Babylon, bp Nabuchodonosor, king of the Babylonians.

2 So when yee bee come into Babylon, yee shall remaine there manp yeres, and a long season, euen a seuen generations, and after that wil I bring you awap peaceably from thence.

a That is, seuentie yeeres. Isa. 44. 8, 9, 10, & 46. 5, 7. Psal. 115. 4. wis. 13. 10.

3 * Now shall ye see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that yee in no wise bee like the strangers, neither be ye afraid of them, when yee see the multitude before them and behinde them woyshipping them,

5 But say yee in your hearts, O Lorde, wee must woyship thee.

6 For mine Angel shall bee with you, and shall care for your soules.

7 As for their tongue, it is polished bp the carpenter, and they themselues are gilded and laide ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take gold for a maide that loueth to be deckt.

9 So make they crownes for the heads of their gods: sometimes also the Priests themselues conuey awap the golde and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they deck these gods of siluer, and gods of golde, and of wood, with garments like men,

11 Yet cannot they bee preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine iudge of the countrey: yet can he not slap such as offend him.

14 Another hath a dagger or an axe in his right hand: yet is hee not able to defend himselfe from battell, nor from theeues: so then it is euident that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes bee full of dust bp reason of the feet of those that come in:

17 And as the ‖ gates are shutte in rounde about vpon him that hath offended the King: or as one that should be led to be put to death, so the Priestes keepe their temples with doores, and with locks, and with barres, least their gods should be spoyled bp robbers.

‖ Or, court.

18 They light vp candles before them: yea, more then for themselues, whereof they cannot see one: for they are but as one of the postes of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creep out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallowes & birdes flie vpon their bodies, and vpon their heads, yea, and the cattes also.

22 Bp this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 * They are borne vpon mens shoulders, because they haue no feete, whereby they declare vnto men, that they be nothing worth: yea, and they that woyship them, are ashamed.

Isa. 46. 7.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neyther if one set them vpright, can they moue of themselues, neuerie they be bowed downe can they make themselues straight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto them, their Priests sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childebed, touch their sacrifices: by these things yee may knowe that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the priests sit in their Temples, hauing their clothes rent, whose heads & beards are shauen, and being bare headed,

31 They roare and crie before their gods, as men doe at the feast of one that is dead.

32 The Priests also take awap of their garments, and clothe their wiues and children.

33 Whether it bee euill that one doeth vnto them, or good, they are not able to recompense it: they can neither set vp a king, nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vow vnto them, and keepe it not, they will not require it.

35 They

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shew no mercy to the widowe, nor doe good to the fatherlesse.

38 Their gods of wood, golde, and siluer, are as stones that bee hewen out of the mountaine, and they that worship them, shall bee confounded.

39 How should a man then thinke or say, that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a dumme man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though hee had any feeling: yet they that vnderstande these things, cannot leaue them: for they also haue no sense.

42 Furthermore the women, girded with coardes, sit in the streetes, and burne strawe.

[Or, branne.

43 And if one of them bee drawen away, and lye with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coarde broken.

44 Whatsoeuer is done among them, is lies: how may it then bee thought or sayd, that they are gods?

45 Carpenters and goldsmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: howe should then the things that are made of them, be gods?

47 Therefore they leaue lyes, and shame for their posterite.

48 For when there commeth any warre or plague vpon them, the Priestes imagine with themselues, where they may hide themselues with them.

49 Howe then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?

*Psal. 115.4. wisd. 13.10.

50 For * seeing they bee but of wood, and of siluer, and of golde, men shall knowe hereafter that they are but lyes, and it shal be manifest to al nations and kings, that they be no gods, but the workes of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no King in the lande, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the Priestes will escape and saue themselues, but they burne as the balkes therein.

55 They cannot withstand any King or enemies: how can it then be thought or say de that they be gods?

56 Moreouer, these gods of wood, of golde, and of siluer can neither defende themselues from theeues and robbers.

57 For they that are strongest, take away their golde and siluer, and apparel, wherewith they bee clothed: and when they haue it, they get them away: yet can they not helpe themselues,

58 Therefore it is better to be a King, and so to shewe his power, or else a profitable vessell in an house, whereby he that vseth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessary vses, obey.

60 Likewise also the lightning when it shineth, it is endent: and the wind bloweth in euery countrey.

61 And when God commandeth the cloudes to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hils and woods, it doeth that which is commaunded: but these are not like any of these things, neither in forme nor power.

63 Therefore men shoulde not thinke, nor say that they bee gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor bleese Kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the moone.

67 The beastes are better then they: for they can get them vnder a couert, and do themselues good.

68 So ye may bee certified that by no maner of meanes they are gods: therefore feare them not.

69 For as a scarrowe in a garden of cucumers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and gold, and siluer, are like to a white thorne in an orchard, that euery birde sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shall be consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for hee shall be farre from reproofe.

¶ The ſong of the three holy children, which followeth in the third Chapter of Daniel after this place, They fel downe bound into the middes of the hote fierie fornace.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Caldeans. 49 The Angell of the Lorde was in the fornace. 51 The three children praiſe the Lorde and prouoke all creatures to the ſame.

24 AND they walked in the mids of the flame, praiſing God, and magnified the Lord.

25 Then Azarias ſtood vp, and prayed on this maner, and opening his mouth in the middes of the fire, ſayde,

26 Bleſſed bee thou, O Lorde God of our fathers: thy Name is worthy to bee prayſed and honoured for euermore.

27 For thou art righteous in all the things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou haſt brought vpon vs, and vpon Jeruſalem, the holy citie of our fathers, thou haſt executed true iudgments: for by right and equitie haſt thou brought all theſe things vpon vs, becauſe of our ſinnes.

29 For wee haue ſinned and done wickedly, departing from thee: in all things haue we trеſpaſſed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haſt commaunded vs, that we might proſper.

31 Wherefore in all that thou haſt brought vpon vs, and in euery thing that thou haſt done to vs, thou haſt done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and moſt hateful traitors, and to an vnrighteous king, and the moſt wicked in all the world.

33 And now we may not open our mouthes: wee are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Yet for thy Names ſake we beſeech thee, giue vs not vp for euer, neither breake thy Couenant.

35 Neither take away thy mercy from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſaacs ſake, and for thy holy Iſraels ſake,

36 To whom thou haſt ſpoken and promiſed, that thou wouldeſt multiply their ſeede as the ſtarres of heauen, and as the ſande, that is vpon the ſea ſhore.

37 For we, O Lord, are become leſſe then any nation, and bee kept vnder this day in all the world, becauſe of our ſinnes:

38 So that now we haue neither prince, nor prophet, nor gouernour, nor burnt offering, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruites before thee, that we might finde mercie.

39 Neuertheleſſe in a contrite heart, and an humble ſpirit, let vs be receiued.

40 As in the burnt offering of rammes and bullocks, and as in ten thouſand of fat lambes, ſo let our ſacrifice be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them, that put their truſt in thee.

41 And nowe wee followe thee with all our heart, and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindneſſe, and according to the multitude of thy mercies.

43 Deliuer vs alſo by thy myracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy ſeruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their ſtrength be broken,

45 That they may know, that thou only art the Lord God, & glorious ouer the whole world.

46 ¶ Now the kings ſeruants that had caſt them in, ceaſſed not to make the ouen hote with [a] naphtha, and with pitche, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites.

48 And it blake forth, and burnt thoſe Chaldeans, that it found by the fornace.

49 But the Angel of the Lorde went downe into the fornace with them that were with Azarias, and ſmote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moiſt ſiſſing winde, ſo that the fire touched them not at all, neither grieued, nor troubled them.

51 Then theſe three (as out of one mouth) praiſed, and glorified, and bleſſed God in the fornace, ſaying,

52 Bleſſed bee thou, O Lorde God of our fathers, and prayſed, and exalted aboue all things for euer, and bleſſed bee thy glorious and holy Name, and praiſed aboue all things, and magnified for euer.

53 Bleſſed be thou in the Temple of thine holy glory, and praiſed aboue all things, and exalted for euer.

54 Bleſſed be thou, that beholdeſt the depths, and ſitteſt vpon the Cherubims, and praiſed aboue all things, and exalted for euer.

55 Bleſſed bee thou in the glorious throne of thy kingdome, and praiſed aboue all things, and exalted for euer.

56 Bleſſed bee thou in the firmament of heauen, and prayſed aboue all things, and glorified for euer.

57 All yee workes of the Lorde, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

58 O *heauens, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer. **Pſal. 148.4*

59 O Angels of þ Lord, bleſſe ye þ Lord: praiſe him, and exalt him aboue all things for euer.

60 All ye waters that bee aboue the heauen, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

61 All yee powers of the Lorde, bleſſe yee the Lorde: praiſe him, and exalt him aboue all things

[a] Which is a certaine kinde of fat and chalkie clay, as Plinius writeth, 2. booke cap. 105.

thinges for euer.

62 O Sunne and Moone, bleſſe yee the Lord: praiſe him, and exalt him aboue all thinges for euer.

63 O Starres of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all thinges for euer.

64 Euery ſhowre and dewe, bleſſe yee the Lord: praiſe him, and exalt him aboue all thinges for euer.

65 All yee windes, bleſſe yee the Lord: praiſe him, and exalt him aboue all thinges for euer.

66 O fire and heate, bleſſe yee the Lord: praiſe him, and exalt him aboue all thinges for euer.

‖Or, colde. 67 O ‖ Winter and Summer, bleſſe yee the Lord: praiſe him and exalt him aboue all thinges for euer.

‖Or, froſts. 68 O dewes and ‖ ſtormes of ſnowe, bleſſe ye the Lorde: praiſe him, and exalt him aboue all thinges for euer.

69 O froſt and colde, bleſſe ye the Lord: praiſe him, and exalt him aboue all thinges for euer.

70 O yce and ſnowe, bleſſe yee the Lorde: praiſe him, and exalt him aboue all thinges for euer.

71 O nightes and dayes, bleſſe yee the Lorde: praiſe him and exalt him aboue all thinges for euer.

72 O light and darkneſſe, bleſſe yee the Lord: praiſe him, and exalt him aboue all thinges for euer.

73 O lightninges and clondes, bleſſe yee the Lord: praiſe him, and exalt him aboue al things for euer.

74 Let the earth bleſſe the Lorde: let it praiſe him, and exalt him aboue all thinges for euer.

75 O mountaines and hilles, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

76 All things that growe on the earth, bleſſe yee the Lorde: praiſe him, and exalt him aboue all thinges for euer.

77 O fountaines, bleſſe yee the Lorde: praiſe him, and exalt him aboue all thinges for euer.

78 O ſea, and floods, bleſſe ye the Lord: praiſe him, and exalt him aboue all thinges for euer.

79 O whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him, and exalt him aboue all thinges for euer.

80 All yee foules of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

81 All yee beaſtes and cattell, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe yee the Lorde: praiſe him, and exalt him aboue all thinges for euer.

83 Let Iſrael bleſſe the Lorde, praiſe him, and exalt him aboue all thinges for euer.

84 O Prieſtes of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all thinges for euer.

85 O ſeruants of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all thinges for euer.

86 O ſpirites and ſoules of the righteous, bleſſe ye the Lorde: praiſe him, and exalt him aboue all thinges for euer.

87 O Saintes and humble of heart, bleſſe ye the Lorde: praiſe him, and exalt him aboue all thinges for euer.

88 O Ananias, Azarias, and Miſael, bleſſe yee the Lorde: praiſe him, and exalt him aboue all thinges for euer: for hee hath deliuered vs from the hell, and ſaued vs from the hande of death, and delimered vs out of the middes of the furnace, and burning flame: euen out of the middes of the fire hath hee deliuered vs.

89 Confeſſe vnto the Lorde, that he is gracious: for his mercie endureth for euer.

90 All yee that worſhip the Lorde, bleſſe the God of gods: praiſe him, and acknowledge him: for his mercie endureth worlde without ende.

‖Or, Soſanna.

The hiſtorie of ‖ Suſanna, which ſome ioyne to the end of Daniel, and make it the thirteenth chapter.

8 The two gouernours are taken with the loue of Suſanna. 19 They take her alone in the garden. 20 They ſolicite her to wickednes. 23 Shee chuſeth rather to obey God, though it be to the danger of her life. 34 She is accuſed. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon called Joacim,

2 And he tooke a wife, whoſe name was Suſanna, the daughter of Helcias, a verp faire woman, and one that feared God.

3 Her father and mother alſo were godlp people, and taught their daughter according to the law of Moſes.

4 Nowe Joacim was a great rich man, and had a faire garden ioyning vnto his houſe, and to him reſorted the Iewes, becauſe hee was more honourable then all others.

5 The ſame yeere were appointed two of the ancients of the people to be iudges, ſuch as the Lorde ſpeaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which ſeemed to rule the people.

6 Theſe haunted Joacims houſe, & all ſuch as had anp thing to doe in the law, came thither vnto them.

7 Nowe when the people departed awap at noone, Suſanna went into her huſbandes garden to walke.

8 And the two elders ſaw her that ſhe went in daplp and walked, ſo that their luſt was inflamed towarde her.

9 Therefore they turned awap their mind, and caſt downe their eyes, that they ſhoulde not ſee heauen, nor remember iuſt iudgements.

a To wit, from God.

10 And albeit they were both wounded with

her lone, yet durſt not one ſhewe another his griefe.

11 For they were aſhamed to declare their luſt, that they deſired to haue to do with her:

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſayd to the other, Let vs go now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the ſame place, and after that they had aſked one another the cauſe, they acknowledged their luſt: then appointed they a time both together, when they might finde her alone.

15 Nowe when they had ſpied out a conuenient time, that ſhee went in, as her manner was, with two maides onely, and thought to waſh her ſelfe in the garden, (for it was an hote ſeaſon)

16 And there was no body there, ſaue ỳ two Elders that had hid themſelues, and watched for her:

17 Shee ſayd to her maydes, Bring me oyle and ſope, and ſhut the garden doores, that I may waſh me.

18 And they did as ſhee bade them, and ſhut the garden doores, and went out themſelues at a backe doore, to fet the thing that ſhe had commaunded them: but they ſawe not the Elders, becauſe they were hid.

19 Now when the maids were gone forth, the two Elders roſe vp and ranne vnto her, ſaying,

21 Beholde, the garden doores are ſhut, that no man can ſee vs, and wee burne in loue with thee: therefore conſent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witneſſe againſt thee, that a yoong man was with thee, and therefore thou didſt ſend away thy maides from thee.

22 Then Suſanna ſighed, and ſayd, I am in trouble on euery ſide: for if I doe this thing, it is death vnto me: and if I doe it not, I cannot eſcape your hands.

23 It is better for me to fal into your hands, and not doe it, then to ſinne in the ſight of the Lord.

24 With that Suſanna cryed with a loude voyce, & the two Elders cryed out againſt her.

25 Then ranne the one, and opened the garden dooze.

26 ¶ So when ỳ ſeruants of the houſe heard the crie in the garden, they ruſhed in at the backe dooze, to ſee what was done vnto her,

27 But when the Elders had declared their matter, the ſeruaunts were greatly aſhamed: for there was neuer ſuch a report made of Suſanna.

28 On the morrow after, came the people to Joacim her huſband, and the two Elders came alſo, full of miſchieuous imagination againſt Suſanna, to put her to death,

29 And ſaid before the people, Send for Suſanna the daughter of Helcias Joacims wife. And immediatly they ſent.

30 So ſhe came with her father and mother, her children and all her kinred.

31 Nowe Suſanna was very tender, and faire of face.

32 And theſe wicked men commaunded to vncouer her face, (for ſhe was couered) that they might ſo be ſatisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders ſtoode vp in the middes of the people, and layd their handes vpon her head,

35 Which wept, and looked vp toward heauen: for her heart truſted in the Lord.

36 And the Elders ſayd, As wee walked in the garden alone, ſhe came in with two maids, whom ſhe ſent away from her, & ſhut the garden doores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then wee which ſtoode in a corner of the garden, ſeeing this wickedneſſe, ran vnto them, and we ſaw them as they were together.

39 But we could not holde him: for he was ſtronger then we, and opened the dooze and leaped out.

40 Nowe when we had taken this woman, we aſked her what yong man this was, but ſhe would not tell vs: of theſe things are wee witneſſes.

41 Then the aſſembly beleeued them, as thoſe that were the Elders & Iudges of the people: ſo they condemned her to death.

42 Then Suſanna cryed out with a loude voyce, and ſaid, O euerlaſting God, that knoweſt the ſecrets, and knoweſt all things afore they come to paſſe,

43 Thou knoweſt, that they haue borne falſe witneſſe againſt mee, and beholde, I muſt die, whereas I neuer did ſuch things as theſe men haue maliciouſly inuented againſt me.

44 And the Lord heard her voyce.

45 ¶ Therefore when ſhee was led to be put to death, the Lord raiſed vp the holy ſpirit of a yong childe, whoſe name was Daniel.

46 Who cried with a loud voice, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and ſayd, What meane theſe wordes, that thou haſt ſpoken?

48 Then Daniel ſtoode in the middes of them, and ſayd, Are ye ſuch fooles, O Iſraelites, that without examination, or knowledge of the truth, ye haue condemned a daughter of Iſrael?

49 Returne againe to iudgement: for they haue borne falſe witneſſe againſt her.

50 Wherefore the people turned againe in al haſte, and the Elders ſaid vnto him, Come, ſit downe among vs, and ſhewe it vs, ſeeing God hath giuen thee the office of an Elder.

51 Then ſayd Daniel vnto them, Put theſe two aſide, one farre from another, and I will examine them.

52 So when they were put aſunder one from another, hee called one of them and ſayd vnto him, O thou that art olde in a wicked life, now thy ſinnes which thou haſt committed afore time, are come to light.

53 For thou haſt pronounced falſe iudgements, and haſt condemned the innocent, and haſt let the guiltie goe free, albeit the Lorde ſayth, * The innocent and righteous ſhalt thou nor ſlay. *Exod. 23.7.

54 Nowe then, if thou haſt ſeene her, tell me, Vnder what tree ſaweſt thou them com-

panying together? Who answered, Under a lentiske tree.

55 Then said Daniel, Verily thou hast lyed against thine owne head: for loe, the Angell of God hath receiued the sentence of God, to cut thee in two.

56 So put hee him asside, and commanded to bring the other, and said vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, & lust hath subuerted thine heart.

57 Thus haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Nowe therefore tell me, Vnder what tree didyest thou take them companying together? Who answered, Vnder a ‖ pyine tree.

59 Then said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angell of God waiteth with the sworde to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a loud voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuicted them of false witnesse by their owne mouth)

62 * And according to the Lawe of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day.

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his stead.

Or, life.

‖ Or, mirtle tree.

Deut. 19. 19. prou. 19. 5.

The historie of Bel and the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

NOwe when King Astyages was laide with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him euery day, twelue [a] great measures of fine floure, and fourtie sheepe, and sixe great [b] pots of wine.

4 And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then saide the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not howe much hee eateth and drinketh euery day?

7 Then Daniel smiled and sayde, O King, be not deceiued: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his Priestes, and said vnto them, If yee tell me not who this is that eateth vp these expenses, yee shall die:

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it bee according to thy word.

10 (Nowe the Priestes of Bel were threescore and ten, beside their wiues and children: and the King went with Daniel into the Temple of Bel.

11 So Bels Priests sayd, Beholde, wee will goe out, and set thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morrowe when thou comest in, if thou findest not that Bel hath eaten vp al, we will suffer death, or els Daniel that hath lyed vpon vs.

13 Nowe they thought themselues sure enough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the King alone: then went they out, and shut the doore, and sealed it with the Kings signet, and so departed.

15 Now in the night came the Priests with their wiues and children, (as they were woont to doe) and did eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King said, Daniel, are the seales whole? who answered, Yea, O King, they bee whole.

18 And assoone as hee had opened the doore, the King looked vpon the table, and cryed with a loud voyce, Great art thou, O Bel, and with thee is no deceite.

19 Then laughed Daniel, and held the King that he should notgoe in, and saide, Beholde now the pauement, and marke well whose footesteps are these.

20 And the King saide, I see the footesteps of men, women, and children: therefore the king was angrie,

21 And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 There-

a Called Artaba, whereof euery one conteined somewhat more then nine gallons, which make in al an hundreth and eight gallons at the least.

b Called Metreta, and euery one of these measures conteined about ten gallons, which in all make threescore.

22 Therefore the King slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King said vnto Daniel, Sayest thou that this is of brasse also? loe, he liueth, and eateth and drinketh, so that thou canst not say, that he is no liuing God: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lord my God: for he is the liuing God.

26 But giue me leaue, O King, and I will slay this Dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitch, and fatte, and haire, and did seethe them together, and made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel said, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the King, and said, Deliuer vs Daniel, or else we wil destroy thee and thine house.

30 Nowe when the King sawe, that they pressed sore vpon him, and that necessitie constrained him, hee deliuered Daniel vnto them:

31 Who cast him into the Lions den, where he was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, carie the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc said, Lorde, I neuer sawe Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and thorow a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then sayde Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lorde set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day, the King went to bewaile Daniel: and when hee came to the denne, he looked in, and beholde, Daniel sate in the mids of the Lyons.

41 Then cryed the king with a lond voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drewe him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first Booke of the Maccabees.

CHAP. I.

¶ The death of Alexander the King of Macedonia, 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion, 50 Antiochus setteth vp idoles.

AFter that Alexander the Macedonian, the sonne of Philip, went forth of the land of Chettim, and [a] slew Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia.

a The first battell with the Carthaginenses was fought at this time.

2 He tooke great warres in hand, and wanne strong holdes, and slew the Kings of the earth.

3 So he went thorowe to the endes of the world, and tooke spoyles of many nations, in so much that the worlde stoode in awe of him: therefore his heart was puffed vp and was hautie.

b The beginning of the kingdome of Egypt.

4 [b] Now when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knewe that he should die.

7 Then he called for his chiefe of his seruants, which had beene brought vp with him of children, and parted his kingdome among them, while he was yet alyue.

8 So Alexander had reigned twelue yeeres when he died,

9 [c] And his seruants reigned euery one in his roome.

c The beginning of the kingdome of Syria.

10 And they all caused themselues to bee crowned after his death, and so did their children after them many yeeres, & much wickednesse increased in the world.

11 For out of these came the wicked roots, [e] euen Antiochus [f] Epiphanes, the sonne of King Antiochus, which had bin an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yere of the kingdome of the Grecians.

[e] Or, noble.

d The beginning of the kingdom of the Parthians.

12 [d] In those dayes went there out of Israel wicked men, which enticed many, saying, Let vs goe, and make a couenant with the

Ioseph. Anti. 12, chap. 6.

the heathen that are rounde about vs: for since wee departed from them, wee haue had much sorrow.

13 So this deuice pleased them wel.

14 And certaine of the people were ready, and went to the King, which gaue them licence to doe after the ordinances of the heathen.

e The wicked fal headlong into mischiefe.

15 e Then set they vp a place of exercise at Jerusalem, according to the facions of the heathen,

f By drawing the skin ouer the part that was circumcised, as Cels.7. cap.15. Epiph.lib.de ponderibus, & mensuris.

16 And made themselues f vncircumcised, and forsooke the holy Conenant, and ioyned themselues to the heathen, and were solde to do mischiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with charets and Elephants, and with horsemen, and with a great nauie,

g The second battell with the Carthaginenses.

19 g And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afrayde of him, and fledde, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the spoples of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in the hundreth fourtie and three yeere,

22 And went vp toward Israel and Jerusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the powring vessels, and the bowles, and the golden basons, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and golde, and the precious iewels, and hee tooke the secrete treasures that hee founde, and when hee had taken away all, hee departed into his owne land,

25 After he had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome tooke him to mourning, and she that sate in the marriage chamber was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Jacob was couered with confusion.

h The battell of Macedonia.

30 h After two yeres the King sent his chiefe tare master into the cities of Juda, which came to Jerusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credite vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when he had spoyled the citie, hee set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of Dauid with a great & thicke wall, and with mighty towres, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and victailes, and gathered the spoile of Jerusalem, and layd it vp there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shedde innocent blood on euery side of the Sanctuarie, and defiled the Sanctuarie,

40 In so much that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers, being desolate of them whome thee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wilderne: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honor brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the King wrote vnto all his kingdome, that all the people should bee as one, and that euery man should leaue his lawes. *Joseph. Antiq.12.cap. 6.& 7.*

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters by the messengers vnto Jerusalem, and to the cities of Juda, that they should folow the strange lawes of the countrey,

47 And that they should forbid the burnt offerings and sacrifices, and the ‖ offerings in the Sanctuarie,

‖ *Or, drinke offerings.*

48 And that they should defile the Sabbaths and the feastes,

49 And pollute the Sanctuarie and the holy men,

50 And to set vp altars and groues, & chappels of idoles, and offer vp swines flesh, and vncleane beastes,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleanesse, and pollute themselues, that they might forget the Lawe, and change all the ordinances,

52 And that whosoeuer would not doe according to the commandement of the King, should suffer death.

53 In like maner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And hee commaunded the cities of Juda to do sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euil in the land.

56 And

56 And they drone the Iſraelites into ſecret places, euen whereſoeuer they could flee for ſuccour.

57 The fifteenth day of Caſleu, in the hundzieth and fine and fourtieth yere, they ſet vp the abomination of deſolation vpon the altar, and they built altars throughout the cities of Juda on euery ſide.

58 And before the doores of the houſes, and in the ſtreetes they burnt incenſe.

59 And the bookes of the Lawe, which they found, they ‖ burnt in the fire, and cut in pieces.

‖ It is a manifeſt note of the enemies of God to burne the bookes of the Lawe. Hiſt. eccleſ. lib. 8. cap. 2.

60 Whoſoeuer had a booke of the Teſtament founde by him, or whoſoeuer conſented vnto the Lawe, the Kings commaundement was, that they ſhoulde put him to death by their authoritie.

61 And they executed theſe things euery moneth vpon the people of Iſrael that were found in the cities

62 And in the fine and twentieth day of the moneth, they did ſacrifice vpon the altar, which was in the ſtead of the altar of ſacrifices.

63 And according to the commaundement, they put certaine women to death, which had cauſed their children to be circumciſed,

64 And they hanged vp the children at their neckes, and they ſpoyled their houſes, and ſlewe the circumciſers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eate vncleane things,

66 But chooſe rather to ſuffer death, then to bee defiled with thoſe meates: ſo becauſe they would not breake the holy couenant, they were put to death.

‖ Or, rage.

67 And this ‖ tyrannie was very ſore vpon the people of Iſrael.

CHAP. II.

1 The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie. 19 They refuſe to doe ſacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are ſlaine and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying commaundeth his ſonnes to ſticke by the words of God, after the example of the fathers.

Joſeph. Ant. 12. cap. 7.

IN thoſe dayes ſtoode vp Mattathias the Prieſt, the ſonne of Joannes, the ſonne of Simeon, of the ſonnes of Joarib of Jeruſalem, and dwelt in Modin.

2 And hee had fiue ſonnes, Joanan called Gaddis,

3 Simon called Thaſſi,

4 Judas which was called Maccabeus,

5 Eleazar called ‖ Abaron, and Jonathan, whoſe name was Apphus.

‖ Or, Auaran.

6 Now he ſaw the blaſphemies, which were committed in Juda and Jeruſalem:

7 And he ſaid, Woe is me: wherefore was I borne, to ſee the deſtruction of my people, and the deſtruction of the holy citie, and thus to ſit ſtill? it is deliuered into the handes of the enemies,

8 And the Sanctuarie is in the handes of ſtrangers: her temple is as a man that hath no renowme.

9 Her glorious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her young men are fallen by the ſwoorde of the enemies.

10 What people is it, that hath not ſome poſſeſſion in her kingdome, or hath not gotten of her ſpoyles?

11 All her glory is taken away: of a free woman, ſhe is become an handmayd.

12 Beholde, our ſanctuarie, and our beautie, and honour is deſolate, and the Gentiles haue defiled it,

13 What helpeth it vs then to line any lōger?

14 And Mattathias rent his clothes, he, and his ſonnes, and put ſackcloth vpon them, and mourned very ſore.

15 ¶ Then came men from the King to the citie of Modin, to compell them to forſake God, and to ſacrifice.

16 So many of the Iſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake the cōmiſſioners of the king, and ſaide vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and haſt many children and brethren.

18 Come thou therefore firſt and fulfill the Kings commaundement, as all the heathen haue done, and alſo the men of Juda, and ſuch as remaine at Jeruſalem: ſo ſhalt thou and thy familie be in the Kings fauour, and thou and thy children ſhall be enriched with ſiluer and golde, and with many rewards.

19 Then Mattathias anſwered and ſayde with a loud voyce, Though all nations that are vnder the Kings dominion, obey him, and fall away euery man from the religion of their fathers, and conſent to his commaundements,

20 a Yet will I and my ſonnes, and my brethren, walke in the couenant of our fathers.

a The father promiſeth for his children, that they ſhall ſerue God: ſo doeth Joſhua for his houſhold, Ioſh. 24. 15.

21 God be mercifull vnto vs, that we forſake not the Lawe and the ordinances.

22 Wee will not hearken vnto the Kings words to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe words, there came one of the Iewes, in the ſight of al, to ſacrifice vpon the altar which was at Modin, according to the Kings commaundement.

24 Now when Mattathias ſawe it, hee was ſo b inflamed with zeale, that his reines ſhooke, and his wrath was kindled according to the ordinance of the lawe: therefore he ranne vnto him, and killed him by the altar:

b It is a griefe to the godly to ſee the people offend.

25 And at the ſame time he ſlewe the Kings commiſſioner, that compelled him to doe ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to the Lawe of God, * doing as Phinees did vnto Zambri the ſonne of Salom. Num. 25. 7.

27 ¶ Then cryed Mattathias with a loude voyce in the citie, ſaying, Whoſoeuer is zealous of the Lawe, and will ſtande by the couenant, let him come forth after me.

28 So he, and his ſonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that ‖ ſought after iuſtice and iudgement,

‖ Or, that ſued iuſtly and vprightly.

30 Went downe into the wildernes to dwel there, both they, and their children, and their wiues, and their cattel: for the afflictions increaſed ſore vpon them.

31 ¶ Now when it was told vnto the Kings ſeruants,

seruants, and to the garisons, which were in Jerusalem in the citie of Dauid, that men had broken the Kings commaundement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: and hauing ouertaken them, they camped against thē and set the battell in arap against them on the Sabbath day.

33 And saide vnto them, Let this now be sufficient: come forth and do according to the commandement of the king, and ye shal liue.

34 But they answered, Wee will not goe forth, neither will we doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priuie places,

37 But saide, Wee will die all in our innocencie: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battel vpon the Sabbath, and slewe both men and cattell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And saide one to another, If we al doe as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assemblie of the Assideans, which were of the strongest men of Israel, all such as were well minded toward the Lawe.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proude men: and this act prospered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drewe neere, that Mattathias should die, he said vnto his sonnes, Nowe is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zelous of the law, and giue your liues for the couenant of your fathers.

51 Call to remembrance what actes our fathers did in their time: so shall ye receiue great honour and an euerlasting name,

52 * Was not Abraham found faithfull in tentation, and it was imputed vnto him for righteousnesse? *Gene.22.9. 10.rom.4 3.*

53 * Joseph in the time of his tronble kept the commaundement, and was made the lord of Egypt. *Gen.41.40.*

54 * Phinehes our father, because he was zelous and feruent, obteined the couenant of the euerlasting Priesthood. *Num.25.13, eccluu.45. 23,24.*

55 * Jesus for fulfilling the word, was made the gouernour of Israel. *Iosh.1.2.*

56 * Caleb, because he bare witnes before the congregation, receiued the heritage of the land. *Num.14.6,7 iosh.14.13.*

57 * Dauid, because of his mercie, obteined the throne of the kingdome for euermore. *2.Sam.2,4.*

58 * Elias, because hee was zealous and feruent in the Lawe, was taken vp euen vnto heauen. *3.King.2,11*

59 * Ananias, Azarias, and Misael by their faith were deliuered out of the flame. *Dan.3.16, 17,18,36.*

60 * Daniel, because of his innocencie, was deliuered from the mouth of the Lions. *Dan.6,22.*

61 And thus ye may consider throughout all ages, that whosoeuer put their trust in him, shal not want strength.

62 * Feare not ye then the words of a sinful man: for his glory is but dung and wormes. *Mat.10.16, 28,31.isa. 40.6,7,8. & 51.7,8.*

63 To day is he set vp, and to morow he shal * not be found: for hee is turned into his dust, and his purpose perisheth. *Iam.1.10.*

64 Wherefore my sonnes, take good hearts, and shew your selues men for the Lawe: for by it shall you obteine glory. *1.pet.1.24. eccluu.14,18*

65 And beholde, I know that your brother Simon is a man of counsell: giue eare vnto him alway: he shalbe a father vnto you.

66 And Judas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shal ye bring vnto you al those that obserue the Lawe, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So hee blessed them, and was laide with his fathers,

70 And died in the hundreth fourtie and first yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Judas is made ruler ouer the Iewes. 11 Hee killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

THen Judas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a brest plate as a gyant, and armed himselfe, and set the battell in arap, & defended the campe with the swoorde.

4 In his actes he was like a lyon, and as a lyons whelpe roaring after the pray.

5 For hee pursued the wicked, and sought them out, and burnt vp those that vexed his people,

6 So

6 So that the wicked ſedde for feare of him, and all the woorkers of iniquitie were put to trouble: and ſaluation proſpered in his hand.

7 And he grieued diuers kings, but Jacob reioyced by his acts, and his memoriall is bleſſed for euer.

8 Yee went alſo thorow the cities of Juda, and deſtroyed the wicked out of them, and turned away the wrath from Iſrael.

9 So was her renowmed vnto the endes of the earth, and hee aſſembled together thoſe that were ready to periſh.

10 ¶ But [a] Apollonius gathered the Gentiles, and a great hoſte out of Samaria, to fight againſt Iſrael.

11 Which when Judas perceiued, hee went foorth to meete him, and ſmote him, and ſlewe him, ſo that many fell downe ſlaine, and the reſt fled.

12 So Judas tooke their ſpoyles, and tooke alſo Apollonius ſwoorde, and fought with it all his life long.

13 ¶ Nowe when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the congregation, and Church of the faithfull, and went foorth to the warre,

14 Hee ſaid, I will get me a name, and will be glorious in the realme: for I will go fight with Judas, and them that are with him, which haue deſpiſed the Kings commaundement.

15 So he made him ready to goe vp, & there went with him a mightie hoſte of the vngodly to helpe him, and to be auenged of the children of Iſrael.

16 And when hee came neere to the going vp of Beth-horon, Judas went foorth to meet him with a ſmall companie.

17 But when they ſawe the armie comming againſt them, they ſaid to Judas, How are we able, being ſo fewe, to fight againſt ſo great a multitude, and ſo ſtrong, ſeeing we be ſo weary, and haue faſted all this day?

18 Then ſaide Judas, It is an eaſie thing for many to bee ſhut vp in the hands of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a ſmall companie.

19 For the victorie of the battell ſtandeth not in the multitude of the hoſte, but the ſtrength commeth from heauen.

20 They come againſt vs with a cruell and proud multitude, to deſtroy vs, and our wiues, and our children, and to robbe vs.

21 But we do fight for our liues, and for our Lawes.

22 And God himſelf will deſtroy them before our face: therefore be not ye afraide of them.

23 And when hee had left off ſpeaking, hee leapt ſuddenly vpon them: ſo was Seron and his hoſte deſtroyed before him.

24 And they purſued them from the going downe of Beth-horon vnto the plaine: where there were ſlaine eight hundreth men of them, & the reſidue fled into the land of the Philiſtims.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when king Antiochus heard theſe tidings, hee was angrie in his minde: wherefore he ſent forth, and gathered all the power of his Realme, a verie ſtrong armie.

28 And opened his treaſurie, and gaue his hoſte a yeeres wages in hand, commaunding them to be ready for a yeere for all occaſions.

29 Neuertheleſſe, when hee ſawe that the money of his treaſures failed, and that the tributes in the countrey were ſmall, becauſe of the diſſenſion, and plagues that he had brought vpon the lande, in taking away the Lawes which had bene of olde time,

30 He feared leaſt he ſhould not haue now at the ſecond time, as at the firſt, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie he farre paſſed the other Kings that were before him.

31 Wherefore hee was heauie in his minde, and thought to goe into Perſia, for to take tributes of the countreys, and to gather much money.

32 So he left Lyſias a noble man and of the Kings blood to ouerſee the kings buſines, from the riuer of Euphrates vnto the borders of Egypt,

33 And to bring vp his ſonne Antiochus, till he came againe.

34 Moreouer, he gaue him halfe of his hoſte and Elephants, and gaue him the charge of all things that he would haue done.

35 And concerning thoſe which dwelt in Juda and Jeruſalem, that he ſhould ſend an armie againſt them, to deſtroy & roote out the power of Iſrael and the remnant of Jeruſalem, and to put out their memoriall from that place,

36 And to ſet ſtrangers for to inhabit al their quarters, and part their land among them.

37 And the King tooke halfe of the hoſte that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and ſeuen, & paſſed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lyſias choſe Ptolomeus the ſonne of Dorimmus, and Nicanor, and Gorgias, mightie men and the kings friends,

39 And ſent with them fourtie thouſande footemen, and ſeuen thouſand horſemen, to goe into the land of Juda, and to deſtroy it, as the King commanded.

40 So they went forth with all their power, and came and pitched by † Emmaus in the plaine countrey. † Emmaus

41 Nowe when the marchants of the countrey heard the rumour of them, they tooke very much ſiluer and golde, and ſeruants, and came into the campe to buy the children of Iſrael for ſlaues, and the ſtrength of Syria and of ſtrange nations ioyned with them.

42 ¶ Nowe when Judas and his brethren ſawe that trouble increaſed, and that the hoſte drewe neere vnto their borders, conſidering the kings words, whereby he had commaunded to deſtroy the people, and vtterly aboliſh them,

43 They ſaide one to another, Let vs redreſſe the decay of our people, and let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were ſoone ready gathered to fight, & to pray, and to deſire mercie and compaſſion.

45 As for Jeruſalem, it was not inhabited, but was as a wildernes. There went none that was borne in it, in or out at it, and the Sanctuarie

[a] Who was gouernour of Syria, Ioſeph. Antiq. 12. cap. 9.

Sanctuarie was troden downe, and the ſtrangers kept the fortreſſe, and it was the habitation of the heathen: and the mirth of Iacob was taken awaye: the pipe and the harpe ceaſed.

46 So they gathered themſelues together, and came to Maſpha before Ieruſalem: for in Maſpha was the place where they prayed aforetime in Iſrael.

47 And they faſted that day, and put ſackecloth vpon them, & caſt aſhes vpon their heads, and rent their clothes,

48 And opened the booke of the law, wherein the heathen ſought to paint the likeneſſe of their idoles,

49 And brought the Prieſts garments, and the firſt fruites, and the tithes, and ſet there the Nazarites, which accompliſhed their dayes.

50 And they cried with a loude voyce toward heauen, ſaying, What ſhall we doe with theſe? and whither ſhall we carry them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Prieſts are in heauineſſe, and brought downe.

52 And behold, the heathen are come againſt vs, to deſtroy vs: thou knoweſt what things they imagine againſt vs.

53 Howe can wee ſtand before them, except thou helpe vs?

54 Then they blewe the trumpets, and cryed with a loud voyce.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thouſands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer tenne.

56 And they commanded them that builded houſes, or married wiues, or planted vineyards, or were fearefull, that they ſhould returne euery owne to his owne houſe, according *to the Lawe.

Deut.20.5. iudg.7.3.

57 So the hoſte remoued, and pitched vpon the Southſide of Emmaus.

58 And Iudas ſaide, Arme your ſelues, and be valiant men, and be ready againſt the morning to fight with theſe nations, which are gatherred together againſt vs, to deſtroy vs and our Sanctuarie.

59 For it is better for vs to die in battel, then to ſee the calamities of our people and of our Sanctuarie.

60 Neuertheleſſe, as the will of God is in heauen, ſo be it.

CHAP. IIII.

1 Iudas goeth againſt Gorgias which lieth in waite. 14 He putteth Gorgias and his hoſt to flight. 28 Lyſias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Ioſeph. lib. 12. cap. 10.

THen tooke Gorgias fiue thouſand foote men, and a thouſand of the beſt horſemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to ſlay them ſuddenly: and the men of the fortreſſe were his guides.

3 Now when Iudas heard it, he remoued, and they that were valiant men, to ſmite the Kings armie which was at Emmaus,

4 Whiles yet the armie was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night into Iudas campe: and when he found no man there, he ſought them in the mountaines: for ſaid he, they flee from vs.

6 But aſſoone as it was day, Iudas ſhewed himſelfe in the fielde with three thouſand men, which had neither harneſſe nor ſwordes to their mindes.

7 And they ſaw that the armies of the heathen were ſtrong and well armed, and their horſemen about them, and that theſe were expert men of warre.

8 Then ſaide Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their aſſault.

9 Remember how our fathers were deliuered * in the red Sea, when Pharaoh purſued them with an armie. *Exod.14. 9,39.*

10 Therefore nowe let vs crie vnto heauen, and the Lord will haue mercie vpon vs, and remember the Couenant of our fathers, and will deſtroy this hoſte before our face this day:

11 So ſhall all the heathen know, that there is one, which deliuereth and ſaueth Iſrael.

12 Then the ſtrangers lift vp their eyes, and ſawe them comming againſt them,

13 And they went out of their tents into the battell, and they that were with Iudas blewe the trumpets.

14 So they ioyned together, and the heathen were diſcomfited and fled by the plaine.

15 But the hindmoſt of them fell by the ſword, and they purſued them vnto ‖ Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, ſo that there were ſlaine of them about three thouſand men. ‖*Or, Aſſemeth.*

16 So Iudas turned againe with his hoſte from purſuing them,

17 And ſaid vnto the people, Be not greedy of the ſpoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but ſtand ye now faſt againſt your enemies, and ouercome them: then may ye ſafely take the ſpoiles.

19 As Iudas was ſpeaking theſe wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias ſawe that his were fled, and that Iudas ſouldiers burnt the tents: (for the ſmoke that was ſeene, declared what was done.)

21 When they ſawe theſe things, they were ſore afraide, and when they ſawe alſo that Iudas and his hoſte were in the fielde readye to ſet themſelues in arap,

22 They fledde euery one into the land of ſtrangers.

23 So Iudas turned againe to ſpoyle the tents, where he gate much gold and ſilver, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, & ſung pſalmes and praiſed toward the heauen: for he is gracious, and his mercie endureth for euer.

25 And ſo Iſrael had a great victorie in that day.

26 ¶ Now al the ſtrangers that eſcaped, came, and tolde Lyſias all the things that were done.

27 Who when he heard theſe things, was ſore afraid and diſcouraged, becauſe ſuch things came not vpon Iſrael as he would, neither ſuch things as the King had commanded him, came to paſſe.

28 Therefore the next yeere folowing, gatherred Lyſias threeſcore thouſand choſen foote men,

men, and fiue thousand horsemen to fight against Jerusalem.

‖Or, Judea. ‖Or, Bethoron.

29 So they came into ‖Idumea, and pitched their tents at ‖Beth sura, where Judas came against them with ten thousand men.

30 And when he sawe that mighty armie, he prayed, and saide, Blessed be thou, O Saniour of Israel, * which diddest destroy the assault of the mightie man by the hand of thy seruant Dauid, * and gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

1. Sam. 17. 50, 51. 1. Sam. 14. 13, 14.

31 Shut vp this armie in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraide, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the swoord of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, fiue thousand men, and they fell before them.

35 Then Lysias, seeing his armie put to flight, and the manlinesse of Judas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against Judea.

36 Then saide Judas and his brethren, Behold, our enemies are discomfited: let vs nowe goe vp to cleanse, and to repaire the Sanctuarie.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuarie laid waste, and the altar defiled, & the doores burnt vp, and the shrubbes growing in the courtes, as in a forest or as on one of the mountains, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuarie.

42 So he chose Priests that were vndefiled, such as delighted in the lawe,

43 And they cleansed the Sanctuarie, & bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, least it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And laide vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.

47 So they tooke whole stones according to the Law, and builded a newe altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, and brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailes, and finished all the workes that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fourtieth yere they rose vp betimes in the morning,

53 And offered sacrifice according to the Lawe, vpon the newe altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made newe with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praysing toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offrings with gladnes, & offered sacrifices of deliuerance & praise,

57 And decke the forefront of the Temple with crownes of golde and shieldes, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles & strong towres round about, least the Gentiles should come, and treade it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Judas vanquisheth the heathen that goe about to destroy Israel, and is holpen of his brethren Simon and Ionathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage through it.

NOw when the nations round about heard, that the altar was builded, and the Sanctuarie renewed as afore, they were sore grieued. *Ioseph. lib. 13 cap. 12.*

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖Arabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and tooke their spoiles. ‖Or, Arabathane.

4 He thought also vpon the malice of the children of Bean, which had beene a snare and an hinderance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged

besieged them, and destroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went he against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were destroyed before him, and so hee discomfited them,

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortresse, whereinto we are fled, and Timotheus is captaine of their hoste.

12 Come nowe therefore, and deliuer vs out of their handes: for many of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, & they haue taken away their wiues and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, beholde, there came other messengers from Galile, with their clothes rent, which tolde the same tidings,

15 And saide, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Iudas and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whome they besieged.

17 Then said Iudas to Simon his brother, Chuse thee out men, and goe & deliuer thy brethren in Galile, and I and my brother Ionathan wil goe into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouerslight of this people, and make no warre against the heathen, vntil we come againe.

20 And vnto Simon were giuen three thousand men, to goe into Galile, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And hee pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousande men: so hee tooke their spoyles.

23 Thus they rescued them that were in Galile and in Arbattis with their wiues, and their children, and al that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, & his brother Ionathan went ouer Iorden, & trauelled three dayes iourney in the wildernesse,

25 Where they mette with the Nabathites, who receiued them louingly, & tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And howe that many of them were besieged in Bosora, and Bosor, in Alemis, ‖ Chaspon, Maged and Carnaim (all these cities are strong, and great) ‖ Or, Chaſpon.

27 And that they were kept in other cities of Galaad, and to morowe they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day.

28 So Iudas & his hoste turned in all haste by the way of the wildernesse toward Bosora, and wanne the city, and slew all the males with the edge of the sword, and tooke all their spoyle, and set fire vpon the citie.

29 And in the night he remoued from thence, and went toward the fortresse.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.

31 When Iudas sawe that the battell was begunne, and that the cry of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blewe the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew, that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day, almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and layde siege vnto it, and wanne it, and slewe all the males thereof, and spoyled it, and set fire vpon it.

36 From thence went hee and tooke Chasbon, Maged, and Bosor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Nowe Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be rounde about vs, are gathered vnto him, and the hoste is very great,

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyonde the flood, and are ready to come & fight against them. So Iudas went to meete them.

40 Then Timotheus said vnto the captains of his hoste, When Iudas and his hoste come neere the flood, if he passe ouer first vnto vs, wee shall not be able to withstand him: for he will be too strong for vs.

41 And if he be afraid, and campe beyond the flood, wee will goe ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neere to ỹ flood, hee caused the gouernours of the people to remaine by the flood, and commanded them, saying, Suffer none to pitche a tent, but let euery man come to the battell.

43 So hee went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, & cast away their weapons, and fledde into the temple that was at Carnaim.

44 Which citie Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstande Judas.

45 ¶ Then Judas gathered al the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage a very great hoste, to come into the land of Juda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defenced: they coulde not passe, neither at the right hande nor at the left, but must goe thorow it.

47 But they that were in the citie, shut themselues in, and stopped vp the gates with stones: and Judas sent vnto them with peaceable words, saying,

48 Let vs passe thorowe your land, that wee may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foote: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to bee made thorowout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, & assaulted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoyle thereof, and went thorowe the citie ouer them that were slaine.

52 Then went they ouer Jorden into the great plaine before Bethsan.

53 And Judas gathered together them that were behinde, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went vp with ioy, and gladnes vnto mount Sion, where they offered burnt offrings, because there were none of them slain, but came home againe in safetie.

55 ¶ Nowe whiles Judas & Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias, & Azarias the captaines, hearing of the valiant actes, and battels which they had atchieued, sayd,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commaundement, and went toward Jamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Joseph and Azarias were put to flight, and pursued vnto the borders of Judea: and there were slaine that day of the people of Israel about two thousande men: so that there was a great ouerthrowe among the people of Israel.

61 Because they were not obedient vnto Judas and his brethren, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose handes deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of al Israel, and of al the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Judas forth with his brethren, & fought against the children of Esau in the land toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castle thereof, and burnt the towers thereof round about. *Ioseph. Ant. 12. cap. 11. & 12.*

66 Then remooued he to goe into the land of the ‖ strangers, and went thorow Samaria. *‖ Or, Philistims.*

67 At the same time were the Priestes of the cities slaine in the battell, which would shewe their valiantnesse, & went forth to battell without counsell: and when Judas came to Azotus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoyles of the cities, and came into the land of Juda.

CHAP. VI.

1 *Antiochus willing to take the citie of Elimais, is driuen away of the citizens.* 8 *He falleth into sicknes, and dieth.* 17 *His sonne Antiochus is made King.* 34 *The maner to prouoke elephants to fight.* 43 *Eleazarus valiant acte.* 48 *The siege of Sion.*

NOwe when king Antiochus trauelled thorow the hie countreis, he heard that Elimais in the countrey of Persia was a city greatly renowmed for riches, siluer and golde, *Ioseph. Ant. 12. cap. 13.*

2 And that there was in it a very riche temple, whereas were couerings of golde, coate armours, and harnesse, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battel, and hee fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the lande of Juda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Jewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the abomination, which hee had set vp vpon the altar at Jerusalem, and fensed the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the King had heard these words, he was astonished, and lore mooued: therefore he layd him downe vpon his bed, and fell sicke for very sorow, because it was not come to passe as he had thought.

9 And there continued hee many dayes: for his griefe was euer more and more, so that hee saw he must needes die.

10 Therefore he sent for all his friendes, and sayde vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of miserie am I fallen nowe, whereas afore time I was in prosperitie, and greatly set by, by reason of my power?

12 And nowe doe I remember the euils, that

I

I haue done at Ierusalem: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I knowe that these troubles are come vpon mee for the same cause, and beholde, I must die with great sorow in a strange land.

14 Then called hee for Philip, one of his friends, whom hee made ruler ouer his realme,

15 And gaue him the crowne, and his robe, and the ring, that hee shoulde instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So king Antiochus died there in the hundreth fourtie and ninth yere.

Ioseph. Anti. 12. chap. 14.

17 ¶ When Lysias knewe that the king was dead, he ordeined Antiochus his sonne (whome he had brought vp) to reigne in his fathers stead and called him Eupator.

18 Nowe they that were in the castle at Ierusalem, kept in the Israelites rounde about the Sanctuary, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy thē, and called all the people together to besiege them.

20 So they came together, and besieged thē in the hundreth & fiftie yeere, and made instruments to shoote, and other engins of warre.

21 But certaine of them that were besieged, gate footh, (vnto whom some vngodly men of Israel ioyned themselues)

22 And they went vnto the King, saying, How long wilt thou ceale frō executing iudgement, and auenge our brethren?

23 Wee haue bene ready to serue thy father, and to go forward in those things, that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and wherelouer they founde any of vs, they slewe them, and spoyled our inheritance.

25 And they haue not onely laid hande vpon vs, but vpon all about their borders.

26 And beholde, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou doest not preuent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, hee was very angry, and called all his friendes, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundreth thousand footemen, and twentie thousand horsemen, and two and thirtie Elephants exercised in battell.

31 These came through Idumea, and drewe neere to Beth-sura, and besieged it a long season, and made engins of warre, but they came out, and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remooued the hoste toward Beth-zacarias, ouer against the Kings campe.

33 So the king arose very early, and brought the armie and his power towarde the way of Beth-zacarias, where the armie set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the Elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beastes according to the ranges: so that by euery Elephant there stoode a thousande men armed with coates of maile and helmets of brasse vpon their heads, and vnto euery beast were ordeined fiue hundreth horsmen of the best,

36 Which were ready at all times wherelouer the beast was: and whitherlouer the beast went they went also, & departed not from him.

37 And vpon them were strong towres of wood that couered euery beast, which were fastened thereon with instruments, and vpon euerie one were two and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shields, the mountaines glistred therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spread vpon the hie mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the companie and the rating of the harnesse, were astonied: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slewe fiue hundreth men of the kings armie.

43 ¶ Nowe when Eleazar, the sonne of ‖ Abaron, sawe one of the Elephants armed with royall harnesse, and was more excellent then all the other beasts, he thought that the king should be vpon him.

‖ *Or, Saurā.*

44 Wherefore hee ieopared himselfe to deliuer his people, & to get him a perpetuall name,

45 And ranne boldly vnto him through the middes of the hoste, slaying on the right hande and on the left, so that they departed away on both sides.

46 So went hee to the Elephants feete, and gate him vnder him, and slewe him: then fell the Elephant downe vpon him & there hee died.

a This example is not to be followed, because it is contrary to the commādement.

47 But the other, seeing the power of ỹ king and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meet them towarde Ierusalem, and the king pitched his tent in Iudea toward mount Sion.

49 Moreouer the King tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, and the land had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuarie many daies, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and peices to cast darts and slings.

52 ‖ They also made engins against their engins, and fought a long season.

‖ *Or, the Iewes.*

53 But in the garners there were no vitailes: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the

Gentiles, had eaten vp the reſidue of the ſtore,

54 So that in the Sanctuarie were few men left: for the famine came ſo vpon them, that they were ſcattered euery man to his owne place.

55 ¶ Now when Lyſias heard that Philip, (whome Antiochus the King, whiles hee liued, had ordeined to bring vp Antiochus his ſonne, that he might be king)

56 Was come againe out of Perſia, & Media, and the Kings hoſte with him, and thought to take vnto him the rule of things,

57 Hee and his haſted, & were ſtirred forward by them in the caſtle to goe and tell the King, and the captaines of the hoſte, and to others, ſaying, We decreaſe dayly, and our vitailes are but ſmall: and the place that we lay ſiege vnto, is ſtrong, and the affaires of the realme depend vpon vs.

58 Nowe therefore let vs ‖agree with theſe men, and take truce with them, and with all their nation,

‖Or, giue hands.

59 And grant them to liue after their Law, as they did afore: for they bee grieued, and doe all theſe things, becauſe wee haue broken their Lawes.

60 So the King and the Princes were content, and ſent vnto them to make peace, & they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortreſſe.

62 And the king went vp to mount Sion: but when hee ſawe that the place was well defenced, he brake his othe that he had made, and commaunded to breake downe the wall rounde about.

63 Then departed he in all haſte, and returned vnto Antiochia, where hee founde Philip hauing dominion of the citie: ſo hee fought againſt him, and tooke the citie by force.

CHAP. VII.

1 *Demetrius reigned, after hee had killed Antiochus and Lyſias.* 5 *He troubleth the children of Iſrael through the counſell of certaine wicked perſons.* 37 *The prayer of the Prieſts againſt Nicanor.* 41 *Iudas killeth Nicanor, after he had made his prayer.*

Ioſeph. Anti. 12. chap. 5.

IN the hundreth, and one and ſixtieth yeere departed Demetrius the ſonne of Seleucus from Rome, and came vp with fewe men vnto a citie of the coaſt and reigned there.

2 And when he came into the poſſeſſion of his fathers kingdome, his ſouldiers tooke Antiochus and Lyſias, and brought them vnto him.

3 But when it was told him, he ſayd, Shew me not their faces.

4 So they put them to death. Nowe when Demetrius was ſet vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Iſrael, whoſe captaine was Alcimus, that would haue beene the hie Prieſt.

6 Theſe men accuſed the people vnto the king, ſaying, Iudas & his brethren haue ſlaine all thy friendes, and driuen vs out of our owne land.

7 Wherefore ſende nowe ſome man, whome thou truſteſt, that hee may goe and ſee all the deſtruction, which hee hath done vnto vs, and to the kings lande, and let them punith them with all their partakers.

8 Then the king choſe Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and ſent him,

9 And that wicked Alcimus, whom he made hie Prieſt, and commanded him to bee auenged of the children of Iſrael.

10 So they departed, and came with a great hoſt vnto the land of Iuda, and ſent meſſengers to Iudas and his brethren, deceitfully with peaceable words.

11 But they beleeued not their ſaying: for they ſaw that they were come with a great hoſt.

12 Then a company of the gouernours aſſembled vnto Alcimus and Bacchides to intreate of reaſonable points.

13 And the ‖Aſideans were the firſt that required peace among the children of Iſrael.

‖Or, Haſidims.

14 For ſayde they, He that is a Prieſt of the ſeede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he ſpake vnto them peaceably, and ſware vnto them and ſayd, Wee will doe you no harme, neither your friendes:

16 And they beleeued him: but hee tooke of them threeſcore men, and ſlewe them in one day, according to the words that were written,

17 * They haue caſt the bodies of thy Saints, and their blood rounde about Ieruſalem, and there was no man that would burie them.

Pſalm. 79. 2.

18 So there came a feare and a trembling among all the people: for they ſaid, There is neither trueth nor righteouſneſſe in them: for they haue broken the appoyntment and othe that they made.

19 Then Bacchides remooued from Ieruſalem, and pitched his tent at ‖Beth-zecha, where he ſent forth & tooke many of the men that had forſaken him, and certaine of the people whom he ſlew and caſt into the great pit.

‖Or, Bethſeth, or Bazeth.

20 Then committed hee the countrey vnto Alcimus, and left men of warre with him to helpe him: ſo Bacchides went vnto the king.

21 Thus Alcimus ſtroue for the Prieſthood.

22 And all ſuch as troubled the people, reſorted vnto him: in ſo much that they obtained the lande of Iuda, and did much hurt in Iſrael.

23 Now when Iudas ſawe all the miſchiefe that Alcimus and his companie had done among the Iſraelites more then the heathen,

24 He went foorth rounde about all the borders of Iudea, and puniſhed thoſe that were fallen away, ſo that they came no more abroade in the countrey.

25 But when Alcimus ſawe that Iudas and his people had gotten the vpper hande, & knewe that he was not able to abide them, hee went againe to the King and accuſed them of wicked things.

26 Then the King ſent Nicanor one of his chiefe Princes, which hated Iſrael deadly, and commaunded him that hee ſhoulde deſtroy the people.

Ioſeph. Ant. 12. chap. 16.

27 ¶ So Nicanor came to Ieruſalem with a great hoſte, and ſent vnto Iudas, and his brethren deceitfully with friendly wordes, ſaying,

28 Let there be no warre betweene mee, and you: I will come with fewe men, to ſee how ye doe, friendly.

29 So

29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Neuertheleſſe, it was tolde Judas, that he came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewraied, he went out to fight against Judas, beside ‖Carpha-salama,

‖Or, Caphar-ſarama.

32 Where there were slaine of Nicanors hoste about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went foorth of the Sanctuarie to salute him peaceably, & to shewe him the burnt offering that was offered for the King.

34 But he laughed at them, & mocked them, and counted them prophane, & spake proudly,

35 And swore in his wrath, saying, If Judas and his hoste be not deliuered nowe into mine hands, if euer I come againe in saſetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stood before the altar in the Temple, weeping & saying,

37 For so much as thou, O Lord, hast chosen this *House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

*Iſa.56.5,7.

38 Be auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Jerusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Judas pitched in ‖Adasa, with three thousand men, where Judas prayed, saying,

‖Or, Adarſa.

41 O Lord, * because the messengers of King Sennacherib blasphemed thee, thine Angel went foorth, and slew an hundreth, fourescore and fiue thousand of them.

*2.Kin.19. 35. 1ob.1.18. eccluſ.48.22. iſa.37.36. 2.mac.8.19.

42 So destroy thou this hoste before vs to day, that all other may know that he hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armes ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and he himselfe was first slaine in the battell.

44 Nowe when his armie sawe that Nicanor was slaine, they cast away their weapons and fled.

45 But they pursued after them a dayes iourney from Adasa, vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came foorth of all the townes of Judea round about, & rushed vpon them, and threwe them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, & the praye, and smote off Nicanors head, & his right hand, which he helde vp so proudly, and brought it with them, and hanged them vp afore Jerusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yeerely that day on the thirteenth day of the moneth Adar,

50 Thus the land of Juda was in rest a litle while.

CHAP. VIII.

1 *Judas considering the power and policie of the Romanes, maketh peace with them.* 22 *The conditions of mutuall friendship sent to the Iewes.*

IUdas heard also the fame of the Romanes, that they were mightie, and baltant, and agreeable to all things, that were required of them, and made peace with all that came vnto them,

*Ioſeph. Ant. lib.12.cap. 18.

2 And that they were men of great power, and they tolde him of their battels, and their worthy actes, which they did among the ‖Galatians whom they had conquered, and made to pay tribute,

‖Or, Frenchmen.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsell and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited, and giuen great ouerthowes to the Kings that came against them, from the vttermost parte of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses kings of the ‖Macedonians, and others, that rose against them, and howe they ouercame them,

‖Or, Citims.

6 And howe great Antiochus king of Asia that came against them in battell, hauing an hundreth and twentie Elephants, with horsemen and charets, and a very great armie, was discomfited by them,

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to be their bondmen vnto this day:

11 Moreouer, how they destroyed & brought into subiection other kingdomes & Iles, whosoeuer hath withstand them.

12 But that they kept amitie with their owne friends, and those that staied vpon them: finally, that they conquered kingdomes, both farre and neere, in so much that whosoeuer heard of their renoumme, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned: & whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordained themselues a councill, wherein three hundreth and twentie

men consulted daply, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuy among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason the sonne of Eleazar, and sent them vnto Rome, to make friendship, and mutual fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate where they spake and said,

‖Or, councill.

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship & peace with you, and we to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse and sent to Jerusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Jewes, by sea, and by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shal helpe them, as the time shall be appointed, with all their heart.

26 Also ‖ they shal giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor ships, as it pleaseth the Romanes, but ‖ they shall keepe their couenants without taking any thing of them.

‖Or, the Romanes.

‖Or, the Jewes.

27 Likewise also if warre come first against the nation of the Jewes, the Romanes shal helpe them with a good will, according as the time shall be appointed them.

28 Neither shal wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one partie, or the other will adde or diminish, they may doe it at their pleasures, or whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euil that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherefore lapest thou thine heauie yoke vpon our friends, and confederates the Jewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Ionathan is put in the stead of his brother. 47 The battell betweene Ionathan and Bacchides. 55 Alcimus is smitten with the palsie, and dieth. 68 He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battell, he sent Bacchides, and Alcimus againe into Judea, and his ‖ chiefe strength with them.

Ioseph. Antiq. 12. ca. 18

‖Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundreth, fifte and two yeere, they laied their siege against Jerusalem.

4 But they raised their campe, and came to Berea, with twentie thousand foote men, and two thousand horsemen.

5 Now Judas had pitched his tent at ‖ Eleasa, and three thousand chosen men with him.

‖Or, Laisa.

6 And when they saw that the multitude of the armie was great, they were sore afraid, and many conueied themselues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Judas sawe that his hoste fayled him, and that he must needes fight, he was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuerthelesse, he saide vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture we may be able to fight with them.

9 But they would haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall we fight against them that are so fewe?

10 Then Judas said, a God forbid, that we should doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

a He that was wont to pray and ouercome, is ouercome when he trusted in his strength, and omitteth prayer.

11 Then the hoste remoued out of the tents, and stood against them, who had diuided their horsemen into two troupes, & they that threwe with slings, and the archers marched in the foreward, and they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drewe neere on both sides, and blew the trumpets.

13 They of Judas side blewe the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Judas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardy men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, sawe that the right wing was discomfited, they folowed Judas behind, and them that were with him hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre

ſepulchre in the citie of Modin.

20 And all the Iſraelites wept for him, and mourned greatly for him, and lamented many dayes, ſaying,

21 How is the valiant man fallen which deliuered Iſrael!

22 Concerning the other things of Judas, both the battels and the valiant actes that hee did, and of his worthines, they are not written: for they were very many.

Ioſeph Ant. li. 13. cap. 1. and 3.

23 ¶ Nowe after the death of Judas, wicked men came vp in all the coaſts of Iſrael, and there aroſe all ſuch as gaue themſelues to iniquitie.

24 In thoſe daies was there a very great famine in the land, and all the countrey gaue ouer themſelues with them.

25 And Bacchides did chuſe wicked men, and made them lords in the land.

26 Theſe ſought out, and made ſearch for Judas friends, and brought them vnto Bacchides, which auenged himſelfe vpon them, and mocked them.

27 And there came ſo great trouble in Iſrael, as was not ſince the time that no Prophet was ſeene among them.

28 Then came all Judas friends together, and ſaid vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth againſt our enemies, euen againſt Bacchides, and ‖againſt them of our nation that are enemies vnto vs,

‖ *Or, againſt the enemies of our nation.*

30 Therefore, this day wee chuſe thee that thou mayeſt bee our prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the ſame time, and ruled in ſtead of his brother Judas.

32 But when Bacchides knew it, he ſought for to ſlay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tents by the water poole of Aſphar.

34 Which when Bacchides vnderſtood, hee came ouer Jorden with all his hoſte vpon the Sabbath day.

35 (Nowe had Jonathan ſent his brother Iohn a captaine of the people, to pray his friends, the Nabathites, that they would keepe their baggage which was much.

36 But the children of ‖Ambri came out of Medaba, and tooke John, and all that he had, and when they had taken it, went their way.

‖ *Or, Iambri.*

37 After this came worde vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, & brought the bride from ‖Medaba with great pompe: for ſhe was daughter to one of the nobleſt princes of Canaan.

‖ *Or, Nadabath.*

38 Therefore they remembred John their brother, and went vp, and hid themſelues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and behold, there was a great noyſe, and much preparation: then the bridegrome came forth, and his friends and his brethren mette them with tymbrels, and inſtruments of muſick, and many weapons.

40 Then Jonathans men that lay in ambuſh, roſe vp againſt them, and ſlewe many of them, and the remnant fledde into the mountaines, ſo that they tooke all their ſpoyles.

41 Thus the marriage was turned to mourning, and the noyſe of their melodie into lamentation.

42 And ſo when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, hee came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan ſaid vnto his company: Let vs riſe now, and fight againſt our enemies, for it is not to day as in time paſt.

45 Behold, the battell is before vs, and behinde vs, and the water of Jorden on this ſide and that ſide, and the mariſe and foreſt, ſo that there is no place for vs to turne aſide.

46 Wherefore cry now vnto heauen, that ye may be deliuered from the power of your enemies: ſo they ioyned battell.

47 Then Jonathan ſtretched out his hand to ſmite Bacchides: but he turned aſide from him and recoyled.

48 Then Jonathan, & they that were with him, lept into Jorden, and ſwimmed ouer vnto the further banke: but the other would not paſſe through Jorden after them.

49 So in that day were ſlaine of Bacchides ſide about a thouſand men.

50 Then he turned againe to Jeruſalem, and built vp the ſtrong cities in Juda, as the caſtle of Jericho, and Emmaus, & Beth-horon, and Bethel, and Thamnatha, ‖Pharathoni, and ‖Tephoh, with hie walles, with gates, and with barres,

‖ *Or, Phara.*
‖ *Or, Thopo.*

51 And ſet garriſons in them, that they might vſe their malice vpon Iſrael.

52 Hee fortified alſo the citie Beth-ſura, and Gazara, and the caſtle, and ſet a gariſon in them with prouiſion of victailes.

53 He tooke alſo the chiefeſt mens ſonnes in the countrey for hoſtages, and put them in the caſtle at Jeruſalem to kept.

54 ¶ Afterwarde in the hundreth, fiftie and three yeere, in the ſecond moneth, Alcimus commaunded that the walles of the inner court of the Sanctuarie ſhould be deſtroyed, and he pulled downe the monuments of the prophets, and began to deſtroy them.

55 But at the ſame time Alcimus was plagued, and his enterpriſes were hindred, and his mouth was ſtopped: for he was ſmitten with a palſie, and could no more ſpeake, nor giue order concerning his houſe.

56 Thus died Alcimus with great torment at the ſame time.

57 And when Bacchides ſawe, that Alcimus was dead, hee turned againe to the King, and ſo the lande of Juda was in reſt two yeeres.

58 Then all the vngodly men held a counſel, ſaying, Beholde, Jonathan and his company dwell at eaſe, and without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went and conſulted with him,

60 Who aroſe and came with a great hoſte, and ſent letters priuily to his adherents, which were in Judea, to take Jonathan, and thoſe that were with him: but they could not, for

their counsell was knowen vnto them.

‖ Or, Ionathan. 61 And ‖ they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

‖ Or, Bethbessen. 62 ¶ Then Jonathan and Simon with their company departed vnto ‖ Beth-basin which is in the wildernes, and repayred the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent word to them that were of Judea.

64 Then came hee and laide siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, and went forth into the countrey, and came with a certaine number,

‖ Or, Odares. 66 And slewe ‖ Odomeras and his brethren, and the children of Phasiron in their tents: so he began to slay, and increased in power.

67 Simon also & his companie went out of the citie, & burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherfore he was very wroth at the wicked men, b that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

b Wicked counsell falleth on the counsellers.

70 Whereof when Jonathan had knowledge, hee sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, & did according to his desire, and made an othe, that hee would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that hee had taken afore time out of the lande of Juda, and so returned and went into his own lande, neither did hee come any more vnto their borders.

73 Thus the sworde ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 *Demetrius desireth to haue peace with Ionathan.* 18 *Alexander also desireth peace with the Jewes.* 48 *Alexander maketh warre against Demetrius.* 50 *Demetrius is slaine,* 51 *The friendship of Ptolomeus and Alexander.*

Ioseph. Ant. 13. cap. 3.

IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and took Ptolemais, and they receiued him, and there he reigned.

2 Nowe when Demetrius the king heard it, hee gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing words, as though he would preferre him.

4 For hee saide, We will first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so hee gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to bee confederate with him, and commaunded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraide, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to builde, and repaire the citie.

11 And hee commaunded the workemen to builde the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled.

13 So that euery man left his place, and went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the law, and the commaundements, for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was told him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 Hee saide, Might we finde such a man: now therefore we wil make him our friend and confederate.

17 Vpon this hee wrote a letter, and sent it vnto him with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and hee sent him a purple robe, and a ‖ crowne of gold,) that thou mayest ‖ consider what is for our profite, and keepe friendship toward vs.

‖ Or, mitre. ‖ Or, take our part.

21 So in the seuenth moneth of the hundreth and threescore yere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, & prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and said,

Iosephus Antiq. 13. chap. 3.

23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Jewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Whereupon hee wrote vnto them, these words, KING DEMETRIVS vnto the nation of the Jewes sendeth greeting.

26 Wee haue heard that yee haue kept your couenant toward vs, & continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good things that ye haue done for vs,

28 And wil release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Jewes from tributes, and free you from the customes

cuſtomes of ſalt, and the crowne tares, & from the third part of the ſeede.

30 And from the halfe of the fruit of the trees which is mine owne duetie, I ſo releaſe them, that from this day foorth, none ſhall take any thing of the land of Juda, or of the three governments, which are added thereunto, as of Samaria and of Galile, a from this day foorth for euermore.

a And of the countrey beyond Iorde, as Ioſephus writeth.

31 Jeruſalem alſo with all things belonging thereto, ſhall bee holy and free from the tenths and tributes.

32 Alſo I releaſe the power of the caſtle which is at Jeruſalem, and giue it vnto the hie Prieſt, that he may ſet in it ſuch men, as he ſhal chuſe to keepe it.

33 Moreouer, I freely deliuer euery one of the Jewes that were taken away priſoners out of the land of Juda throughout al my realme, and euerie one of them ſhall bee free from tributes, yea, euen their cattell,

34 And all the feaſts, and Sabbaths, & new moones, and the daies appointed, and the three dayes before the feaſt, and the three dayes after the feaſt, ſhall be dayes of freedome and libertie for all the Jewes in my Realme.

35 So that in them no man ſhall haue power to doe any thing, or to vexe any of them in any maner of cauſe.

36 Alſo thirtie thouſand of the Jewes ſhal be written vp in the kings hoſte, and haue their wages paied them as appertaineth to all them that are of the kings armie: and of them ſhall bee ordeyned certaine to keepe the kings ſtrong holds.

37 And ſome of them ſhall bee ſet ouer the kings moſt ſecret affaires, and their gouernors and their princes ſhall be of themſelues, & they ſhall liue after their owne lawes, as the King hath commanded in the land of Juda.

38 And the three gouernments that are added vnto Judea from the countrey of Samaria, ſhall be ioyned vnto Judea, and they ſhalbe as vnder one, and obey none other power, but the hie Prieſt.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Jeruſalem, for the neceſſarie expenſes of the holy things.

40 Moreouer, I will giue euery yere fifteene thouſand ſicles of ſiluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeares, from henceforth they ſhall giue it toward the works of the Temple.

42 And beſides this, the fiue thouſand ſicles of ſiluer which they receiued yeerely of the account appointed for the entertainement of the Sanctuarie, theſe yeeres paſſed, euen theſe things ſhall be releaſed becauſe they appertene to the Prieſts that miniſter.

43 Item, whoſoeuer they bee that flee vnto the Temple at Jeruſalem, or within the liberties thereof, and are indetted to the king for any maner of thing, they ſhall be pardoned, and all that they haue in my Realme.

44 For the building alſo and repayring of the workes of the Sanctuarie, expenſes ſhalbe giuen of the kings reuenues.

45 And for the making of the walles of Jeruſalem, and fortifying it round about, that the holds in Judea may bee built vp, ſhall alſo the coſts be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard theſe words, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednes that hee had done in Iſrael, and how ſore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the firſt that had intreated of true peace with them, and ſo were confederate with him alway.

48 Then gathered King Alexander a great hoſte, and camped ouer againſt Demetrius.

49 So the two kings ioyned battel, but Demetrius hoſte fled, and Alexander purſued him, and preuailed againſt them.

50 So that ſore battell continued til the ſunne went downe, and Demetrius was ſlaine the ſame day.

51 ¶ Then Alexander ſent Ambaſſadors vnto Ptolomeus the King of Egypt with theſe words, ſaying, *Ioſephus Antiq. 13. chap. 5.*

52 For ſo much as I am come againe to my realme, and am ſet in the throne of my fathers, and haue gotten the dominion, and haue deſtroyed Demetrius, and eaſed my countrey,

53 Seeing that I haue euen giuen him the battell, and hee and his armie is diſcomfited by me, and I ſit in the throne of his kingdome,

54 Let vs now make friendſhip together, and giue mee now thy daughter to wife: ſo ſhall I bee thy ſonne in lawe, and giue thee rewardes, and vnto her things according to thy dignitie.

55 Then Ptolomeus the king gaue anſwere, ſaying, Happie bee the day, wherein thou art come againe vnto the lande of thy fathers, and ſitteſt in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meete me at Ptolemais that wee may ſee one another, & that I may make thee my ſonne in lawe, according to thy deſire.

57 So Ptolomeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threeſcore and two yeere.

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he ſhould come and meete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, & gaue them great preſents of ſiluer and golde, and to their friends, and found fauour in their ſight.

61 And there aſſembled certeine peſtilent fellowes of Iſrael, and wicked men to accuſe him: but the king would not heare them.

62 And the king commaunded that they ſhould take off the garments of Jonathan, and clothe him in purple: and ſo they did: and the king appointed him to ſit by him,

63 And ſaid vnto his princes, Go with him into the mids of the citie, and make a proclamation, that no man complaine againſt him of any matter, and that no man trouble him for any maner of cauſe.

64 So when his accuſers ſawe his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote

wrote him among his chiefe friends, and made him a duke, and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 ¶ In the hundreth, threescore and five yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when King Alexander heard, he was very sory, and returned unto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coelosyria, who gathered a great hoste, and camped in Jamnia, and sent unto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift up thy selfe against us? and I am laughed at, and reproched, because of thee: nowe therefore why doest thou braunt thy self against us in the mountaines?

71 Nowe then if thou trust in thine owne strength, come downe to us in the plaine fields, and there let us trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee unto?

74 When Jonathan heard the words of Apollonius: he was moued in his mind: wherefore he chose tenne thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they shut him out of the citie: for Apollonius garison was in Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came immediatly into the plaine fielde, because hee had so many horsemen, and put his trust in them.

78 So Jonathan followed upon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsmen behinde them in ambush.

80 And Jonathan knewe that there was an ambushment behind him, and though they had compassed in his hoste, and shot dartes at the people from the morning to the euening,

81 Yet the people stood stil, as Jonathan had commanded them, til their horses were wearie.

82 Then brought Simon forth his hoste, and set them against the band: but the horses were wearie, and he discomfited them, and they fled:

83 And they fled to Azotus, & came into the temple of Dagon their idole, that they might there saue themselues.

84 But Jonathan set fire upon Azotus and all the cities rounde about, and tooke their spoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remooued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoyles.

88 And when King Alexander heard these things, he began to do Jonathan more honour,

89 And sent him a collar of golde, as the use is to be giuen unto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The dissention betweene Ptolomeus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolomeus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

AND the King of Egypt gathered a great hoste, like the sande that lyeth upon the sea shore, and many ships, & went about through deceite to obtaine the kingdome of Alexander, and to ioyne it unto his owne Realme. *Ioseph. Ant. 13. cap. 7.*

2 Upon this he went into Syria with friendly words, and was let into the cities, and men came forth to meete him: for King Alexander had commanded them to meete him, because he was his father in lawe.

3 Nowe when hee entred into the citie of Ptolemais, he left bands and garisons in euery citie.

4 And when hee came neere to Azotus, they shewed him the Temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroied, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the King held his peace.

6 And Jonathan met the king with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the king unto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So King Ptolomeus gate the dominion of the cities by the sea unto Seleucia upon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadours unto king Demetrius, saying, Come, let us make a league betweene us, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her unto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes upon his own head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died, & they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castle, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castle.

22 So when he heard it, he was angry, and immediatly came vnto Ptolemais, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meete him, and spake with him at Ptolemais in all haste.

23 Neuertheles when Jonathan heard this, he commaunded to besiege it: he chose also certaine of the Elders of Israel, and the Priestes, and put himselfe in danger,

24 And tooke with him siluer and gold, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the King intreated him as his predecessours had done, & promoted him in the sight of all his friends,

27 And confirmed him in the hie Priesthood with all the honourable things, that he had afore, and made him his chiefe friend.

28 Jonathan also desired the King, that he would make Judea free with the three gouernments, and the countrey of Samaria, and Jonathan promised him three hundreth talents.

29 Wherevnto the King consented, and gaue Jonathan writing of the same, conteining these words,

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 We send you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting,

33 For the faithfulnesse that our friends the nation of the Jewes keepe vnto vs, & for their good will toward vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Judea, with the three gouernements, Apherema, and Lydda, and Ramathe (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the paiments which the king tooke yeerely afortime, both for the fruites of the earth, & for the fruites of the trees.

35 As for the other things appertaining vnto vs of the tenthes and tributes, which were due vnto vs, and the customes of salt, & crowne tares, which were paid vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shall be reuoked from this time forth and for euer.

37 Therefore see that yee make a copie of these things, and deliuer it vnto Jonathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the King saw that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euery man to his owne place, except certaine bandes of strangers, whom he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he sawe that all the hoste murmured against Demetrius, he went to || Simalcue þ Arabian, that brought vp Antiochus the sonne of Alexander, || *Or, Emal-cual.*

40 And lay fore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely doe these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therefore shalt thou doe me a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth and twentie thousand men, gathered them together in the mids of the citie, & would haue slaine the King.

46 But the King fled to the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the King called to the Jewes for helpe, which came to him altogether, and went abroad through the citie,

48 And slew the same day an hundreth thousand, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the King.

49 So when the Citizens sawe that the Jewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the King, saying,

50 || Graunt vs peace, and let the Jewes cease from vexing vs and the citie. || *Or giue vs the right hand.*

51 So they cast away their weapons, and made peace, and the Jewes were greatly honoured before the King, and before all that were in his Realme, and they came againe to Jerusalem with great prayse.

52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheles he dissembled in al that euer he

he ſhake, and withdrew himſelfe from Jonathan, neither did he reward him according to the benefites which he had done for him, but troubled him very ſore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had ſcattered, and they fought againſt him, who fled, and turned his backe.

‖Or, Elephants.

56 So Tryphon tooke the ‖beaſts, and wan Antiochia.

57 And yong Antiochus wrote vnto Jonathan, ſaying, I appoint thee to be the chiefe Prieſt, and make thee ruler ouer the foure gouernments, that thou maieſt be a friend of the Kings.

58 Vpon this he ſent him golden veſſels to be ſerued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon alſo captaine from the coaſtes of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and paſſed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: ſo he came vnto Aſcalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza ſhut him out: wherefore he layed ſiege vnto it, and burned the ſuburbes thereof with fire, and ſpoiled them.

62 Then they of Gaza made ſupplication vnto Jonathan, and he made peace with them, and tooke of the ſonnes of the chiefe men for hoſtages, and ſent them to Jeruſalem, and went thorow the countrey vnto Damaſcus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoſte, purpoſing to driue him out of the countrey,

64 He came againſt them, and left Simon his brother in the countrey.

65 And Simon beſieged Beth-ſura, and fought againſt it a long ſeaſon, and ſhut it vp.

66 So they deſired to haue peace with him, which he granted them, & afterward put them out from thence, and tooke the citie, and ſet a garriſon in it.

67 Then Jonathan with his hoſte, came to the water of Genelar, and betimes in the morning came to the plaine of Aſor.

‖Or, heathen.

68 And beholde, the hoſtes of the ‖ſtrangers met him in the plaine and had layed ambuſhments for him in the mountaines.

69 So that when they came againſt them, the ambuſhment roſe out of their places and skirmiſhed.

70 So that all that were on Jonathans ſide, fled: and there was not one of them left, except Mattathias the ſonne of ‖Abſalomus, and Judas the ſonne of Calphi the Captaines of the hoſte.

‖Or, Abeſſalomus.

71 Then Jonathan rent his clothes, and caſt earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, ſo that they fled away.

73 Now when his owne men that were fled, ſaw this, they turned againe vnto him, and helped him to follow after all vnto their tentes at Cades, and there they camped.

74 So there were ſlaine of the ſtrangers the ſame day about three thouſand men, and Jonathan turned againe to Jeruſalem.

CHAP. XII.

1 Jonathan ſendeth ambaſſadours to Rome, 2 And to the people of Sparta, to renew their couenant of friendſhip. 24 Jonathan purſueth to fight the Princes of Demetrius. 40 Tryphon taketh Ionathan by deceit.

IOnathan now ſeeing that the time was meete for him, choſe certaine men, and ſent them vnto Rome, to ſtablith and renewe the friendſhip with them. *Ioſeph. Antiq. 13. cap. 8.*

2 He ſent letters alſo vnto the ‖Spartians and to other places, for the ſame purpoſe. *‖Or, Lacedemonians.*

3 So they went vnto Rome, and entred into the Senate, and ſaide, Jonathan the hie Prieſt and the nation of the Jewes ſent vs vnto you, for to renew friendſhip with you, and the bond of loue, as in times paſt.

4 So the Romanes gaue them free paſports, that men ſhould leade them home into the land of Juda peaceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Prieſt with the Elders of the nation, and the Prieſts, and the reſt of the people of the Jewes, ſend greeting vnto the Spartians their brethren.

7 Heretofore were letters ſent vnto Onias the hie Prieſt, from ‖Arius, which then reigned among you, that you would be our brethren, as the copy here vnder written ſpecifieth. *Ioſeph. Antiq. 12. cap. 5.* *‖Or, Darius.*

8 And Onias intreated the Ambaſſadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendſhip.

9 But as for vs, we neede no ſuch writings, for we haue the holy bookes in our hands for comfort.

10 Neuertheleſſe we thought it good to ſend vnto you, for the renewing of the brotherhood and friendſhip, leaſt we ſhould be ſtrange vnto you: for it is long ſince the time that ye ſent vnto vs.

11 Wherefore we remember you at all ſeaſons continually, & in the feaſts & other dayes appointed, when we offer ſacrifices & prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your proſperous eſtate.

13 And though we haue bin enuironed with great troubles and warres, ſo that the Kings round about vs haue fought againſt vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in theſe warres.

15 For we haue had helpe from heauen, that hath ſuccoured vs, and wee are deliuered from our enemies, and our enemies are ſubdued.

16 Yet haue we choſen Numenius the ſonne of Antiochus, and Antipater the ſonne of Jaſon, and ſent them vnto the Romanes, for to renew the former friendſhip with them, and league.

17 We commaunded them alſo to goe vnto you, and to ſalute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And

18 And nowe yee shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copy of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is founde in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, yee shall doe well to write vnto vs of your prosperitie.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commaunded to be shewed vnto you.

24 ¶ Now when Ionathan heard that Demetrius Princes were come to fight against him, with a greater hoste then before,

25 He went from Ierusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe and told him, that they were appointed to come vpon him in the night.

27 Wherefore, when the sunne was gone downe, Ionathan commaunded his men to watch, and to bee in armes ready to fight all the night, and set watchmen rounde about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their heartes, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his companie knewe it not till the morning: for they sawe the fires burning.

30 Then Ionathen followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 Hee proceeded further also, and came vnto Damascus, and went thorowe all the countrie.

33 But Simon his brother went foorth, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the holde to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to builde vp the strong holdes in Iudea,

36 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might be alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Shepela, and made it strong with gates and barres.

Ioseph. Anti. 13. chap. 9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when hee had slaine the king Antiochus.

40 But hee was afraide that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with fourtie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewardes, and commaunded his men of warre to be obedient vnto him, as to himselfe,

44 And said vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them nowe home againe, and chuse certaine men to waite vpon thee, and come thou with mee to Ptolemais: For I will giue it thee, with the other strong holdes, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as hee sayde, and sent away his hoste, which went into the land of Iuda,

47 And retained but three thousande with him, whereof he sent two thousand into Galilee, and one thousand went with himselfe.

48 Nowe assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an host of footemen and horsemen into Galile, and into the great plaine, to destroy all Ionathans company.

50 But when they knewe that Ionathan was taken, and slaine, and thole that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they sayde, Now haue they no captaine, nor any man to helpe them: therefore let vs nowe fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children and money for the redemption of Ionathan, killeth them and his childrē 31 Tryphon killeth Antiochus, and possesseth the Realme, 36 Demetrius taketh truce with Simon. 43 Simo winneth Gaza. 50 He possesseth the tower of Sion. 53 He maketh his sonne Iohn captaine.

NOwe when Simon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it,

Ioseph. Anti. 13. chap. 9.

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee knowe

knowe what great things I, and my brethren, and my fathers house haue done for the Lawe, and the Sanctuarie, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Nowe therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wiues and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cryed with a loud voice, saying, Thou shalt bee our captaine in stead of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Jerusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Absolomus with a great hoste vnto Joppe, which droue them out that were therein, and remayned there himselfe.

12 Tryphon also remooued from Ptolemais with a great armie, to come into the land of Juda, and Jonathan was with him as prisoner.

Or, Addus. 13 And Simon pitched his tents at ‖ Addis vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas wee haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the businesse that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is let goeth he will not turne from vs, and we will send him againe.

17 Neuertheless Simon knewe that he dissembled in his wordes, yet commaunded he the money and children to bee deliuered vnto him, least he should be in greater hatred of the people of Israel:

18 Who might haue sayde, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundreth talents: but hee dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into ỹ land to destroy it, and went round about by the way, that leadeth vnto Adora: but whersoeuer they went, thither went Simon and his hoste.

21 Nowe they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wildernesse, and to sende them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snowe: but he remooued & went into the countrey of Galaad,

23 And when he came neere to Baskama, hee slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewayled him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto of hewen stone behinde and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars roundе about them, and set armes vpon the pillars for a perpetuall memorie, and carued shippes beside the armes, that they might bee seene of men sayling in the Sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went forth with the yong King Antiochus, hee slewe him traiterously. *Ioseph. Ant. 13. chap. 10.*

32 And reigned in his steade, and crowned himselfe King of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Judea, and compassed them about with high towres, and great walles, euen with towres, and gates, and barres, and layed vp vitailes in the strong holds.

34 Moreouer Simon chose certaine men and sent them to King Demetrius, that hee would discharge the lande: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him and wrote vnto him after this maner.

36 DEMETRIVS the King vnto Simon the hie Priest: and the friend of Kings, and to the Elders, and to the nation of the Jewes sendeth greeting.

37 The golden crowne, and ‖ precious stone that ye sent vnto vs, haue wee receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free. ‖ Or, collar of baudricke: in Greeke Banen, or baneu.

38 So the things that we haue granted you, shall be stable: the streng holdes which ye haue builded, shall be your owne.

39 Also wee forgiue the ouersights, and faults committed vnto this day: & the crowne taxe that yee ought vs: and whereas was any other tribute in Jerusalem, it shall bee nowe no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuentie yeere.

42 And the people of Israel began to write in their letters and publike instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest, gouernour and prince of the Jewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, and approched neere the citie, and beat a towre, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the city,

45 In so much that the people of the city rent their clothes and climed vp vpon the walles with

with their wiues, and children, and cryed with a loude voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, & so entred thereunto with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, hee set such men in it as kept the Lawe, and fortified it, and builded there a dwelling place for himselfe.

49 Nowe, when they in the castle at Ierusalem were kept, that they coulde not come foorth nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 In so much that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twenty day of the second moneth, in the hundreth seuentie and one yeere, they entred into it with thanksgiuing, & branches of palme trees, and with harpes, and with cymbals, and with viols, & with psalmes, and songs, because the great enemie of Israel was ouercome.

52 And he ordeined that the same day should be kept euery yeere with gladnesse.

53 And hee fortified the mount of the Temple that was beside the castle where hee dwelt himselfe with his company.

54 Simon also seeing that John his sonne was now a man, he made him captaine of al the hostes, and called him to dwel in ‖Gazaris.

‖Or, Gaza.

CHAP. XIIII.

1 *Demetrius is ouercome of Arsaces.* 11 *Simon being captaine, there is great quietnesse in Israel.* 18 *The couenant of friendship with the Romanes, and with the people of Sparta is renued.*

IN the hundreth, seuentie and two yeere gathered King Demetrius his hoste, and departed vnto Media, to get him helpe to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So hee went & ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the lande of Iuda was in rest, so long as Simon liued: for hee sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to bee an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, & he had the dominion of Gazaris, and Beth-sura, and ỹ castle, which he cleered from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the lande gaue her fruites, and the trees gaue their fruite.

9 The Elders sate in the open places, and consulted altogether for the common wealth, and the yong men were honourably clothed and armed.

10 He prouided victailes for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the ende of the world.

11 Hee made peace throughout the land, and Israel had perfite mirth and ioy.

12 For euery man sate vnder his vine, & the figtrees, and there was no man to fray them.

13 There was none in the lande to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and he tooke away the vngodly, and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romanes heard, & the Spartians had knowledge that Ionathan was dead, they were very sory.

17 But when they heard, that Simon his brother was made hie Priest in his stead, and how hee had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renue the friendship and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and city of Sparta vnto Simon the great Priest, and to the Elders, and to the Priestes, and to the residue of the people of the Iewes their brethren sende greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should bee honourably intreated, and that the copie of their ambassage should bee registred in the publike records, that it might bee for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thankes shall we recompence againe vnto Simon and his children?

26 For hee and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twentie day of the moneth † Elul, in the hundreth seuentie and two yeere, in the third yeere of Simon the high Priest,

† August.

28 In

28 In ‖ Saramel in the great congregation of the Priestes, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey.

‖ Or, Ierusalem.

29 Wherein Simon the sonne of Mattathias (come of the children of Iarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might bee maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their high Priest, and is layed with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 Yee fortified also the cities of Iudea, and Bethsura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lyeth vpon the sea, and ‖ Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, & furnished them with things necessary for the reparation thereof.

‖ Or, Gaza, or Gazara.

35 Nowe when the people sawe the faithfulnesse of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because he had done all these things, and for the vprightnesse, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the cite of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto Religion.

37 And he let Iewes in it, and fortified it, for the assurance of the land, and cite, and raised vp the wals of Ierusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friendes, & gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friendes & confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes and Priests consented that Simon should be their prince, and high Priest perpetually, till God raysed vp the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that shoulde make prouision for the holy things,

43 And that hee should bee obeyed of euery man, and that all the writings in the countrey should be made in his name, and that hee should be clothed in purple, and weare golde,

44 And that it should not be lawfull for any of the people, or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the country without him, or bee clothed in purple, or weare a collar of golde:

45 And if any did contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Iewes and of the Priestes, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same shoulde bee layed vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea, vnto Simon the Priest, & prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the Realme againe, and to restore it to the old estate: wherefore I haue gathered a great hoste, and prepared ships of warre,

4 That I may goe thorow the countrey, and bee auenged of them, which haue destroyed our country, and wasted many cities in the Realme.

5 Nowe therefore I doe confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the payments, wherof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem and the Sanctuarie be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall bee thine.

8 And all that is due vnto the King, and all that shalbe due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when wee haue obteined our kingdome, we will giue thee and thy nation, and the temple great honour, so that your honour shall be knowen throughout the world.

10 ¶ In the hundreth, seuentie & foure yeere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that fewe were left with Tryphon. *Ioseph. Ant. 13. cap. 14.*

11 So the King Antiochus pursued him, but he fledde and came to Doza, which lyeth by the sea side.

12 For hee sawe that troubles were toward him,

him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth & twentie thousande fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the ships came by the sea. Thus they pressed the citie by land, and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his company from Rome, having letters written unto the Kings and countreys, wherein were contained these wordes,

16 LVCIVS the Consul of Rome unto King Ptolemeus sendeth greeting.

17 The ambassadors of the Iewes are come unto us as our friendes and confederats from Simon the hie Priest, and from the people of the Iewes, to renewe friendship, and the bond of loue,

18 Who haue brought a shield of golde weping a thousand pound.

19 Wherefore wee thought it good to write unto the Kings and countreis, that they should not goe about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receiue of them the shielde.

21 If therefore there be any pestilent felowes fled from their countrey unto you, deliuer them unto Simon the hie Priest, that he may punish them according to their owne lawe.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

‖Or, Sampsace.

23 And to al the countreys, as ‖Samsames, and to them of Sparta, and to ‖Delus, and to ‖Mindus, and to Sycion, and to Caria, & to Samos, and to Pamphilia, and to Lycia, & to Halicarnassus, and to Rhodus, & to Phaselis, and to Cos, and to Siden, and to Coitma, and to Gnidon, and to Cyprus, and to Cyrene.

‖Or, Delo.

‖Or, Mydo, or, Mydus.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the king camped against Dora the seconde time euer ready to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the Couenant, which he had made with him afore, and withdrewe himselfe from him,

28 And sent unto him Athenobius one of his friends, to commune with him, saying, Ye withhold Ioppe, and Gazara, with the castle that is at Ierusalem, the citie of my Realme,

29 Whose borders ye haue destroyed & done great hurt in the lande, and haue the gouernement of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or els giue mee for them fiue hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fiue hundreth talents: if not, wee will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupbord of golde and siluer plate, and so great preparation, hee was astonished, and tolde him the Kings message.

33 Then answered Simon, and sayde unto him, We haue neither taken other mens landes, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had unrighteously in possession a certaine time.

34 But when we had occasion, we recouered the inheritance of our fathers.

35 And whereas thou ‖requirest Ioppe and Gazara, they did great harme to our people, and thorow our countrey, yet will we giue an hundreth talents for them. But Athenobius answered him not one word,

‖Or, complained concerning.

36 But turned againe angry unto the King, and tolde him all these wordes, and the dignitie of Simon, with all that hee had seene: and the King was very angry.

37 ¶ In the meane time fledde Tryphon by ship unto Dythosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen and horsemen,

39 And commanded him to remoue the hoste toward Iudea, and to builde up Cedron, and to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came unto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people prisoners, & to slay them.

41 And he built up Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 23 Iohn killeth them that lie in waite for his life.

THen came Iohn up from Gazara, and tolde Simon his father, what Cendebeus had done. *Ioseph. Ant. 13. cap. 11.*

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and sayde unto them, I, and my brethren, and my fathers house, haue euer from our youth unto this day fought against the enemies of Israel, and the matters haue had good successe under our hands, and we haue deliuered Israel oftentimes.

3 But I am nowe olde, and ye by Gods mercie are of a sufficient age: be ye therefore in stead of me, and my brother, & goe forth and fight for our nation, and the help of heauen be with you.

4 So hee chose twentie thousande fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great host came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his army ouer against him, and when hee sawe that the people was afrayd to goe ouer the riuer, hee went ouer first himselfe, & the men seeing him, passed through after him.

7 Then hee deuided his men, & set the horse-

men in the mids of the footemen.

8 For their enemies horsemen were very many: but when they blewe the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother woumded: but John followed after them, till hee came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towres, that were in the fields of Azotus, and those did Ionathan burne with fire: thus were there slaine two thousand men of them, so hee returned peaceably into the land of Juda.

11 ¶ Now in the fielde of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and golde.

12 (For hee had married the daughter of the hie Priest)

13 Therefore he waxed proude in his minde, and thought to rule the lande, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about through the cities of the countrey, and studied carefully for them, hee came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuentie and seuen yere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a little holde, called Dochus, which he had built, where he made them a great banket, and hid men there.

16 So when Simon & his sonnes had made good cheere, Ptolemeus stoode vp with his men, and tooke their weapons, and entred in to Simon in the banket house, and slew him with his two sonnes and certaine of his seruants.

17 Whereby hee committed a great villenie, and recompensed euil for good.

18 Then wrote Ptolemeus these things and sent to the King, that he might send him an hoste to helpe him, & so woulde deliuer him the countrey with the cities.

19 Hee sent other men also vnto Gazara, to take John, and sent letters vnto the captaines to come to him, and hee would giue them siluer, and golde, and rewards.

20 And to Jerusalem, hee sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and tolde John in Gazara, that his father, and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When hee heard this, hee was sore astonished, and layde handes of them that were come to slay him, and slew them: for hee knewe that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble actes (wherein hee behaued himselfe manfully) of the building of walles which hee made, and other of his deedes,

24 Beholde, they are written in the Chronicles of his Priesthood, from the time, that hee was made high Priest after his father.

¶ The second booke of the Maccabees.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Jerusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus.* 19 *Of the fire that was hid in the pit.* 24 *The prayer of Neemias.*

THE brethren the Jewes, which be at Jerusalem, and they that are in the countrey of Judea, vnto the brethren the Jewes that are throughout Egypt, sende salutation, and prosperitie.

2 God bee gratious vnto you and remember his Couenant made with Abraham, and Isaac, and Jacob his faithfull seruants,

3 And giue you all an heart, to worship him, and to doe his will with a whole heart & with a willing minde,

4 And open your hartes in his Lawe, and commandements, and send you peace,

5 And heare your prayers, & be reconciled vnto you, and neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundreth, threescore and ninth yeere, wee Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeeres, after that Jason, and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shedde innocent blood. Then we prayed vnto the Lord, and were heard: wee offered sacrifices and fine flowre, and lighted the lampes, and set forth the bread.

9 Nowe therefore keepe yee the dayes of the feast of the tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore & eight yere, the people that was at Jerusalem, & in Judea, and the counsell, and Judas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the anoynted Priests, and to the Jewes that are in Egypt, sendeth greeting and health.

11 Insomuch as God hath deliuered vs from great perils, wee thanke him highly, as though we had ouercome the King.

12 For hee brought them into Persia by heapes, that fought against the Holy citie.

13 For albeit the Captaine & the armie, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceite of Naneas Priestes.

14 For Antiochus, as though he would diuel with her, came thither, he, and his friends with him, to receiue money vnder ꝓ title of a dowry.

15 But when the Priests of Nanea had laid it forth, and hee was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in,

16 And by opening a priuie doore of ꝓ vaut, they cast stones, as it were thunder, vpon the captaine and his, and hauing bruised them in pieces, they cut off their heads and threwe them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are nowe purposed to keepe the

the purification of the Temple vpon the fine & twentie day of þ moneth Chaſleu, we thought it neceſſarie to certifie you thereof that ye alſo might keepe the feaſt of the Tabernacles, & of the fire which was giuen vs when Neemias offered ſacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Perſia, the Prieſts, which fought the honour of God, tooke the * fire of þ altar priuily, and hid it in an hollow pitte, which was dye in the bottome, and therein they kept it, ſo that the place was vnknowen vnto euery man.

Leuit. 6.13. and 10.2. and 16,12.

20 Now after many yeeres when it pleaſed God that Neemias ſhould be ſent from the king of Perſia, he ſent of the poſteritie of thoſe Prieſts, which had hid it, to ſeeke the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commaunded hee them to drawe it vp, and to bring it: and when the things apperteining to the ſacrifices were brought, Neemias commaunded the Prieſts to ſprinkle the wood, and the things layde thereupon with water.

22 When this was done, and the time came that the Sunne ſhone, which afore was hid in the cloud, there was a great fire kindled, ſo that euery man marueiled.

23 Now the Prieſtes, and all prayed, while the ſacrifice was conſuming: Jonathan began, and the other anſwered thereunto.

24 And the prayer of Neemias was after this manner, O Lorde, Lorde God maker of all things, which art fearefull & ſtrong, and righteous, and mercifull, and the onely and gracious king,

25 Onely liberall, onely iuſt and almightie and euerlaſting, thou that deliuereſt Iſrael from all trouble, and haſt choſen the fathers, and ſanctified them,

26 Receiue the ſacrifice for thy whole people of Iſrael, and preſerue thine owne portion, and ſanctifie it.

27 Gather thoſe together, that are ſcattered from vs: deliuer them that ſerue among the heathen: looke vpon them that are deſpiſed, & abhorred, that the heathen may knowe that thou art our God.

28 Puniſh them that oppreſſe vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, *as Moyſes hath ſpoken.

Deu. 30.5.

30 And the Prieſts ſang pſalmes thereunto.

31 Now when the ſacrifice was conſumed, Neemias commaunded the great ſtones to bee ſprinkled with the reſidue of the water.

32 Which when it was done, there was kindled a flame, which was conſumed by the light, that ſhined from the altar.

33 ¶ So when this matter was knowen, it was told the king of Perſia, that in the place where the Prieſtes, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the ſacrifices.

34 The king tried out the thing, and cloſed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and beſtowed many gifts.

36 And Neemias called þ ſame place Ephthar, which is to ſay, purification: but many men call it Nephthar.

a That is to ſay, a ſhining, it is alſo called Nephi, or Nephthar, which is a cleanſing.

CHAP. II.

4 How Ieremie had the Tabernacle, the Arke & the Altar in the hill. 23 Of the fiue bookes of Iaſon contained in one.

IT is found alſo in the writtings of Jeremias the Prophet, that he commanded the, which were caried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie,

2 * Giuing them a law, that they ſhould not forget the commandements of the Lord, & that they ſhould not erre in their minds, when they ſawe images of gold and ſiluer, with their ornaments.

Baruch 6.

3 Theſe and ſuch other things commanded he them, and exhorted them that they ſhould not let the law goe out of their hearts.

4 It is written alſo, howe the Prophet, by an oracle that hee had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyſes went vp, * and ſawe the heritage of God,

Deut. 34.1.

5 Jeremias went forth, and found an hollow cane, wherein he laid the Tabernacle, and the Arke, and the Altar of incenſe, and ſo ſtopped the doore.

6 And there came certaine of thoſe that followed him, to marke the place: but they could not find it.

7 Which when Jeremias perceiued, he reproued them, ſaying, As for that place, it ſhall be vnknowen, vntill the time that God gather his people together againe, and that mercie be ſhewed.

8 Then ſhal the Lord ſhew them theſe things, and the maieſtie of the Lord ſhall appeare & the cloud alſo, as it was ſhewed vnder Moyſes, and as *when Salomon deſired, that þ place might be honourably ſanctified.

1. King. 8. 14.23,30.

9 For it is manifeſt that hee, being a wiſe man, offered the * ſacrifice of dedication, and confecration of the Temple.

2. chro. 6 21. 1. King. 8. 62, 65. 2. chro. 7. 4,5.

10 * And as when Moyſes prayed vnto the Lord, the fire came downe from heauen, & conſumed the ſacrifice: ſo when Salomon prayed, *the fire came downe from heauen, and conſumed the burnt offering.

Leuit. 9.24. and 10.16. 2. Chro. 7.1.

11 And Moyſes ſaid, Becauſe the ſinne offering was not eaten, therefore is it conſumed.

12 So Salomon kept thoſe eight dayes.

13 Theſe things alſo are declared in the writings and regiſters of] Neemias, and how hee made a liberarie, and how he gathered the actes of the Kings, and of the Prophets, and the acts of Dauid, and the epiſtles of the Kings concerning the holy gifts.

[Some read Ieremie.

14 Euen ſo Judas alſo gathered all things that came to paſſe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue neede thereof, ſend ſome to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye ſhall do well, if ye keepe the ſame dayes.

17 Wee hope alſo that the God which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Prieſt-

hood, and the Sanctuarie,

Deu. 30. 5. 18 *As he promised in the Law, will shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for hee hath saued vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabeus & his brethren, the purification of the great Temple, and the dedication of the altar,

20 And ỹ warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stoode for the Iewes religion: (for though they were but few, yet they ran thorow whole countreys, and pursued the barbarous armies,

22 And repaired the Temple that was renowned thorowout all the worlde, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 We will assay to abridge in one volume those things that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 Wee haue endeuoured, that they that would reade, might haue pleasure, & that they which are studious, might easily keepe them in memory, & that wholoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat, and watching.

27 Like as he that maketh a feast, & seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the author the exact diligence of euery particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as he that will build a newe house, must prouide for the whole building, but he that setteth out the plat or goeth about to paint it, seeketh but only what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deeply into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, & to auoid those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the storie, and to be short in the storie.

CHAP. III.

2 *Of the honour done to the Temple by the Kings of the Gentiles.* 6 *Simon vttereth what treasure is in the Temple.* 7 *Heliodorus is sent to take them away.* 26 *He is stricken of God, and healed at the prayer of Onias.*

WHat time as the holy city was inhabited with all peace, and when the lawes were very well kept, because of the godlines of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, & garnished the Temple with great gifts.

3 Insomuch that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of ỹ Temple, contended with the high Priest concerning ‖ the iniquitie committed in the citie. ‖ *Or, the place & prouision.*

5 And when he could not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria, and Phenice,

6 And told him that the treasurie in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, & that it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the king, and had shewed him of the money, as it was told him, ỹ king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresaid money.

8 Immediatly Heliodorus tooke his iourney as though he would visit the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the high Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deed.

10 Then the hie Priest tolde him that there were such things laied vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but foure hundred talents of siluer, and two hundred of gold,

12 And that it were altogether impossible to doe this wrong to them that had committed it of trust to the holines of the place and Temple, which is honoured thorow the whole world for holinesse and integritie.

13 But Heliodorus because of ỹ kings commandement giuen him, sayd that in any wise it must be brought into the kings treasurie.

14 So hee appointed a day, & went in to take order for these things: then there was no small griefe thorowout the whole citie.

15 For the Priests fel downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to bee kept, that they should bee safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrow of his mind.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

19 And the women, girt with sackecloth vnder their breastes, filled the streetes, and the virgins that were kept in, ranne some to ꝑ gates, and some to the walles, and others looked out of the windowes.

20 And all helde vp their handes toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude, that fell downe of all sortes, and the expectation of ꝑ hie Priest being in such anguith.

22 Therefore they called vpon the Almighty Lorde, that hee would keepe safe and sure the things, which were laide vp for those that had deliuered them.

23 Neuertheleſſe, the thing that Heliodorus was determined to doe, that did he persome.

24 And as he and his souldiers were nowe there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ranne fiercely and smote at Heliodorus with his forefeete, and it seemed that he that sate vpon the horse, had harneſſe of golde.

26 Moreouer, there appeared two young men, notable in strength, excellent in beautie, and comely in apparell, which stoode by him on either side, & scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkneſſe: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great company, and many souldiers into the saide treasurie, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but he was dumme by the power of God, and lay destitute of all hope and health.

30 And they praysed the Lord that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladneſſe.

31 Then straightwayes certaine of Heliodorus frieneds prayed Onias, that he would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the high Priest, considering that the King might suspect that the Iewes had done Heliodorus some ª euill, he offered a sacrifice for the health of the man.

ª In working some trecherie or forcerie against him.

33 Nowe when the hie Priest had made his prayer, the same young men in the same clothing appeared, and stoode beside Heliodorus, saying, Giue Onias ꝑ hie Priest great thanks: for, for his sake hath the Lord graunted thee thy life:

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him which had graunted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified he vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Ieruſalem, he said,

38 If thou hast any enemie or traitour, send him thither, and thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 *Simon reporteth euill of Onias.* 7 *Iason obteineth the office of the hie Priest by corrupting the king,* 27 *And was by Menelaus defrauded by like bribing.* 34 *Onias is slaine traiterously by Andronicus.*

THis Simon nowe, of whom we spake afore, being a bewraper of the money, and of his owne naturall countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had beene the inuenter of the euill.

2 Thus was he bold to call him a traitour that was so beneficiall to the citie, & a defender of his nation, and so zealous of the Lawes.

3 But when his malice encreased so farre, that though one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria, and Phenice, did rage, and increased Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For he saw it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the King, and promised him three hundreth and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this he promised him an hundred and fifte, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would ‖ name them of Ieruſalem Antiochians.

‖ *Or, that he would write the Antiochians that were at Ieruſalem, among them.*

10 The which thing when the King had graunted, and he had gotten the superiorite, he began immediatly to draw his kinsemen to the customes of the Gentiles.

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by John the father of Eupolemus, which was sent ambassadour vnto Rome, to become frienos and confederates: he put downe their lawes and policies, and brought vp newe statutes, and contrary to the Lawe.

12 For he presumed to builde a place of exercise vnder the castle, & brought the chiefe young men vnder his subiection, and made them weare ‖ hattes.

‖ *Or, hauking in token of wantonneſſe as the Gentiles did.*

13 So there began a great desire to followe the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Jason, not the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the play a after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖games that were vsed euery fift yeere, were played at Tyrus, the King being present,

19 This wicked Jason sent from Jerusalem men to looke vpon them, as though they had beene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euil affectioned toward his affaires, he sought his owne assurance, and departed from thence to Joppe, and so came to Jerusalem,

22 Where he was honourably receiued of Jason, and of the city, and was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yeere afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessary affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the King, magnified him for b appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Jason.

25 So he gate the Kings ‖ letters patents, albeit he had nothing in himselfe worthie of the hie Priesthood, but bare the stomake of a cruell tyrant, and the wrath of a wilde beast.

26 Then Jason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.

29 Nowe ¶ Menelaus left his brother Lysimachus in his stead in the priesthood, and Sostratus left Crates which was gouernour of the c Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in all haste, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Nowe Menelaus, supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a suretie, he reproued him, and withdrewe himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he counselled him craftily, giuing him his right hand with an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regard of righteousnesse.

35 For the which cause not only the Jewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Jewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led through out the citie, & in the same place where hee had committed the wickednesse against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the city through the counsell of Menelaus, and the brute was spread abroade, the multitude gathered them together against Lysimachus: for he had caried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decaied in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe, they killed beside the treasurie.

34 For these causes an accusation was laide against

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of metall,

‖Or, Olympian sportes, which were games kept euery fift yeere,

b That is, of them that measured the corne.

‖Or, commandements,

againſt Menelaus.

44 And when the king came to Tyrus, three men ſent from the Senate pleaded the cauſe before him.

45 But Menelaus ſeeing nowe conuinced, promiſed to Ptolemeus the ſonne of Dorimenes much money, if hee woulde perſwade the King.

46 So Ptolemeus went to the King into a court, where as hee was to coole himſelfe, and turned the kings minde.

47 Inſomuch that he diſcharged Menelaus from the accuſations (notwithſtanding he was the cauſe of all miſchiefe) and condemned thoſe poore men to death, which if they had told their cauſe, yea, before the Scythians, they ſhoulde haue bene heard as innocent.

48 Thus were they ſoone puniſhed vniuſtly, which followed vpon the matter for the citie, and for the people, and for the holy veſſels.

49 Wherefore they of Tyrus hated that wickednelle, and miniſtred all things liberally for their burial.

50 And ſo through the couetouſneſſe of them that were in power, Menelaus remained in authoritie, increaſing in malice, and declared himſelfe a great traitor to the citizens.

CHAP. V.

1 Of the ſignes and tokens ſeene in Ieruſalem. 6 Of the end and wickednes of Iaſon. 11 The purſute of Antiochus againſt the Iewes. 15 The ſpoiling of the Temple, 27 Maccabeus fleeth into the wilderneſſe.

ABout the ſame time Antiochus vndertook his ſecond voyage into Egypt.

2 And then were there ſeene thorowout all the citie of Ieruſalem fourty daies long, horſemen running in the ayre, with robes of golde, and as bands of ſpeare men.

3 And as troupes of horſemen ſet in aray, incountering and comming one againſt another with ſhaking of ſhields and multitude of darts, and drawing of ſwordes, and ſhooting of arrowes, and the glittering of the golden armour ſeene and harneſſe of all ſorts.

4 Therefore euery man prayed, that thoſe tokens might turne to good.

5 Nowe when there was gone forth a falſe rumour, as though Antiochus had bene dead, Iaſon tooke at the leaſt a thouſand men, and came ſuddenly vpon the citie, & they that were vpon the walles, being put backe, and the citie at length taken,

6 ¶ Menelaus fled into the caſtle, but Iaſon ſlew his owne citizens without mercy, not conſidering, that to haue the aduantage againſt his kinſmen is greateſt diſaduantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet hee gate not the ſuperioritie, but at the laſt receiued ſhame for the reward of his treaſon, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuerſation, that he was ‖accuſed before Areta the king of the Arabians, & fled from citie to citie, being purſued of euery man, and hated as a forſaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

‖ Or, ſhut vp.

9 Thus he that had chaſed many out of their owne countrey, periſhed as a baniſhed man, after that hee was gone to the Lacedemonians, thinking there to haue gotten ſuccour by reaſon of kinred.

10 And hee that had caſt many out vnburied, was thrown out himſelfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers ſepulchre.

11 ¶ Now when theſe things that were done, were declared to the king, hee thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 Hee commaunded his men of warre alſo, that they ſhould kill and not ſpare ſuch as they met, and to ſlay ſuch as went into their houſes.

13 Thus was there a ſlaughter of yong men, and olde men, and a deſtruction of men and women and children, and virgins and infants were murthered:

14 So that within three dayes were ſlaine foureſcore thouſand, and fourtie thouſand taken priſoners, and there were as many ſolde as were ſlaine.

15 Yet was hee not content with this, but durſt goe into the moſt holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, & to his owne countrey to be his guide,

16 And with his wicked hands tooke the holy veſſels, which other kings had giuen for the garniſhing, glory, and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he conſidered not, that God was not a little wroth for the ſinnes of them that dwelt in the citie, for the which ſuch contempt came vpon that place.

18 For if they had not bene wrapped in many ſinnes, he, aſſoone as he had come, had ſuddenly bene puniſhed, and put backe from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſurie.

19 But God hath not choſen the nation for the places ſake, but the place for the nations ſake.

20 And therefore is the place become partaker of the peoples trouble, but afterward ſhall it be partaker of the benefits of the Lord, and as it is now forſaken in the wrath of the Almightie, ſo when the great Lorde ſhall be reconciled, it ſhalbe ſet vp in great worſhip againe.

21 ¶ So when Antiochus had taken eightene hundred talents out of the Temple, hee gate him to Antiochia in all haſte, thinking in his pride to make men ſaile vpon the drie lande, and to walke vpon the ſea: ſuch an high minde had he.

22 But hee left deputies to vexe the people: at Ieruſalem Philip a Phrygian by birth, in maners more cruell then he that ſet him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was deſpitefull againſt the Iewes his citizens.

24 Hee ſent alſo Apollonius a cruell prince, with an armie of two and twentie thouſande, whom hee commanded to ſlay thoſe that were towarde mans age, and to ſell the women, and the yonger ſort.

25 So when he came to Ieruſalem, he fained

peace, and keepe him still vntill the holy day of Sabbath: and then finding the Iewes keeping the feast, he commaunded his men to take their weapons,

26 And so hee slewe all them that were gone foorth to the chewe, and running thorow the citie with his men armed, hee murthered a great number.

27 But Judas Maccabeus, being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his companie among the beasts, dwelling there, and eating grasse, lest they should be partakers of the filthinesse.

CHAP. VI.

1 *The Iewes are compelled to leaue the lawe of God.* 4 *The Temple is defiled.* 10 *The women cruelly punished.* 28 *The grieuous paine of Eleazarus.*

NOt long after this, sent the King an olde man of ‖ Athens, for to compell the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

‖ *Or, Antiochia.*

2 And to defile the Temple that was at Jerusalem, and to call it the Temple of Jupiter Olympius, and that of Garizim, according as they did that dwelt at that place, Jupiter that keepeth hospitalitie.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, & had to doe with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their auncient feastes, nor plainly to confesse himselfe to be a Iewe.

7 In the day of the Kings birth they were grieuously compelled perforce euery moneth to banket, & when the feast of Bacchus was kept, they were constremed to goe in the procession of Bacchus with garlands of Iuie.

8 Moreouer through the counsell of Ptolemeus, there went out a commaundement vnto the next cities of the heathen against the Iewes, that the like custome, and ‖ banketting should be kept.

‖ *Or, eating of the flesh that was sacrificed.*

9 And who so woulde not conforme themselues to the maners of the Gentiles, should bee put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had ledde round about the citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretely, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraid to help themselues.

12 ¶ Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse, not to suffer sinners long to cõtinue, but straight wayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom he punisheth when they are come to the fulnesse of their sinnes:

15 But thus hee dealeth with vs, that our sinnes should not bee heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercie from vs: & though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this bee spoken nowe for a warning vnto vs: and now will wee come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principal scribes, an aged man, & of a well fauoured countenance, was constremed to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously then to liue with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and praied him that he would take such flesh, as was lawfull for him to vse, and as hee woulde prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice.

22 That in so doing hee might bee deliuered from death, & that for the old friendship they was among them, he would receiue this fauour.

23 But hee began to consider discreetly, and as became his age, and the excellencie of his ancient peeres, and the honour of his grey haires, wherevnto he was come, and his most honest conuersation from his childhood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, and willed the straightwayes to send him to the graue.

24 For it becommeth not our age, said he, to dissemble, whereby many yong persons might thinke, that Eleazar being fourscore yeere olde and ten, were now gone to ‖ another religion.

‖ *Or, to another maner of life.*

25 And so though mine hypocrisie (for a little time of a transitory life) they might be deceiued by mee, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almightie, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be young to die willingly and courageously for the honourable and holy lawes. And when he had saide these wordes, immediatly he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as hee was readie to giue the ghost because of the strokes, hee sighed and saide, The Lorde that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged, and suffer

these

these sore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended hee his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also that seuen brethren, with their mother, were taken to bee compelled by the king against the lawe, to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, saide thus, What seekest thou? and what wouldest thou know of vs? wee are readie to die, rather then to transgresse the lawes of our fathers.

3 Then was the king angrie, and commanded to heate pannes and caudrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to flap him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Nowe when hee was thus mangled in all his mebers, he commanded him to be brought alme to the fire and to fry him in the panne: and while the smoke for a long time smoked out of the panne, the other brethren with their mother exhorted one another to die courageously, saying in this maner.

6 The Lord God doth regard vs, and indeed taketh pleasure in vs, as Moyses * declared in the song wherein hee testified openly, saying, That God will take pleasure in his seruants. *Deut. 32. 36.*

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if hee would eate or he were punished in al the members of the body.

8 But hee answered in his owne language, and saide, No. Wherefore hee was tormented for thwith like the first.

9 And when hee was at the last breath, hee sayde, Thou murtherer takest this present life from vs, but the King of the worlde will rayse vs vp, which die for his lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demaunded his tongue, hee put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but nowe for the lawe of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the king and they which were with him, marueiled at the young mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when hee was nowe readie to die, he saide thus, It is better that wee should change this which we might hope for of men, and wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fift also and tormented him,

16 Who looked vpon the King, and saide, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthie to bee wondered at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honorable memory: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good wil, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisedome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tell howe you came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the worlde, which formed the birth of man, and founde out the beginning of all things, wil also of his owne mercie giue you breath, and life againe, as ye now regard not your own selues, for his lawes sake.

24 Nowe Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet alme, he did exhort him not onely with wordes, but swore also vnto him by an othe that he would make him rich and wealthie, if hee would forsake the lawes of his fathers, and that hee would take him as a friend, and giue him offices.

25 But when the young man would in no case hearken vnto him, the king called his mother, and exhorted that shee would counsell the young man to saue his life.

26 And when he had exhorted her with many wordes, shee promised him that shee would counsell her sonne.

27 So shee turned her vnto him, laughing the cruell tyrant to scorne, and spake in her own language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and al that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe woorthie such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the law that was giuen vnto our fathers by Moyses.

31 And thou that imagineſt all miſchiefe againſt the Hebrewes, ſhalt not eſcape the handes of God.

32 For we ſuffer theſe things, becauſe of our ſinnes.

33 But though þ liuing Lord be angry with vs a little while for our chaſtening and correction, yet will he be reconciled with his owne ſeruants.

34 But thou, O man without religion and moſt wicked of all men, lift not thy ſelfe vp in vain, which are puffed vp with vncertein hope, and liftеſt thine handes againſt the ſeruants of God.

35 For thou haſt not yet eſcaped the iudgement of Almighty God, which ſeeth all things.

36 My brethren that haue ſuffred a little paine, are nowe vnder the diuine couenant of euerlaſting life: but thou through the iudgement of God, ſhalt ſuffer iuſt puniſhments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the lawes of our fathers, beſeeching God, that hee will ſoone bee mercifull vnto our nation, and that thou by torment and puniſhment mayeſt confeſſe, that he is the onely God,

38 And that in me & my brethren the wrath of the Almighty, which is righteouſly fallen vpon all our nation, may ceaſe.

39 Then the king being kindled with anger, raged more cruelly againſt him then the others, and tooke it grieuouſly, that he was mocked.

40 So he alſo died holily, and put his whole truſt in the Lord.

41 Laſt of all after the ſonnes, was the mother put to death.

42 Let this now be enough ſpoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoſt. 9 Nicanor is ſent againſt Iudas. 16 Iudas exhorteth his ſouldiers to confidence. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, diuiding part of the ſpoiles vnto the fatherleſſe and vnto the widowes. 30 Timotheus and Bacchides are diſcomfited. 35 Nicanor ſheeth vnto Antiochus.

THen Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinſefolkes and friends together, and tooke vnto them all ſuch as continued in the Iewes religion, and aſſembled ſixe thouſand men.

2 So they called vpon the Lorde, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compaſſion vpon the citie that was deſtroyed, and almoſt brought to the ground, & that he would heare the voyce of the blood that cried vnto him,

4 And that he would remember the wicked ſlaughter of the innocent children, and the blaſphemies committed againſt his Name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had gathered this multitude, hee could not bee withſtoode by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, and burnt vp the townes and cities: yet he tooke the moſt commodious places, and ſlew many of the enemies.

7 But ſpecially hee vſed the nights to make ſuch aſſaults, in ſo much that the bruit of his manlineſſe was ſpread euery where.

8 ¶ So when Philip ſaw that this man increaſed by litle and litle, and that things proſpered with him for the moſt part, he wrote vnto Ptolemeus the gouernour of Coeloſyria and Phenice to helpe him in the kings buſineſſe.

9 Then ſent he ſpeedily Nicanor the ſonne of Patrocius, a ſpeciall friend of his, and gaue him of all nations of the heathen no leſſe then twentie thouſand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined alſo a tribute for the king of two thouſand talents, which the Romanes ſhould haue, to bee taken of the Iewes that were taken priſoners.

11 Therefore immediatly he ſent to the cities on the ſea coaſt, prouoking them to buy Iewes to be their ſeruants, promiſing to ſell foureſcore and ten for one talent: but he conſidered not the vengeance of Almightie God, that ſhould come vpon him.

12 When Iudas then knewe of Nicanors comming, he told them that were with him, of the comming of the armie.

13 Now were there ſome of them fearefull, which truſted not vnto the righteouſneſſe of God, but fled away, & abode not in that place.

14 But the other ſolde all that they had left, and beſought the Lord together to deliuer them from that wicked Nicanor, which had ſolde them, or euer he came neere them.

15 And though he would not doe it for their ſakes, yet for the couenant made with their fathers, and becauſe they called vpon his holy and glorious Name.

16 And ſo Maccabeus called his men together, about fiue thouſand, exhorting them not to bee afraide of their enemies, neither to feare the great multitude of the Gentiles, which came againſt them vnrighteouſly, but to fight manly,

17 Setting before their eyes the iniurie that they had vniuſtly done to the holy place, and the crueltie done to the citie by deriſion, and the deſtruction of the orders eſtabliſhed by their fathers.

18 For they, ſaide hee, truſt in their weapons and boldneſſe: but our confidence is in the Almighty God, which at a becke can both deſtroy them that come againſt vs, and all the world.

19 Moreouer, he admoniſhed them of þ helpe that God ſhewed vnto their fathers, as when there periſhed an hundreth and foureſcore and fiue thouſand vnder * Sennacherib.

20 And of the battel that they had in Babylon, againſt the Galathians, how they came in all to þ battel ‖ eight thouſand, with foure thouſand Macedonians: and when the Macedonians were aſtoniſhed, the eight thouſand ſlew an hundred & twentie thouſand through the helpe that was giuen them from heauen, whereby they had receiued many benefites.

21 Thus when he had made them bold with theſe words, and readie to die for the lawes and

2. King. 19. 35. Iſa. 37. 36 tob. 1. 18. eccle. 48. 22. 1. mac. 7. 41.

‖ *Some reade ſixe thouſand.*

and the countrey, he deuided his armie into foure partes,

22 And made his owne brethren captaines ouer the armie, to wit, Simon, and Joseph, and Jonathan, giuing eche one fiftene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, toyned with Nicanor,

24 And because the Almighty helped them, they slew aboue nine thousand men, and wounded and maimed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, & therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, and kept the Sabbath, giuing thankes, and praysing the Lorde wonderfully, which had delivered them that day, and powred vpon them the beginning of his mercie.

*Num.31.27 1.Sam.30.24

28 And after the Sabboth, * they distributed the spoiles to the sicke, and to the fatherles, and to the widowes, and deuided the residue among themselues and their children.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twentie thousand, & wanne hie & strong holdes, and diuided great spoiles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer they gathered their weapons together, and laid them vp diligently in conuenient places, and brought the remnant of the spoiles to Jerusalem.

32 They slewe also Philarches a most wicked person which was with Timotheus, and had vexed the Jewes many wayes.

33 And when they kept the feast of Victorie in their countrey, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a litle house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Jewes,

35 He was through the helpe of the Lorde brought downe of them whom he thought as nothing, insomuch that he put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romanes, by meanes of the prisoners of Jerusalem, brought newes, that the Jewes had a ‖defender, and for this cause none could hurt the Jewes, because they followed the Lawes appointed by him.

‖Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoile Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lorde. 13 The fained repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus againe with dishonour out of the countrey of Persia.

2 For when hee came to Persepolis, and went about to robbe the Temple, and to subdue the citie, the people ran in a rage to defend them selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his mynde, he thought to impute to the Jewes their fault, which had put him to flight, and therefore commaunded his charetman to drive continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had saide thus in his pride, I will make Jerusalem a comon burying place of the Jewes, whē I come thither.

5 But the Lord Almighty, and God of Israel, smote him with an incurable and inuisible plague: for as soone as he had spoken these words, a paine of the bowels that was remediless, came vpon him, and sore tormentes of the inner partes,

6 And that most iustly: for he had tormented other mens bowels with diuers & strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Jewes, and commanded to haste the iourney: but it came to passe that hee fell downe from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a litle afore thought he might command the floods of the Sea (so proude was hee beyonde the condition of man) and to weigh the hie mountaines in the balance, was nowe cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God,

9 *So that the wormes came out of the body of this wicked man in abundance: & whiles he was alme, his flesh fell off for paine and torment: and all his armie was grieued at his ‖smell.

*Acts.12.23.

‖Or, rottennesse.

10 Thus no man could beare because of his stinke, him that a litle afore thought he might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfewill, when he was plagued and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when hee himselfe might not abide his owne stinke, he saide these wordes, It is meete to be subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lorde, who would nowe haue no mercie on him,

14 And said thus, that he would set at libertie the holy citie vnto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Jewes (whom hee had iudged not worthy to be buried, but would haue cast them out with their chil-

dren

dien to be deuoured of the foules and wilde beastes) he would make them all like the citizens of Athens.

16 And whereas he had spoyled the holy Temple afore, he would garnish it with great giftes, and increase the holy vessels, and of his owne rentes beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iewe himselfe, & goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, conteining the forme of a supplication.

19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy and health and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an hoste against the hie countries, he appointed who should succeede him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder howe that the gouernours, that are borderers and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordened that my sonne Antiochus shall be King, whom I oft commended and committed to many of you, when I went into the hie prouinces, & haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man wilbe faithfull vnto me & my sonne.

27 For I trust that he will be gentle and louing vnto you according vnto my mind.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as he had intreated other men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the ayre to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus now and his company, through the helpe of the Lorde, wanne the Temple and the citie againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and hurned stones, and tooke fire of them, and offered sacrifices, and incense two peeres, and fire moneths after, and set forth the lampes, and the shew bread.

4 When that was done, they fel downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted þ Temple, on the very same day it was cleansed againe, euen the fiue & twentieth day of the same moneth, which is ‖ Chasleu. ‖Or, Nouember.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they lined in the mountaines and dennes like beastes.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordened also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Now will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, he made one Lysias, which had beene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Macron, purposed to do iustice vnto the Iewes for the wrong that had beene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes, therefore seeing that he was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, he enterteined strangers, and made warre oft times against the Iewes.

15 Moreouer the Idumeans that helde the strong holdes which were meete for their purpose, troubled the Iewes, & by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, & besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them fore, that they wanne the places, & slewe all that fought against them on the wall, and killed all that they met with, and slew no lesse then twentie thousand.

18 And because certaine (which were no lesse then

then nine thousand) were fledde into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were enowe to beseige them, and departed to those places which were more necessarie.

20 Nowe they that were with Simon, being led with couetousnesse, were intreated for money (through certeine of those that were in the castle) & tooke seuntie thousand a drachmes and let some of them escape.

a A drachme is the eight part of an ounce, which is about three pence.

21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies go.

22 So hee slewe them when they were conuict of treason, and immediately wan the two castles:

23 And hauing good successe, as in all the warres that hee tooke in hand, hee slewe in the two castles more then twentie thousand.

24 Now Timotheus whom the Jewes had ouercome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia, to winne Jewrie by strength.

25 But when he drew nere, Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lorde to be mercifull to them, and to be an enemie to their enemies, and to be an aduersarie to their aduersaries, *as the lawe declareth.

*Exod. 23. 20. deut. 20. 4.

27 So after the prayer, they tooke their weapons, and went on further from the citie, and whē they came nere to the enemies, they tooke heed to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battel wared strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of gold, and two of them led the Jewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts & lightnings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and fiue hundred, & six hundred horsemen.

32 As for Timotheus himselfe, hee fled vnto Gazara, which was called a very strong hold, wherein Chereas was captaine.

33 But Maccabeus and his company laied siege against ℔ fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

‖Or, *the fiue and twentieth day.*

35 Neuertheless, vpon the ‖ fifth day in the morning, twentie poong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, & with bolde stomackes more downe those that they met.

36 Others also that climed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie,

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they prayed the Lord with Psalmes and thanksgiuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes, 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the Kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, hee came against the Jewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would hee haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousandes of horsemen, and in his fourescore Elephants.

5 Hee came into Judea, and drewe neere to Beth-sura, which was a castle of defence, fiue a furlongs from Jerusalem, and laied sore siege vnto it.

a Whereof eight make a mile.

6 But when Maccabeus and his company knew that hee beseged the holdes, they, and all the people made prayers with weeping, & teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieopard themselues together with him to helpe their brethren: so they went forth together with a courageous mind.

8 And as they were there besides Jerusalem, there appeared before them vpon horseback a man in white clothing, shaking his harnesse of gold.

9 Then they prayed the mercifull God all together, and tooke heart, insomuch that they were ready, not onely to fight with men, but with the most cruel beasts, and to breake downe wals of iron.

10 Thus they marched forward in arap, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they slewe eleuen thousand footemen, and sixteene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully,

fully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse hee had had, and knowing that the Hebrewes could not be ouercome because the Almightie God holped them, sent vnto them,

14 And promised, that hee would consent to all things which were reasonable, & persuade the king to be their friend.

15 Maccabeus agreed to Lysias requestes, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, ꝓ king granted it.

16 For there were letters written vnto the Iewes from Lysias conteining these words, LYSIAS vnto the people of the Iewes sendeth greeting.

17 John and ‖ Abesalom, which were sent from you, deliuer me the things that you demaund by writing, and required me to fulfill the things that they had declared.

‖ Or, Absalon, or Absalom,

18 Therefore what things soeuer were meet to be reported to the king himselfe, I haue declared them, and hee graunted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I will endeuour my selfe to do you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundred and eight and fourtie yeere, the foure & twentieth day of the moneth Dioscorinthius.

22 ¶ Nowe the kings letter conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.

24 Wee vnderstand also ꝓ the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keep their owne maner of liuing: for the which cause they require of vs, that wee would suffer them to liue after their owne lawes.

25 Wherefore our mind is that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and graunt them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: wee are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to apply your owne businesse.

‖ Or, April, some read: Xanicus, and some Januarius,

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtp day of the moneth of ‖ Panthicus,

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS and Titus ‖ Manlius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

‖ Or, Manlius,

35 The things that Lysias ꝓ kings kinseman hath granted you, we grant the same also.

36 But concerning that which he shal report vnto the king, send hither some with speed, whe ye haue considered the matter diligently, that we may consult thereupon, as shall bee best for you: for we must goe vnto Antiochia.

37 And therefore make haste and send some men, that we may know your mind.

38 Farewell: this hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 3 The wicked deed of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursute of the Iewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen these conenants were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Gennaus, and Hieronymus, & also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euil will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.

5 Now when Judas knew of their crueltie shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went forth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the shippes, and those that fled thence, he slew.

7 ¶ And when the citie was shut by, he departed as though he would come againe, & root out all them of the citie of Joppe.

8 ¶ But when he perceiued that the Iamnites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the flame, so that the light of the fire was seene at Jerusalem, vpon a two hundreth and fortie furlongs.

10 Nowe when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men of foote, and

and fiue hundreth horſemen of the Arabians ſet vpon him.

11 So the battell was ſharpe, but it proſpered with Iudas through the helpe of God: the
a So called because they were shepheards. [Or, pastures,
[a] Nomades of Arabia, being ouercome, beſought Iudas to make peace with them, and promiſed to giue him certaine [] cattell, and to helpe him in other things.

12 And Iudas thinking that they ſhould in deede bee profitable concerning many things, graunted them peace: whereupon they ſhooke hands, and ſo they departed to their tents.

13 ¶ Iudas alſo aſſaulted a citie called Caſpis, which was ſtrong by reaſon of a bridge, and fenced rounde about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put ſuch truſt in the ſtrength of the walles, and in ſtore of victailes, that they were the ſlacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blaſphemed and ſpake ſuch words as were not lawfull.

15 But [Maccabeus ſouldiers, calling vpon the great Prince of the worlde (which without any [] inſtruments, or engins of warre, did * caſt downe the walles of Iericho, in the time of Ieſus) gaue a fierce aſſault againſt the walles,
[Or, battell rammes. Ioſh.6.20.

16 And tooke the citie by the will of God, and made an exceeding great ſlaughter, inſomuch that a lake of two furlongs broade, which lay thereby, ſeemed to flow with blood.

17 ¶ Then departed they from thence, ſeuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they founde not Timotheus there: for, he was departed from thence, and had done nothing, and had left a garriſon in a very ſtrong holde.

19 But Doſitheus, and Soſipater, which were captaines with Maccabeus, went forth, and ſlewe thoſe that Timotheus had left in the fortreſſe, more then ten thouſand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went courageouſly againſt Timotheus, which had with him an hundreth and twentie thouſande men of foote, and two thouſande and fiue hundreth horſemen.

21 When Timotheus had knowledge of Iudas comming, he ſent the women, and children, and the other baggage afore vnto a fortreſſe called Carnion (for it was hard to beſiege, and vneaſie to come vnto becauſe of the ſtraites on all ſides.)

22 But when Iudas firſt band came in ſight, the enemies were ſmitten with feare, and a trembling was among them through the preſence of him that ſeeth all things, in ſo much that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne ſwords.

23 But Iudas was very earneſt in purſuing, and ſlewe thoſe wicked men: yea, hee ſlewe thirtie thouſand men of them.

24 Timotheus alſo himſelfe fell into the hands of Doſitheus, and Soſipater, whom hee beſought with much craft to let him goe with his life, becauſe hee had many of the Iewes parents and the brethren of ſome of them, which if they put him to death, ſhould be deſpiſed.

25 So when hee had aſſured them with many words, and promiſed that hee would reſtore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus towarde Carnion, and Atargation, and ſlew fiue and twentie thouſand perſons.

27 And after that hee had chaſed away and ſlaine them, Iudas remooued the hoſte toward Ephron a ſtrong citie, wherein was Lyſias and a great multitude of all nations, and the ſtrong young men kept the walles, defending them mightily: there was alſo a great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the ſtrength of the enemies, they wanne the citie, and ſlewe fiue and twentie thouſande of them that were within.

29 ¶ From thence went they to Scythopolis, which lyeth fiue hundreth furlongs from Ieruſalem.

30 But when the Iewes which dwelt there, teſtified, that the Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduerſitie,
[Scythians.

31 They gaue them thankes, deſiring them to bee friendly ſtill vnto them, and ſo they came to Ieruſalem, as the feaſt of the weekes approched.

32 ¶ And after the feaſt called Pentecoſt, they went forth againſt Gorgias the gouernour of Idumea:

33 Who came out with three thouſand men of foote, and foure hundreth horſemen.

34 And when they ioyned together, a few of the Iewes were ſlaine,

35 And Doſitheus one of the Baccenors, which was on horſeback and a mighty man, tooke Gorgias, and lapt holde of his garment, and drewe him by force, becauſe hee would haue taken the wicked man aliue: but an horſeman of Thracia fell vpon him, and ſmote off his ſhoulder, ſo that Gorgias fledde into
[Or, Moreſa, or, Mareſa,
[] Mariſa.

36 And when they that were [] with Eſerin, had fought long, and were wearie, Iudas called vpon the Lord, that he would ſhew himſelfe to bee their helper, and captaine of the fielde.
[Or, with Gorgias.

37 And then he began in his owne language, and ſung Pſalmes with a loud voice, inſomuch that ſtraightwayes he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoſte, and came into the citie of Odolla. And when the ſeuenth day came, they cleanſed themſelues (as the cuſtome was) and kept the Sabbath in the ſame place.

39 And vpon the day following, as neceſſitie required, Iudas and his company came to take vp the bodies of them that were ſlaine, and to burie them with their kinſmen in their fathers graues.

40 Now vnder the coates of euery one that was ſlaine, they founde iewels that had bene conſecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes by the Law. Then euery man ſawe that this was the cauſe wherefore they were ſlaine.
Deut.7.25. Ioſh.17.1. 11,12.

41 And

41 And so euery man gaue thankes vnto the Lorde, the righteous Judge, which had opened the things that were hid.

a From this verse to the ende of this Chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby: Also it is euident that this place was not written by the holy Ghost, both because it disenteth from the rest of the holy Scriptures, and also the authour of this booke acknowledging his owne infirmitie, desireth pardon, if hee haue not attained that hee should. And it seemeth, that this Iason the Cyrenian, out of whome he tooke this abridgement, is Ioseph Ben-gorion, who hath written in Ebrew fiue bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3. Capit. 19. For it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod. 4. 25. or the example of Razis that one might kill himselfe, whom this authour so much commendeth, Chap. 14. 41.

42 And they gaue themselues to prayer, and beseought him, that the sinne might not vtterly bee destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe them selues from sinne, for so much as they sawe before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well and honestly, that hee thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore he perceiued, that there was great fauour layd vp for those that died godly. (It was an holy and good thought.) So hee made a reconciliation for the dead that they might be deliuered from sinne.

CHAP. XIII.

1 *The comming of Eupator into Iudea.* 4 *The death of Menelaus.* 10 *Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer.* 15 *He killeth fourteene thousand men in the tents of Antiochus.* 21 *Rhodocus the betrayer of the Iewes is taken.*

IN the hundreth fourtie and nine yeere, it was tolde Iudas that Antiochus Eupator was comming with a great power into Judea,

2 And Ipsias the steward and ruler of his affaires with him, hauing both in their armie an hundreth and tenne thousand men of foot of the Grecians, and fiue thousand horsemen, and two and twentie Elephants, and three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceite incouraged Antiochus, not for the safegarde of the countrey, but because hee thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde against this wicked man, and Ipsias informed the King that this man was the cause of all mischiefe, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a towre of fiftie cubites high, full of ashes, and it had an instrument that turned round and on euery side it rouled downe into the ashes:

6 And there whosoeuer was condemned of sacrilege, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want burial.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: he himselfe also died in the ashes.

9 Nowe the King raged in his minde, and came to shewe himselfe more cruell vnto the Iewes then his father.

10 Which things when Judas perceiued, he commaunded the people to call vpon the Lorde night and day, that if euer he had holpen them, he would now helpe them, when they should be put from their Lawe, from their countrey, and from the holy Temple:

11 And that hee would not suffer the people which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besought the Lord for mercy with weeping and fasting, and falling downe three dayes together, Judas exhorted them to make themselues ready.

13 And he being apart with the Elders, tooke counsell to goe foorth, afore the king brought his hoste into Judea, and should take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lorde of the worlde, hee exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watche word, The victorie of God, hee picked out the manliest yong men, and went by night into the kings campe, and slewe of the hoste fourteene thousand men, and the greatest Elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lorde did helpe them.

18 Now when the king had tasted the manlinesse of the Iewes, hee went about to take the holdes by policie,

19 And marched towarde Beth-sura, which was a strong holde of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Judas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was sought out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and tooke truce with them, departed, and ioyned battell with Judas, who ouercame him.

Or, gaue and tooke the right hand.

23 But when hee vnderstood, that Philip (whom hee had left to be ouerseer of his business at Antiochia) did rebell against him, hee was astonished, so that hee yeelded himselfe to the Iewes, and made them an oath to do all things that were right, and was appeased towarde them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerrenians,

25 Neuertheless,

25 Neuertheleſſe, when hee came to Ptolemais, the people of the citie were not content with this agreement: and becauſe they were grieued, they would that hee ſhould breake the couenants.

26 Then went Lyſias vp into the iudgement ſeate, and excuſed the fact as well as hee coulde, and perſwaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius mooued by Alcimus ſendeth Nicanor to kill the Iewes. 18 Nicanor maketh a couenant with the Iewes, 29 Which hee yet breaketh through the motion of the King. 37 Nicanor commaunded Razis to be taken, who ſlayeth himſelfe.

AFter three yeeres was Iudas informed that Demetrius the ſonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 And had wonne the countrey, and ſlaine Antiochus and his lieutenant Lyſias.

3 Now Alcimus, which had bene the high Prieſt, and wilfully defiled himſelfe in the time that all things were confounded, ſeeing that by no meanes hee could ſaue himſelfe, nor haue any more entrance to the holy Altar,

4 Hee came to King Demetrius in the hundreth fiftie and one yeere, preſenting vnto him a crowne of golde, and a palme, & of the boughes, which were vſed ſolemnely in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, and occaſion for his rage, Demetrius called him to counſell, and aſked him what deuiſes or counſels the Iewes leaned vnto.

6 To the which hee anſwered, The Iewes that be called Aſideans, whoſe captaine is Iudas Maccabeus, maintaine warres, & make inſurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Prieſthoode) am nowe come hither,

8 Partly becauſe I was well affectioned vnto the Kings affaires, and ſecondly becauſe I ſought the profite of mine owne citizens: for all our people, through their raſhneſſe, are not a little troubled.

9 Wherefore, O King, ſeeing thou knoweſt all theſe things, make prouiſion for the countrey, and our nation which is abuſed, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not poſſible that the matter ſhould be well.

11 When hee had ſpoken theſe wordes, other friendes alſo hauing euill will at Iudas, let Demetrius on fire.

12 Who immediatly called for Nicanor the ruler of the Elephants, and made him captaine ouer Iudea,

13 And ſent him forth, commanding him to ſlay Iudas, and to ſcatter them that were with him, and to make Alcimus high Prieſt of the great Temple.

14 Then the Heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme & calamities of the Iewes to be their welfare.

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they ſprinckled themſelues with earth, and prayed vnto him which had appointed himſelfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the captain, they remooued ſtraightwaies from thence, and came to the towne of Deſſau,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was ſomewhat aſtoniſhed through the ſudden ſilence of the enemies.

18 Neuertheleſſe Nicanor hearing the manlineſſe of them that were with Iudas, and the bold ſtomackes that they had for their countrey, durſt not proue the matter with bloodſheading.

19 Wherefore he ſent Poſſidonius, ‖ Theodolus, and ‖ Matthias before to make peace. ‖ Or, Theodotus. ‖ Or, Mattathias.

20 So when they had taken long aduiſement thereupon, and the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants.

21 And they appointed a day when they ſhould particularly come together: ſo when the day was come, they ſet for euery man his ſtoole.

22 Neuertheleſſe Iudas commaunded certaine men of armes to waite in conuenient places, leaſt there ſhould ſuddenly ariſe any euill through the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while hee abode at Ieruſalem, did none hurt, but ſent away the people that were gathered together.

24 Hee ‖ loued Iudas, and fauoured him in his heart. ‖ Or, had Iudas before his eyes.

25 He prayed him alſo to take a wife, and to beget children: ſo he maried, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderſtanding the couenants that were made, came to Demetrius, & told him, that Nicanor had taken ſtrange matters in hand, and ordeined Iudas a traitor to the Realme, to be his ſucceſſor.

27 Then the King was diſpleaſed, and by the reportes of this wicked man, hee wrote to Nicanor, ſaying, that hee was very angry for the couenants, commanding him that he ſhould ſend Maccabeus in all haſte priſoner vnto Antiochia.

28 When theſe things came to Nicanor, hee was aſtoniſhed and ſore grieued, that hee ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, he ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor began to bee rough vnto him, and that hee intreated him more rudely then he was wont, hee perceiued that ſuch rigor came not of good, and therefore hee gathered a fewe of his men, and withdrewe himſelfe from Nicanor.

31 But the other perceiuing that hee was

preuented by Maccabeus worthy policie, came into the great and holy Temple, and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand towarde the Temple, and made an oathe in this maner, If ye will not deliuer mee Iudas as a prisoner, I wil make this Temple of God a plaine field, and will breake downe the altar, and wil erect a notable temple vnto Bacchus.

34 After these wordes he departed: then the Priestes lift vp their handes towarde heauen, and belought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lorde of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was clensed, and stoppe all the mouthes of the vnrighteous.

37 Nowe was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, & a man of very good report, which for his loue was called a father of the Iewes.

38 For this man afore times when the Iewes were minded to keepe themselues vndefiled and pure, being accused to bee of the Religion of the Iewes, did offer to spend his body and life with all constancie for the Religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

14 But when this company woulde haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that hee was ready to bee taken on euery side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproche vnworthy for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betweene the doores, he ranne boldly to the wall, and cast himselfe downe manfully among the multitude:

44 Which conueyed themselues lightly away, and gaue place, so that hee fell vpon his belly.

45 Neuertheless while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountain, and he was very sore wounded, yet hee ran thorow the middes of the people,

46 And gate him to the top of an hie rocke: so when his blood was vtterly gone, hee tooke out his owne bowels with both his handes, and threwe them vpon the people, calling vpon the Lorde of life and Spirit, that hee would restore them againe vnto him, and thus he died.

a As this priuate example ought not to be followed of the godly, because it is contrary to the worde of God, although the authour seeme here to approue it: so that place as touching prayer, Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

CHAP. XV.

1 *Nicanor goeth about to come vpon Iudas on the Sabbath day.* 5 *The blasphemie of Nicanor.* 14 *Maccabeus expounding vnto the Iewes the vision incourageth them.* 21 *The prayer of Maccabeus.* 30 *Maccabeus commaundeth Nicanors head and hands to be cut off, & his tongue to be giuen vnto the fowles.* 39 *The authour excuseth himselfe.*

NOwe when Nicanor knewe that Iudas and his company were in the countrey of Samaria, he thought with al assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless the Iewes that were compelled to goe with him, sayd, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they sayde, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then he sayde, And I am mightie vpon earth to commaunde them to arme themselues, and to performe the kings businesse. Notwithstanding hee coulde not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memorial of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lorde would helpe him,

8 And exhorted his people not to bee afrayde at the comming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust nowe also that they shoulde haue the victorie by the Almightie.

9 Thus he encouraged them by the law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their heartes, and shewed them also the deceitfulnesse of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shieldes and speares, but with wholesome wordes and exhortations, and shewed them a dreame worthy to bee beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he sawe Onias, (which had bene the hie Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a childe) holding vp his handes toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, and sayd, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the Prophet of God.

15 He thought also that Jeremias held out his right hande, and gaue vnto Judas a sworde of golde: and as he gaue it, he spake thus,

16 Take this holy sworde a gift from God, wherewith thou shalt wounde the aduersaries.

17 And

17 And so being comforted by the wordes of Iudas, which were very sweete & able to stirre them vp to valiauntnes & to encourage the hearts of the yong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to try the matter hand to hand, because the citie and the Sanctuarie and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsfolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Now whiles they all waited for the triall of the matter, and the enemies nowe met with them, and the host was set in aray, & the ‖ beasts were separated into conuenient places, and the horsemen were placed in the wings:

‖Or, Elephants.

21 Maccabeus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lorde that doeth wonders, and that looked vpon them, knowing that the victory commeth not by the weapons, but that he giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his praier he said after this manner, O Lord, thou that didst send thine Angel in the time of Ezechias king of Iudea, who in the host of Sennacherib slewe an hundreth fourescore and fiue thousand,

2. Kin. 19. 35
Isa. 37. 36.
Ecclus. 48. 21

23 Send now also thy good Angel before vs, O Lorde of heauens, for a feare and dread vnto them,

24 And let thē be discomfited by the strength of thine armie, which come against thine holy people to blaspheme. Thus with these wordes he made an ende.

25 Then Nicanor and they that were with him, drewe neere with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountred with the enemies,

27 So that with their handes they fought, but with their heartes they prayed vnto God, and slewe no lesse then nine and thirty thouland men: for through the presence of God they were wonderously comforted.

28 Nowe when they left off, & were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praysing the Almightie in their own language.

30 Therfore Iudas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towardes them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all thē of his nation, and set the Priestes by the altar, and sent for them of the castel,

32 And shewed them wicked Nicenors head and the hand of the blasphemer which he had holden vp against the holy Temple of the Almightie with proud wags.

33 Yee caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the foules, and that the rewards of his madnes should be hanged vp before the Temple.

34 So euery man praised toward the heauen the glorious Lorde, saying, Blessed be her, that hath kept his place vndefiled.

35 Yee hanged also Nicanors head vpon the high castle, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

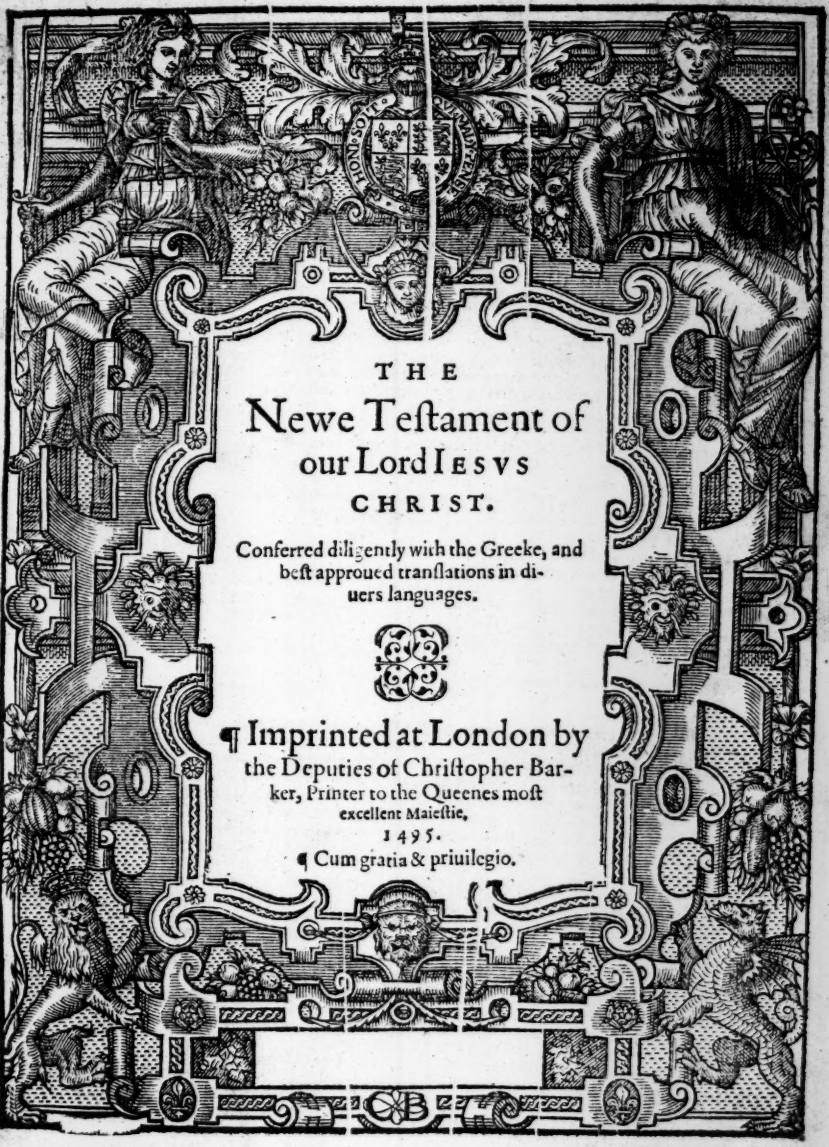
38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here wil I also make an end.

39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtful to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter deliteth the eares of them that read the storie. And here shal be the end.

The end of Apocrypha.

1727
1492
0235



THE

Newe Teſtament of our Lord IESVS CHRIST.

Conferred diligently with the Greeke, and beſt approued tranſlations in diuers languages.

¶ Imprinted at London by the Deputies of Chriſtopher Barker, Printer to the Queenes moſt excellent Maieſtie,

1595.

¶ Cum gratia & priuilegio.

The ſumme of the whole Scripture of the bookes of the old and New Teſtament.

GOD.

THe bookes of the old Teſtament doe teach vs that the ſame God, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid and the other fathers did worſhip, is *the onely true God, and that he the ſame is Almightie and a euerlaſting: who of his meere goodneſſe hath created by his worde b heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is c iuſt and merciſull: who alſo d worketh all in all, e after his owne will: f To whom it is not lawfull to ſay, wherefore hee doeth thus or thus.

* Iſaiah.45.14.
a Gen.21,33. Dan.7.9.
b Gen.2.2. Iſaiah.45.18.
c Exod.9.27. Pſal.9.7,8.
d 1.Cor.12.6.
e Iſaiah 45 21. Exod.22.27.
f Iſaiah 45.9. Rom.9.20.

Creation of man.

MOreouer, theſe bookes teach vs, that this very God Almightie, after he created al things, ſhope alſo Adam the firſt man, g to the image and ſpiritual ſimilitude of himſelfe, and that he did conſtitute him Lord ouer all things that he had created in earth. Which Adam, by the enuy and fraud of the deuil, tranſgreſſing the precept of his creatour, h by this his ſinne brought in ſuch and ſo great ſinne into the world, that we which be ſprung from him by the fleſhe, i bee in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke and tyranny of the deuil.

Sinne.

g Gen,1.27. Wiſd.2.23,24.
h Rom.5.14,18.
i Epheſ.2.3.

Chriſt promiſed

FVrthermore, we are taught by theſe excellent bookes, that God promiſed to k Adam, l Abraham, m Iſaac, n Iacob, o Dauid, & to other fathers of the old time, that he would ſend that bleſſed ſeede, his ſonne Ieſus Chriſt our Sauiour, which ſhould deliuer all thoſe from ſinne, and from the p tyranny of the deuil, which by a liuely and working faith ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obteine this deliuerance.

k Gen.3.15.
l Gen.12.3.
m Gen.26.4
n Gen,28.14.
o 2.Sam.7.12. Pſal.132,11.
p Heb.2.14.

The lawe

ALſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe fathers the Iſraelites looked for the ſaluation and deliuerance promiſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not willingly acknowledge themſelues to be ſinners, which had need of the Sauiour promiſed) God the creator gaue by Moſes his q Law written in two Tables of ſtone: that by it, ſinne and the malice of mans heart being r knowen, men mought more vehemently thirſt for the ſ comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the Lawe, nor yet the ſacrifices and oblations of the Lawe did t performe. For they were ſhadowes and figures of the true oblation of the body of Chriſt: by which oblation all u ſinne ſhoulde bee blotted out, and quite put away.

q Exod.20,1.
r Rom.3.20.
ſ Gal.3.19.
t Heb.7.18. and 10.11.
u Iohn 1.29. * Rom.9.5.

Chriſt God our Sauiour came.

BY the bookes of the newe Teſtament we be taught, that Chriſt ſo afore promiſed (* which is God aboue all things moſt bleſſed for euer,) he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that he was a ſent at the laſt from the father, the ſelfe ſame time which the father did conſtitute within himſelfe: I ſay, b at that time, when all wickednеſſe abounded in the world, then he was ſent: And this Ieſus our Sauiour, being borne in the fleſh, c ſuffered death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the d good workes of any man (for we were all ſinners) but that this God our father ſhould e appeare true, in exhibiting the aboundant f riches of his grace which he promiſed, and that g through his mercy hee mought bring vs to ſaluation.

a Luke 1.31.
b Gal.4.4,5. Epheſ.1.10.
c Rom.5.8.
d Epheſ.2.9. Titus 3.5.
e Rom.15.8.
f Epheſ.2.7.
g Titus.3.5.

A Lambe. A ſacrifice. Peace. Adoption.

Whereupon it is euidently ſhewed in the h newe Teſtament, that Ieſus Chriſt, being the true i Lambe, the true k ſacrifice of the world, l putting away the ſinnes of men, came into this worlde to purchaſe grace and m peace for vs with the Father, n waſhing vs from our ſinnes in his owne blood, and o ſhould deliuer vs from the bondage of the deuill, whom by ſinne wee did ſerue: And ſo wee ſhould be p adopted by him to bee the ſonnes of God, made q heires with him of that moſt excellent and euerlaſting kingdome.

h Iſaiah 53.7.
i Iohn 1.29.
k Epheſ.5.2. Heb 9.26.
l Acts 3.19.
m Ephe.2.14,15.
n Reuel.1.5.
o Heb.2 14.
p Gal.4.5.
q Epheſ.1.5.

The holy Ghoſt. Faith.

Nowe that wee ſhould acknowledge this ſingular and excellent benefite of God towards vs, Almightie God r giueth vs his holy Spirit: the ſ fruite and effect of the which, is faith in God, and in his Chriſt. For, without the holy Ghoſt, by which we are inſtructed and t ſealed, neither can we beleeue that God the Father ſent Meſſias, nor yet that Ieſus is Chriſt: For u no man (ſaith Paul) can ſay that Ieſus is the Lord, but by the holy Ghoſt. The x ſame Spirit witneſſeth to our Spirit, that we are the children of God, y and powreth into our bowels that charitie which Paul deſcribed to the Corinthians. Furthermore, ẏ holy Spirit doth giue vs hope, which is a ſure looking for eternal life, wherof he himſelfe is the certain z token & pledge. Alſo he giueth vs other * ſpiritual gifts, of the which Paul writeth to ẏ Galatians. Therfore ẏ benefit of faith is not to be deſpiſed, or litle to be ſet by. For by ẏ meanes of this truſt & a faith in Chriſt, which b worketh by charitie, & ſheweth it ſelfe forth by ẏ works of charitie, mouing man thereto, we are c iuſtified & ſanctified: that is to ſay, God & the Father of our Lord

r Epheſ.1.13. and 4.30.
ſ Gal.5.22.
t Epheſ.1.13. and 4.30.

Charitie. Hope.

Iuſtification and ſanctification.

u 1.Cor.12.3. x Rom.8.16. y Rom.5.5. 1 Cor.13.4. z Ephe.1.14. *Gal.5.22. a Gal.5.6. b Ephe.5.22. Heb.13,21. c Rom.3.30. and 4,2. Gal. 2.16.

Ieſus Chriſt (which is made our [d] Father alſo by him, being our [e] brother) doeth accompt vs to be iuſt and holy through his grace, and through the merit of his ſonne Ieſus Chriſt, not [f] imputing our ſinnes to vs, ſo farre foorth that we ſhould ſuffer the paines of hell for them.

Good workes.

Finally, Chriſt himſelfe came into the world, to the intent that wee through him being ſanctified and cleanſed from our ſinnes, following his will in good workes, ſhould deny the things pertaining to the fleſh, and freely [h] ſerue him in righteouſneſſe and holineſſe all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we ſhould [k] ſhewe our ſelues to bee called to his grace, and gift of faith: which good works who ſo hath not, doeth ſhew himſelfe not to haue ſuch a faith in Chriſt as is required in vs.

Chriſt our Maſter and teacher.

To Chriſt muſt we come, and [l] follow him with a cheereſull minde, that he may teach: For he is [m] our maſter, [n] lowly and humble of heart: hee is to vs an [o] example, whereby wee muſt learne the rule to liue well.

Biſhop. Mediatour. Aduocate.

Moreouer, hee is our [p] Biſhop, and our [q] high Prieſt, which did himſelfe offer vp for vs his owne blood, being the onely [r] mediatour betweene God and men: Who now ſitteth at the right hand of God the Father, being made our [ſ] aduocate, making prayer and intercеſſion for vs: who doubtleſſe ſhall obteine for vs [t] whatſoeuer we ſhall deſire, either of him, or els of his Father in his Name, if ſo be that we thus deſiring, ſhall beleeue that he will ſo doe: for thus hath he promiſed. Therefore let vs not doubt, if we ſinne at any time, to come with [u] repentance (to the which hee doeth inuite and ſtirre vs at the very beginning of his preaching) and with ſure truſt to the [z] throne of his grace, with this beliefe, that we ſhall obtaine mercie. For therefore [y] came he into the world, that hee might ſaue ſinners by his grace.

Iudgment.

THis is verily Chriſt Ieſus, which ſhall come at a [a] certaine time appointed by his Father, and ſhall ſit in great maieſtie to [a] iudge all men, and to render to euery man [b] the workes of his body according to that he hath done, whether it be good or euil. And hee ſhall ſay to them which ſhall be on the right ſide, which in this world did looke for the good things to come (that is to ſay, life euerlaſting:) [c] Come ye bleſſed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world. But to them which ſhall be on the left ſide, hee ſhall ſay: Depart from me ye curſed into euerlaſting fire prepared for the deuil and his Angels. And then [d] ſhall the ende be, when Chriſt hauing vtterly vanquiſhed all maner of enemies, ſhall deliuer vp the kingdome to God the Father.

Eternall life.

Eternall fire.

To what intent the ſcripturers were written.

TO the intent that we mought vnderſtand theſe things, the [e] ſacred bookes of the Bible were deliuered to vs by the goodnes of God through his holy Spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of his doctrine is ſealed vp to vs that we [f] mought vnderſtand, I ſay, and beleeue that there is one onely true God, and one Sauiour Ieſus Chriſt, whom (as hee had promiſed) he hath ſent: [g] and that we beleeuing, mought haue in his Name life euerlaſting.

Chriſt the onely foundation.

BEſide this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doeth ſtand ſure and ſtedfaſt. And Paul willeth him to bee [i] accurſed which ſhall preach any other faith and ſaluation, then by Ieſus Chriſt, yea, although he were an Angel from heauen.

For [k] of him, through him, and for him, are all things: To whome with the Father and the holy Ghoſt, be all honour and glory, world without ende, Amen.

[d] Matth. 5.48. and 23.9.
[e] Hebr. 2.11.
[f] 2. Cor. 5.19.
[g] Titus 2.11. 12.13.
[h] Luke 1.74.
[i] Epheſ. 2.10.
[k] 2 Pet. 1.10.
[l] Epheſ. 5.2.
[m] Matth. 23.8.
[n] Matt. 11.29.
[o] Iohn 13.15.
[p] 1. Pet. 2.20, 21.
[q] heb. 4.14.
[r] 1. Tim. 2.5.
[ſ] 1. Iohn. 2.1, 2.
[t] Iohn. 14.13. and 16.23. marke 11. 24.
[u] Matt. 4.17.
[x] Hebr. 4.16.
[y] 1. Tim 1.15.
[z] Matth. 25.13,
[a] 2. Tim. 4.1.
[b] 1. Cor. 5.10.
[c] Matth. 25, 34. &c.
[d] 1. Cor. 15. 24. 25.26.
[e] 2. Pet. 1.19, 21.
[f] Iohn 17.3.
[g] Iohn. 20.31.
[h] 1. Cor. 11.
[i] Gal. 1.8.
[k] Rom. 11.36.

Certaine

Certaine queſtions and anſweres touching the doctrine of Predeſtination, the vſe of Gods Word and Sacraments.

Queſtion.

WHy doe men ſo much vary in matters of Religion?

Anſwere.

Becauſe all haue not the like meaſure of knowledge, neither doe al beleeue the Goſpel of Chriſt.

Queſtion.

What is the reaſon thereof?

Anſwere.

Becauſe they onely beleeue the Goſpell and doctrine of Chriſt, which are ordeined vnto eternall life.

Queſtion.

Are all ordained vnto eternall life?

Anſwere.

Some are veſſels of wrath ordeined vnto deſtruction, as others are veſſels of mercie prepared to glory.

Queſtion.

How ſtandeth it with Gods iuſtice, that ſome are appointed vnto damnation?

Anſwere.

Very wel: becauſe al men haue in themſelues ſinne, which deſerueth no leſſe: and therefore the mercie of God is wonderfull in that he vouchſafeth to ſaue ſome of that ſinful race, and to bring them to the knowledge of the trueth.

Queſtion.

If Gods ordinance and determination muſt of neceſſitie take effect, then what nerde any man to care? for hee that liueth wel, muſt needes be damned, if he be thereunto ordeined: and hee that liueth ill muſt needes be ſaued, if he be thereunto appointed.

Anſwere.

Not ſo: for it is not poſſible, that either the elect ſhould alwayes bee without care to do well, or that ✠ reprobate ſhould haue any will therunto. For to haue either good will or good worke, is a teſtimonie of the Spirit of God, which is giuen to the elect only, wherby faith is ſo wrought in them, that being graft in Chriſt, they growe in holineſſe to that glory, whereunto they are appointed. Neither are they ſo vaine as once to think that they may do as they liſt themſelues, becauſe they are predeſtinate vnto ſaluation: but rather they endeuour to walke in ſuch good workes as God in Chriſt Jeſus hath ordeined them vnto, and prepared for thē to be occupied in, to their owne comfort, ſtay, and aſſurance, and to his glory.

Queſtion.

But howe ſhall I know my ſelfe to bee one of thoſe whome God hath ordained to life eternall?

Anſwere.

By the motions of ſpirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is diſcerned by the ſenſe and motions thereof.

Queſtion.

What meane you by the motion of ſpirituall life?

Anſwere.

I meane remorſe of conſcience, ioyned with the lothing of ſinne, & loue of righteouſnes: the hand of faith reaching vnto life eternall in Chriſt, the conſcience comforted in diſtreſſe, and raiſed vp to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefites receiued, and the vſing of all aduerſities as occaſion of amendment ſent from God.

Queſtion.

Cannot ſuch periſh as at ſome time or other feele theſe motions within themſelues?

Anſwere.

It is not poſſible that they ſhould: for as Gods purpoſe is not changeable, ſo he repenteth not the gifts and graces of his adoption: neither doth he caſt off thoſe whom he hath once receiued.

Queſtion.

Why then ſhould we pray by the example of Dauid, that hee caſt vs not from his face, and that he take not his holy Spirite from vs?

Anſwer.

In ſo praying wee make proteſtation of the weakneſſe of fleſh, which moueth vs to doubt: yet ſhould not we haue courage to aſke, if wee were not aſſured that God will giue according to his purpoſe and promiſe, that which we require.

Queſtion.

Doe the children of God feele the motions aforeſaid alwayes alike?

Anſwere.

No truely: for God ſometime to proue his, ſeemeth to leaue them in ſuch ſort, that the fleſh ouermatcheth the ſpirite, whereof ariſeth trouble of conſcience for the time:

yet the ſpirit of adoption is neuer taken from them, that haue once receiued it: elſe might they periſh. But as in many diſeaſes of the body, the powers of bodily life are letted: So in ſome aſſaults theſe motions of ſpirituall life are not perceiued, becauſe they lie hidden in our manifold infirmities, as the fire couered with aſhes, Yet as after ſickneſs commeth health, and after clouds the Sunne ſhineth cleare: ſo the powers of ſpirituall life will more or leſſe be felt and perceiued in the children of God.

Queſtion.

What if I neuer feele theſe motions in my ſelfe, ſhall I deſpaire and thinke my ſelfe a caſtaway?

Anſwere.

God forbid: for God calleth his at what time hee ſeeth good: and the inſtruments whereby hee vſually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the ſaluation of his. For as ware is not melted without heat, nor clay hardened but my meanes therof: ſo God vſeth meanes both to draw thoſe vnto himſelfe, whome hee hath appointed vnto ſaluation, and alſo to bewray the wickedneſſe of them whom he iuſtly condemneth.

Queſtion.

By what meanes vſeth God to draw men to himſelfe that they may be ſaued?

Anſwere.

By the preaching of his Word and the miniſtring of his Sacraments thereunto annexed.

Queſtion.

What meane you by the Word of God?

Anſwere.

I meane the doctrine of the Prophetes and Apoſtles which they receiued of the ſpirit of God, and haue left written in that Booke which wee commonly cal the Olde and New Teſtament.

Queſtion.

Howe may I bee aſſured, that it is the Word of God, which that Booke conteineth?

Anſwere.

By the Maieſtie of God appearing in that plaine and ſimple doctrine: by the pureneſſe, vprightneſſe and holineſſe thereof: by the certaintie of euery thing therein affirmed: by the ſucceſſe of al things according to it: by perpetuall conſent which is to be ſeene in euery part thereof: by the excellencie of the matters vttered: But eſpecially by the teſtimonie of Gods Spirite, whereby it was written, who moueth the hearts of thoſe in whome it reſteth, to conſent vnto the Word, and reuerently to embrace it.

Queſtion.

Howe doeth this Worde of God ſerue to draw men vnto him?

Anſwere.

When it is ſo preached and heard, that men may vnderſtand & learne what God teacheth: accept & receiue thankfully that which is therby giuen, promiſed and aſſured: and bee moued with deſire and diligence to doe that which it commandeth.

Queſtion.

Doe the Sacraments alſo ſerue to this ende?

Anſwere.

Yea verily: that by ſight, taſte and feeling, as well as by hearing, wee might bee inſtructed, aſſured, and brought to obedience.

Queſtion.

Howe doeth our Baptiſme ſerue hereunto?

Anſwere.

It teacheth vs to put on Chriſt, that with his righteouſnes our ſinfulnes may bee hidden: it aſſureth vs, that wee are ſo graft into Chriſt, that al our ſinnes by him are waſhed awap: it chargeth vs to die to ſinne, to cõtinue in the profeſſion of Chriſt, and to loue eche other.

Queſtion.

Hath the Lords Supper alſo this vſe?

Anſwere.

Yea doubtleſſe: for it teacheth, that the body and blood of Chriſt crucified is the onely foode of the newe borne children of God: it aſſureth that Chriſt is wholy theirs to giue & to continue life ſpirituall and heauenly to body & ſoule, to nourith, ſtrengthen, refreſh, and to make chearefull the hearts of the elect: it requireth thankfull remembrance of the death of Chriſt, vnitie among thoſe that doe profeſſe him, with a true confeſſion of his truetly.

Queſtion.

Why is not this vſe of the Sacraments commonly knowen?

Anſwere.

Becauſe they are abuſed for fourme, for faſhion, for cuſtome and company, without regarde vnto the Worde, whereunto they are ſo annexed, that they ought not vpon any neceſſitie by any perſon be ſeuered from it, which teacheth the right vſe of euery thing.

Queſtion.

I perceiue that nothing is more neceſſary then the Word of God: therfore I pray you ſhew mee how I may attaine to ſome knowledge and profite thereby.

Anſwere.

By diligent hearing of ſuch as preach it, by continual and orderly exerciſe of reading and praying.

Queſtion.

What orderly exerciſe thinke you moſt conuenient to be vſed herein?

Anſwere.

Anſwere.

That as euery day, twiſe at the leaſt, we moſt commonly receiue foode to the nouriſhment of this corporall life: ſo no day be let paſſe without ſome reading in ſuch ſort that occaſiõ therby may be taken to ſpeake againe vnto God by prayer, as hee in his Word ſpeaketh vnto vs: So that at the leaſt two Chapters would bee orderly and aduiſedly read euery day, al other buſines, impediments and lets ſet apart.

Queſtion.

This ſeemeth very eaſie to bee done, what thinke you elſe requiſite?

Anſwere.

That ſome eſpecial places of Scripture be ſo committed to memory, that the mind may euer bee furniſhed with ſome good matter againſt all temptations. To which ende I note theſe Scriptures vnto you, wherevnto you may ioyne other at your owne choiſe: Pſalmes 37. 50. 139. Eſa. 53. Iohn 17. Rom. 8. 1. Tim. 4.

Queſtion.

But the Scriptures are hard and not eaſie to vnderſtand.

Anſwere.

Diſcourage not your ſelfe herewith: for God maketh them eaſie to ſuch as in humilitie ſeeke him: and that hardneſſe that you finde ſerueth to moone you to the more diligence, and to make inquirie of ſuch as haue knowledge, when any doubt ariſeth. That which you perceiue not at one time, God ſhall reueale at another: So that you ſhall haue your growing in grace, knowledge and godlineſſe to Gods glory, and your owne comfort in Chriſt, whoſe Name for euer be praiſed, AMEN.

The

The names and order of all the Books of the Olde and New Teſtament, with the number of their Chapters, and leafe where they beginne.

Geneſis hath Chapters	50	leafe 1	Prouerbes Chapters	31	leafe 243
Exodus	40	22	Eccleſiaſtes	12	253
Leuiticus	27	40	The ſong of Salomon.	8	256
Nombers	36	53	Iſaiah	66	258
Deuteronomie	34	70	Ieremiah	52	282
Ioſua	24	85	Lamentations	5	306
Iudges	21	96	Ezekiel	48	309
Ruth	4	106	Daniel	12	330
1.Samuel	31	107	Hoſea	14	338
2.Samuel	24	121	Ioel	3	341
1.Kings	22	132	Amos	9	342
2.Kings	25	145	Obadiah	1	345
1.Chronicles	29	147	Ionah	4	345
2.Chronicles	36	169	Micah	7	346
The prayer of Manaſſeh, Apocryphe.		184	Nahum	5	349
Ezra	10	184	Habakkuk	3	351
Nehemiah	13	188	Zephaniah	3	352
Eſter	10	194	Haggai	2	352
Iob	42	197	Zechariah	14	357
Pſalmes	150	210	Malachi	4	357

The bookes called Apocrypha,

1.Eſdras	9	359	Ieremiah	6	408
2.Eſdras	16	365	The ſong of the three children		411
Tobit	14	375	The ſtorie of Suſanna		412
Iudeth	16	379	The idole Bel and the Dragon		413
The reſt of Eſther	6	384	1.Maccabees	16	413
Wiſedome	19	386	2.Maccabees	15	425
Eccleſiaſticus	51	392			
Baruch with the Epiſtle of					

The bookes of the Newe Teſtament,

Matthewe	28	441	2.Theſſalonians	3	530
Marke	16	455	1.Timotheus	6	531
Luke	24	464	2.Timotheus	4	533
Iohn	21	479	Titus	3	534
The Actes	28	490	Philemon	1	535
The Epiſtle to the Romanes	16	504	To the Hebrewes	13	535
1.Corinthians	16	511	The Epiſtle of Iames	5	540
2.Corinthians	13	517	1.Peter	5	541
Galatians	6	521	2.Peter	3	543
Epheſians	6	524	1.Iohn	5	545
Philippians	4	526	2.Iohn	1	545
Coloſſians	4	527	3.Iohn	1	546
1.Theſſalonians	5	529	Iude	1	546
			Reuelation	22	546

¶ The

a This word signifieth good tidings, and is taken here for the storie, which conteineth the ioyfull message of the comming of the sonne of God promised from the beginning.
b That is, written and taught by Matthewe.

¶ The holy Gospel of Iesus Christ, according to Matthewe.

THE ARGVMENT.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in style and maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abbridge: neuertheless in matter and argument they all tende to one ende: which is, to publish to the worlde the fauour of GOD towarde mankinde through Christ Iesus, whome the Father hath giuen as a pledge of his mercie and loue. And for this cause they intitle their storie, Gospel, which signifieth good tidings, for asmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore vnder this worde is conteined the whole Newe Testament: but commonly we vse this name for the historie, which the foure Euangelistes write, conteyning Christes comming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life & death: but Iohn more laboureth to set forth his doctrine, wherein both Christes office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead and risen againe, should nothing profite vs. The which thing notwithstanding that the three first touche partly, as he also sometime intermedleth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of ỹ others: for whosoeuer doeth know the office, vertue and power of Christ, shall reade that which is written of the Sonne of God come to be the redeemer of the world, with most profite. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane, or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yeere of the reigne of Nero. Luke was a Physition of Antiochia and became Pauls disciple, and fellowe in all his trauels: he liued fourescore and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whome the Lorde loued, the sonne of Zebedeus, and brother of Iames: he dyed three score yeeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 *The genealogie of Christ, that is, the Messias promised to the fathers,* 18 *VVho conceiued by the holy Ghost, and borne of Maria, when she was betrothed vnto Ioseph.* 20 *The Angel satisfieth Iosephs minde.* 21 *VVhy he is called Iesus, and wherefore Emmanuel.*

Luke.3.23.
c This is the rehearsal of ỹ progenie, whereof Iesus Christ is sprong according to the flesh.
d So called, for that he came of the stocke of Dauid.
e These two are first rehearsed, because Christ was especially promised to come of them and their seede, and therefore Christ commonly was called the sonne of Dauid, because the promes was more euidently confirmed vnto him. *Gen.*21.2. *Gen.*25.24. *Gen.*29.35. *Gen.*38.27.
f By incestuous adulterie, the which shame setteth forth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. 1.*Chron.*2.5. *ruth.*4.18,19.

1 THE ᶜBooke of the generation of IESVS CHRIST the ᵈSonne of Dauid, ᵉthe sonne of Abraham.
2 *Abraham begate Isaac. *And Isaac begate Iacob. And *Iacob begate Iudas and his brethren.
3 *And Iudas begate Phares, and Zara ᶠof Thamar. And *Phares begate Esrom. And Esrom begate Aram.
4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.
5 And Salmon begate Booz of ᵍRachab. And *Booz begate Obed of Ruth. And Obed begate Iesse.
6 And *Iesse begate Dauid the King. And *Dauid the King begate Solomon of her that was the wife of Vrias.
7 And *Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.
8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.
9 And Ozias begate ʰIoatham. And Ioatham begate Achaz. And Achaz begate Ezekias.
10 And *Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.
11 And *Iosias begate Iacim. And Iacim begate Iechonias, and his brethren about the time they were caried away to Babylon.
12 And after they were caried away into Babylon, *Iechonias begat ⁱSalathiel.

g Rachab and Ruth being Gentiles, signifie the Christ came only of the Iewes, and for them, but also the Gentiles, for their saluation. *Ruth* 4.21. 1.*Sam.*16.1. *and* 17.12. 2.*Sam.*12.24. 1.*King.*11.43. 1.*chron.*3.10.
h He hath omitted three Kings, Ioas, Amazia, Azaria, abbridging the nomber, to make the time fourteene generations.
2.*King.*23.34.
i After the captiuitie, the title royal was appointed vnto him: so that notwithstanding they were as slaues for the space of seuentie yeeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued till the comming of Christ.

and Salathiel begate Zorobabel.
13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
14 And Azor begate Sadoc. And Sadoc begat Achim. And Achim begate Eliud.
15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.
16 And Jacob begate Joseph, the husband of Marie, [k] of whom was borne IESVS, that is called [l] Christ.
17 So all the generations from Abraham to Dauid, are fourteene generations. And from Dauid until they were caried awap into Babylon, fourteene generations: and after they were caried awap into Babylon, until Christ, fourteene generations.
18 ¶ Now the birth of IESVS Christ was thus, When as his mother Marie was [m] betrothed to Joseph, [n] before they came together, she was found [o] with childe of the holy Ghost.
19 Then Joseph her husband, being a [p] iust man, & not willing to [q] make her a publike example, was minded to put her awap secretly.
20 But whiles he thought these things, beholde, the Angel of the Lord appeared vnto him in a [r] dreame, saying, Joseph the [s] sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghost.
21 And she shall bring forth a sonne, & thou shalt [t] call his name [u] IESVS: for he shal [x] saue his people from their sinnes.
22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,
23 [y] Behold, a Virgine shalbe with childe, and shal beare a sonne, and [z] they shal call his name Emmanuel, which is by interpretation, [a] God with vs.
24 ¶ Then Joseph, being raised from sléepe, did as the Angel of the Lord had inioyned him, and tooke his wife,
25 But knewe her not, till she had brought forth her [b] first borne sonne, and he called his name IESVS.

[k] This name putteth him in remembrance of Gods promisse to Dauid. *Luke* 1.31. [l] That is, a Sauiour. *Act.* 4.12. *Phil.* 2.10. *Isa.* 7.14. [m] *Or, thou.* [n] God is ioyned with vs by the meanes of Iesus Christ, who is both God & man. [o] Christ is here called the first borne, because she had neuer any before, and not in respect of any she had after. Neither yet doth this word (til) import alwayes a time following: wherein the contrarie may be confirmed, as our Sauiour saying, that he will be present with his disciples till the ende of the world, meaneth not, that after this world he will not be with them.

CHAP. II.

1 The time and place of Christes birth. 11 The wise men offer their presents. 14 Christ fleeth into Egypt. 16 The yong children are slaine. 23 Joseph returneth into Galile.

1 WHen [a] Jesus then was borne at Beth-lehem in [b] Iudea, in the dayes of Herode [c] king, behold, there came [d] Wisemen from the East to Jerusalem,
2 Saying, Where is the king of the Iewes that is borne? for we haue séene his [e] starre in the East, and are come [f] to worship him.
3 When king Herode heard this, he was troubled, and all Jerusalem with him.
4 And gathering together all the chiefe Priests & Scribes of the people, he asked of them, where Christ should be borne.
5 [g] And they sayd vnto him, At Beth-lehem in Judea: for so it is written by the Prophet,
6 [h] And thou Beth-lehem in the land of Juda, art not the least among the princes of Juda: for out of thée shall come the gouernour that shal fede my people Israel.
7 Then Herode [i] priuily called the Wisemen, and diligently inquired of them the time of the starre that appeared,
8 And sent them to Beth-lehem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me worde againe, that I may come also, and worship him.
9 ¶ So when they had heard the king, they departed: and lo, the [k] starre which they had séene in the East, went before them, til it came, and stoode ouer the place where the babe was.
10 And when they sawe the starre, they reioyced with an exceeding great ioye,
11 And went into the house, & [l] found the babe with Marie his mother, & fell down, and worshipped him, and opened their treasures, and presented vnto him giftes, [m] euen golde, and incense, and myrrhe.
12 And after they were warned of God in a dreame, that they should [n] not goe againe to Herode, they returned into their countrey another way.
13 ¶ After their departure, behold, the Angel of the Lord appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, and flée into Egypt, and be there till I bring thée worde: for Herode will séeke the babe, to destroy him.
14 So he arose and tooke the babe and his mother by night, and departed into Egypt,
15 And was there vnto the death of Herode, [o] that it might be fulfilled, which was spoken of the Lorde by the [p] Prophete, saying, Out of Egypt haue I called my Sonne.
16 ¶ Then Herode, séeing that he was mocked of the wisemen, was exceeding wroth, and sent forth, & slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which he had diligently searched out of the wise men.
17 Then was that fulfilled which was

[a] Albeit § Iewes number their scored by the male kinde, yet this linage of Marie is compreended vnder the same, because she was maried to a man of her owne stocke & tribe.
[b] Who is the true king, Priest, and Prophet appointed of God to accomplish the office of the redeemer.
[c] *Luke* 1.27.
[d] Before hee tooke her home to him.
[e] As the Angel afterward declared to Ioseph.
[f] Vpright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neither receiue her, which by the Law should be maried to another, neither by accusing her put her to shame for her fact.
[g] *Deut.* 24.1.
[h] This dreame witnessed by the holy Ghost, and is a kinde of revelation, Nom. 12.6.

[b] Wisemen, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, and are here the first fruits of the Gentiles that came to worship Christ.
[c] An extraordinarie signe to set forth that Kings honour, whome the world did not esteeme.
[d] Which was a declaration of that reuerence, which the Gentiles should beare vnto Christ.
[e] They could wel tel of Christ in generall: but whe they should professe his name, and giue him his due honour, they waxe colde, & shrinke backe.
Micah 5.2.
John 7.42.
[f] An euil conscience is a burning fire.
[g] The starre vanished away before, to the intent they should tarrie at Ierusalem, & there inquire of the thing, to the confusion of the Iewes.
[h] The Persians maner was not to salute Kings without a present, & therefore they brought of that which was most precious in their countrey, whereof euery one of them offred.
[i] Promise ought not to be kept, where Gods honour and

Iere. 31.15.
m Herod renewed the sorow which the Beniamites had suffred long before: yet for all this crueltie he could not bring to passe that Christ should not reigne.
n That is, they were killed and dead.
o Thus the faithfull may see how God hath infinite meanes to preserue them from the rage of tyrants.
‖ *Or, therefore.*
‖ *Or, of Nazaret.*
p Which is holy & consecrated to God: alluding vnto those that were Nazarites in the old Lawe, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

spoken by the Prophet Ieremias, saying,
18 * In m Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.
19 And when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,
20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are o dead which sought the babes life.
21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.
22 But when he heard that Archelaus did reigne in Iudea in stead of his father Herode, hee was afraide to goe thither: ‖ yet after hee was warned of God in a dreame, hee turned aside into the parties of Galile,
23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophets, which was, that he should be called ‖ p Nazarite.

CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharises are reproued. 8 The fruites of repentance. 13 Christ is baptized in Iordan, 17 And authorized by God his Father.

Mar. 1.4. *luk.* 3.3
a In the 15. yeere of the reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yeere old, luke 3. 1, 23.
b So called in respect of the plaine country & fertile valleis: and not because it was not inhabited.
‖ *Or, be sory for your faults past, and amend.*
c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by the preaching of the Gospel. *Isa.* 40.3. *mar.* 1.3. *luke* 3.4. *iohn* 1.23. *Mar.* 1.6.
d Wouen with haire, as grosse haire cloth. ‖ *Or, grashoppers.*
e Such meates as nature brought forth without mans labour or diligence: read Leuit. 11.22. *Mar.* 1.5. *luk.* 3.7.
f Acknowledging their faults: for there is no repentance without confession. *Chap.* 12.34. ‖ *Or, broodes.*
g Hee menaceth those venemous and malicious Pharises with the iudgement of God, except they shew before men such works as are agreeable to the profession of the godly, whom Isai calleth the trees of righteousnesse, Chap. 61.3.

AND * in a those dayes, Iohn the Baptist came and preached in the b wildernesse of Iudea,
2 And said, ‖ Repent: for the c kingdom of heauen is at hand.
3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that crieth in the wildernes, is, Prepare ye the way of the Lord: make his pathes straight.
4 * And this Iohn had his d garment of camels haire, and a girdle of a skinne about his loines: his meate was also ‖ e locustes and wild honie.
5 * Then went out to him Ierusalem, and all Iudea, and all the region round about Iordan,
6 And they were baptized of him in Iordan f confessing their sinnes.
7 Now when he saw many of the Pharises and of the Sadducees come to his baptisme, he said vnto them, * O ‖ generations of vipers, who hath forewarned you to flee from the anger to come?
8 Bring forth therefore g fruites worthy amendment of life,
9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.
10 And nowe also is the h axe put to the roote of the trees: * therefore euery tree, which bringeth not forth good fruite, is hewen downe, and cast into the fire.
11 * In deede I baptize you with water to amendment of life, but he that commeth after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy Ghost, and with i fire.
12 Which hath his k fanne in his hand, & will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.
13 ¶ * Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.
14 But Iohn put him backe, saying, I haue need to bee baptized of thee, and comest thou to me?
15 Then Iesus answering, said to him, Let be now, for thus it becommeth vs to l fulfill all righteousnes. So he suffered him.
16 And Iesus when hee was baptized, came straight out of the water. And loe, the heauens were opened vnto him, & Iohn sawe the Spirite of God descending like a m doue, and lighting vpon him.
17 And loe, a voyce came from heauen, saying, * n This is my * beloued Sonne, in whom I am well pleased.

Iohn. 8.39. *acts* 13.26.
h The iudgement of God is at hand to destroy such as are not meete to be of his Church. *Chap.* 7.19. *Mar.* 1.8. *luke* 3.16. *iohn* 1.26. & 15. & 2.4. & 8.17. *and* 19.4.5.
i When God baptizeth inwardly with the vertue of his spirit, he burneth & consumeth the vices, and inflameth the hearts with loue toward him.
k Which is the preaching of the Gospell, whereby he gathereth the faithfull as good corne, and separateth the infidels as chaffe. *Marke* 1.9. *luke* 3.21.
l Wee must render perfite obedience to God in all things, which hee hath ordeined.
m To shew the state of his kingdom, which is in all meekenesse and lowlinesse. *Chap.* 17.5. 2. *pet.* 1.17.
n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath & indignation. *Colos.* 1.13.

CHAP. IIII.

1 Christ fasteth and is tempted. 11 The Angels minister vnto him. 17 He beginneth to preach. 18 He calleth Peter, Andrew, Iames and Iohn, & healeth all the sicke.

Mar. 1.12. *lu.* 4.1.
a By the holy Ghost.
b To the end that he ouercoming these tentations might get the victory for vs.
c Satan would haue Christ to distrust God and his word, and follow other strange and vnlawfull meanes. *Deut.* 8.3.
d He meaneth the order that God hath ordeined to maintaine his creatures by.
e To wit, Ierusalem.
f He alledgeth but halfe the sentence to deceiue thereby the father, and cloke his craftie purpose.

THEN * was Iesus led aside of the Spirit into the wildernesse, to bee b tempted of the deuill.
2 And when he had fasted fortie dayes, and fortie nights, hee was afterward hungrie.
3 Then came to him the tempter, & said, If thou be the Sonne of God, c commaund that these stones be made bread.
4 But he answering, said, It is written, * Man shal not liue by bread only, but by every d word that proceedeth out of the mouth of God.
5 Then the deuill tooke him vp into the e holy Citie, and set him on a ‖ pinacle of the Temple,
6 And said vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, and with their handes they shall f lift thee vp, least at any time thou

Deut.6.16.
g We muſt not leaue ſuch lawful meanes as God hath appointed, to ſeeke others after our owne fantaſie.
h In a viſion, *Deut.6.13.and 10.20. Marke 1.13. Luke 4.13.*
i The word of God is the ſword of the Spirite, wherewith Satan is ouercome.
k To comfort him. *Marke 1.14. Luke 4.14. Iohn 4.43.*
l And caſt in priſon by Herod.
m For ſo they calle the lake of Gennezareth. *Iſa.9.1,2.*
n Chriſt had preached now almoſt a yeere in Iudea, & Samaria, & after went to preach in the vppermoſt Galile, which was out of the borders of Paleſtina.
o Which was without comfort, hath receiued conſolation. *Marke 1.15. Marke 11.16.*
p God hath choſen the weake things of the world to confound ſ mightie, 1.Cor.1.27.
q To draw them out of the ſea of this world, wherein they are drowned.
r We ought to be moſt ready to follow Chriſt when he calleth, leauing al worldly reſpects apart.
l That is, the bleſſed tidings of forgiuenes of ſinnes and reconciliation with God.
t So that by healing incurable diſeaſes Chriſtes diuinitie appeared.

ſhouldeſt daſh thy foote againſt a ſtone.

7 Jeſus ſaid vnto him, It is written againe, * Thou ſhalt not tempt the Lorde thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, and h ſhewed him all the kingdomes of the worlde, and the glory of them,

9 And ſaid to him, All theſe will I giue thee, if thou wilt fal downe and worſhip me.

10 Then ſaid Jeſus vnto him, Auoyde Sathan: for it is written, * Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue.

11 * Then the deuill i left him: and behold, the Angels k came, and miniſtred vnto him.

12 ¶ * And when Jeſus had heard that John was l deliuered vp, he returned into Galile.

13 And leauing Nazareth, went & dwelt in Capernaum, which is neere the m ſea, in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,

15 * The land of Zabulon, & the land of Nephthalim by the way of the ſea, beyond Jordan, n Galile of the Gentiles:

16 The people which ſate in o darkeneſſe ſawe great light: and to them which ſate in the region and ſhadowe of death, light is riſen vp.

17 * From that time Jeſus beganne to preach, & to ſay, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ * And Jeſus walking by the ſea of Galile, ſawe two brethren, Simon, which was called Peter, and Andrewe his brother, caſting a net into the ſea (for they were p fiſhers.)

19 And he ſaid vnto them, Follow me, and I will make you fiſhers q of men.

20 And they ſtraight way leauing the nets, followed him.

21 And when he was gone forth from thence, he ſawe other two brethren, James the ſonne of Zebedeus, & John his brother in a ſhip with Zebedeus their father, mending their nets, and he called them.

22 And they r without tarying, leauing the ſhip, and their father followed him.

23 So Jeſus went about all Galile, teaching in their Synagogues, and preaching the Goſpel of the ſ kingdome, & healing euery ſickeneſſe and euery diſeaſe among the people.

24 And his fame ſpread abroad through all Syria: & they brought vnto him all ſicke people, that were taken with diuers diſeaſes and gripings, and them that were poſſeſſed with t deuils, and thoſe which were u lunatike, and thoſe that had the palſie: and he healed them.

25 And there followed him great multitudes out of Galile, and x Decapolis, and Jeruſalem, and Judea, and from beyonde Jordan.

u They that were mad or ſicke at a certaine time of the moone. x It was a countrey wherein were ten cities, as the word ſignifieth.

CHAP. V.

3 Chriſt teacheth who are bleſſed. 13 The ſalt of the earth, and light of the world. 16 Good workes. 17 Chriſt came to fulfill the Lawe. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to ſweare. 39 To ſuffer wrong. 44 To loue our enemies. 48 Perfection.

AND when he ſawe the multitude, hee went vp into a mountaine: and when he was ſet, his diſciples came to him.

2 And he opened his mouth and taught them, ſaying,

3 * Bleſſed are the a poore in ſpirite: for theirs is the kingdom of heauen.

4 * Bleſſed are they that b mourne: for they ſhall be comforted.

5 * Bleſſed are the c meeke: for they ſhall inherite the earth.

6 Bleſſed are they which d hunger and thirſt for righteouſnes: for they ſhalbe filled.

7 Bleſſed are the mercifull: for they ſhall obtaine mercy.

8 Bleſſed are the *pure in heart: for they ſhall ſee God.

9 Bleſſed are the peacemakers: for they ſhalbe called the e children of God.

10 Bleſſed are they *which ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdom of heauen.

11 * Bleſſed are ye when men reuile you, and perſecute you, and ſay all maner of euill againſt you for my ſake, falſly.

12 Reioyce and be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.

13 * Ye are the f ſalt of the earth: but if the ſalt haue loſt his ſauour, wherewith ſhal it be ſalted? it is thencefoorth good for nothing but to be caſt out, and to be troden vnder foote of men.

13 Ye are the light of the worlde. A citie that is ſet on an hill cannot be hid.

15 * Neither doe men light a candle, and put it vnder a buſhel, but on a candleſticke, and it giueth light vnto all that are in the houſe.

16 * Let your light ſo ſhine before men, that they may ſee your good workes, & glorifie your father which is in heauen.

17 Thinke not that I am come to deſtroy the Law, or the Prophets. h I am not come to deſtroy them, but to fulfill them.

18 * For truely I ſay vnto you, Till heauen and earth periſh, one iote, or one title of the Lawe ſhall not eſcape, till i all things be fulfilled.

19 * Whoſoeuer therefore ſhall breake one of k theſe leaſt commaundements, and teach men ſo, he ſhall bee called the leaſt in the kingdome of heauen: but whoſoeuer ſhall obſerue and teach them, the ſame ſhall bee called greate in the kingdome of heauen.

20 For I ſay vnto you, except your righteouſneſſe * exceede the righteouſneſſe of the

Luke 6.20.
a That feele themſelues void of all righteouſneſſe, that they may onely ſeeke it in Chriſt. *Iſa.61.1,2,3,7.and 65.13,19. luke 6.21.*
b Which feele their owne miſerie, and ſeeke their comfort in God. *Pſal.37.11.*
c Who rather would ſuffer all iniuries, thē they would auenge themſelues.
d Being in neceſſitie, deſire nothing but that which is vpright and godly. *Pſal.24.4.*
e For he is called the God of peace, 1.Cor. 14.33. *1.Pet.3.14. 1.Pet.4.14. acts 5.41.*
Marke 9.50. luke 14.34.
f Your office is to ſeaſon men with the ſalt of the heauenly doctrine. *Marke 4.21. luke 8.16.and 11.33.*
1.Pet.2.12.
g Becauſe you are ſeene farre off, giue good example of life.
h The Goſpel is the ſtabliſhing & accompliſhing of the Lawe. *Luke 16.17.*
i The doctrine of the lawe conteineth nothing vnprofitable or ſuperfluous. *Iames 2.10.* k Whoſoeuer ſhall tranſgreſſe the leaſt of the ten commaundements in word and example, he ſhall be caſt out of the kingdom of God, except it be pardoned him in Chriſt. *Luke 11.39.*

l Scribes

l Which neither expound the law truely, nor obserue it well.
m He sheweth how these worthy doctors haue falsly glosed this commandement. *Exod.*20.13. *deut.*5.17.
‖*Or, subiect to punishments.*
‖*Or, without cause.*
n For God knowing his secret malice, will punish him.
o Which signifieth in the Syrians tongue an idle braine, and is spoken in contempt.
p Like iudgement almost the Romanes obserued: for Triumuiri had the examination of small matters, the councill of 23. of greater causes, and finally great matters of importace were decided by the Senate of 71. iudges, which here is compared to the iudgement of God, or to be punished with hell fire.
q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. *Luke* 12.58. *Exod* 20.14. *rom.*13.9.
r Chastitie is required both in body & in minde. *Chap.*18.8,9. *mar.*9.47.
f Nothing is so precious which ought not to be reiected in respect of the glory of God.
‖*Or, and not that.*
*Chap.*19.7. *deut.*24.1. *mar.*10.4. *luke* 16.18. *1.cor.*7.10. s In that he giueth her leaue to marry another by that testimonial. *Exod.*20.7. *leuit.*19.12. *deut.*5.11. u Al superfluous othes are vtterly debarred, whether the name of God be therein mentioned, or otherwise,

I Scribes and Pharises, yee shall not enter into the kingdome of heauen.

21 m Ye haue heard that it was said vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall bee ‖culpable of iudgement.

22 But I say vnto you, Whosoeuer is angrie with his brother ‖ n vnaduisedly, shall bee culpable of iudgement. And whosoeuer saith vnto his brother, o Raca, shall be woorthy to bee punished by the p Councel. And whosoeuer shall say, Foole, shall bee woorthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first be q reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersarie quickely, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verily I say vnto thee, thou shalt not come out thence, till thou hast payd the vtmost farthing.

27 ¶ Ye haue heard that it was sayde to them of olde time, * Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed r adulterie with her already in his heart.

29 * Wherefore, if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better is it for thee, that one of thy members perish, ‖then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should bee cast into hell.

31 It hath bene sayde also, * Whosoeuer shall put away his wife, let him giue her a testimoniall of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife (except it bee for fornication) s causeth her to commit adulterie: and whosoeuer shall marrie her that is diuorced, committeth adulterie.

33 Againe, yee haue heard that it was said to them of olde time, * Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, t Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor by the earth: for it is his footestoole: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 * But let your communication bee Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of u euill.

38 ¶ Yee haue heard that it hath bene sayde, An * eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not ‖euill: but whosoeuer x shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to goe a mile, goe with him twaine.

42 * Giue to him that asketh, and from him that would borowe of thee, turne not away.

43 Ye haue heard that it hath bene sayd, * Thou shalt loue thy neighbour, and y hate thine enemie.

44 But I say vnto you, * Loue your enemies: bless them that curse you: doe good to them that hate you, * and pray for them which ‖ hurt you, and persecute you,

45 * That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 * For if ye loue them, which loue you, what reward shall you haue? Doe not the z Publicanes euen the same?

47 And if yee ‖ bee friendly to your brethren onely, what singular thing doe ye? Doe not euen the Publicanes like wise?

48 Ye shall therefore be a perfite, as your father which is in heauen is perfit.

James 5.12.
x Let simplicitie and trueth be in your wordes, and then ye shall not be so light, and ready to sweare.
y When a man speaketh otherwise then hee thinketh in heart, it commeth of an euill conscience, and of the deuill. *Exod.*21.24. *leuit.*24.20. *deut.*19.21.
z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarrell. *Luke* 6.29. *rom.*12.17. *1.cor.*6.7.
‖*Or, iniurie.*
a Rather receiue double wrong, then reuenge thine owne griefes. *Deut.*15.8. *Leuit.*19.18.
b This was added by the false expositours the Pharises. *Luke* 6.27,35. *Luke* 23:34. *acts* 7.60. *1.cor.*4.12. ‖*Or, rush in vpon you.* *Luke* 6.35. *Luke* 6.32. c These did take to farme the taxes, tolles and other payments, and therefore were greatly in disdaine with all men. ‖*Or, imbrace.* d Wee must labour to attaine to the perfection of God, who of his free liberalitie, doth good to them that are vnworthie.

CHAP. VI.

1 *Of almes,* 5 *Prayer,* 14 *Forgiuing one another.* 16 *Fasting.* 19 *Hee forbiddeth the carefull seeking of worldly things, and willeth men to put their whole trust in him.*

TAke heede that yee giue not your almes before men, to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the a hypocrites doe in the Synagogues and in the streetes, to be praysed of men. Verily I say vnto you, they haue their b reward.

3 But when thou doest thine almes, let not thy c left hand knowe what thy right hand doeth,

4 That thine almes may bee in secrete, and thy Father which seeth in secrete, he will reward thee d openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verily I say vnto you, they haue their reward.

*Rom.*12.8.
a Whose works proceede not of a right faith, but are done for vainegiory.
b In that they are praysed and commended of men.
c It is sufficient that God approue our works.
d In that day when all things shall be reuealed.

e withdraw thy selfe rather apart.
‖Or, babble not much.
f He commandeth vs to beware of much babbling and superfluous repeates.
g Who is not perswaded by eloquent speech, and long talke, as men are.
h Christ bindeth them not to the wordes, but to the sense, and forme of prayer. *Luke* 11.2.
i We must seeke Gods glorie first and aboue all things.
k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.
l To be ouercome thereby. *Chap.* 13.19.
m This conclusion excludeth mans merits, and teacheth vs to ground our prayers onely on God. *Mar.* 11.25. *Ecclus.* 28.2.
n Make their faces to seeme of an other sort then they were wont to doe.
o Whereby is commanded to auoid all vaine ostentation. *Luke* 12.33. 1.*tim.* 6.19. *Luke* 11.34.
p If thine eye be disposed to liberalitie, Prou. 22.9.
q If thine affection be corrupt, and giuen to couetousnesse, Deut. 15.9.
r If the concupiscence and wicked affections ouercome reason, we must not maruaile though men be blinded, and be like vnto beasts. *Luke* 16.

6 But when thou prayest, e enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secrete, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, ‖ vse no vaine repetitions as the heathen: for they thinke to be heard for their much babbling.

8 Be ye not like them therefore: for your f Father knoweth whereof yee haue neede, before ye aske of him.

9 After this g maner therefore pray yee, * Our Father which art in heauen, halowed be thy h Name.

10 Thy k kingdome come. Thy will bee done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our debtes, as we also forgiue our debters.

13 And leade vs not into l tentation, but deliuer vs * from euill: for m thine is the kingdome, and the power, and the glory for euer, Amen.

14 * For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if yee doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.

16 ¶ Moreouer, when yee fast, looke not sowre as the hypocrites: for they n disfigure their faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, o anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secrete: and thy Father which seeth in secrete, will reward thee openly.

19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig through and steale.

20 But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through, nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ * The light of the body is the eye: if then thine eye be p single, thy whole body shalbe light.

23 But if thine eye be q wicked, then all thy body shall bee darke. Wherefore if the r light that is in thee, bee darkenesse, howe great is that darkenesse?

24 * No man can serue two masters: for either hee shall hate the one, and loue the other, or else hee shall leane to the one, and despise the other. Yee cannot serue God and riches.

25 * Therefore I say vnto you, Be not carefull for your life, what yee shall eate, or what yee shall drinke: nor yet for your body, what yee shall put on. Is not the life more worth then meate? and the bodie then rayment?

26 Beholde the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are yee not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for rayment? Learne howe the lilies of s the fielde doe grow: they t labour not, neither spinne:

29 Yet I say vnto you, that euen Salomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the fielde which is to day, and to morowe is cast into the ouen, shall hee not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things u seeke the Gentiles) for your heauenly father knoweth that ye haue neede of all these things.

33 But seeke yee first the kingdome of God, and his v righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morow: for the morow shall care for it selfe: the day hath ynough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The strait and wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

1 Iudge * not, that ye be not iudged.

2 For with what * iudgement ye iudge, ye shalbe iudged, and with what * measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 * Or howe sayest thou to thy brother, Suffer mee to cast out the mote out of thine eye, and beholde, a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ * Giue yee not that which is holy, to dogges, neither cast yee your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ * Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shall bee opened vnto you.

8 For whosoeuer asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if hee aske a fish, will hee giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, howe much more

shall

1 Mans trauaile nothing auaileth where God giueth not increase.
s The goodnesse of God euen toward the herbes of the field, farre passeth all things that man can compasse by his power and labour.
t The word signifieth, they weanie not themselues.
u With care and distrust.
v That is, to be regenerate, and amend your liues.
‖Or, his owne things.
x God will prouide for euery day that that shal be necessarie, though we doe not increase the present griefe by the carefulnesse howe to liue in time to come.

a He commandeth not to be curious or malicious to trie out and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproouе other mens. *Luke* 6.37. *rom.* 2.1. 1.*cor.* 4.3. *Mar.* 4.24. *luke* 6.38. *Luke* 6.41.
b Declare not the Gospel to the wicked contemners of God, whom thou seest left to themselues and forsaken. *Chap.* 21.22. *mar.* 11.24. *luke* 11.9. *iohn* 14.13. & 16.23, 24. *iames* 1.5.

shall your father which is in heauen, giue good things to them that aske him?

Luke 6.31.

12 *Therefore whatsoeuer ye would that men should do to you, euen so do ye to them: for this is the c Law and the Prophets.

c The whole law & the Scriptures set forth vnto vs, and commend charitie.

13 ¶ *d Enter in at the strait gate: for it is the wide gate, & broad e way that leadeth to destruction: and many there be which go in thereat,

Luke 13.24.

d We must ouercome and mortifie our affections, if we will be true disciples of Christ.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and few there be that finde it.

e For the most part of men seeke their one libertie, and run headlong to euill.

15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues.

Luke 6.43,44.

‖*Or, a rotten.*

16 Ye shall know them by their fruites. *Do men gather grapes of thornes? or figs of thistles?

17 So euery good tree bringeth foorth good fruit, & a corrupt tree bringeth foorth euill fruit.

Chap.3.10.

18 A good tree can not bring foorth euill fruit: neither can a corrupt tree bring forth good fruit.

19 *Euery tree that bringeth not foorth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall know them.

f Hee meaneth hirelings and hypocrites, who rather serue God with their lippes then with their heart.

21 ¶ Not euery one that saith vnto me, f Lord, Lord, shall enter into the kingdome of heauen, but hee that doeth my Father will which is in heauen.

Rom.2.13. iames 1.22.

22 Many will say to me in that day, Lord, Lord, haue we not g by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many‖ great works?

g By thy vertue, authoritie and power.

‖*Or, miracles.*

23 And then will I professe to them, h* I neuer knew you: *depart from me, ye that worke iniquitie.

h I neuer accepted you to be my true ministers & disciples.

Luke 13.27. Psal.6.8. Luke 6.47.

24 Whosoeuer then heareth of mee these words, *and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke.

25 And the raine fell, and the floods came, and the windes blewe, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my words, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, & the floods came, and the windes blew, and beat vpon that house, & it fel, and the fall thereof was great.

Mar.1.22. luke 4.32.

i The mightie power of Gods Spirit appeared in him, whereby he declareth himselfe to be God, and caused others to beleeue in him.

28 ¶ *And it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine.

29 For he taught them as one hauing i authoritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Christ. 20 Christes power. 24 Hee stilleth the sea and the winde, 31 and driueth the deuils out of the possessed into the swine.

NOwe when hee was come downe from the mountaine, great multitudes followed him.

Mar.1.40. luke 5.12.

2 *And loe, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

a It was not like that leprosie that is now, but was a kind thereof which was incurable.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his a leprosie was cleansed.

b He would not yet be thoroughly knowen, but had his time & houre appointed.

4 Then Iesus sayd vnto him, See thou tell b no man, but go, and shew thy selfe vnto the c Priest, and offer the gift that *Moyses commanded, for d a witnesse to them.

c Our Sauiour would not contemne y which was ordeined by the Law, seeing as yet the ceremonies thereof were not abolished.

Leuit.14.4.

d To condemne them of ingratitude, when they shall see y whole.

5 ¶ *When Iesus was entred into Capernaum, there came vnto him a ‖ Centurion, beseeching him,

Luke 7.1.

‖*Or, a captaine ouer an hundreth.*

6 And sayd, Master, my ‖ seruant lyeth sicke at home of the palsie, and is grieuously pained.

‖*Or sonne.*

7 And Iesus sayd vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not woorthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed.

e Which are strange people and the gentiles, to whom the couenant of God did not properly appertaine.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Go, and he goeth: and to another, Come, and he commeth: and to my seruant, Do this, and he doeth it.

10 ¶ When Iesus heard that, he marnelled, and sayd to them that followed him, Verily, I say vnto you, I haue not found so great faith, euen in Israel.

f For there is nothing but meere darkenesse out of the kingdome of heauen.

11 But I say vnto you, that *many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

Chap.22.13. Mar.1.29. luke 4.38. Mar.1.32. luke 4.40. Isa.53.4.1. pet. 2.24.

12 And the children of the kingdome shal be cast out into f vtter * darkenesse: there shalbe weeping and gnashing of teeth.

g The Prophet speaketh chiefly of the feeblenesse and disease of our soules, which Iesus Christ hath borne: therefore hee setteth his great mercy and power before our eyes by healing the body.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ *And when Iesus came to Peters house, he saw his wiues mother layd downe, and sicke of a feuer.

Luke 4.38. Mar.1.30.

15 And he touched her hand, and the feuer left her: so she arose, & ministred vnto them.

16 *When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, and healed all that were sicke,

Luke 4.40.

17 That it might be fulfilled, which was spoken by *Esaias the Prophet, saying, g He tooke our infirmities, & bare our sicknesses.

Isa.53.4.1. pet. 2.24.

18 ¶ And when Iesus saw great multitudes of people about him, hee commanded them to goe ouer the water.

19 *Then came there a certeine Scribe, and sayd vnto him, Master, h I will follow thee whithersoeuer thou goest.

h He thought by this meanes to curry fauor with the world: but Iesus sheweth him that he is far wide from that he looketh for: for in sted of worldly wealth there is but pouerty in Christ.

20 But Iesus sayd vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the sonne of man hath not whereon to rest his head.

Luke 9.57.

21 ¶ And i another of his disciples sayde vnto him, Master, suffer me first to go, and k burie my father.

i Luke maketh mention of three, which were hindred by worldly respects from comming to Christ. k To succour and helpe him in his olde age, till he die, and then I will follow thee wholly.

l My duetie or loue is to be preferred to Gods calling, therfore Iesus calleth the dead which are hindred by any worldly thing to follow Christ.
Marke 4.35. luke 8.22.

Marke 5.1. luke 8.26.

m The wicked would euer deserre their punishment, thinking all correction to come too soone.
n The deuill desireth euer to do harme, but hee can do no more then God doth appoint.
o Meaning, the lake of Gennesareth.
p These Gergesenes esteemed more their hogs then Iesus Christ.

Marke 2.3. luke 5.18.
a And also his faith that had the palsie: for except we haue faith our sinnes cannot be forgiuen.
b Iesus toucheth the principall cause of all our miserie, which is sinne.
c Because they did maliciously refuse Christ, who offered himselfe vnto them.

22 But Iesus sayd vnto him, Folow me, and let the l dead burie their dead.

23 ¶ * And when he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs, we perish.

26 And he sayd vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ * And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might goe vp by that way.

29 And beholde, they cried out, saying, Iesus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs m before the time?

30 Now there was afarre off from them, a great hearde of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, n suffer vs to go into the heard of swine.

32 And he sayd vnto them, Goe. So they went out, and departed into the heard of swine: and beholde, the whole heard of swine was carried with violence from a steepe downe place into the o sea, and died in the water.

33 Then the heardmen fled, and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the deuils.

34 And beholde, all the citie came out, to meete Iesus: and when they sawe him, p they besought him to depart out of their coastes.

CHAP. IX.

2 He healeth the palsie, 5 and forgiueth sinnes. 9 He calleth and visiteth Matthew. 13 Mercie. 15 He answereth the Thariſes and Iohns disciples. 16 Of the raw cloth and new wine. 22 He healeth the woman of the bloody issue. 25 He raiseth Iairus daughter, 29 giueth two blinde men their sight, 33 maketh a dumme man to speake, 35 preacheth and healeth in diuers places, 38 and exhorteth to prayers for the aduancement of the Gospel.

THen hee entred into a shippe, and passed ouer, and came into his owne citie.

2 And * loe, they brought to him a man sicke of the palsie, lying on a bed. And Iesus seeing their a faith, sayde to the sicke of the palsie, Sonne, be of good comfort: thy b sinnes are forgiuen thee.

3 And beholde, certeine of the Scribes sayd with themselues, This man blasphemeth.

4 But when Iesus sawe their thoughts, he sayd, Wherefore thinke yee euill things c in your hearts?

5 For whether is it d easier to say, Thy sinnes are forgiuen thee, or to say, Arise and walke?

6 And that yee may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, (then sayd he vnto the sicke of the palsie) Arise, take vp thy bed, and go to thine house.

7 And hee arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * And as Iesus passed foorth from thence, hee sawe a man sitting at the receit of custome, named Matthew, and sayde to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they sayd to his disciples, Why eateth your master with Publicans and sinners?

12 Now when Iesus heard it, he said vnto them, The e whole need not the physician, but they that are sicke.

13 But goe f yee and learne what this is, * I e will haue mercy, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

14 ¶ * Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayde vnto them, Can the h children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken from them, and then shall they fast.

16 Moreouer, no man pieceth an i olde garment with a piece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into k olde ‖ vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put newe wine into new vessels, and so are both preserued.

18 ¶ * While hee thus spake vnto them, beholde, there came a certeine ruler, & worshipped him, saying, My daughter is nowe deceased, but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his garment.

21 For shee sayd in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good

d Christ speaketh according to their capacity: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen.
Marke 2.14. luke 5.27.
e He reproueth the vaine persuasion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Iesus Christ to be their Physician.
f Which are puffed vp with vaine confidence of your owne righteousnesse.
Hose.6.6.chap. 12.7.
g God requireth not ceremonies, but brotherly loue of one towards another.
1.Tim.1.15. Mar.2.18. luke 5.33.
h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.
i Christ compareth his disciples for their infirmitie, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.
‖ *Or, raw and vndressed.*
k The minde which is infected with the dregges of superstitious ceremonies, is not meet to receiue the pleasant wine of the Gospel. ‖ *Or, bottels or bags of leather or skin, wherein wine was carried on asses or camels. Mar.5.22, luke 8.41.*

comfort:

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and saw the l minstrels and the multitude making noyse,

l Players vpon flutes or pipes, or other instruments which in those dayes they vsed at burials.

24 He said vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maid arose.

26 And this bruite went throughout all that land.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O sonne of Dauid, haue mercie vpō vs.

28 And when hee was come into the house, the blind came to him, and Iesus said vnto them, m Beleeue yee that I am able to doe this? And they said vnto him, Yea, Lord.

m He would proue whether they bare him that reuerence which was due to Messias. *Luke* 11.14. *Chap.* 12.24. *marke* 3.22. *luke* 11.15.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, See that no man know it.

31 But when they were departed, they spred abroad his fame throughout all that land.

n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary. *Marke* 6.6. *luke* 13.22.

32 ¶ * And as they went out, behold, they brought to him a dombe man possessed with a deuill.

33 And when the deuill was cast out, the dombe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, * He n casteth out deuils, through the prince of deuils.

o Whereby God gathereth his people together, that hee may reigne ouer them. *Marke* 6.34. *Luke* 10.2. *iohn* 4.35,36.

35 ¶ And * Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the o kingdom, and healing euery sickneſſe and euery disease among the people.

p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the Elect to a plentifull harueſt.

36 But * when hee saw the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, * Surely the p harueſt is great, but the labourers are few.

38 Wherefore pray the Lord of the harueſt, that hee would ‖ send forth labourers into his harueſt.

‖ Or, thrust forth.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 26 Whom wee ought to feare. 30 Our haires are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

Marke 3.13. *luke* 9.1.

AND * he called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sickneſſe, and euery disease.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and John his brother:

3 Philip and Bartholemew: Thomas, and Matthew the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon ‖ the Cananite, and Judas Iscariot, which also betrayed him.

‖ Or, the zealous. *Actes* 1.13.

5 These twelue did Iesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritans enter yee not:

6 But goe rather * to the q lost sheepe of the house of Israel.

q For the kingdom of God must first bee preached vnto them, because Christ was especially promised vnto them. *Luke* 10.9.

7 * And as ye goe, preach, saying, The kingdom of heauen is at hand:

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, r freely giue.

r He commandeth them to offer themselues freely to the Lords worke, without respect of gaine or lucre. *Marke* 6.8. *luke* 9.3. *and* 22.35.

9 * ‖ Possesse not s gold, nor siluer, nor money in your ‖ girdles,

‖ Or, prouide not for.

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: * for the workeman is worthy of his meate.

s Because he sendeth them not for a long time, but onely for one iourney, he defendeth the things that might let them: neither is this a perpetuall commandement.

11 And into * whatsoeuer citie or towne ye shall come, enquire who is worthie in it, and there abide till ye goe thence.

‖ Or, purses. 1. *Tim.* 5.18. *luke* 10.7.

12 And when ye come into an house, salute the same.

13 And if the house be worthie, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shal not receiue you, nor heare your wordes, when ye depart out of that house, or that citie, * t shake off the dust of your feete.

Luke 10.8. *Marke* 6.11.

15 Truely I say vnto you, it shall be easier for them of the land of u Sodom and Gomorrha in the day of iudgement, then for that citie.

luke 9.5. *Actes* 13.51. *and* 18.6.

16 ¶ * Behold, I send you as sheepe in the middes of wolues: be ye therefore wise as serpents, and ‖ x innocent as doues.

‖ Or, simple.

17 But beware of men, for they will deliuer you vp to the Councils, & will scourge you in their Synagogues.

18 And ye shall be brought to the Gouernours and Kings for my sake, in y witnesse to them, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what yee shall say.

20 For it is not yee that speake, but the spirit of your father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be * hated of all men for my name: * but hee that endureth to the end, he shalbe saued.

23 And when they persecute you in this citie, flie z into another: for verely I say vnto you: ye shall not finish all the cities of Israel, till the a Sonne of man be come.

Luke 21.16. *Luke* 21.17. *Marke* 13.13. *luke* 21.19.

u To signifie that their land is polluted, & that you consent not to their wickednes.

v Who were not so liuely taught, and aduertised. *Luke* 10.3.

w Not reuenging wrong, much lesse doing wrong.

x To take from them all pretence of ignorance, and to make them inexcusable. *Marke* 13.11. *luke* 12.11.

y To profite and doe good, and not to be idle.

z And will comfort you and giue manifest euidence of his presence: and he speaketh not of their first sending, but of the whole time of their Apostleship.

l My dutie or loue is to be preferred to Gods calling, therfore Iesus calleth the dead which are hindred by any worldly thing to follow Christ.
Marke 4.35.
Iuke 8.22.

22 But Iesus sayd vnto him, Folow me, and let the l dead burie their dead.

23 ¶ * And when he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs, we perish.

26 And he sayd vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

Marke 5.1.
Iuke 8.26.

28 ¶ * And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might goe vp by that way.

29 And beholde, they cried out, saying, Iesus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs m before the time?

m The wicked would euer deferre their punishment, thinking all correction to come too soone.

30 Now there was a farre off from them, a great heard of swine feeding.

n The deuill desireth euer to do harme, but hee can do no more then God doth appoint.

31 And the deuils besought him, saying, If thou cast vs out, n suffer vs to go into the heard of swine.

32 And he sayd vnto them, Goe. so they went out, and departed into the heard of swine: and beholde, the whole heard of swine was carried with violence from a steepe downe place into the o sea, and died in the water.

o Meaning, the lake of Gennesareth.

33 Then the heardmen fled, and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the deuils.

34 And beholde, all the citie came out, to meete Iesus: and when they sawe him, p they besought him to depart out of their coastes.

p These Gergesenes esteemed more their hogs then Iesus Christ.

CHAP. IX.

1 He healeth the palsie, 5 and forgiueth sinnes. 9 He calleth and visiteth Matthew. 13 Mercie. 15 He answereth the Pharises and Iohns disciples. 16 Of the raw cloth and new wine. 22 He healeth the woman of the bloody issue. 25 He raiseth Iairus daughter, 29 giueth two blinde men their sight, 33 maketh a dumme man to speake, 35 preacheth and healeth in diuers places, 38 and exhorteth to prayers for the aduancement of the Gospel.

THen hee entred into a shippe, and passed ouer, and came into his owne citie.

Marke 2.3.
Iuke 5.18.

2 And * loe, they brought to him a man sicke of the palsie, lying on a bed. And Iesus seeing their a faith, sayde to the sicke of the palsie, Sonne, be of good comfort: thy b sinnes are forgiuen thee.

a And also his faith that had the palsie: for except we haue faith our sinnes cannot be forgiuen.

b Iesus toucheth the principall cause of all our miseries, which is sinne.

3 And beholde, certeine of the Scribes sayd with themselues, This man blasphemeth.

4 But when Iesus sawe their thoughts, he sayd, Wherefore thinke yee euill things c in your hearts?

c Because they did maliciously refuse Christ, who offered himselfe vnto them.

5 For whether is it d easier to say, Thy sinnes are forgiuen thee, or to say, Arise and walke?

d Christ speaketh according to their capacity: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen.

6 And that yee may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, (then sayd he vnto the sicke of the palsie) Arise, take vp thy bed, and go to thine house.

Marke 2.14.
Iuke 5.27.

7 And hee arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * And as Iesus passed forth from thence, hee sawe a man sitting at the receit of custome, named Matthew, and sayde to him, Follow me. And he arose, and followed him.

e He reproueth the vaine perswasion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Iesus Christ to be their Physician.

10 And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.

f Which are puffed vp with vaine confidence of your owne righteousnesse.
Hose.6.6.chap. 12.7.

11 And when the Pharises sawe that, they sayd to his disciples, Why eateth your master with Publicans and sinners?

g God requireth not ceremonies, but brotherly loue of one towards another.
1.*Tim.*1.15.
*Mar.*2.18.
Iuke 5.33.

12 Now when Iesus heard it, he said vnto them, The e whole need not the physician, but they that are sicke.

13 But goe f yee and learne what this is, * I e will haue mercy, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.

14 ¶ * Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus sayde vnto them, Can the g children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken from them, and then shall they fast.

i Christ compareth his disciples for their infirmitie, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

16 Moreouer, no man pieceth an i olde garment with a piece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into k olde ‖ vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put newe wine into new vessels, and so are both preserued.

k ‖ Or, raw and vndressed.

18 ¶ * While hee thus spake vnto them, beholde, there came a certeine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his garment.

21 For shee sayd in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good

l Christ speaketh of himself.

m Christ is the Bridegrome of his Church.

n Meaning, the Gospel. ‖ Or, bottels or bags of leather or skin, wherein wine was carried on asses or camels. *Mar.*5.22, *Iuke* 8.41.

comfort:

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Jesus came into the rulers house, and saw the ‖ minstrels and the multitude making noyse,

l Players vpon flutes or pipes, or other instruments which in those dayes they vsed at burials.

24 Yee said vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maid arose.

26 And this ‖ rumor went throughout all that land.

27 And as Jesus departed thence, two blind men followed him, crying, and saying, O sonne of Dauid, haue mercie vpō vs.

28 And when hee was come into the house, the blind came to him, and Jesus said vnto them, m Beleeue yee that I am able to doe this? And they said vnto him, Yea, Lord.

m He would prooue whether they bare him that reuerence which was due to Messias. *Luke* 11.14. *Chap.* 12.24. *marke* 3.22. *luke* 11.15.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Jesus charged them, saying, See that no man know it.

n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary. *Marke* 6.6. *luke* 13.22.

31 But when they were departed, they spred abroad his fame throughout all that land,

32 ¶ * And as they went out, behold, they brought to him a dombe man possessed with a deuill.

33 And when the deuill was cast out, the dombe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

o Whereby God gathereth his people together, that hee may reigne ouer them. *Marke* 6.34. *Luke* 10.2. *iohn* 4.35,36.

34 But the Pharises said, * He o casteth out deuils, through the prince of deuils.

35 ¶ And * Jesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the p kingdom, and healing euery sicknesse and euery disease among the people.

p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the Elect to a plentifull harueſt.

36 But * when hee saw the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepherd.

37 Then said he to his disciples, * Surely the p harueſt is great, but the labourers are few.

38 Wherefore pray the Lord of the harueſt, that hee would ‖ send forth labourers into his harueſt.

‖ *Or, thrust forth.*

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 26 Whom wee ought to feare. 30 Our haires are counted. 32 To confesse Christ. 37 Not to loue our parents more than Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

Marke 3.13. *luke* 9.1.

AND * he called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sicknesse, and euery disease.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and John his brother:

3 Philip and Bartholemew: Thomas, and Matthew the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon ‖ the Cananite, and Judas Iscariot, which also betrayed him.

‖ *Or, the zealous. Actes* 13.46.

5 These twelue did Jesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritans enter yee not:

a For the kingdom of God must first bee preached vnto them, because Christ was especially promised vnto them, *Luke* 10.9.

6 But goe rather * to the a lost sheepe of the house of Israel.

7 * And as ye goe, preach, saying, The kingdom of heauen is at hand:

b He commandeth them to offer themselues freely to the Lords worke, without respect of gaine or lucre. *Marke* 6.8. *luke* 9.3. *and* 22.35.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, b freely giue.

9 * ‖ Possesse not c gold, nor siluer, nor money in your ‖ girdles,

‖ *Or, prouide not for.*

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: * for the workeman is worthy of his meate.

c Because he sendeth them not for a long time, but onely for one iourney, he defendeth the things that might let them: neither is this a perpetuall commandement.

11 And into * whatsoeuer citie or towne ye shall come, enquire who is worthie in it, and there abide till ye goe thence.

‖ *Or, purses.* 1.*Tim.* 5.18. *luke* 10.7. *Luke* 10.8.

12 And when ye come into an house, salute the same.

13 And if the house be worthie, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shal not receiue you, nor heare your words, when ye depart out of that house, or that citie, * d shake off the dust of your feete.

Marke 6.11. *luke* 9.5. *Actes* 13.51. *and* 18.6.

15 Truely I say vnto you, it shall be easier for them of the land of * Sodom and Gomorrha in the day of iudgement, then for that citie.

d To signifie that their land is polluted, & that you consent not to their wickednes.

16 ¶ * Behold, I send you as sheepe in the middes of wolues: be ye therefore wise as serpents, and ‖ e innocent as doues.

e Who were not so liuely taught, and aduertised. *Luke* 10.3.

‖ *Or, simple.*

17 But beware of men, for they will deliuer you vp to the Councils, & will scourge you in their Synagogues.

f Not reuenging wrong, much lesse doing wōg.

18 And ye shall be brought to the Gouernours and Kings for my sake, in f witnesse to them, and to the Gentiles.

g To take from them all pretence of ignorance, and to make them inexcusable. *Marke* 13.11. *luke* 12.11.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what yee shall say.

20 For it is not yee that speake, but the spirit of your father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be * hated of all men for my name: * but hee that endureth to the end, he shalbe saued.

23 And when they persecute you in this citie, flie h into another: for verely I say vnto you: ye shall not finish all the cities of Israel, till the i Sonne of man be come.

Luke 21.16. *Luke* 21.17. *Marke* 13.13. *luke* 21.19.

h To profite and doe good, and not to be idle.

i And will comfort you and giue manifest euidence of his presence: and he speaketh not of their first sending, but of the whole time of their Apostleship.

24 * The

Luke 6.40. Iohn 13.16. and 15.20. Chap. 12.24.

k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuill, reade 2. King. 1.2. and the wicked called Christ by this name. *Mar. 4.22. luke 8.17. and 12.2.*

l Which in those countreyes are so made that men may walke vpon them. *2. Sam. 14.11. actes 27.34. Mar. 8.38. luke 9.26. and 12.8. 2. tim. 2.12.*

m And acknowledge me his only Sauiour. *Luke 12.51.*

n He giueth vs inward peace in our consciences, but outwardly wee must haue warre with wicked worldlings.

o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of men, which loue not the light, but darkenesse, and are offended with the word of saluation. *Micah 7.6. Luke 14.26. Chap. 16.24. mark 8.34. luke 9.23. and 14.27.*

p Also they that inuent any other way to honour God, then that he hath prescribed by his word follow not Christ, but goe before him.

q Hee that doeth preferre his life before my glorie. *Luke 10.16. iohn 13.20.*

r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake. *Marke 9.41.*

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is ynough for the disciple to bee as his master is, and the seruant as his Lord. * If they haue called the master of the house k Beelzebub, how much more them of his houshold?

26 Feare them not therefore: * for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye on the l houses.

28 And feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father?

30 * Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparrowes.

32 * Whosoeuer therefore shall m confesse me before men, him will I confesse also before my Father, which is in heauen.

33 But whosoeuer shall denie mee before men, him will I also denie before my Father, which is in heauen.

34 * Thinke not that I am come to send n peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at o variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 * And a mans enemies shalbe they of his owne houshold.

37 * Hee that loueth father or mother more then me, is not worthie of mee. And he that loueth sonne or daughter more then me, is not worthie of me.

38 * And he that taketh not his crosse, and p followeth after me, is not worthie of me.

39 Hee that will saue his q life, shall lose it, and hee that loseth his life for my sake, shall saue it.

40 Hee that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.

41 * He that receiueth a r Prophet in the name of a Prophet, shall receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 * And whosoeuer shall giue vnto one of these litle ones to drinke a cup of cold water onely, in the name of a Disciple, verely I say vnto you, hee shall not lose his reward.

CHAP. XI.

1 *Christ preacheth.* 2 *Iohn Baptist sendeth his disciples vnto him.* 7 *Christs testimonie concerning Iohn.* 18 *The opinion of the people concerning Christ and Iohn.* 20 *Christ vpbraideth the vnthankefull cities.* 25 *The Gospell is reuealed to the simple.* 28 *They that labour, and are laden.* 29 *Christes yoke.*

AND it came to passe, that when Iesus had made an end of commaunding his twelue disciples, he departed thence to teach and to preach in their cities.

2 ¶ * And when Iohn heard in the prison the workes of Christ, he s sent two of his disciples, and said vnto him,

3 Art thou he that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn what signes yee haue heard and seene.

5 The blind receiue sight, and the halt goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * t the ‖ poore receiue the Gospel.

6 And blessed is he that shall not b be offended in me.

7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went yee out into the wildernesse to see? A c reed shaken with the wind?

8 But what went yee out to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and d more then a Prophet.

10 For this is hee of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, among them which are e begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, hee that is the f least in the kingdom of heauen, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdom of heauen g suffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe h prophecied vnto i ohn.

14 And if ye will receiue i it, this is * Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not danced, wee haue ‖ mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The sonne of man came eating and drinking, and they say, Behold a glutton, and a drinker of wine, a friend vnto Publicanes and sinners: but k wisdome is iustified of her children.

20 ¶ * Then began he to vpbraid the ci-

Luke 7.18,19.

a Not because Iohn was ignorant of Christ, but that he might teach his disciples that his office was to lead them to Christ.

Isa. 61.1. luke 4.18.

‖ *Or, the Gospel is preached to the poore.*

b That take no occasion by Christ to be hindred from the Gospel.

c A man inconstant?

d For the Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger. *Malac. 3.1. luke 7.27,28.*

e Which were begotten and borne by the meanes of man, and after the common course of nature: for Christ was conceiued by the holy Ghost.

f The least of them that shall preach the Gospel in the new estate of Christes Church, shall haue more cleare knowledge then Iohn, and their message shall be more excellent. *Luke 16.16.*

g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are most greedy to heare the word.

h They prophecied things to come, which now we see present, and more cleare. i Meaning his testimonie concerning Iohn. *Malac. 4.5. luke 7.31,32.* ‖ *Or, sung mourningly.* k They that are wise in deed, acknowledge the wisdome of God in him, whom the Pharises contemne, reade Luke 7.26. *Luke 10.13.*

ties,

ties, wherein most of his great workes were done, because they repented not.

20 Woe be to thee, Chorazin: Woe be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackecloth and ashes.

22 ¶ But I say vnto you, it shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remayned to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement then for thee.

25 * At that time Iesus answered, and sayd, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good [m] pleasure was such.

27 * All things are giuen vnto me of my Father: and *no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reuele him.

28 Come vnto me, all ye that [n] are weatie and laden, and I will ease you.

29 Take my [o] yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall finde * rest vnto your soules.

30 * For my yoke is easie, and my burden light.

CHAP. XII.

3 Christ excuseth his disciples which pluckt the eares of corne. 10 He healeth the dried hand, 22 Helpeth the possessed that was blinde & dumme. 31 Blasphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 Hee rebuketh the vnfaithfull that wouldе needes haue tokens, 49 And sheweth who is his brother, sister, and mother.

AT * that time Iesus went on a Sabbath day thorow the corne, and his disciples were anhungred, and beganne to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they sayde vnto him, Beholde, thy disciples doe that which is not lawfull to doe vpon the Sabbath.

3 And he sayd vnto them, * [a] Haue ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the * Priests?

5 Or haue yee not read in the Lawe how that on the Sabbath dayes the Priests in the Temple * [b] breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if yee knew what this is, * I will haue mercy, and not sacrifice, yee would not haue condemned the innocents.

8 For the Sonne of man is * Lord, euen of the Sabbath.

9 * And he departed thence, and went into their Synagogue:

10 And beholde, there was a man which had his hande dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And hee sayd vnto them, What man shall there be among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pitte, will not hee take it and lift it out?

12 How much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.

13 Then sayd hee to the man, Stretch foorth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, and consulted against him, how they might destroy him.

15 But when Iesus knew it, hee departed thence, and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 * Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirite on him, and he shall shew [d] iudgement to the Gentiles.

19 He shall not * strine, nor crie, neither shall any man heare his voyce in the streets.

20 A [e] bruised reed shall hee not breake, and smoking flaxe shall hee not quench, till hee bring foorth iudgement [g] vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ * Then was brought to him one possessed with a deuil, both blind, [f] dumme, and he healed him, so that he which was blind and dumme, both spake and saw.

23 And all the people were amased, and said, Is not this the sonne of Dauid?

24 But when the Pharises heard it, they said, * This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and said to them, Euery kingdom diuided against it selfe, shall be ‖ brought to nought: and euery citie or house diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shal then his kingdom endure?

27 Also if I through Beelzebub cast out deuils, by whom doe your [h] children cast them out? Therefore they shall bee your iudges.

28 But

1 Cities of great marchandise, full of dissolution and wantonnesse.

‖ Or, therefore,

Luke 10.21.

m Faith commeth not of mans wil or power, but by the secret illumination of God, which is the declaration of his eternall counsell.

Iohn 3.35.

Iohn 6.46.

n Which feele the weight, and griefe of your sinnes and miseries.

o To be gouerned by my spirit, and to mortifie your affections.

Iere. 6.16.

1. *Iohn* 5.3.

Mar. 2.23. *luke* 6.1. *deut.* 23.25.

1. *Sam.* 21.6.

a Necessitie maketh that lawful, which is prohibited for a certeine respect, in things appertaining to ceremonies.

Exo. 29.33. *leuit.* 8.31. & 24.9.

Num. 28.9.

b Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken, if any necessary worke were done that day.

Hose. 6.6. *chap.* 9.13.

c Christ hath power to exempt his from keeping of the Sabbath, seeing the seruice required in the Temple was able to excuse them that laboured in the same.

Marke 3.1. *luke* 6.6.

Isa. 42.1.

d The right trade of gouernment, not onely to the Iewes, but also to strange nations.

e He shall not make great noyse, nor seeke outward pompe and glory.

f He will beare with them that be infirme and weake.

g Christ shall ouercome all lets which hinder the course of the Gospel, and then shall giue sentence as a conquerour against all his enemies.

Luke 11.14. *Chap.* 9.34. *marke* 3.22. *luke* 11.15.

‖ Or, desolate.

h Which confuted deuils by the vertue of Gods Name, albeit it was expressly against the Law of God.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans houle and spoyle his goods, except hee first binde the strong man, and then spoyle his houle?

30 Hee i that is not with mee, is against mee: and hee that gathereth not with mee, scattereth.

31 * Wherefore I say vnto you, euery sinne, and blasphemie shall bee forgiuen vnto men: but the blasphemie against the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the sonne of man, it shall bee forgiuen him: but whosoeuer shall speake against the k holy Ghost, it shall not bee forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree ‖ euill, and his fruite euill: for the tree is knowen by the fruite.

34 O l generations of vipers, howe can you speake good things, when ye are euill? For of the * abundance of the heart, the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth foorth good things: and an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery l idle word that man shall speake, they shall giue account therefore at the day of iudgement.

37 For by thy words thou shalt bee m iustified, and by thy words thou shalt be condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharises, saying, Master, n we would see a signe of thee.

39 But hee answered and saide to them, An euill and o adulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue the signe of the Prophet Ionas.

40 * For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three p dayes & three nights in the heart of the earth.

41 The men of Nineue shal rise in iudgement with this generation, and condemne it: for they * repented at the preaching of q Ionas, and behold, a greater then Ionas is here.

42 * The Queene of the South shall rise in iudgement with this generation, & shall r condemne it: for shee came from the vtmost partes of the earth to heare the wisedome of Solomon: and beholde, a greater then Solomon is here.

43 ¶ * Now when the vncleane spirit is gone out of a man, hee walketh thorowout s drie places, seeking rest, and findeth none.

44 Then he sayeth, I will returne into mine house, from whence I came: and when hee is come, hee findeth it emptie, swept, and garnished.

45 ¶ Then he goeth, & taketh vnto him t seuen other spirites woorse then himselfe, and they enter in, and dwell there: * and the end of that man is woorse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ * While hee yet spake to the multitude, beholde, his mother, and his u brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched foorth his hand toward his disciples, and sayd, Beholde my * mother and my brethren!

50 For whosoeuer shall doe my fathers will which is in heauen, the same is my brother, sister, and mother.

CHAP. XIII.

3 The state of the kingdom of God set foorth by the parable of the seede. 24 Of the tares. 31 Of the mustard seed. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles, 47 And of the net. 57 The Prophet is contemned in his owne countrey.

THe * same day went Jesus out of the house, and sate by the sea side.

2 And a great multitudes resorted vnto him, so that he went into a shippe, and sate downe: and the whole multitude stood on the shore.

3 Then hee spake many things to them in parables, saying, Behold, a sower went forth to sowe.

4 And as hee sowed, some fell by the wayes side, and the foules came and deuoured them vp.

5 And some fell vpon stonie ground, where they had not much earth, and anon they sprang vp, because they had no depth of earth.

6 And when the sunne rose vp they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fell in good ground, and brought foorth fruite, one corne an hundreth fold, some sixtie fold, and another thirtie fold.

9 Hee that b hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not c giuen.

12 * d For whosoeuer hath, to him shalbe giuen, and hee shall haue abundance: but whosoeuer hath not, from him shalbe taken away, euen e that he hath.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

14 So

i He declareth to the Pharises, that they were in two sorts his enemies, not onely because they did forsake him, but also make open warre against him. *Mar.* 3.28,29. *Luke* 12.10. *1.Iohn* 5.16.

k That is, he that striueth against the trueth, which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holy Ghost.

‖ *Or, corrupt.*

‖ *Or, broodes.* *Luke* 6.45.

l Much more they shall giue account of their blasphemies.

m Their wicked words shall be a sufficient proofe to condemne the vngodly, if there were no other thing. *Dan.* 16.1. *Iuk.* 11. 29. 1. *cor.* 1.22.

n This was to finde some newe shift or pretext to resist his doctrine.

o They were become bastards and degenerate from their holy ancesters. *Ionas* 1.17. *and* 2.10.

p He taketh part of the day for the whole day. *Ionas* 3.5.

q Who was a poore stranger, and yet these know not the Messias which was promised to be their king. *1.King.* 10.1. *2.chron.* 9.1.

r It is meant as touching her fact in comming to see Salomon, and not her person: for she was not instructed in the Law of God. *Luke* 11.24. ‖ *Or, wildernesse.*

s Meaning an infinite number.

t If Satan be cast out, wee must watch still, that hee enter not againe: for since he was once mans olde ghest, hee knoweth euery hole and corner of our house. 2. *Pet.* 2.20. *heb.* 6.4. *and* 10.26. *Marke* 3.31. *luke* 8.20.

u This word in the Scriptures signifieth oft times, euery kinsman.

x Christ preferreth the spirituall kinred to the carnall.

Marke 4.1. *luke* 8.4,5.

a All desired to heare his doctrine, but there was not like affection in all.

b He sheweth that all men can not vnderstand these mysteries, and also maketh his disciples more attentiue.

c The Gospell is hid to them that perish. *Chap.* 25.29.

d Christ encreseth in his children his graces,

e Euen that which he seemeth to haue.

14 So in them is fulfilled the prophesie of Esaias, which prophesie saith,* By hearing, yee shall heare, and shall not understand, and seeing yee shall see, and shall not perceiue.

Isa.6.9 mar.4.12 luk.8.10. ioh.12.40. act.28.26. rom.11.8.

15 f For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and should understand with their heartes, and should returne, that I might heale them.

f That which the Prophet referreth to the secret counsell of God, is here attributed to the hard stubbornnesse of the people: for the one cannot be separated from the other.

16 But blessed are your eyes, for they s see: and your eares, for they heare.

g To wit, the glory of y sonne of God, to acknowledge him their Sauiour. *Luke 10.24. Marke 4.15. luke 8.11.*

17 * For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

18 ¶* Heare yee therefore the parable of the sower.

19 Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowen in his heart: g this is he which hath receiued the seede by the way side.

Or, was sowen.

20 And hee that receiued seede in the stonie grounde, is hee which heareth the worde, and incontinently with ioy receiueth it.

21 Yet hath he no roote in himselfe, and dureth but a season: for assone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiueth the seede among thornes, is he, that heareth the word: but the care of this world, and the deceitfulnesse of riches choke the worde, and hee is made vnfruitfull.

23 But he that receiueth the seede in the good ground is he that heareth the word, & vnderstandeth it, which also beareth fruite, and bringeth forth, some an hundred folde, some sixtie folde, some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

h He teacheth that the good & the bad shall be mixt together in the Church, to the end that the faithfull may arme themselues with patience and constancie.

25 h But while men slept, there came his enemie, and sowed tares among the wheate, and went his way.

i Christ meaneth onely that the Church shall neuer be without some wicked men, although they be neuer so sharply punished by such meanes as he hath left to purge his church.

26 And when the blade was springed vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the housholder, and said vnto him, Master, sowedst not thou good seede in thy field? from whence then hath it tares?

28 And he sayde, to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, lest while yee goe about to gather the tares, ye plucke vp also with them the wheate.

30 i Let both growe together vntill the haruest, and in time of haruest I will say to the reapers, Gather yee first the tares, and binde them in sheaues to burne them: but gather the wheate into my barne.

31 ¶ * Another parable hee put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

Marke 4.30,31. luke 13.19.

32 Which in deede is the k least of all seedes: but when it is growen, it is the greatest amõg herbes, and it is a tree, so that the birdes of heauen come and build in the branches thereof.

k This teacheth vs not to be astonished at the small beginnings of the Gospel.

33 ¶ * An other parable spake hee to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, l till all bee leauened.

Luke 13.21.

l By this he admonisheth them to waite till the fruit of the Gospel appeare.

34 ¶ * All these things spake Jesus vnto the multitude in parables, and without parables spake he not to them,

Mar.4.33,34.

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in m parables, and will vtter the things which haue bene kept secret from the foundation of the world.

Psal.78.2.

m This word signifieth graue and sententious prouerbes, to the end that the doctrine might haue the more maiestie, and the wicked might thereby be confounded.

36 Then sent Jesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered hee, and said to them, He that soweth the good seede, is the sonne of man.

38 And the field is the worlde, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked.

39 And the enemie that soweth them, is the deuil, * and the haruest is the end of the world, and the reapers be the Angels.

Ioel 3.13. reue.14.15.

40 As then the tares are gathered and burned in the fire, so shall it be in the ende of the world.

41 The sonne of man shall send forth his Angels, and they shall gather out of his kingdom all things that n offend, and them which doe iniquitie,

n The wicked which hurt others by their euil example,

42 And shall cast them into a fornace of fire. There shall be waiting and gnashing of teeth.

43 * Then shall the iust men shine as the Sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

Dan.12.3. wisd.3.7.

44 ¶ Againe the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth and selleth all that he hath, and buieth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man, that seeketh good pearles,

46 Who hauing found a pearle of great price, went, and solde all that hee had, and bought it.

47 ¶ Againe the kingdome of heauen is like o vnto a drawe net cast into the sea, that gathereth of all kinds of things.

o It is a kind of net that gathereth in all things that come in the way.

48 Which, when it is full, men drawe to land, and sit & gather the good into vessels, p but cast the bad away.

p The Greeke word signifieth rotten things.

49 So shall it be at the ende of the world.

The

The Angels shall goe forth, and seuer the bad from among the iust,

50 And shall cast thē into a fornace of fier: there shalbe waiting, and gnashing of teeth.

51 ¶ Jesus said vnto them, Vnderstand ye all these thinges? They sayde vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euery q Scribe which is taught vnto the kingdome of heauen, is like vnto an houses holder, which bringeth forth out of his r treasure thinges both new and old.

53 ¶ And it came to passe that when Jesus had ended these parables, hee departed thence,

54 * And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Marie, * and his ‖brethren Iames and Joses, and Simon and Judas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Jesus sayd to them, *A Prophet is not without honor, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefs sake.

CHAP. XIIII.

Herods opinion concerning Christ. 10 *Iohn is beheaded.* 19 *Christ feedeth fiue thousand men with fiue loaues & two fishes.* 23 *He praieth in the mountaine.* 25 *Hee appeareth by night vnto his disciples vpon the sea,* 31 *And saueth Peter.* 33 *They confesse him to be the sonne of God.* 36 *He healeth all that touched the hemme of his garment.*

AT * that time Herode the Tetrarche heard of the fame of Jesus,

2 And sayde vnto his seruants, This is John Baptist: a he is risen againe from the dead, & therefore great b works are wrought by him.

3 * For Herod had taken John and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John saide vnto him, It is not *c lawfull for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a *Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereforе he d promised with an oth, that hee would giue her whatsoeuer shee would aske.

8 And she being before instructed of her mother, said, Giue me here John Baptists head in a platter.

9 And the king was sorie: nevertheless because of the oth, and them that sate with him at the table, he commaunded it to be giuen her.

10 And sent, and beheaded John in the prison.

11 And his head was brought in a platter, and giuen to the maid, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp his ‖ body, and buried it, and went, and told Jesus.

13 * And when Jesus heard it, he departed thence vp ship into a desart place apart. And when the multitude had heard it, they followed him afoote out of the cities.

14 And Jesus went forth and sawe a great multitude, and was moued with compassion towarde them, and hee healed their sicke.

15 ¶ And when euen was come, *his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Jesus sayde to them, They haue no f neede to goe awaye: giue yee them to eate.

17 Then sayd they vnto him, Wee haue here but fiue loaues, and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and ‖ blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Jesus g compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as hee had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the midst of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the h fourth watch of the night, Jesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.

27 But straightway Jesus spake vnto them, saying, i Be of good comfort. It is I: be not afrayd.

28 Then Peter answered him, and said, Master, if it be thou, k bid mee come vnto thee on the water.

29 And hee said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Jesus.

30 But when he sawe a mightie winde, he was afraide: and as hee l began to sinke, he cryed, saying, Master, saue me.

31 So immediatly Jesus stretched forth his hand, and caught him, and sayd to him, m O thou of little faith, wherefore didst thou doubt?

32 And assoone as they were come into the

---

q Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the spirite.

r The preachers of Gods word must haue store of sundry & ample instructions.

Marke 6.1. luke 4.16. Iohn 6.42.

‖*Or cousins.*

Mar. 6.4. luke 4.24. ioh. 4.42,44.

f Men commonly neglect them, whom they haue knowen of childrenalso they do enuy them of the same country: & such is their ingratitude, y they take light occasion to contemne the graces of God in others.

Marke 6.14. luke 9.7.

a He spake after the common error: for they thought that the soules of them that were departed, entred into another body.

b To approue his resurrection, and to get him greater authoritie.

Marke 6.17. luke 3.19. Leuit. 18.16. and 20 21.

c Aswell because nature abhorreth incest, as also that he had taken her by force from his brother.

Chap. 21.26.

d The promise was wicked: but yet it was more vile to be obstinate in the same, that he might seeme constant.

Marke 6.32. luke 9.10.

e To the intent that his disciples now after their ambassage, might somewhat rest them, or els that he might instruct them to greater enterprises.

Marke 6.35. luke 9.12. ioh. 6.5.

f Christ leaueth them not destitute of bodily nourishment, which seeke the foode of the soule.

‖*Or, prayed and gaue thanks to God.*

g The disciples were loth to depart from Christ: but yet they shewed their obedience.

Mar. 6 46,47. ioh. 6.16,17,18.

h The night was diuided into foure watches, whereof euery one conteined three houres.

i The presence of Christ maketh his bold.

k His zeale was great, but he had not sufficiently considered the measure of his faith.

l His enterprise was too great, and therefore he must needs fall in danger, when his faith failed.

m Christ correcteth his fault, and also giueth remedie both at once.

the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.

34 ¶ * And when they were come over, they came unto the land of Gennesaret.

35 And when the men of that place knew him, they sent out, into all that countrey round about, and brought unto him all that were sicke,

36 And besought him, that they might touch the hemme of his [a] garment onely: and as many as touched it, were made whole.

Marke 6.54.

a It seemeth they were led with a certaine superstition, notwithstanding our Saviour would not quench the smoking flaxe, and therefore did beare with these small beginnings.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes, and Pharises, for transgressing Gods commandement by their owne traditions. 13 The plant that shalbe rooted out. 18 What things defile a man. 22 He delivereth the woman of Cananees daughter. 26 The bread of the children, 30 Hee healeth the sicke, 36 And feedeth foure thousand men, beside women and children.

THen came to Jesus the Scribes and Pharises, which were of Jerusalem, saying,

2 *Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their handes when they eate bread.

3 But he answered and said unto them, Why doe ye also transgresse the commandement of God by your tradition?

4 * For God hath commanded, saying, Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to father or mother, [b] By the gift that is offered by me, thou mayest have profite,

6 Though hee honour not his father, or his mother, shalbe free: thus have yee made the commandement of God of no authoritie by your tradition.

7 O hypocrites, Esaias prophecied well of you, saying,

8 * This people draweth neere unto mee with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9 But [c] in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then hee called the multitude unto him, & said to them, Heare and understand.

11 That which goeth into the mouth defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, & said unto him, Perceivest thou not, that the Pharises are offended in hearing this saying?

13 But hee answered and said, * [d] Every plant which mine heavenly Father hath not planted, shall be rooted up.

14 [e] Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ * Then answered Peter, and saide to him, Declare unto us this parable.

16 Then said Jesus, Are ye yet without understanding?

17 Perceive ye not yet, that whatsoever entreth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come evill [f] thoughts, murders, adulteries, fornications, theftes, false testimonies, blasphemies.

20 These are the things, which defile the man: but to eate with unwashen handes, defileth not the man.

21 * And Jesus went thence, and departed into the coastes of Tyrus and Sidon.

22 And beholde, a woman a Cananite came out of the same coastes, and cryed, saying unto him, Have mercie on mee, O Lord, the sonne of David: my daughter is miserably vexed with a devil.

23 But hee answered her not a worde. Then came to him his disciples, & besought him, saying, [g] Send her away, for she cryeth after us.

24 But he answered, and said, I am not sent, but unto the * lost sheepe of the house of Israel.

25 Yet shee came, and worshipped him, saying, Lord helpe me.

26 And hee answered, and said, It is not good to take the childrens bread, and to cast it to [h] whelpes.

27 But she said, Truely Lord: yet in deed the whelpes eate of the crummes, which fall from their masters table.

28 Then Jesus answered, and said unto her, O woman, great is thy [i] faith: bee it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Jesus * went away from thence, and came neere unto the sea of Galile, and went up into a mountaine and sate downe there.

30 And great multitudes came unto him, * having with them halte, blinde, dumme, maimed, and many other, and cast them downe at Jesus feete, and hee healed them,

31 In so much that the multitude wondred to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

32 * Then Jesus called his disciples unto him, and sayde, I [k] have compassion on this multitude, because they have continued with mee already three dayes, and have nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde unto him, Whence should we get so much bread in the wildernes, as should suffice so great a multitude?

34 And Jesus said unto them, How many loaves have ye? And they sayd, Seven, and a few litle fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seven loaves, and the fishes, and gave thanks, & brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eate, and were suffi-

Gen. 6.5. & 8.21.

f All vices proceed of the corrupt affection of the heart.

Mar. 7.24.

g The disciples were offended at her importunitie. *Chap. 10.6.*

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.

i Christ granted her petition, for her faiths sake, and not at the request of his disciples. *Mar. 7.31. Isa. 35.5,6.*

Mar. 8.1.

k Christ cannot forget those that follow him.

Mar. 7.1,15.

a Men are more rigorous to observe their owne traditions then Gods commandement.

Or, meate.

Exod. 20.12. deu. 5.16. ephes. 6.2. Leuit. 21.17. deut. 20.9. prou. 20.20.

b The Scribes dispensed with them that did not their duties to their owne parents, so that they would recompence the same to their profit by their offerings. *Isa. 29.13.*

c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word. *Mar. 7.14,15. John 15.2.*

d All they which are not grafted in Iesus Christ by free adoption, & every doctrine that is not established by Gods word.

e They are not worthy to be cared for. *Luke 6.39. Mar. 7.17.*

ced: and they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the parts of ‖ Magdala.

‖ Or, *Magadan.*

CHAP. XVI.

1 *The Pharises require a token.* 6 *Iesus warneth his disciples of the Pharises doctrine.* 16 *The confession of Peter.* 19 *The keyes of heauen.* 24 *The faithfull must beare the crosse.* 25 *To winne or lose the life.* 27 *Christs comming.*

Chap. 12. 38. *mar.* 8. 11. *luke* 12. 54.

THen * came the a Pharises and Sadducees, and did b tempt him, desiring him to shew them a signe from heauen.

a Although they did not agree in doctrine, yet they ioyned together to fight against the trueth.

2 But he answered, and said vnto them, When it is euening, ye say, Faire weather: for the skie is redde.

3 And in the morning ye say, To day shall be a tempest: for the skie is redde and lowring. O hypocrites, ye can discerne the face of the skie, & can ye not discerne the c signes of the times?

b Men tempt God, either by their incredulity, or curiositie.

4 * The wicked generation and adulterous seeketh a signe, and there shall no signe bee giuen it, but the d signe of the Prophet * Ionas: so he left them, and departed.

c Which appertaine to the heauenly and spirituall life.

Chap. 12. 34.

d Christ shall be to them as a Ionas raysed vp from death.

Ionas 1. 17. *and* 2. 1. *Marke* 8. 14. *luke* 12. 1.

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread with them.

6 Then Iesus said vnto them, Take heed and beware of the leauen of the Pharises and Sadduces.

‖ Or, *reasoned with themselues.*

7 And they ‖ thought in themselues, saying, It is because we haue brought no bread.

8 But Iesus e knowing it, said vnto them, O yee of little faith, why thinke you thus in your selues, because ye haue brought no bread?

e A token of Christs diuinitie, to know mens thoughts.

Chap. 14. 17. *iohn* 6. 9. *Chap.* 15. 34.

9 Do ye not yet perceiue, neither remember the fiue loaues, when there were * fiue thousand men, and how many baskets tooke ye vp?

10 Neither the seuen loaues when there were * foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue yee not, that I said not vnto you concerning bread, that yee should beware of the leauen of the Pharises and Sadduces?

12 Then vnderstood they that he had not said, that they should beware of the leauen of bread, but of the f doctrine of the Pharises, and Sadduces.

f We may boldly by Christs admonition reiect and contemne all erroneous doctrine and mans inuentions, and ought onely to cleaue to the Word of God.

13 ¶ * Nowe when Iesus came into the coastes of Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I the sonne of man am?

Mar. 8. 27. *luke* 9. 18. *John* 6. 69.

14 And they said, Some say, John Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

15 He said vnto them, But whom say ye that I am?

16 Then Simon Peter answered, and said, * Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, & said to him, Blessed art thou, Simon, the sonne of Jonas: for g flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

g He meaneth any thing that is in man.

Iohn 1. 42.

18 And I say also vnto thee, that thou art * Peter, and vpon h this rocke I will builde my Church: and the i gates of hell shall not ouercome it.

h Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible trueth.

19 k And I * will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt l binde vpon earth, shall bee bounde in heauen: and whatsoeuer thou shalt ‖ loose on earth, shall bee loosed in heauen.

i The power of Satan which standeth in craft and violence.

20 Then hee charged his disciples, that they should m tell no man that hee was Iesus the Christ.

21 ¶ n From that time forth Iesus began to shew vnto his disciples, that he must goe vnto Jerusalem, and suffer many things of the Elders, and of the hie Priestes and Scribes, and bee slaine, and rise againe the third day.

k The preachers of the Gospell open the gates of heauen with the word of God, which is the right key: so that where this word is not purely taught, there is neither key nor authoritie.

Iohn 20. 23.

l Condemne by Gods word.

‖ Or, *absolue.*

m Because he would yet instruct them, and not preuent his time.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behinde me, o Satan: thou art an offence vnto mee, because thou vnderstandest not the things that are of God, but the things that are of men.

n He would plucke out of their hearts that false opinion, which they had of his temporall kingdome.

24 Iesus then sayde to his disciples, * If any man will folow me, let him forsake himselfe, and take vp his crosse, and folow me.

25 * For whosoeuer will p saue his life, shall lose it: and whosoeuer shall lose his life for my sake, shall finde it.

o Which word signifieth an aduersarie, who resisteth the will of God, either of malice, as did Iudas, or of rashnesse and arrogancie, as Peter did. *Chap.* 10. 38. *mar.* 8. 34. *luke* 9. 23. *and* 14. 27. *Chap.* 16. 39. *mar.* 8. 35. *luke* 9. 24. *and* 17. 33.

26 * For what shall it profite a man, though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?

p That is, whosoeuer thinketh to saue himselfe by forsaking Iesus Christ. *Mark.* 8. 36. *luke* 9. 25. *iohn* 12. 25. *Psal.* 62. 12. *rom.* 2. 6. *Mar.* 9. 1. *luke* 9. 27.

27 For the Sonne of man shall come in the glorie of his Father with his Angels, & * then shall hee giue to euery man according to his deedes.

q This was fulfilled in his resurrection, which was an entrie into his kingdome, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundry miracles.

28 * Verily I say vnto you, there be some of them that stand here which shal not taste of death, q till they haue seene the Sonne of man come in his kingdome.

CHAP. XVII.

2 *The transfiguration of Christ vpon the mountaine of Thabor.* 5 *Christ ought to be heard.* 11. 13 *Of Elias and Iohn Baptist.* 15 *He healeth the lunatike.* 20 *The power of faith.* 21 *Prayer and fasting.* 22 *Christ telleth them before of his passion.* 27 *He payeth tribute.*

ANd * after sixe dayes Iesus tooke Peter and James, and John his brother, and brought them vp into an hie mountaine apart,

Marke 9. 2. *luke* 9. 28.

‖ Or, *the sixt day after.*

2 And

a Christ shewed them his glory, that they might not thinke ỹ he suffered through infirmitie, but that he offered vp himselfe willingly to die.
b By these two witnesses are represented the law & the Prophets, which leade vs to Christ.
c After Moses and Elias departure, Peter fearing hee should lose their ioyfull sight, speaketh as a man distract, and would haue lodged them in earthly houses, which were receiued in glory. *Chap.3.17. 2.Pet.1.17.*
d Wee are reconciled to God by Christ onely.
e Christ is our chiefe and onely scholemaster.
f And so worshipped Christ.
g For men would not haue beleeued them, before that Christ had made his glory more manifest by his resurrection. *Marke 9.11. Chap.11.14. malac.4.5. Mar 9.14,17. luke 9.38.*
h He speaketh chiefly to the Scribes, who began to brag, as if they had nowe gotten the victorie ouer Christ, because his disciples were not able to doe this miracle. *Luke 17.6.*
i By this maner of speech is signified, that they should do things by their faith, that should seeme impossible.

2 And was a transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.
3 And beholde, there appeared b vnto them Moses and Elias, talking with him.
4 Then answered Peter, and sayd to Iesus, Master, it is c good for vs to bee heere: if thou wilt, let vs make heere three tabernacles, one for thee, and one for Moses, and one for Elias.
5 While hee yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voyce out of the cloude, saying, *This is my beloued Sonne, d in whom I am well pleased: e heare him.
6 And when ỹ disciples heard that, they f fell on their faces, and were sore afraide.
7 Then Iesus came and touched them, and sayd, Arise, and be not afraide.
8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.
9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, g vntill the Sonne of man rise againe from the dead.
10 * And his disciples asked him, saying, Why then say the Scribes that Elias must first come?
11 And Iesus answered, and sayd vnto them, Certainely Elias must first come, and restore all things.
12 But I say vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.
13 Then the disciples perceiued that hee spake vnto them of Iohn Baptist.
14 ¶ * And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,
15 And sayd, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.
16 And I brought him to thy disciples, and they could not heale him.
17 Then Iesus answered, and sayd, h O generation faithles and crooked, how long now shall I be with you? howe long now shall I suffer you? bring him hither to me.
18 And Iesus rebuked the deuill, and hee went out of him: and the childe was healed at that houre.
19 Then came ỹ disciples to Iesus apart, and said, Why could not we cast him out?
20 And Iesus sayd vnto them, Because of your vnbeliefe: for * verely I say vnto you, if ye haue faith as much as is a graine of mustard seede, yee shall say vnto this mountaine, i Remoue hence to yonder place, and it shall remoue: and nothing shall be vnpossible vnto you.
21 Howbeit this kinde goeth not out, but by k prayer and fasting.
22 ¶ And as ‖ they * abode in Galile, Iesus saide vnto them, The sonne of man shall be deliuered into the hands of men.
23 And they shall kill him, but the third day shall he rise againe: and they were very sory.
24 ¶ And when they were come to Capernaum, they that receiued l polle money, came to Peter, and sayde, Doeth not your Master pay tribute?
25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of who doe the kings of the earth take tribute, or polle money? of their children, or of strangers?
26 Peter saide vnto him, Of strangers. Then saide Iesus vnto him, Then are the children free.
27 Neuertheless, lest we should m offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a n piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdom of heauen. 3 He teacheth his disciples to be humble and harmelesse. 6 To auoid occasions of euil. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiuenesse.

THe * same time the disciples came vnto Iesus, saying, a Who is the greatest in the kingdome of heauen?
2 And Iesus called a litle childe vnto him, and set him in the middes of them,
3 And said, Verily I say vnto you, except ye be * conuerted, and become as little b children, yee shall not enter into the kingdome of heauen.
4 Whosoeuer therefore shall humble himselfe as this litle childe, the same is the greatest in the kingdome of heauen.
5 c And whosoeuer shall receiue such a litle childe in my name, receiueth me.
6 * But whosoeuer shall offend one of these litle ones which beleeue in mee, it were better for him, that a d millstone were hanged about his necke, and that hee were drowned in the depth of the sea.
7 e Wo be vnto the world because of offences: for it must needes bee that offences shall come, but wo be to that man, by whom the offence commeth.
8 * Wherefore, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes or two feete, to bee cast into euerlasting fire.
9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to bee cast into hell fire.

k The best remedie to strengthen the weake faith is prayer, which bath fasting added to it, as an helpe to the same.
‖ *Or, were conuersant, or, returned into Galile. Chap.20 17. marke 9.31. luke 9,44, and 24.7.*

l The Greeke word is (didrachma) which was of value about ten pence of olde sterling money, and the Israelites payed it once by the law, Exod.30.13. and at this time they payed it to the Romanes.
m Or, giue occasion to forsake the truth.
n The word is (Stater) which conteineth two drachmas, & is valued about fiue groats of olde sterling.

Marke 9.34. luke 9 46.
a They striue for the reward before they haue taken any paine: and whereas they shoulde haue holpen and reuereneed one an other, they were ambitious, and despisers of their brethren. *Chap.19.14. 1.cor.14.20.*
b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselues to worldly honours.
c He calleth them litle children now, which humble themselues with all humilitie and subiection. *Marke 9.42. luke 17 1,2.*
d The word signifieth a great millstone which an asse turneth: and it is spoken in respect of that which is turned with mans hand, which is lesse.
e Christ warneth vs to take heede, that they shrinke not backe from him for any euill example or offence that man can giue. *Chap.5.30. marke 9.45.*

f Christ toucheth the cause of this offence, which is pride & disdaine of our inferiours. *Psal.34.7.*

g Seeing God hath commanded his Angels to take ȳ charge of his children, the wicked may be assured that if they despise thē, God will reuenge their cause. *Luke 19.10.*

h We may not lose by our offence that which God hath so dearely bought. *Luke 15.4. Leuit.19.17. eccles.19.13. luke 17.3. iames 5.19.*

i Whetewith thou mayest be offended: he speaketh of secret or particular sinnes, & not of opē or knowen to others.

‖ *Or, reproue him. Deut.19.15. iohn 8.17. heb.10.28. 2.cor.13.1.*

k He meaneth according to the order that was amōg the Iewes, who had their counsell of ancient and expert men to reforme maners, and execute discipline. This assembly represented the Church, which had appointed them to this charge. *1.Cor.5.4. 2.thess.3.14.*

l In the 16.chap. 19. he meant this of doctrine, and here of ecclesiasticall discipline, which dependeth of the doctrine. *Iohn 20.23.*

‖ Or, *conuict.*

10 f See that yee despise not one of these little ones: for I say vnto you, that in heauen their * s Angels alwayes beholde the face of my Father which is in heauen.

11 For * the Sonne of man is come to h saue that which was lost.

12 How thinke yee? * If a man haue an hundreth sheepe, and one of them bee gone astray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that hee finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

14 So is it not the will of your Father which is in heauen, that one of these little ones should perish.

15 ℂ * Moreouer, if thy brother trespasse against i thee, goe, and ‖ tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery word may be confirmed.

17 And if hee will not vouchsafe to heare them, tell it vnto the k Church: and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, * Whatsoeuer yee l binde on earth, shall bee bounde in heauen: and * whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Againe, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be ‖ giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him, and sayde, Master, howe oft shall my brother sinne against me, and I shall forgiue him? * vnto seuen times?

22 Iesus sayde vnto him, I say not to thee, Vnto seuen times, but vnto m seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.

24 And when hee had begun to recken, one was brought vnto him, which ought him ten thousand n talents.

25 And because hee had nothing to pay, his master commaunded him to bee solde, and his wife, and his children, and all that he had, and the debt to be payd.

26 The seruaunt therefore fell downe, and besought him, saying, Master, appeale thine anger towarde mee, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgaue him the debt.

28 But when the seruaunt was departed, hee found one of his fellowes, which ought him an hundreth o pence, and hee layd hands on him, and tooke him by the throate, saying, Pay me that thou owest.

29 Then his fellowe fell downe at his feete, and besought him, saying, Appeale thine anger towards mee, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellowes sawe what was done, they were very sory, and came, and declared vnto their master all that was done.

32 Then his master called him, and said to him, O euill seruant, I forgaue thee all that debt, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellowe, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iaylers, till hee should pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except yee forgiue p from your hearts, eche one to his brother their trespasses.

m We must be continually ready to forgiue and bee forgiuen.

n A common talent was valued at threescore pound: some also was greater, and some lesse.

o Which amounteth of our money to ȳ summe of 25. shillings, or very nere, and was nothing in respect of the former, which his master forgaue him.

p God esteemeth onely the heart and affection.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 He receiueth litle children. 16 To obtaine life euerlasting. 24 That rich men can scarcely be saued. 28 He promiseth them which haue left all to follow him, life euerlasting.

AND * it came to passe, that when Iesus had finished those sayings, hee departed from Galile, and came into the coastes of Iudea beyond Iordan. *Mar.10.1.*

2 And great multitudes followed him, and he healed them there.

3 ℂ Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery ‖ fault?

4 And he answered and sayd vnto them, Haue ye not read, * that hee which made them at the beginning, made them male and female,

5 And said, * For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they a twaine shall bee one ‖ flesh.

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They said to him, Why did then * Moses command to giue a bill of diuorcement, and to put her away?

8 He sayd vnto them, Moses, because of the b hardnes of your heart, suffered you to put away your wiues: but c from the beginning it was not so.

9 I say therefore vnto you, * that whosoeuer shall put away his wife, except it be for whoredome, and marry another, d committeth adulterie: and whosoeuer marreth her which is diuorced, doeth commit adulterie.

10 Then sayd his disciples to him, If the matter

‖ *Or, cause. Gene.1.27. Gen.2.24. 1.cor.6.16. ephes.5.31.*

a They that afore were as two, shalbe nowe as one person.

‖ *Or, person. Deut.24.1.*

b It was to auoyde the cruelty that men would haue vsed towards their wiues, if they had bene forced to returne them in their displeasure, furie, and malice.

c That is, at the beginning, and by Gods ordinance. *Chap.5.32. marke 10.11. luke 16.18. 1.cor.7.11.*

d For this band cannot be broken at mans pleasure.

matter be so betweene man and wife, it is not good to marrie.

11 But he sayd vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are * some f chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, g which haue made themselues chaste for the kingdome of heauen. He h that is able to receiue this, let him receiue it.

13 ¶ * Then were there brought to him little children, that he should put his handes on them, and pray: and the disciples rebuked them.

14 But Jesus sayd, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ * And beholde, one came, and sayd vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And he sayd vnto him, i Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the commandements.

18 Hee sayd to him, Which? And Jesus said, * These, Thou shalt not kil: Thou shalt not comit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 * The yoong man sayd vnto him, I haue l obserued all these thinges from my youth: what lacke I yet?

21 Jesus sayde vnto him, If thou wilt be perfite, goe, m sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yoong man heard that saying, he went away sorowfull: for he had great n possessions.

23 Then Jesus sayde vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a ‖ camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Jesus beheld them, and said vnto them, With men this is vnpossible, but with God o all things are possible.

27 ¶ * Then answered Peter, and sayd to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Jesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, yee which followed mee p in the regeneration, * shall sit also vpon twelue thrones, & iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an q hundreth folde more, and shall inherit euerlasting life.

30 * But many that are first, shalbe last, and the last shalbe first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is debter vnto no man, and how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ransome, 30 He giueth two blinde men their sight.

FOr the kingdome of heauen is like vnto a certeine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a a penie a day, and sent them into his vineyard.

3 And hee went out about the b thirde houre, and sawe other standing idle in the market place,

4 And sayd vnto them, Goe yee also into my vineyarde, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and sayd vnto them, Why stand yee here all the day idle?

7 They sayd vnto him, because no man hath hired vs. He sayd to them, Go ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard sayd vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they like wise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen, and heat of the day.

13 And he answered one of them, saying, ‖ Friend, I do thee no wrong: diddest thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye c euill because I am good?

16 * So d the last shalbe first, and the first last: * for many are called, but fewe chosen.

17 * And Jesus went vp to Jerusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

Luke 22.30.

q The ioy of conscience which Gods children feele euen in their afflictions, is a thousande fold more worth then all worldly treasures. *Chap.20.16.mar.10.31.luk.13.30.*

a Which was called *denarius*, and was of value about foure pence halfepenie of olde money, & was commonly a workemans hire.

b They diuided the day into twelue houres, so that the third was the fourth part of the day, six of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the sunne set.

e Some by nature are vnable to marrie, and some by arte.

f The word signifieth (gelded) and they were so made, because they should keepe the chambers of noble women: for they were iudged chaste.

g Which haue the gift of continencie, and vse it to serue God with more free libertie.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstein from mariage. *Chap.18.3. mar.10.13. luke 18.15. Mar.10.17. luke 18.18.*

i Because this yong man knew nothing in Jesus Christ but his manhood, hee leadeth him to higher things, to the intent, that his doctrine might better take place.

k He spake this, that hee might learne to know himselfe. *Exo.20.13.deut. 5.17.rom.13.9. Mar.10.20.*

l Hee boasteth much because as yet he knew not himselfe.

m Christ hereby discouered his hypocrisie, and caused him to feele his owne weaknesse, not generally commanding all to doe the like.

n What hinderance men haue by riches. ‖ *Or, cables rope.* o Who can frame mens hearts so, that they shall not set their mindes on their riches. *Mar.10.28. luk.18.28.* p In this worke whereby the world is changed, renued and regenerate: or to ioyne this word with the sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might know that it is not sufficient to haue begun once.

‖ *Or, Fellow.*

c Or, enuious because of my liberalitie. Deut. 15.9. *Chap.19.30. mar.10.31. luke 13.30.*

d Therefore euery man in his vocation, as he is called first ought to goe forward, and encourage others seeing the hire is indifferent for all. *Chap.22.14. Mar.10.32. luke 18.33.*

18 Beholde, we go vp to Ierusalem, and the sonne of man shall be deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,

Esa. 18 32.

19 And *shal deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the third day he shall rise againe.

Mar. 10. 35.

20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certeine thing of him.

21 And hee sayd vnto her, What wouldest thou? Shee sayd to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy lett hand in thy kingdome.

22 And Iesus answered, and sayd, Yee knowe not what yee aske. Are yee able to dринke of the c cuppe that I shall drinke of, and to be baptized with the baptisme that I shalbe baptized with? They said to him, We are able.

c He setteth the crosse before their eyes to draw thē from ambition, calling it a cup, to signifie the measure of ſ afflictions, which God hath ordeined for euery man: the which thing also he calleth baptisme.

23 And he said vnto them, Ye shal drinke in deede of my cuppe, and shall be baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is d not mine to giue: but it shall be giuen to them, for whome it is prepared of my Father.

d God my Father hath not giuen mee charge to bestow offices of honour here: but to be an example of humilitie vnto all, *Marke 10. 41: luke 22. 25. Phil. 2. 7.*

24 * And when the other ten heard this, they disdeined at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Yee know that the Lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shal not be so among you: but whosoeuer will bee great among you, let him be your seruant,

27 And whosoeuer will be chiefe among you, let him be your seruant,

28 * Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

Marke. 10. 46. luke 18. 35.

29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lorde, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stoode still, and called them, and said, What will ye that I should doe to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus mooued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers & sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figtree withereth. 22 Faith requisit in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmē. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND * when they drewe neere to Ierusalem, and were come to Bethphage, vnto the mount of the Olives, then sent Iesus two disciples,

Marke 11. 1. luke 19. 29.

2 Saying to them, Goe into the towne that is ouer against you, and anon yee shall finde an a asse bound, and a colte with her: loose them, and bring them vnto me.

a By this entrie Christ woulde shew the state & condition of his kingdome, which is farre contrary to the pompe & glory of ſ world. *Isa. 61. 11. Zech. 9. 9. iohn 12. 15.*

3 And if any man say ought vnto you: say ye, that the Lorde hath neede of them, and straightway he will let them goe.

4 All this was done that it might bee fulfilled which was spoken by the Prophet, saying,

5 ¶ * Tell ye the b daughter of Sion, Beholde, thy King commeth vnto thee, meeke, and sitting vpon an asse, and a c colte, the foale of an asse vsed to the yoke.

b That is, the citie Sion, or Ierusalem.

c It is a maner of speech called Synecdoche, whereby two are taken for one.

6 So the disciples went, and did as Iesus had commaunded them,

7 And brought the asse and the colt, ſ put on d them their clothes, and set him thereon.

d He rid on the foale, and the dam went by.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, e Hosanna the ſ sonne of Dauid: blessed be hee that commeth in the Name of the Lord, Hosanna thou which art in the f highest heauens.

e Which is to say, Saue I pray thee, desiring God to prosper and send good successe to the Messias.

f For God which is in heauen, must onely saue. *Mar. 11. 11. luke 19. 45. iohn 2. 13.*

10 * And when hee was come into Ierusalem, all the citie was mooued, saying, Who is this?

11 And the people sayd, This is Iesus the Prophet of Nazareth in Galile.

g In the porch or entrie into the Temple. *Isa. 56. 7.*

12 ¶ And Iesus went into the Temple of God, and cast out all them that solde and bought in the g Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues,

h Vnder the pretence of religion, hypocrites seeke their owne gaine & spoyle God of his true worship. *Ierem. 7. 11. mar. 11. 17.*

13 And said to them, It is written, * Mine house shall be called the house of prayer: h but * ye haue made it a denne of theeues.

luke 19. 46.

14 Then the blinde and the halt came to him in the Temple, and he healed them.

15 But when the * chiefe Priestes and Scribes sawe the marueiles that hee did, and the children crying in the Temple, and saying, Hosanna the sonne of Dauid, they disdained,

Mar. 11. 18. luke 19. 47. Psal. 8. 2.

i If God reueile his glory and might by babes, that cānot as yet speake, is it marueile if they that can speake, doe set forth or magnifie the same?

16 And said vnto him, Hearest thou what these say? And Iesus sayd vnto them, Yea: read yee neuer, * By the i mouth of babes and sucklings thou hast k made perfite the prayse?

k In Ebrew it is, hast ordeined or grounded the strength: which is all to one purpose, because God is then most prayſed when his strength is best knowen. *Mar. 11. 12, 13. Chap. 17. 10.*

17 ¶ So hee left them, and went out of the citie vnto Bethania, and lodged there.

18 And * in the morning as hee returned into the citie, he was hungry,

19 And seeing a figge tree in the way, hee came to it, and found nothing thereon, but leaues onely, and sayde to it, Neuer fruite growe on thee henceforwardes. And anon the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, Howe soone is the figge tree withered!

21 And Iesus answered, ſ said vnto thē, * Uerely I say vnto you, if yee haue faith, and

and doubt not, yee shall not onely doe that which I haue done to the figge tree, but also if yee say vnto this mountaine, l Take thy selfe away, and cast thy selfe into the sea, it shalbe done,

l Which thing seemeth to be impossible. *Chap.7.7.Ioh.15.7.1.Ioh.3.22. Mar.11.27,28. Luke 20.1,2.*

22 * And whatsoeuer yee shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ * And when hee was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, and hee was teaching, and sayde, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and sayde vnto them, I also will aske of you a certaine thing, which if yee tell mee, I likewise will tell you by what authoritie I doe these things.

25 The baptisme of John whence was it? ‖from heauen, or of men? Then they reasoned among themselues, saying, If wee shall say, From heauen, hee will say vnto vs, Why did ye not beleeue him?

‖*Or, of God.*

26 And if we say, Of men, we m feare the people: * for all hold John as a Prophet.

m The hypocrites feare man more then God, and malice neuer iustifieth the trueth. *Chap.14.5.mar. 6.20.*

27 Then they answered Iesus, and said, We cannot tell. And hee sayde vnto them, Neyther tell I you by what authoritie I do these things.

28 ¶ But what thinke yee? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe, and worke to day in my vineyard.

29 But he answered and said, I will not: yet afterwards hee repented himselfe, and went.

n So farre it is vnpossible for them to repent and be saued, that stand in their owne conceite, that the greatest sinners that are, shall more soone come to repentance.

30 Then came he to the second, and said likewise. And he answered, and said, I will, sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus saide vnto them, Verily I say vnto you, that the o Publicanes and the harlots shall goe before you into the kingdome of God.

o God taught by John the way of righteousnesse, whose life was vpright and perfite.

32 For John came vnto you in the p way of righteousnes, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, and ye, though ye saw it, were not moued with repentance afterwarde, that ye might beleeue him.

Isa.5.1.Ier.2.21. marke 12.1. luke 20.9.

p The vineyard is the people, whom he had elected.

33 ¶ Heare another parable. There was a certaine housholder, * which planted a p vineyard, and q hedged it round about, and made a wineprese therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

q Vsed al meanes to preserue it, and to make it fruitfull.

34 And when the time of the fruit drew neere, hee sent his seruants to r the husbandmen to receiue the fruits thereof.

‖*Or, digged.*

r Which were the Priests and rulers.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Againe, he sent other seruants, moe, then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne s sonne, saying, They will reuerence my sonne.

s The Prophets. t Iesus Christ. *Chap.26.3,4.and 27.1.Iohn 1.53.*

38 But when the husbandmen sawe the sonne, they sayde among themselues, * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the L ord of the vineyard shall come, what will hee doe to those husbandmen?

41 They sayde vnto him, Yee wil cruelly destroy those wicked men, and will let out his vineyarde vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus said vnto them, Read yee neuer in the Scriptures, * The stone which the builders refused, the same is made the x head of the corner: This was the L ords doing, and it is marueilous in our eyes.

Psa.118.22.Acts 4.11.rom.9.33. 1.pet.2.7.

u As not meete or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole. *Isa.8.14.*

43 (Therefore say I vnto you, the kingdome of God shall bee taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.)

44 * And whosoeuer shall fall on this stone, he shalbe broken: but on whomsoeuer it shall fall, it will grinde him to powder.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs diuinitie.

THen * Iesus answered, and spake vnto them againe in parables, saying,

Luke 14.16. reue.19.9.

2 The kingdome of heauen is like vnto a certaine king which maried his sonne,

3 And a sent foorth his seruants, to call them that were bid to the wedding, but they would not come.

a Christ reproueth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God, which was so plentifully offred vnto them.

4 Againe he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

b God punisheth extreemely such ingratitude.

7 But when the king heard it, hee was wroth, and sent foorth his warriers, and b destroyed those murderers, and burnt vp their citie.

c The ingratitude of them which are bid, can not cause Gods liberality and his holy meanes to perish, which he hath prepared for his.

8 Then sayd he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy.

9 Go ye therefore out into the hie wayes, and as many as yee finde, bid them to the mariage.

d In the Church the hypocrites are mixed with the godly.

10 So c those seruants went out into the hie wayes and gathered together all that euer they found, both d good and bad: so the wedding was furnished with ghests.

e He had not a pure affection and vpright conscience, which proceeded of faith.

11 Then the King came in, to see the ghests, and saw there a man which had not on a e wedding garment.

12 And he sayde vnto him, Friend, how

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie them, and fanne them out. *Chap.* 3.12. & 13. 42. & 25.30.

Chap. 20.16.

g By the outward and generall calling. *Mar.* 12.13. *Luke* 20.20.

h These were certaine flatterers of the court, which euer maintained that religion which king Herod best approued: and though they were enemies to the Pharises, yet in this thing they consented, thinking to intangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outward qualitie, as whether a man be rich or poore.

‖*Or, the coyne of the tribute.*

k Which was of value about foure pence halfe penie. *Rom.* 13.7. *mar.* 12.17. *lu.* 20.25. *Mar.* 12.18. *Luke* 20.27. *alls.* 23.8. *Deut.* 25.5.

‖*Or, sonnes.*

l By the title of alliance: and here by brother he meaneth the next kinsman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood there must needes reigne blindnesse and errours.

n Forasmuch as they shalbe exempted from the infirmities of this present life.

t camest thou in hither, and hast not on a wedding garment? and he was speechlesse.

13 Then sayde the King to the seruants, Bind him hand and foote: take him away, and cast him into vtter darkenesse: * there shalbe weeping and gnashing of teeth.

14 * For many are called, but few chose.

15 ¶ * Then went the Pharises & tooke counsell how they might tangle him in talke.

16 And they sent vnto him their disciples, with the h Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truely, neyther carest for any man: for thou considerest not the i person of men.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Jesus perceiued their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shewe me the ‖ tribute money. And they brought him a k penie.

20 And he sayde vnto them, Whose is this image and superscription?

21 They sayde vnto him, Cesars. Then sayde he vnto them: * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ * The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses sayde, If a man die, hauing no ‖ children, let his brother l marie his wife, and raise vp seede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the seconde, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Jesus answered, and said vnto them, Ye m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neyther marrie wiues, nor wiues are bestowed in marriage, but are as the n Angels of God in heauen.

31 And concerning the resurrection of the dead, haue yee not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ * But when the Pharises had heard, that hee had put the Sadducees to silence, they assembled together.

35 And one of them, which was an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Law?

37 Jesus saide to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandement.

39 And p second is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole q law and the Prophets.

41 ¶ * While the Pharises were gathered together, Jesus asked them,

42 Saying, What thinke yee of Christ? whose r sonne is hee? They sayde vnto him, Dauids.

43 He sayde vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 * The Lord sayde to my Lord, Sit at my s right hand, t till I make thine enemies thy footestoole.

45 If then Dauid call him u Lorde, how is he his sonne?

46 And none could answere him a word, neyther durst any from that day forth aske him any moe questions.

Leuit. 19.18. *mar.* 12.31. *rom.* 13.9. *gal.* 5.14. *iames* 2.8.

Marke 12.35. *luke* 20.41.

o Of what stocke or familie.

p By the spirit of prophecie speaking of the kingdome of Christ.

Psal. 110.1.

q By the right hand is signified the authoritie & power, which God giueth his Sonne Christ in making him his lieutenant and gouernour ouer his Church.

r Not that his kingdome shall then ende: but the office of his humanitie shall cease, and he with the Father and the holy Ghost shall reigne for euer as one God all in all.

s Christ is Dauids sonne touching his manhoode, and his Lord concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes & Pharises, 31 Their persecutions against the seruants of God, 37 Hee prophecieth the destruction of Ierusalem.

THen spake Jesus to the multitude, and to his disciples,

2 Saying, The * Scribes and the Pharises a sit in Moses seate.

3 All therefore whatsoeuer they bid you obserue, that b obserue & doe: but after their workes doe not: for they say, and doe not.

4 * For they bind heauie burdens, and grieuous to bee borne, and lay them on mens shoulders but they themselues will not moone them with one of their fingers.

5 All their works they doe for to be seene of men: for they make their c phylacteries broad, and make long the * fringes of their garments.

6 * And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies,

7 And greetings in the markets, and to be called of men, ‖ Rabbi, Rabbi.

8 * But be not yee called d Rabbi: for one is your ‖ Doctor, to wit, Christ, and all yee are brethren.

9 And * call no man your father vpon the earth: for there is but one your Father, which is in heauen.

10 Bee not called e Doctors: for one is your Doctor, euen Christ.

11 But hee that is f greatest among you, let him be your seruant.

Nehem. 8.4.

a And teach that which Moses saith.

b According to Moses whom they reade, but not that which they teach of themselues. *Luke* 11.46. *actes* 15.10.

c They were skroles of parchment wherin the commandements were written: & to this day the Iewes vse the same, and close them in a piece of leather, and so binde them to their browe and left arme, to the intent they might haue continuall remembrance of the Lawe, *Numb.* 15.38. *deut.* 22.12. *Mark.* 12.38. *luk.* 11.43. & 20.46. ‖*Or, master. Iames* 3.1.

d Christ forbiddeth not to giue iust honour to Magistrates and Masters, but condemneth ambition and superioritie ouer our brothers faith, which office appertaineth to Christ alone. ‖*Or, teachers. Mal.* 1.6.

e The Pharises were called Masters or fathers, and the Scribes Doctors.

f The highest dignitie in the Church is not lordship, or dominion, but ministerie and seruice,

Luke 14.11. *and* 18.14.

12 * For whosoeuer will exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shall be exalted.

13 ¶ Woe therefore be vnto you Scribes and Pharises, hypocrites, because ye * shut vp the kingdome of heauen before men: for ye your selues goe not in, neither suffer ye them * that would enter, to come in.

14 * Woe be vnto you Scribes & Pharises, hypocrites: for yee deuoure widowes houses, euen vnder a colour of long prayer: wherefore yee shall receiue the greater damnation.

15 Woe be vnto you Scribes & Pharises hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, yee make them two folde more the child of hell, then you your selues.

16 Woe be vnto you blinde guides which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the gold of the Temple, he ‖offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that * sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoeuer sweareth by ỹ Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ * Woe be to you Scribes, and Pharises hypocrites: for yee tithe mint and annise, and cummin, and leaue the weightier matters of the Lawe, as iudgement, and mercie, and fidelitie. These ought yee to haue done, and not to haue left the other.

Luke 11.42.

24 Ye blind guides, which * strayne out a gnat, and swallow a camel.

25 ¶ * Woe be to you, Scribes & Pharises, hypocrites: * for ye make cleane the vtter side of the cup, and of the platter: but within they are full of iniquitie, and ‖excesse.

26 * Thou blind Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Woe be to you Scribes and Pharises, hypocrites: for ye are like vnto ‖ whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthinesse.

28 So are ye also: for outward yee appeare righteous vnto men, but within yee are full of hypocrisie and iniquitie.

29 ¶ Woe be vnto you, Scribes & Pharises, hypocrites: for ye build the tombes of the * Prophets, and garnish the sepulchres of the righteous,

30 And say, If wee had bene in the dayes of our fathers, wee would not haue bene partiners with them in the blood of the Prophets.

31 So then yee be witnesses vnto your selues, that ye * are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell?

34 Wherefore beholde, I send vnto you * Prophets, and wise men, & Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon ỹ you may come all the righteous blood that was shed vpon the earth, * from the blood of Abel the righteous, vnto the blood of * Zacharias, the sonne of Barachias, whome yee slewe betweene the Temple and the altar.

36 Verely I say vnto you, All these things shall come vpon this generation.

37 * Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, * as the henne gathereth her chickins vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, ye shall not see me * henceforth, till that yee say, Blessed is he that commeth in the Name of the Lord.

2.Esdr.1.30.

CHAP. XXIIII.

2 *Christ sheweth his disciples the destruction of the Temple.* 5.24 *The false Christes.* 13 *To persevere.* 14 *The preaching of the Gospel.* 6.29 *The signes of the ende of the worlde.* 42 *Hee warneth them to wake.* 44 *The sudden comming of Christ.*

AND Iesus went out, and departed from the Temple, & his disciples came to him, to shew him the * building of the Temple.

2 And Iesus sayd vnto them, See ye not all these things? Verely I say vnto you, * there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall bee of thy comming, * and of the end of the worlde.

4 And Iesus answered, & said vnto them, * Take heede that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

6 And yee shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shal rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the * beginning of sorowes.

Marke 13.2. *Luke* 21.5.

Luke 19.44.

Eph.5.6.col.2.18

g Yee keepe backe the pure religion and knowledge of God, when men are ready to imbrace it.

h Which haue now their foote within ỹ doores. *Mar.12.40. Luke 20.47.*

i They fought all meanes that they could inuent to make of a Gentile a Iew. ‖*Or, a conuert.*

k And maketh it to be taken as an holy thing, because of the vse: and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrary to it. *2.Kings 8.13. 2.chron.6.2. Chap.5.34.*

l Ye stay at that which is nothing, and let passe that which is of greater importance.

m Ye seeke how to get estimation with men, and passe not whether ye haue a good conscience or no. ‖*Or, intemperancie. Luke 11.39.* ‖*Or, painted.*

n For a remembrance of them, and in the meane season they passed not for their doctrine.

o It is not onely that a nation had begun to be cruel against the seruants of God, & therefore it is no marueile though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that all their race shalbe punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which resemble their fathers. *Gen.4.8.beh. 11.4.*

r Reade 2.Chro. 24.22. *Luke 13.34.*

s a teacher but as a Iudge, when as they shall be compelled to confesse (although too late) that he is the very Sonne of God.

t He will returne no more to them as a teacher but as a Iudge, when as they shall be compelled to confesse (although too late) that he is the very Sonne of God.

a Whole excellencie appeareth in that that Herod for the space of 8 yeeres kept ten thousand men in worke: the stones were 15. cubites long, in height 12. in breadth 8. as Iosephus writeth.

b They thought the world should be at an ende, when Ierusalem were destroyed.

c He answereth them not according to their mindes, but admoniseth them of that which is necessarie for them to know.

d Great and cruell warres haue ensued since, among the heathen for the contempt of the Gospel, and increase more and more.

9 * Then shall they deliuer you vp to be afflicted, and shall kill you, and yee shall be * hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because [e] iniquitie shalbe increased, the loue of many shall be cold.

13 * But he that endureth to the ende, he shalbe saued.

14 And this Gospel of the kingdom shall be preached through the whole world for a witnesse vnto all nations, and then shall the ende come.

15 ¶ [f] When ye therefore shal see the [h] abomination of desolation spoken of by * Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter neither on the * Sabbath day.

21 For then shall bee great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should bee shortened, there should no ‖ flesh be saued: but for the [i] elects sake, those dayes shall be shortened.

23 * Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs and false prophets, and shall shewe great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, hee is in the [k] desart, go not foorth, Behold, he is in the ‖ secret places, beleeue it not.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28 * For wheresoeuer a dead [l] carkeis is, thither wil the Egles resort.

29 * And immediatly after the [m] tribulations of those dayes, shall the Sunne [n] be darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 * And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the foure windes, and from the one end of the heauen vnto the other.

32 Nowe learne the parable of the figge tree: when her bough is yet tender, and it bringeth foorth leaues, yee know that sommer is neere.

33 So likewise yee, when ye see all these things, knowe that the kingdome of God is neere, euen at the doores.

34 Verely I say vnto you, this [o] generation shall not passe, till all these things be done.

35 * Heauen and earth shall passe away: but my wordes shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the comming of the Sonne of man be.

38 * For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred vnto the Arke,

39 And [p] knewe nothing, till the flood came, and tooke them all away: so shall also the comming of the Sonne of man be.

40 *[q] Then two men shall bee in the fieldes, the one shall be receiued, and the other shall be refused.

41 Two women shalbe grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Wake therefore: for yee know not what houre your master will come.

43 Of * this bee sure, that if the good man of the house knewe at what watch the thiefe would come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that yee thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruaunt and wise, whome his master hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed is that seruant, whome his master when he commeth, shall finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euil seruant shal say in his heart, My master doeth deferre his comming.

49 And begin to smite his fellowes, and to eate, and to drinke with the drunken.

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will ‖ cut him off, and giue him his portion with hypocrites: * there shall be weeping, and gnashing of teeth.

CHAP. XXV.

1 *By the similitude of the virgins Iesus teacheth euery man to watch.* 14 *And by the talents to bee diligent.* 31 *The last iudgement.* 32 *The sheepe and the goates.* 35 *The workes of the faithfull.*

Then

[e] For great afflictions.
[f] Mat.10.17. Luke 12.11. Iohn 15. and 16.2. As if you were the cause of these troubles.
[h] Many will keepe backe their charitie, because they see vnthankfull and euil vpon whome they should bestow it. 2.Thes.3.33. 2.Tim.2.5.
[g] Whe the Temple shalbe polluted, it shalbe a signe of extreme desolation: the sacrifices shall end and neuer be restored. Marke 13.14. Luke 21.20.
[h] The horrible destruction of the Temple, and the corruption of Gods pure religion. Dan.9.27. Actes 1.12.
‖ Or, man.
[i] God prouideth for his children in the mids of troubles. Marke 13.21. Luke 17.23.
[k] Whither the false Christes, & deceiuers leade the people, hiding themselues in holes, as if they were ashamed of their profession.
‖ Or, closets. Luke 17.37.
[l] In despite of Satan the faithfull shall be gathered and ioyned with Christ as the Egles assemble to a dead carkeis. Marke 13.24. Luke 21.25. Isa.13.10.ezek. 32.7.ioel 2.31. and 3.15.
[m] When God hath made an end of the troubles of his Church.
[n] He meaneth an horrible trembling of the world, and as it were, an alteration of the order of nature. Dan.7.13.reuel.1.7.

1.Cor.15.22. 1.thess.4.16.

[o] For within fiftie yeeres after Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an ende. Mar.13.31. Gen.7.5,11. Luke 17.16.
[p] Because of their incredulitie. Luke 17.34,35. 1.thess.4.17.
[q] This teacheth euery man to walke warily, not respecting his companion, although he beneuer so deare vnto him. Marke 13.35. Luke 12.39. 1.thess.5.2. reuel.16.15. Luke 12.42.

‖ Or, separate him Chap.13.42. and 25.30.

THen the a kingdome of heauen shall be liened vnto ten virgins, which tooke their lampes, and went to b meete the bridegroome.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Nowe while the bridegrome taried long, all slumbred and slept.

6 And at mnonight there was a crie made, Beholde, the bridegrome commeth: goe out to meete him.

7 Then all those virgins arose, & trimmed their lamps.

8 And the foolish said to the wise, c Giue vs of your oyle, for our lamps are ‖out.

9 But the wise answered, saying, Wee feare lest there will not be enough for vs and you: but d goe ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegroome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But hee answered, and said, Verely I say vnto you, e I know you not.

13 *Watch therefore: for yee know neither the day nor the houre, when the Sonne of man will come.

14 *f For the kingdome of heauen is as a man that going into a strange countrey, called his seruants and deliuered to them his gooods.

15 And vnto one hee gaue fiue g talents, and to another two, and to another one, to euery man after his owne habilitie, and straightway went from home.

16 Then he that had receiued the fiue talents, went and occupied with them, and ‖gained other fiue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master sayde vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in a little, I will make thee ruler ouer much: h enter in into thy masters ioy.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master sayde vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters ioy.

24 Then he which had receiued the one talent, came and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and saide vnto him, Thou euill seruant and ‖slouthfull, thou knewest that I reape, where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent frō him, and giue it vnto him, which hath ten talents.

29 * For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and i from him that hath not, euen that hee hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into vtter * darkenesse: there shall bee weeping and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall hee sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King say to them on his right hand, Come yee k blessed of my father: inherite yee the kingdome prepared for you from the l foundations of the world.

35 * For m I was an hungred, & ye gaue me meate: I thirsted, & ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was * ‖sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lord, when saw we thee an hungred, and fedde thee? or athirst, and gaue thee drinke?

38 And when saw wee thee a stranger, and lodged thee? or naked, & clothed thee?

39 Or when saw wee thee sicke, or in prison, and came vnto thee?

40 And the king shall answere & say vnto them, Verely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall hee say vnto them on the left hand, * Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and yee gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and yee lodged mee not: I was naked, & ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shal they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then

a This similitude teacheth vs that it is not sufficient to haue once giuen our selues to folow Christ, but that wee must continue.

b To doe him honour, as the maner was.

c Many seeke that which they haue contemned, but it is too late.

‖Or, quenched.

d This was spoken in reproch, because they made not prouision in time.

e I will not open to you because you haue failed in the midway. *Chap.* 24.42,44. *marke* 13.33,35. *Luke* 19.12.

f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs.

g Euery talent commonly made threescore pounds. reade chap. 18.24.

‖Or, made.

h The master receiueth him into his house to giue him part of his goods and commodities.

Chap. 13.12. *luke* 8.18. *and* 19.26. *marke* 4.25.

i The graces of God shalbe taken away from him that doeth not bestow them to Gods glory and his neighbours profite. *Chap.* 8.12. *and* 22.13.

‖Or, linger.

k For our saluation commeth of the blessing and fauour of God.

l Hereby God declareth the certaintie of our predestination, whereby we are saued, because we were chosen in Christ before the foundations of the worlde, Ephe. 1.4. *Isa.* 58.7. *ezek.* 18.7.

m Christ meaneth not that our saluation dependeth on our workes or merits, but teacheth what it is to liue iustly according to godlinesse and charitie, and that God recompenseth his of his free mercy, likewise as he doeth elect them. *Ecclus.* 7.35.

‖Or, infirme. *Psal.* 6.8. *chap.* 7.23. *luke* 13.27.

45 Then shall he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these a shall go into euerlasting paine, and the righteous vnto life eternall.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords Supper. 31 The disciples weakenesse. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth himselfe the sonne of God, hee is iudged worthie to die. 69 Peter denieth and repenteth.

AND * it came to passe, when Iesus had finished all these sayings, hee sayde vnto his disciples,

2 Ye know that within two dayes is the Passeouer, and the Sonne of man shall bee deliuered to be crucified.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people vnto the hall of the hie Priest, called Caiaphas,

4 And consulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest any vproare be among the people.

6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a box of very costly ointment, and * powred it on his head, as he sate at the table.

8 And when his disciples sawe it, they had b indignation, saying, To what needed this waste?

9 For this ointment might haue bene solde for much, and bene giuen to the poore.

10 And Iesus knowing it, sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you but me shall ye not c haue alwayes.

12 For in that shee powred this ointment on my body, she did it to d burie me.

13 Verely I say vnto you, Wheresoeuer this Gospel shall be preached throughout all the world, there shall also this that shee hath done, be spoken of for a memoriall of her.

14 ¶ * Then one of the twelue called Iudas Iscariot, went vnto the chiefe Priests,

15 And said, What will yee giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie e pieces of siluer.

16 And from that time he sought opportunitie to betray him.

17 ¶ * Now on the first day of the feast of vnleauened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

18 And he said, Goe into the citie to such a man, & say to him, The master saith, f My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the Disciples did as Iesus had giuen them charge, and made ready the Passeouer.

20 * So when the euen was come, hee sate downe with the twelue.

21 And as they did eate, he said, Verely I say vnto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And he answered, and said, * Hee that g dippeth his hand with me in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, h as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, and sayde, Is it I, Master? Hee sayd vnto him, Thou hast said it.

26 ¶ * And as they did eate, Iesus tooke the bread: and when he had giuen thankes, he brake it, and gaue it to the disciples, and sayd, Take, eate: i this is my body.

27 Also hee tooke the cup, and when hee had giuen thankes, he gaue it them, saying, Drinke ye all of it.

28 For this is my k blood of the Newe testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that l I will not drinke hence foorth of this fruite of the vine vntill that day, when I shall drinke it newe with you in my Fathers kingdome.

30 And when they had sung a Psalme, they went out into the mount of Oliues.

31 ¶ * Then said Iesus vnto them, All ye shalbe m offended by me this night: for it is written, I will * smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But * after I am risen againe, I will goe before you into Galilee.

33 But Peter answered, and sayde vnto him, n Though that all men should be offended by thee, yet will I neuer be offended.

34 * Iesus sayd vnto him, Verely I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Though I should dye with thee, yet will I not denie thee. Likewise also said all the disciples.

36 ¶ * Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I goe and pray yonder.

37 And he tooke Peter, & the two sonnes of Zebedeus, and began to waxe sorowfull, * and grieuously troubled.

38 Then said Iesus vnto them, My soule is very heauie, euen vnto the o death: tary ye here, and watch with me.

39 So he went a little further, & fell on his face, & prayed, saying, O my father, if it be possible, let this p cup r passe from me: neuertheless, not as I will, but as thou wilt.

40 After, he came vnto q disciples, & found them asleepe, and sayde to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that yee enter not into tentation: the spirit in deede is ready, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cup

Psal.41.9.

g He that is accustomed to eate with me dayly at the table.

Psal.41.9.

h To the intent his disciples might know that all this was appointed by y prouidence of God.

1.Cor.11.24.

i That is, a true signe and testimonie that my body is made yours, and by me your soules are nourished.

k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ spiritually receiued, so that without him we haue no nourishment.

l You shall no more enioy my bodily presence till we meete together in heauen.

Mar.14.27. Iohn 16.32. & 18.8.

m Shall turne backe and be discouraged.

Zech.13.7. Mar.14.28. and 16.7.

n This declareth what danger it is to trust too much to our owne strength.

Iohn 13.38. Mar.14.32. Luke 22.39.

o He feared not death of it selfe, but trembled for feare of Gods anger towarde sinne, the burden whereof he bare for our sakes.

p For he sawe Gods anger kindled toward vs.

q That is, the anger of God for mans sinnes.

r He knew well what his father had determined, and therefore was ready to obey: but hee prayeth as the faithfull doe in their troubles, without respect of the eternall counsell of God.

s And therefore we must continually fight against the flesh,

cup

t He speaketh this in a contrary sense, meaning they should anon be well wakened.
u Christ died willingly, and therefore presented himselfe to his enemies.
Mar.14.43. Luke 22.47. iohn 18.3.
‖ *Or, Haile, Rabbi.*
x He rebuketh his vnkindnesse vnder the cloke of pretensed friendship.
‖ *Or, sheath. Gen.9.6. reuv.13. 10.*
y The exercising of the sword is forbid to priuate persons. Also he would haue hindered by his vndiscrete zeale the worke of God.
z Euery legion contayned commonly 6000. footemen, and 732. horsemen, whereby here he meaneth an infinite number.
Isa.53.10. Lamen.4.20. verse 31. Marke 14.53. luke 22.54. iohn 18.13,24. Marke 14.55.
a He declareth how Iesus was wrongfully accused, to the ende y we may know his innocencie, and not that he suffered for himselfe, but for vs.
b Which could iustly witnesse against him.
Iohn 2.19.
c Christ did neglect their false reports, and moreouer he was not there to defend his cause but to suffer condemnation.
d Or, adiure thee by thine allegiance towardes God.

cuppe cannot passe away from mee, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heauy.

44 So hee left them, and went away againe, and prayed the third time, saying the same words.

45 Then came hee to his disciples, and sayde vnto them, t Sleepe henceforth and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 u Rise, let vs goe: behold, hee is at hand that betrayeth me.

47 * And while he yet spake, loe, Iudas, one of the twelue, came, z with him a great multitude with swords and staues, from the hie Priests and Elders of the people.

48 Now hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, ‖ God saue thee, Master, and kissed him.

50 Then Iesus said vnto him, x Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smote off his eare.

52 Then sayde Iesus vnto him, Put vp thy sword into his y place: * for al that y take the sword, shall perish with the sword.

53 Either thinkest thou, that I can not now pray to my father, and he will giue mee moe then twelue z legions of Angels?

54 How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayde Iesus to the multitude, ye be come out as it were against a theefe with swordes and staues, to take me: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, y the * Scriptures of the Prophets might bee fulfilled. * Then all the disciples forsooke him, c fled.

57 ¶ * And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him afarre off vnto the hie Priests hall, and went in, and sate with the seruants to see the ende.

59 Nowe * the chiefe Priestes and the Elders, and all the whole counsell a sought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they b none: but at the last came two false witnesses,

61 And said, This man said, * I can destroy the temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witnes against thee?

63 But Iesus c held his peace. Then the chiefe Priest answered, and sayd to him, I d charge thee by the liuing God, that thou tel vs if thou be y Christ the Sonne of God.

64 * Iesus sayd to him, e Thou hast sayd it: nevertheless I say vnto you, hereafter shall yee see the Sonne of man sitting at the right hand of the power of God, and come in the cloudes of heauen.

65 Then the hie Priest rent his f clothes, saying, Hee hath a blasphemed: what haue we any more neede of witnesses? beholde, nowe ye haue heard his blasphemie.

66 What thinke yee? They answered, and sayd, He is worthy to die.

67 * Then spate they in his face, and buffeted him: and b other smote him with their roddes,

68 Saying, i Prophesie to vs, O Christ, Who is he that smote thee?

69 ¶ * Peter sate without in the hall: and a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when hee went out into the porch, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And k againe hee denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and sayd vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began hee to curse himselfe, and to weare, saying, I know not the man. And vnmediately the cocke crewe.

75 Then Peter remembred the wordes of Iesus, which had sayd vnto him, Before the cocke crowe, thou shalt denie me thrise. So he went out, and l wept bitterly.

Chap.26.39. rom.14.10. 1.thess.4.14.
e Christ confesseth that he is the sonne of God.
f This was one of their owne traditions, if they had heard any Israelite blaspheme.
g The enemies of God call a true confession blasphemie.
Isa.50.6.
h The officers smite Christ with their rods or litle staues.
i They mocked him after his sort, y he might not seeme to be a Prophet, and so would turne the peoples mindes from him.
Marke 14.66. luke 22.55. iohn 18.25.
k An example of our infirmitie y we may learne to depend vpon God, & not put our trust in our selues.
l He was liuely touched with repentance by the motion of Gods Spirite, who neuer suffereth his to perish vtterly, though for a time they fall, to the intent they may feele their owne weakenesse and acknowledge his great mercie.

CHAP. XXVII.

2 *Christ is deliuered vnto Pilate.* 5 *Iudas hangeth himselfe.* 24 *Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among theeues.* 46 *Hee prayeth vpon the crosse.* 51 *The vaile is rent.* 52 *The dead bodies arise.* 57 *Ioseph burieth Christ.* 64 *Watchmen keepe the graue.*

Marke 15.1. luke 22.66. iohn 18.28.

WHen * the morning was come, all the chiefe Priestes, and the Elders of the people tooke counsell against Iesus, to put him to death,

a For they had no authoritie to condemne him, or to put any to death.

2 And led him away bound, & a deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, saw that hee was condemned, b he repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priestes, and Elders,

b Ouerlate repentance bringeth desperation.

4 Saying, I haue c sinned betraying the innocent blood. But they sayde, What is that to vs? d see thou to it.

c Although he abhorre his sinnes, yet is he not displeased therewith but despaireth in Gods mercies, and seeketh his owne destruction.

5 And when hee had cast downe the siluer pieces in the Temple, hee departed, and went, * and hanged himselfe.

d These hypocrites lay the whole fault vpon Iudas. *Act.1.18.*

6 And the chiefe Priests tooke the siluer pieces, and sayde, It is not e lawfull for vs

e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood they make nothing at it.

Or, Corbana,

to put them into the ‖treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters fielde, for the buriall of f strangers.

8 Wherefore that fielde is called, * The field of blood vntill this day.

9 (Then was fulfilled that which was spoken by Jeremias the Prophet, saying, * And they tooke thirtie siluer pieces, the price of him that was valued, whome they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ * And Jesus stood before the gouernour, and the gouernour asked him, saying, Art thou the king of the Jewes? Jesus said vnto him, Thou layest it.

12 And when he was accused of the chiefe Priestes and Elders, he answered nothing.

13 Then sayd Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But hee answered him not to one word, insomuch that the gouernor maruailed greatly.

15 Now at the feast the gouernour was wont to ‖deliuer vnto the people a g prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate saide vnto them, Whether will yee that I let loose vnto you Barabbas, or Jesus which is called Christ?

18 (For he knew wel, that for enuie they had deliuered him.

19 Also when he was set downe vpon the iudgement seate, his wife sent to him, saying, h Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and shoulde destroy Jesus.

21 Then the gouernor answered, and said vnto them, Whether of the twaine will yee that I let loose vnto you? And they sayd, i Barabbas.

22 Pilate said vnto them, What shall I doe then with Jesus which is called Christ? They all sayd to him, Let him be crucified.

23 Then said the gouernour, But what euill hath hee done? Then they cryed the more, saying, Let him be crucified.

24 When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water and washed his handes before the multitude, saying, I am innocent of the blood of this k iust man: looke you to it.

25 Then answered all the people, & said, His l blood be on vs, and on our children.

26 Thus let hee Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the gouernour tooke Jesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a m scarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, & a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee king of the Jewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles)

34 They gaue him n vineger to drinke mingled with gall: And when he had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet. * They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate, & watched him there.

37 ¶ They set vp also ouer his head his cause written, o THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and an other on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou bee the sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 Hee saued others, but hee cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse, and wee will beleeue him.

43 * He p trusted in God, let him deliuer him now, if hee will haue him: for hee sayd, I am the Sonne of God.

44 That same also the q theeues which were crucified with him, cast in his teeth.

45 Now from the r first houre was there darkenesse ouer all the s land, vnto the ninth houre.

46 And about the ninth houre Jesus cryed with a loud voyce, saying, * Eli, Eli, lamma-sabachthani: that is, t My God, my God, why hast thou forsaken me?

47 And some of them that stoode there, when they heard it, sayd, This man calleth u Elias.

48 And straightway one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a ‖reede, and gaue him to * drinke.

49 Other said, Let be: let vs see, if Elias will come and saue him.

50 Then Jesus cryed againe with a loud voyce,

Marke 15.21. luke 23.26.
Marke 15.23. iohn 19.17.

f For the Iewes thought it a great offence to be buried in the same place that the strangers were. Acts 1.19. Zach. 11.13.

Mar. 15.2. luke 23.3. iohn 18.33.

‖Or, quit.

g It was a tradition of the Iewes to deliuer a prisoner at Easter.

h This was to the greater condemnation of Pilate, whome neyther his owne knowledge could teach, nor counsell of others to defend Christs innocencie. Marke 15.11. luke 23.18. iohn 18.40. Acts 3.14.

i The multitude preferre the wicked to the righteous.

k Pilate beareth witnes that he is innocent before he condemne him.

l If his death be not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day. Marke 15.16. iohn 19.2.

m To deride him because he called himselfe a king.

n It was a kinde of drinke to open the veins, and so to hasten his death, which was giuen him vpon the crosse. Psal. 22.18. marke 15.24.

o The maner then was to set vp a writing to signifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwise then hee thought. Iohn 2.19. Psal. 22.8. Prou. 2.18.

p This was a great tentation, to goe about to take from him his trust in God, and so to bring him to despaire.

q Meaning, by this Synecdoche the one of the theeues.

r That was from noone till three of the clocke.

s Of Iewrie and the countrey there about. Psal. 22.2.

t Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath, and forsaken for our sinnes, yet hee ceaseth not to put his confidence in God and call vpon him: which is written to reach vs in all afflictions to trust still in God be the assaults neuer so

grieuous to the flesh. u They mocked at Christs prayer as if it had bene in vaine. Iohn 19.29. ‖ Or, hyssope stalke. Psal. 69.21.

voyce,

x Voluntarily after he had obeyed his father in all things. 2. *Chro.* 3. 14.

y Which signified an ende of all the ceremonies of the Law. ‖ *Or, Ierusalem.*

z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes. *Mar.* 15. 42, 43. *Luke* 23. 50, 51. *Iohn* 19. 38.

a Who was so much the more in danger by declaring himselfe to be Iesus disciple.

b Christes burying doth so much more verifie his death and resurrection.

c Which was the day before the Sabbath.

d More wil follow his doctrine, then did afore he was put to death.

e That is, men appointed for the keeping of the Temple.

f The more that men go about to subdue Christes power, the more they shew their owne malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

voyce, and yeelded up the x ghost.

51 And behold, * the y vaile of the temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were cloven,

52 And the graues did open themselues, and many bodyes of the Saintes which slept, arose,

53 And came out of the graues after his resurrection, and went into the ‖ holy City, and appeared vnto many.

54 ¶ When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truely z this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedeus sonnes.

57 ¶ * And when the euen was come, there came a a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new b tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Nowe the next day that followed the c Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, least his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last d errour bee worse then the first.

65 Then Pilate said vnto them, Ye haue e a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre f sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priestes bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them foorth to preach, and to baptize, 20 Promising to them continuall assistance.

NOwe * in the ‖ ende of the a Sabbath when the first day of the weeke began to dawne, Marie Magdalene, and the other Marie came to see the sepulchre.

Mar 16. 1, 2, 5. *Iohn* 20. 11. ‖ *Or, euening.* a Here the Euangelist reckoneth the naturall day from the sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the lunne set.

2 And beholde, there was a great earthquake: for the b Angel of the Lorde descended from heauen, & came and rolled backe the stone from the doore, and sate vpon it.

3 And his countenance was like lightening, and his rayment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not: for I know that yee seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as hee sayde: Come, see the place where the Lord was laid,

7 And goe quickely, and tell his disciples that he is risen from the dead: and beholde, he goeth before you into Galile: there yee shall see him: c loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great d ioy, and did runne to bring his disciples worde.

9 And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Bee not afraide, Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, his disciples came by night, and stole him away while we slept.

14 And if the gouernor heare of this, we wil perswade him, and saue you harmeless.

15 So they tooke the money, and did as they were taught: and this e saying is noysed among the Iewes vnto this day.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine, when Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some of them doubted.

18 And Iesus came, & spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

19 * Go therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I f haue commanded you: and loe, * I am with you allway, vntill the s end of the world. Amen.

Mat. 16. 1, 2, 3. *Luke* 11. 29. *Iohn* 2. 18. *ebap.* 11. 47. *Iohn* 17. 2. *Marke* 16. 15.

b Here the Euangelist reckoneth the naturall day from the sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the lunne set.

b There were two: but it is a maner of speach to vse the singular number for the plurall, and contrary.

c He assureth them that it is so.

d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they cannot seele the profite of his death and resurrection.

e Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he referreth this authoritie to himselfe, to be the onely teacher and authour of the doctrine.

f By power, grace, and vertue of the holy Ghost.

Iohn 14. 16.

¶ The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 and tempted. 14 He preacheth, 17 calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 Newe doctrine. 29 He healeth Peters mother in lawe, 34 The deuils knowe him. 41 He cleanseth the leper, and healeth diuers others.

THe [a] beginning of the Gospel of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, *Behold, I send my [b] messenger before thy face, which shall prepare thy way before thee.

3 *The voyce of him that cryeth in the wildernesse, is, [c] Prepare the way of the Lord: make his paths straight.

4 *Iohn did baptize in the wildernesse, and [d] preach the baptisme of amendement of life, for remission of sinnes.

5 And all the countrey of Iudea, & they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 *Nowe Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eat ‖* Locustes and wilde honie,

7 *And preached, saying, A stronger then I, commeth after me, whose shooes latchet I am not worthie to stoupe downe, and vnloose.

8 Trueth it is, I haue *baptized you with [e] water: but he will baptize you with the holy Ghost.

9 ¶ *And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as ‖ hee was come out of the water, Iohn sawe the heauens cloven in twaine, and the [f] holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued [g] sonne, in whom I am well pleased.

12 *And immediatly the ‖ Spirit driueth him into the wilderneſſe.

13 And hee was there in the wilderneſſe fourtie dayes, and was [h] tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ *Nowe after that Iohn was committed to prison, Iesus came into Galile, preaching [i] the Gospell of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ *And as hee walked by the ‖ sea of Galile, hee sawe Simon, and Andrewe his brother, casting a net into the sea, (for they were fishers.) *Matt.* 4.18. *luke* 5.2. ‖ *Or, lake.*

17 Then Iesus said vnto them, Followe me, & I will make you to be [k] fishers of men.

18 And straightway they forsooke their nettes, and followed him.

19 And when he had gone a litle further thence, hee sawe Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 ¶ So [l] they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught. *Matth.* 4.13. *luke* 4.31.

22 And they were astonted at his doctrine: *for hee taught them as one that had authoritie, and [l] not as the Scribes. *Mat.* 7.28, 29. *luke* 4.32.

23 ¶ And there was in their Synagogue a man which had an vncleane spirit, and he cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God.

25 And Iesus rebuked him, saying, [m] Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were al amased, so that they demaunded one of another, saying, What thing is this? what [n] newe doctrine is this? for he commaundeth the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout al the region bordering on Galile.

29 ¶ * And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And he came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and hee cast out many deuils, and [o] suffered not the deuils to say that they knewe him.

35 And in the morning very earely, ‖ before day, Iesus arose and went out into a solitarie place, and there prayed. ‖ *Or, being yet night.*

36 And Simon, & they that were with him, followed after him.

37 And

a He sheweth that Iohn Baptist was the first preacher of the Gospel.

Malac. 3.1.

b In Greeke, Angel, or ambassadour, *Isa.* 40.3. *luke* 3. 4. *iohn* 1.15.

c Take away all lettes, which might hinder Christ to come to you.

Mat. 3.1, 6.

d He did both baptize and preach, but preached first, & after baptized, as appeareth by Matt. 3.1. so that the order is here inuerted, which thing is common in the Scriptures.

Matth. 3.4.

‖ *Or, Grashoppers.*

Leuit. 11.22.

Mat. 3.11. *luke* 3.16. *iohn* 1.27. *Act.* 1.5 & 2.4. & 11.16. & 19.4

e He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue.

Mat. 3.13. *luke* 3.21. *iohn* 1.33.

‖ *Or, Iesus.*

f This was done for the confirmation of Iohn and them that stood by.

g The Father beareth witnesse that Christ is the very Sonne of God. *Matth.* 4.1. *luke* 4.1. ‖ *Or, the holy Ghost.*

h Christ would be tempted, to perswade vs that he will helpe them that be tempted. Heb 2.18. *Matt.* 4.12. *luke* 4.14. *iohn* 4.43.

i By the which Gospel he will rule and reigne ouer all.

k To draw them from perdition.

l Whose doctrine was dead, and nothing sauoured of the spirit.

m Christ would not suffer the father of lies to beare witnesse to the trueth,

n They referre the miracle to the kinde of doctrine, & so mar ueile at it, as a new and strange thing, and doe not consider the power of Christ, who is the authour of the one and the other. *Matth.* 8.14. *luke* 4.38.

o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythoneſſe should testifie of him, Actes 16.18.

37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then hee sayd vnto them, Let vs goe into the next townes, that I may preach there also: for I came out for that purpole.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

Matth.8.2. Luke 5.12.

40 ¶ * And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayde to him, If thou wilt, thou canst make me cleane.

p Forbidding him to tell any man, because as yet his time was not come to be knowen.

41 And Iesus had compassion, and put foorth his hand, and touched him, and sayde to him, I will: be thou cleane.

q It belonged to the Priest to know if a man were healed of the leprosie. *Leuit.14.4.*

42 And assoone as hee had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a streight p commandement, he sent him away foorthwith,

r To take all maner of excuse from them, and to condemne them of ingratitude. *Luke 5.15.*

44 And said vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to q the * Priest, and offer for thy cleansing those things, which Moses commanded, for a r testimoniall vnto them.

45 But when he was departed, * he began to tell many things, and to publish the matter: so that Iesus f coulde no more openly enter in the citie, but was without in desert places: and they came to him from euery quarter.

f The prease was so great, that he should haue bene thronged,

CHAP. II.

3 He healeth the man of the palsie. 5 He forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

Matt.9.1. Luke 5.18.

AFter * a fewe dayes, he entred into Capernaum againe, and it was noysed that he was in the a house.

a Where he was wont to remaine.

2 And anon, many gathered together, in so much that the places about the dooze could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

b By these words Christ shewed that he was sent of his father with authoritie to take away our sinnes. *Iob.14.4 isa. 43.25.*

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie lay.

c Christ speaketh according to their capacitie, who were so blinde that they would beleeue nothing but that which they saw with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

5 Now when Iesus sawe their faith, hee said to the sicke of the palsie, Sonne, thy b sinnes are forgiuen thee.

6 And there were certeine of ꝑ Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? who can forgiue sinnes, but God onely?

8 And immediately when Iesus perceiued in his spirit, that thus they thought with themselues, hee sayd vnto them, Why reason ye these things in your hearts?

9 c Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee: or to say, Arise, and take vp thy bedde, and walke?

10 And that yee may knowe, that the Sonne of man hath authoritie in earth to forgiue sinnes, (hee said vnto the sicke of the palsie)

11 I say vnto thee, Arise and take vp thy bed, & get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his bed, & went foorth before them all, insomuch that they were all amazed, & glorified God, saying, d We neuer saw such a thing.

d Their owne consciences cause them to confesse the trueth. *Matt.9.9. luk. 5.27.*

13 ¶ Then hee went againe toward the sea, and al the people resorted vnto him, and he taught them.

14 * And as Iesus passed by, he saw Leui the sonne of Alpheus sitte at the receit of custome, and said vnto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises sawe him eate with the Publicanes and sinners, they said vnto his disciples, Howe is it, that he eateth & drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he sayd vnto them, The whole haue no neede of the Physician, but the sicke. * I came not to call the e righteous, but ꝑ sinners to repentance.

1.Tim.1.15.

e He speaketh of such as perswade themselues to be iust, although they be nothing lesse. *Mat.9.14.*

18 * And the disciples of John, and the Pharises did fast, & came & sayde vnto him, Why doe the disciples of John and of the Pharises fast, and thy disciples fast not?

luke 5.33.

19 And Iesus sayde vnto them, Can the f children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

f Christ sheweth that he will spare his, and not burden them before it be necessary.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

g The word properly signifieth new cloth, which as yet hath not passed the handes of the fuller. *Mat.12.1. luke 6.1. 1.Sam.21.6.*

21 Also no man sewech a piece g of newe cloth in an olde garment: for els the newe piece taketh away the filling vp from the olde, and the breach is worse.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out and the vessels are lost: but newe wine must be put into new vessels.

h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1.Chron.24.6. 2.Sam.8.17. and 15.29. 1.King.2.26. *Exod.29.33. leuit.8.31. and 24.9.*

23 ¶ * And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises sayde vnto him, Behold, why doe they on the Sabbath day, that which is not lawfull?

25 And hee sayde to them, Haue ye neuer read what * Dauid did, when he had neede, and was an hungred, both he, and they that were with him?

26 How he went into the house of God, in the dayes of h Abiathar the hie Priest, & did eate the shewe bread, which were not lawfull to eate, but for the * Priestes, and gaue also to them which were with him?

i Seeing the Sabbath was made for mans vse, it was not meete it should be vsed to his hinderance and incommoditie.

27 And he saide to them, The Sabbath was i made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP.

CHAP. III.

1 Hee healeth the man with the dried hand. 14 He chuſeth his Apoſtles. 21 Chriſt is thought of the worldlings to be beſide himſelfe. 22 He caſteth out the vncleane ſpirit, which the Phariſes aſcribe vnto the deuill. 29 Blaſphemie againſt the holy Ghoſt. 35 The brother, ſiſter, and mother of Chriſt.

Mat.12.9,10. luke 6.6.

AND * hee entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, or to doe euil? to ſaue the life, or to kill? But they [a] held their peace.

5 Then he looked round about on them [b] angerly, mourning alſo for the hardneſſe of their hearts, and ſaid to the man, Stretch forth thine hand. And hee ſtretched it out: and his hand was reſtored as whole as the other.

6 ¶ And the Phariſes departed, and ſtraightway gathered a Councill with the [c] Herodians againſt him, that they might deſtroy him.

7 But Jeſus anoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Judea.

8 And from Jeruſalem, and from Idumea, and beyonde Jordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And he commanded his diſciples, that a ſhip ſhoulde waite for him, becauſe of the multitude, leaſt they ſhould throng him.

10 For hee had healed many, inſomuch that they preaſſed vpon him, to touche him as many as had ‖ plagues.

11 And when the vncleane ſpirits ſawe him, they fell downe before him, and cryed, ſaying, Thou art the ſonne of God.

12 And hee ſharply rebuked them, to the end they ſhould not vtter him.

Chap.6.7. mat. 10.1. luke 9.1.

13 ¶ * Then hee went vp into a mountaine, & called vnto him whome he would, and they came vnto him.

14 And hee appointed twelue that they ſhould be with him, and that hee might ſend them to preach,

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt was Simon, and hee named Simon, Peter.

17 Then James the ſonne of Zebedeus, and John, James brother (and named them Boanerges, which is, the ſonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and James, the ſonne of Alpheus, and ‖ Thaddeus, and Simon the ‖ Cananite,

19 And Judas Iſcariot, who alſo betrayed him, and they came [d] home.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eate bread.

21 And when ‖ his kinſfolkes heard of it, they went out to lay [e] holde on him: for they thought he had bene beſide himſelfe.

22 ¶ * And the Scribes which came from Jeruſalem, ſaid, Hee hath Beelzebub, and through the prince of deuils hee caſteth out deuils.

23 But hee called them vnto him, and ſaid vnto them in parables, Howe can Satan caſt out Satan?

24 For if a kingdome be diuided againſt it ſelfe, that kingdome cannot ſtand.

25 And if a houſe be diuided againſt it ſelf, that houſe cannot continue.

26 So if Satan make inſurrection againſt himſelfe, and bee diuided, hee cannot endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except hee firſt bind that ſtrong man, and then ſpoyle his houſe.

28 ¶ * Verely I ſay vnto you, all ſinnes ſhall be forgiuen vnto the children of men, & blaſphemies, wherewith they blaſpheme:

29 But hee that [f] blaſphemeth againſt the holy Ghoſt ſhal neuer haue forgiuenesſe, but is culpable of eternall damnation.

30 Becauſe they ſayde, Hee had an vncleane ſpirit.

31 ¶ * Then came his ‖ brethren and mother, and ſtood without, and ſent vnto him, and called him.

32 And the people ſate about him, & they ſayde vnto him, Beholde, thy mother and thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren?

34 And he looked round about on them, which ſate in compaſſe about him, & ſayde, Behold, my mother and my brethren.

35 For whoſoeuer doth the will of God, he is my brother, & my ſiſter, and mother.

CHAP. IIII.

2 By the parables of the ſeede, and the muſtarde corne, Chriſt ſheweth the ſtate of the kingdome of God. 11 A ſpecial gift of God to know the myſteries of his kingdome. 37 He ſtilleth the tempeſt of the ſea, which obeyed him.

Mat.13.1. luke 8.4.

AND * hee began againe to teach by the ſea ſide, and there gathered vnto him a great multitude, ſo that hee entred into a ſhip, and ſate in the ſea, and all the people was by the ſea ſide on the land.

2 And hee taught them many things in parables, and ſayde vnto them ‖ in [a] his doctrine,

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, that ſome fell by the wayes ſide, and the fowles of the heauen came and deuoured it vp.

5 And ſome fell on ſtonie ground, where it had not much earth, & by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it caught heate, and becauſe it had no roote, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp and choked it, ſo that it gaue no fruite.

8 Some againe fel in good ground, & did yeeld

---

a They held their tongues of malice: for they would neither confeſſe nor denie.

b Chriſt is in ſuch ſort angrie with man, that he pitieth him and ſeeketh to winne him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to reſiſt Chriſt, reade Matt.22,16.

‖ *Or, ſcourges, meaning diſeaſes.*

‖ *Or, Lebbeus, or Judas.*

‖ *Or, zealous.*

d The diſciples were now conuerſant with Chriſt both at home and abroad.

‖ *Or, they that were about him.*

e His kinſfolks would haue ſhut him in doores, leaſt any harme ſhuld haue come vnto them, if any tumult had bene made: for ſome would haue made him a king, and the Phariſes with others ſought his life: ſo that hereby they might haue procured the hatred of Herode, and of the Phariſes and the Romans.

Mat.9.34. and 12.24. luke 11.15. Mat.12.31. luke 12.10. 1 iohn 5.16.

f Which is when a man fighteth againſt his owne conſcience, and ſtriueth againſt the trueth which is reuealed vnto him: for ſuch one is in a reprobate ſenſe, & can not come to repentance.

Mat.12.46. luke 8.19.

‖ *Or, couſins.*

‖ *Or, as he taught.*

a It is called Chriſts doctrine, either for that he was accuſtomed to ſpeake vnto them by ſimilitudes: or els becauſe it had that vertue and mightie, that men could not denie but it came from heauen.

yeelde fruite that sprung vp, and grew, and it brought foorth, some thirtie folde, some sixtie folde, and some an hundreth folde.

9 Then he said vnto them, He that hath [b] eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To [c] you it is giuen to know the mysterie of the kingdome of God: but vnto them that are [d] without, all things be done in parables,

12 * That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, lest at any time they should turne, and their sinnes should bee forgiuen them.

13 Againe hee said vnto them, Perceiue ye not this parable? howe then shoulde yee vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seed by the wayes side, in whome the word is sowen: but when they haue heard it, Satan commeth immediatly, and taketh away the worde that was sowen in their hearts.

16 And likewise they that receiue the seede in stony ground, are they, which when they haue heard the word, straight waies receiue it with gladnesse,

17 Yet haue they no roote in themselues, and endure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares of this worlde, and the * deceitfulnesse of riches, and the lustes of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring foorth fruite, one corne thirtie, another sixtie, and some an hundreth.

21 ¶ Also hee sayd vnto them, * Is [e] the candle ‖ lighted to bee put vnder a bushell, or vnder the table, and not to bee put on a candlesticke?

22 * [f] For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And hee sayd vnto them, Take heede what yee heare. * With [g] what measure yee mete, it shall bee measured vnto you: and vnto you that heare, shall more bee giuen.

25 * For vnto him that hath, shall it bee giuen, and from him that hath not, shall be taken away, [h] euen that he hath.

26 ¶ Also he sayd, So is the [i] kingdome of God, as if a man should [k] cast seede in the ground,

27 And should sleepe, and rise vp night and day, and the seede shoulde spring and growe vp, he not knowing how.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eares, after that, full come in the eares.

29 And assoone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harueit is come.

30 ¶ * He said moreouer, wherevnto shall wee liken the kingdome of God? or with what comparison shall we compare it? *Matth.*13.31. *luke* 13.18.

31 It is like a graine of mustard seede, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may builde vnder the shadowe of it.

33 And * with many such parables hee preached the word vnto them, as they were able to heare it. *Matth.*13.34.

34 And without parables spake hee nothing vnto them: but hee expounded all things to his disciples apart.

35 ¶ * Nowe the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side. *Matth.*8.23. *luke* 8.22.

36 And they left the multitude, and tooke him as he was in the ship: and there were also with him other ships.

‖ And set forward.

37 And there arose a great stormе of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne [m] asleepe on a pillowe: and they awoke him, and sayde to him, Maister, carest thou not that wee perish?

39 And hee rose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so fearefull? ‖ howe is it that yee haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the winde and the sea obey him?

m Christ leaueth vs oftentimes to our selues, both as well that we may learne to knowe our owne weakenesse, as his mightie power.

‖ *Or, haue you not yet faith?*

CHAP. V.

1 Iesus casteth the deuils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloody yssue, 41 And raiseth the captaines daughter.

AND * they came ouer to the other side of the sea into the countrey of the Gadarenes. *Matth.*8.28. *luke* 8.26.

2 And when hee was come out of the shippe, there met him incontinently out of the graues, a man which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when he was often bound with fetters, and chaines, he plucked the chaines asunder, and brake the fetters in peeces, neither could any man tame him.

5 And alwayes both night and day hee cried in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus afarre off, he ranne and worshipped him,

7 And cryed with a loud voyce, and said, [a] What haue I to doe with thee, Iesus, the Sonne of the most high God? I ‖ charge

a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

‖ *Or, adiure thee to sweare by God.*

b For God doth not open al mens hearts to vnderstand mysteries.

c Which are led by the Spirit of God.

d And are not of the number of the faithfull, neither atteine to the pith and substance, but onely stay in the outward rinde and barke.

*Isa.*6.9. *matt.*13.14. *luke* 8.10. *iohn* 12.40. *actes* 28.26. *rom.*11.8. 1.*Tim.*6.17. *Matt.*5.15. *luke* 8.16. *and* 11.33.

e Christ setteth before their eyes, the true paterne of a christian life.

‖ *Or, brought.* *Matt.*10.26. *luke* 8.17. *and* 12.2.

f Wee may not take occasion to do euill vnder colour to hide our doings: for all shalbe disclosed at the length. *Matt.*7.2. *luke* 6.38.

g If you do your endeuour faithfully, ye shalbe recompensed iustly. *Mat.*13.12. *and* 25.29. *luke* 8.18. *and* 19.26.

h That which he thinketh himselfe to haue.

i These two similitudes following prooue, that although the kingdome of God seemeth to haue very little appearance or beginning, yet God doth increase it aboue mans reason.

k If the ministers doe their duetie, God will giue the increase.

b He abuseth the Name of God, to maintaine his tyrannie.

thee by b God, that thou torment me not.

8 (For hee sayd vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is c Legion: for we are many.

c A Legion conteined aboue 6000. in number, reade Mat. 26. 53.

10 And hee prayed him instantly, that hee would not sende them away out of the countrey.

11 Nowe there was there in the mountaines a great herd of swine feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that wee may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the herd ‖ ran headlong from the high banke into the sea, (And there were about two thousand swine) and they were drowned in the ‖ sea,

‖ Or, ranne with violence headlong.

‖ Or, in the lake.

14 And the swineherds fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then d they began to pray him, that he would e depart from their coastes.

d Marke howe loue of riches and worldly respects hinder men to receiue Christ.

e The worldlings more esteeme their swine, then they doe Iesus Christ.

18 And when he was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and f shew them what great things the Lord hath done vnto thee, and howe hee hath had compassion on thee.

f We must declare vnto others the benefites which God sheweth toward vs, that thereby they may giue him praise and glorie.

20 So hee departed, and began to publish in ‖ Decapolis, what great things Iesus had done vnto him: and all men did marualle.

‖ Or, in the countrey of the ten cities. Matth. 9. 18. Luke 8. 41.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and hee was neere vnto the sea.

22 * And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, hee fell downe at his feete,

23 And besought him instantly, saying, My little daughter lyeth at poynt of death: I pray thee that thou wouldest come and lay thine hands on her, that shee may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

g Her faith brought her to Christ, and moued her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

26 And had suffred many things of many physicians, and had spent all that she had, and it auailed her nothing, but shee became much worse.

27 When shee had heard of Iesus, shee came in the preasse behinde, and g touched his garment.

28 For she said, If I may but touch his clothes, I shalbe whole.

29 And straightway ‖ the course of her blood was dried vp, and shee ‖ felt in her body, that she was healed of that ‖ plague.

‖ Or, fountaine.

‖ Or, knewe.

‖ Or, scourge.

30 And immediatly when Iesus did knowe in himselfe the vertue that went out of him, hee turned him round about in the preasse, and sayde, Who hath touched my clothes?

31 And his disciples sayde vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and shee came and fell downe before him, and tolde him the whole truth.

34 And hee sayde to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy ‖ plague.)

‖ Or, scourge.

35 While he yet spake, there came from the same ruler of the Synagogues house, certaine which said, Thy daughter is dead: why diseasest thou the Master any further?

36 Assoone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And he suffred no man to follow him, saue Peter, and James, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly.

39 And he went in, and said vnto them, Why make ye this trouble, and weepe? the childe is not h dead, but sleepeth.

h He meant, shee was not dead to remaine so, because she should incontinently be restored againe to life.

40 And they i laught him to scorne: but hee put them all out, and tooke the father, and the mother of the childe, and k them that were with him, and entred in where the childe lay,

i For they had no hope to see her liue againe.

k That is, his three disciples.

41 And tooke the childe by the hand, and sayd vnto her, Talitha, cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straightway the maiden arose, and walked: for shee was of the age of twelue yeeres: and they were astonied out of measure.

43 And he charged them straitly that no man should knowe of it, and commaunded to giue her meate.

CHAP. VI.

4 How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sundry opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

AFterward * hee departed thence, and came into his owne countrey, and his disciples followed him.

Mat. 13. 54. Luke 4. 16.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him, were astonied, and sayde, a From whence hath hee these things? and what wisedome is this that is

a Christ is neglected of his owne friends and kinsefolkes.

‖*Or,miracles.* ‖*Or,cousin.*

b That which ought to moue them to come to Christ, causeth them to go backe from him, which commeth of their owne wickednesse. *Matth.*13.57. *Luke* 4.24 *Ioh.* 4.44.

c That is, hee would not.

d Lacke of faith maketh vs vnable to receiue Gods benefits. *Matth.*4.23. *Luke* 13.22. *Matth.*10.1. *chap.*3.14. *Luke*9.1.

e Christ onely forbiddeth them to carrie any thing, which might be burdenous, or hinder their message. ‖*Or,purses.* *Acts* 12.8.

f Which were a kinde of light shooes tied to the feet with strings.

g Hee forbiddeth curiositie in changing their lodgings, in this their speedie message. *Matth.*10.14. *Luke* 9.5.

h In token of execration & of the horrible vengeance of God which shall light vpon them. *Acts* 13.51. *and* 18.6.

James 5.14.

i The oile was a signe of this miraculous working, and not a medecine to heale diseases: so that the gift of miracles ceasing, the ceremonie is to no vse.

is giuen vnto him, that euen such ‖ great workes are done by his hands?

3 Is not this the carpenter, Maries sonne, the ‖ brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were b offended in him.

4 Then Iesus sayd vnto them, A * Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And c hee could there d doe no great workes, saue that he layed his hands vpon a few sicke folke, and healed them.

6 And he marueiled at their vnbeliefe, * and went about by the townes on euery side, teaching.

7 ¶ * And he called the twelue, & began to send them two and two, and gaue them power ouer vncleane spirits,

8 And commanded them, that they should take nothing for their iourney, saue a staffe onely: neither e scrip, neither bread, neither money in their ‖ girdles,

9 But that they should be shod with * f sandales, and that they should not put on two coates.

10 And hee sayd vnto them, Wheresoeuer yee shall enter into an house, there abide till ye depart thence.

11 * And whosoeuer shall not receiue you, nor heare you, whē ye depart thence, b * shake off the dust that is vnder your feet, for a witnesse vnto them. Verely I say vnto you, it shall be easier for Sodome, or Gomorrha, at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they * anoynted many that were sicke, with i oyle, and healed them.

14 ¶ * Then king Herod heard of him (for his name was spred abroad, and sayd, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other sayd, It is Elias: and some sayd, It is a Prophet, or as one k of the Prophets.

16 * So when Herod heard it, hee sayd, It is Iohn whom I beheaded: hee is risen from the dead.

17 For Herod himselfe had sent foorth, and had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn sayd vnto Herod, * It is not m lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that he was a iust man and an holy, and reuerenced him, and when he heard him, he did many things, and n heard him gladly.

21 But the time being conuenient, when Herod on his birth day made a banquet to his princes and captaines, and chiefe estates of Galile:

22 And the daughter of the same Herodias came in and o danced, and pleased Herod & them that sate at table together, the king sayd vnto the mayd, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of mee, I will giue it thee, euen vnto the halfe of my kingdome.

24 * So she went foorth, and sayd to her mother, What shall I aske? And she sayd, Iohn Baptists head.

25 Then shee came in straightway with haste vnto the King, and asked, saying, I woulde that thou shouldest giue mee euen now in a charger the head of Iohn Baptist.

26 Then the king was very sory: yet for his othes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the king sent the hangman, and gaue charge that his head should be brought. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the p maid, and the mayd gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his ‖ body, and put it in a tombe.

30 ¶ * And the Apostles gathered themselues together to Iesus, and q told him all things, both what they had done, and what they had taught.

31 And he sayd vnto them, Come ye apart into the wildernesse and rest a while: for there were many comming and going, that they had not leasure to eate.

32 * So they went by shippe out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like r sheepe, which had no shepheard: * and hee began to teach them many things.

35 * And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and nowe the day is farre passed.

36 Let them depart, that they may go into the villages and townes about, and buy them bread: for they haue nothing to eate.

37 But hee answered, and sayde vnto them, Giue ye them to eate. And they sayd vnto him, Shall wee goe and buy two hundreth peny worth of bread, and giue them to eate?

38 * Then he sayd vnto them, How many loaues haue yee? goe and looke. And when they knew it, they sayd, Fiue, and two fishes.

39 So he commanded them to make them

n Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the king had some good motions, but the seed fell in stonie places, and so tooke no roote.

o What inconuenience commeth by wanton dancing. *Matth.*14.8.

p Iosephus calleth her name Salomen the daughter of Philip and Herodias.

‖*Or,carkeis.* *Luke*9.10.

q The Apostles render account of their message, which is to declare their fidelitie & obedience.

r Christ beareth with the infirmity of his seruants, & bringeth them to quietnesse, that he may instruct them and make them strong against troubles. *Matth.*14.13. *luke* 9.10. *Matth.*9.36. *and* 14.14.

s This declareth that there is an horrible disorder among that people, where the true preaching of Gods word wanteth. *Luke* 9.11. *Matth.*14.15.

t Which is about fiue pound sterling. *Matt.*14.17. *luke* 9.13 *John* 6.9.

i Prophets. *Luke* 3.9. l They had then this common errour, that they thought the soules being departed out of y body, went straight into another. *Leuit* 18.16. *and* 20.21. m The libertie that Iohn vsed to reproue vice without exception of person, declareth how the true ministers ought to behaue themselues.

all sit downe by ‖companies vpon the greene grasse.

40 Then they sate downe by [a] rowes, by hundreds, and by fifties.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, & were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then alloone as hee had sent them away he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth [x] watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all saw him, and were sore afrayd: but anon hee talked with them, and sayd vnto them, [y] Be of good comfort: it is I, be not afrayd.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amased in themselues beyond measure, and marueiled.

52 [z] For they had not considered the matter of the loaues, because their hearts were hardened.

53 ¶ * And they came ouer, and went into the land of Gennesaret, and arriued.

54 So when they were come out of the ship, straight way they knew him,

55 And ranne about throughout all that region round about, and beganne to carry hither & thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer hee entred into townes, or cities, or villages, they layd their sicke in the ‖streets, and prayd him that they might touch at the least the [a] edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

2 The disciples eat with vnwashen hands. 8 The commandement of God is transgressed by mans traditions. 21 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumme. 37 The people praise Christ.

THen * gathered vnto him the Pharises, and certeine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples eat meat with ‖common [a] hands, (that is to say, vnwashen) they complained.

3 (For the Pharises and all the Iewes, except they wash their hands [b] oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, except they wash, they eate not: and manie other things there be, which they haue taken vpon them to obserue, as the washing of cuppes, and [c] pottes, and of braseu vessels, and of tables.)

5 Then asked him the Pharises, and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate ‖meat with vnwashen hands?

6 Then hee answered & sayd vnto them, Surely * Esai hath prophesied well of you, hypocrites, as it is written, This people honoureth me with their [d] lippes, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the [e] commaundements of men.

8 For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cuppes, and many other such like things as ye doe.

9 And hee sayd vnto them, Well, yee reiect the commaundement of God, that yee may obserue your owne tradition.

10 For Moses sayd, * Honour thy father, & thy mother: and, * Whosoeuer shall curse father or mother, let him [f] die the death.

11 But ye say, If a man say to father, or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profit, he shal be free.

12 So yee suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye do many such like things.

14 * Then he called the whole multitude vnto him, and sayd vnto them, Hearken you all vnto me, and vnderstand.

15 There [g] is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he sayd vnto them, What? are ye without vnderstanding also? Doe yee not know that whatsoeuer thing from without entereth into a man cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meats?

20 Then he sayd, That which commeth out of a man, that defileth man.

21 * For from within, euen out of the heart of men, proceed euill thoughts, adulteries, fornications, murthers,

22 Thefts, couetousnesse, wickednesse, deceit, ‖vncleannesse, ‖a wicked eye, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ * And from thence he rose, & went into

[x] Which was about two or three houres before day.

[y] Christ assureth his and maketh them bold, both by his word, and mightie power.

[z] They had forgot the miracle which was wrought with the fiue loaues. *Matth.* 14. 34.

[a] Not for any such vertue that was in his garment, but for the confidence which they had in him.

[a] With vncleane hands, that is, the common handling of things defiled them, so that they made holinesse and religion to depend in hands washing.

[b] Or, contentiously, striuing to wash best.

[c] Little pottes, somewhat more in quantitie, then a wine pinte,

[d] With an outward shew.

[e] Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man. *Exod.* 20. 12. *deut.* 5. 16. *ephes.* 6. 2. *Exod.* 21. 17. *leuit.* 20. 9. *pro.* 20. 20.

[f] That is, without any hope of pardon. *Mat.* 15. 10.

[g] There is no outward or corporall thing, which entreth into man, that can defile him: meaning, chiefly of meats, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euill.

Matth. 15. 2. ‖*Or, filthie.*

Mat. 14. 23. *Iohn* 6. 15.

Gene. 6. 5. *and* 8. 21.

‖*Or, w antonnes.* ‖*Or, emnie.*

Mat. 15. 21.

into the borders of Tyrus and Sidon, and entred into an house, and would that no man ſhould haue knowen: but hee could not be hid.

25 But a certaine woman, whoſe litle daughter had an vncleane ſpirite, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenitian by nation) and ſhe beſought him that hee would caſt out the deuill out of her daughter.

27 But Ieſus ſayde vnto her, Let the [h] children firſt bee fed: for it is not good to take the childrens bread, and to caſt it vnto [i] whelpes.

28 Then ſhee anſwered, and ſayde vnto him, Trueth, Lorde: yet in deede the whelpes eate vnder the table of the childrens [k] crummes.

29 Then he ſayd vnto her, For this ſaying goe thy way: the deuill is gone out of thy daughter.

30 And when ſhee was come home to her houſe, ſhe found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coaſts of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſts of Decapolis.

32 And they brought vnto him one that was deafe, and ſtambled in his ſpeech, and prayed him to put his hand vpon him.

33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he [l] ſighed, and ſaid vnto him, Ephphatha, that is, Bee opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And hee commaunded them that they ſhould tell no man: but howe much ſoeuer he forbade them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, * [m] He hath done all things well: he maketh both the deafe to heare, and the dumme to ſpeake.

CHAP. VIII.

2 The miracle of the ſeuen loaues. 11 The Phariſes aske a ſigne. 15 The leauen of the Phariſes. 22 The blind receiueth his ſight. 29 He was knowen of his diſciples. 33 He reproueth Peter. 34 And ſheweth how neceſſarie perſecution is.

IN * thoſe dayes, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſayde vnto them,

Matth.15.32.

2 I haue [a] compaſſion on the multitude, becauſe they haue nowe continued with me three dayes, and haue nothing to eate.

3 And if I ſend them away faſting to their owne houſes, they would faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, ‖ Howe can a man ſatisfie theſe [b] with bread here in the wilderneſſe?

5 And hee aſked them, Howe many loaues haue ye? And they ſaid, Seuen.

6 Then hee commaunded the multitude to ſit downe on the ground: and hee tooke the ſeuen loaues, and gaue thankes, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.

7 They had alſo a fewe ſmall fiſhes: and when he had giuen thankes, he commaunded them alſo to be ſet before them.

8 So they did eate, and were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baſkets full,

9 (And they that had eaten were about foure thouſand) ſo he ſent them away.

10 ¶ * And anon he entred into a ſhippe with his diſciples, and came vnto the parts of [c] Dalmanutha.

Matth.15.39.

11 * And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then he [d] ſighed deepely in his ſpirit, and ſayde, Why doth this [e] generation ſeeke a ſigne? verily I ſay vnto you, ‖ [f] a ſigne ſhall not be giuen vnto this generation.

c Which was neere to Bethſaida, betweene the lake of Genezaret, & mount Thabor.

Matth.16.1.

d O the incomprehenſible loue of our Chriſt! how long ſhall we abuſe his great mercies?

e Chriſt goeth about by ſharpneſſe of ſpeech to ſaue them from wilfull deſtruction.

‖ *Or, if a ſigne be giuen.*

f As if he would ſay, If I ſhew them any ſigne, let me be a lyar and a deceiuer.

13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ * And they had forgotten to take bread, neyther had they in the ſhippe with them, but one loafe.

Matth.16.5.

15 And hee charged them, ſaying, Take heede, and beware of the [g] leauen of the Phariſes, and of the leauen of Herod.

g Hee willeth them to beware contagious doctrine, and ſuch ſubtile practiſes as the aduerſaries vſed to ſuppreſſe the Goſpel.

16 And they thought among themſelues, ſaying, It is, becauſe we haue no bread.

17 And when Ieſus knewe it, hee ſayde vnto them, Why reaſon you thus becauſe yee haue no bread? perceiue yee not yet, neyther vnderſtand? haue yee your hearts yet hardened?

18 Haue yee eyes and ſee not? and haue ye eares and heare not? and doe yee not remember?

19 * When I brake the fiue loaues among fiue thouſande, howe many baſkets full of broken meate tooke ye vp? they ſaid vnto him, Twelue.

Iohn 6.11.

20 And when I brake ſeuen among foure thouſand, howe many baſkets of the leauings of broken meate tooke ye vp? and they ſayd, Seuen.

21 Then hee ſayde vnto them, [h] How is it that ye vnderſtand not?

h Chriſt reproueth them becauſe their minds are not yet vpon the materiall leauen, notwithſtanding they had prooued by diuers miracles that hee gaue them their daily bread.

22 ¶ And hee came to Bethſaida, and they brought a blinde man vnto him, and deſired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, & ſpate in his eyes, and put his hands vpon him, and aſked him, if he ſawe ought.

24 And he looked vp, and ſaid, I ſee men: for I ſee them walking like trees.

25 After that, hee put his hands againe vpon his eyes, and made him looke againe. And hee was reſtored to his ſight, and ſawe euery man a farre off cleerely.

26 And hee ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ * And Ieſus went out, & his diſciples into the townes of Ceſarea Philippi. And by the way hee aſked his diſciples, ſaying vnto them, Whome doe men ſay

Matth.16.13. Iuke 9.18.

h Meaning the Iewes, to whom the promiſes were firſt made.

i The Iewes tooke ſtrangers no better then the dogges, and therefore Chriſt ſpeaketh according to their opinion.

k Shee asketh but the poore crummes, and not the childrens bread, wherein ſhe declareth her faith and humilitie.

l Declaring by this ſigne the compaſſion that hee hath vpon mans miſeries. *Gen.1.31. eccluſ.39.16.*

m As if they would ſay, beſides all the miracles that hee hath done, euen this nowe declareth, that whatſoeuer he doth, is very well.

a Chriſt prouideth for his, when they ſeeme to be deſtitute and forſaken. ‖ *Or, whence.*

b If bread were ſo hard to come by, it ſeemed impoſſible to obteine other meate.

that I am?

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And hee sayde vnto them, But whom say yee that I am? Then Peter answered and said vnto him, Thou art the i Christ.

30 And hee sharpely k charged them that concerning him they should tell no man.

31 Then hee began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the hie Priests, and of the Scribes, and bee slaine, and within three dayes rise againe.

32 And hee spake that thing plainely. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde mee, l Satan, for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And hee called the people vnto him with his disciples, and sayde vnto them, * Whosoeuer will followe mee, let him forsake himselfe, and take vp his crosse, and followe me.

35 For whosoeuer wil * saue his life, shall lose it: but whosoeuer shall lose his life, for my sake and the Gospels, he shall m saue it.

36 For what shal it profite a man, though he should winne the whole world, if hee lose his soule?

37 Or what shall a man giue for recompence of his soule?

38 * For whosoeuer shall bee ashamed of me, & of my words among this adulterous and sinfull generation, of him shal the Sonne of man be ashamed also, when hee commeth in the glorie of his Father with the holy Angels.

CHAP. IX.

The transfiguration. 7 Christ is to be heard. 26 The dumme spirite is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

AND * he sayd vnto them, Verily I say vnto you, that there be some of them that stand here, which shall not taste of death, till they haue seene the a kingdome of God come with power.

2 *And sixe daies after, Iesus tooke Peter, and Iames, and Iohn, and brought them vp into an hie mountaine out of the way alone, and he was transfigured before them.

3 *And his raiment did b shine, and was very white as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moles, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three Tabernacles, one for thee, and one for Moles, and one for Elias.

6 c For he knewe not what he sayde: for they were afraide.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, * This is my beloued Sonne: d heare him.

8 And suddenly they looked rounde about, and sawe no more any man saue Iesus onely with them.

9 * And as they came downe from the mountaine, he charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, & demanded one of another, what the rising from the dead againe should meane.

11 And they asked him, saying, Why say the Scribes, that * Elias e must first come?

12 And he answered, and said vnto them, Elias verily shall first come and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and bee set at nought.

13 But I say vnto you, that f Elias is come, (And they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ * And when hee came to his g disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selues?

17 And one of the company answered, and saide, Master, I haue brought my sonne vnto thee, which hath a dumme spirit:

18 And whersoeuer hee taketh him, he h teareth him, and hee foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 Then he answered him, and sayd, i O faithlesse generation, how long now shall I be with you? how long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirite sawe him, hee tare him, and hee fell downe on the ground, wallowing and foming.

21 Then hee asked his father, How long time is it since hee hath bene thus? And hee sayd, Of a childe.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus sayde vnto him, If k thou canst beleeue it, all things are l possible to him that beleeueth.

24 And straightway the father of the childe crying with teares said, Lorde, I beleeue: helpe my m vnbeliefe.

25 When Iesus saw that the people came running together, hee rebuked the vncleane spirite, saying vnto him, Thou dumme and deafe spirite, I charge thee, come out of him, and enter no more into him.

i He that is the anoynted of God and fulfilled with all grace for mans saluation.

k Deferring it to a more commodious time, lest sudden haste should rather hinder then further the mysterie of his comming.

l This word signifieth aduersarie, or enemie: and he calleth him so, because he did as much as in him lay, to pull him from obeying God. *Mat.* 10.38. *and* 16.24. *Luke* 9.23. *and* 14.27.

Mat. 10.39. *and* 16.25. *Luke* 9.24. *and* 17.33. *Iohn* 12.25.

m For mortality and corruption, he shall receiue immortalitie and perfection. *Matth.* 10.33. *Luke* 9.26. *and* 12.9.

Matth. 16.28. *Luke* 9.27.

a The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they trauailed in vaine. *Matth.* 17.1. *Luke* 9.28.

b Christ sheweth his maiestie so farre as their infirmitie was able to comprehend it.

c Peter measured this vision according to his owne capacitie, not considering the ende thereof, that is contrary to his will, or that is not reueiled in his word.

Mat. 3.17 *and* 17.5. *Luke* 3.22. *chap.* 1.11.

d Christ onely must be ỹ chiefe teacher and instructour of all them, which professe themselues to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience. *Mat.* 17.9.

Malac. 4.5.

e Their false opinion was that either Elias should rise againe from the dead, or that his soule should enter into some other body. *Isa.* 53.4.

f That is, Iohn Baptist. *Mat.* 17.14. *Luke* 9.37, 38.

g To the nine, which he left the day before.

[*Or, against them.*

h When the spirit cómeth vpō him, he teareth him with inward sorow and pangs, as in a colike a man feeleth such griefe, as if his bowels were rent asunder.

i It seemeth that this man deserued not so sharpe an answere: but Christ speaketh in his person to the Pharises, which were stubburn & desperate.

k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulitie.

l All things that are agreeable to the will of God, shalbe granted to him that beleeueth: for faith seeketh nothing is, the feeblenesse, and imperfection of my faith.

m That

26 Then the spirit cryed, & rent him sore, and came out, and * hee was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 And when he was come into the house, his Disciples asked him secretly, Why could not we cast him out?

29 And hee sayd vnto them, This kinde can by no other meanes come forth, but by ° prayer and fasting.

30 ¶ * And they departed thence, & went through Galile, and hee would not that any should haue knowen it.

31 For he taught his disciples, and sayd vnto them, The sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But * they vnderstood not that saying, and were afrayd to aske him.

33 * After, hee came to Capernaum: and when he was in the house, hee asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And hee sate downe, and called the twelue, and sayd to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he tooke a litle child, and set him in the middes of them, and tooke him in his armes, and sayd vnto them,

37 Whosoeuer shall receiue one of such litle children in my Name, receiueth mee: and whosoeuer receiueth mee, receiueth not ¶ me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, wee sawe one casting out deuils by thy name, which followeth not vs, and wee forbade him, because hee followeth vs not.

39 * But Iesus sayde, Forbid him not: for there is no man that can doe a ‖ miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not * against vs, is on our part.

41 * And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 * And whosoeuer shall offend one of these litle ones, that beleeue in mee, it were better for him, rather that a milstone were hanged about his necke, and that hee were cast into the sea.

43 * Wherefore, if thine * hand cause thee to offend, cut it off: it is better for thee to enter into life, maymed, then hauing two handes, to goe into hell, into the fire that neuer shalbe quenched,

44 * Where their * worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete to be cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to go into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For euery man shall be * salted with fire: and * euery sacrifice shalbe salted with salt.

50 * Salt is good: but if the * salt be vnsauerie, wherewith shall it bee seasoned? Haue salt in your selues, and haue peace one with another.

n Meaning the childe.

o Meaning that prayer which is surely grounded vpon faith, and hath fasting ioyned vnto it as a profitable ayde. *Matth.* 17.22. *Iuke* 9.22.

p Because they imagined that Christ should raigne temporally, this matter of his death was so strange, that they could perceiue nothing. *Matth.* 18.1. *Iuke* 9.46.

q To wit onely as man, but as him in whome is all perfection and fulnesse of al graces, & benefites. *Luke* 9.49. 1. *Cor.* 12.3. ‖ *Or, any great worke.*

r Although he sheweth not himselfe to be mine, yet in that hee beareth reuerence to my name, it is ynough for vs. *Matth.* 10.42. *Matth.* 18.6. *Iuke* 17.1,2. *Matth.* 5.30. & 18.8.

s It is a maner of speach, which signifieth, that we should cut off all things, which hinder vs to serue Christ. *Isa.* 66.24.

t These similitudes declare the the paines, and eternal torments of the damned.

u He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be cast into hell fire. *Leuit.* 2.13. *Matth.* 5.13. *Iuke* 14.34.

x They which destroy the grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 *Of diuorcement.* 17 *The rich man questioneth with Christ.* 30 *Their reward that are persecuted.* 35 *Of the sonnes of Zebedeus.* 46 *Bartimeus hath his eyes opened.*

AND * hee arose from thence, and went into the coastes of Iudea, by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, hee taught them againe. *Matth.* 19.1.

2 Then the Pharises came & asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered and sayd vnto them, What did * Moses command you? *Deut.* 24.1.

4 And they sayd, Moses suffered to write a bill of diuorcement, and to put her away.

a The true way to amend abuses is to returne to the institution of things, and to trie them by Gods word. *Gene.* 1.27. *matth.* 19.4. *Gen.* 2.24. 1. *cor.* 6.16. *ephe.* 5.31. ‖ *Or, for son.* 1. *Cor.* 7.10. *Mat.* 5.32. & 19.9. *luke* 16.18. 1. *cor.* 7.10.

5 Then Iesus answered, and sayd vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the * beginning of the creation, * God made them male and female.

7 * For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one ‖ flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he sayd vnto them, * Whosoeuer shall put away his wife and marry an other, ᵇ committeth adulterie against her.

b For the second is not his wife, but his harlot. *Matth.* 19.13. *luke* 18.15.

12 And if a woman put away her husband, and be married to another, shee committeth adulterie.

13 ¶ * Then they brought litle children to him, that hee should touch them: and his disciples rebuked those that brought them.

c We must be regenerate and void of all pride, & concupisence.

14 But when Iesus sawe it, he was displeased, and sayde to them, Suffer the litle children to come vnto mee, and forbid them not: for of such is the kingdome of God.

d It was vsuall with the Iewes that the greater should blesse the inferior. Heb. 7.7. therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp & consecrate the babes to God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as ᶜ a little childe, he shall not enter therein.

16 And he tooke them vp in his armes, and put his handes vpon them, and ᵈ blessed them.

17 ¶ And when he was gone out on the

*Mat.*19.16. *Luke* 18.18.

way, there came one * running, and kneeled to him, and asked him, Good Master, what shal I doe, that I may possesse eternal life?

18 Jesus sayd to him, Why callest thou mee good? there is none e good but one, euen God.

19 Thou knowest the commandements, * Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and sayd to him, Master, all these things I haue obserued from my youth.

21 And Jesus beheld him, f loued him, and said vnto him, One thing is lacking vnto thee, Goe and g sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, and follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorowfull: for hee had great possessions.

23 And Jesus looked round about, and sayd vnto his Disciples, how hardly doe they that haue riches, enter into the kingdome of God!

24 And his Disciples were astonied at his wordes. But Jesus answered againe, and sayd vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a ‖ camel to go through the eye of a needle, then for a h rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Jesus looked vpon them, and sayd, With men it is impossible, but not with God: for with God i all things are possible.

28 ¶ * Then Peter beganne to say vnto him, Loe, wee haue forsaken all, and haue followed thee.

29 Jesus answered and sayd, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundreth folde nowe at this present: houses, and brethren, and sisters, and mothers, and children, and lands with * persecutions, and in the world to come eternall life.

31 * But many that are l first, shall be last, and the last, first.

32 ¶ * And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amased, and as they followed, they were afraide, and Jesus tooke the twelue againe, and beganne to tell them what things should come vnto him,

33 Saying, Beholde, wee goe vp to Jerusalem, and the Sonne of man shall be deliuered vnto the hie priests, & to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ * Then James and John the sonnes of Zebedeus came vnto him, saying, Master, wee would that thou shouldest doe for vs that that we desire.

36 And he sayd vnto them, What would ye I should doe for you?

37 And they sayd to him, Graunt vnto vs, that wee may sit one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus sayd vnto them, Yee know not what yee aske. Can ye m drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Jesus sayd vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand, & at my left, is not n mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and sayd vnto them, * Ye know that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall o not bee so among you: but whosoeuer will be great among you, shall be your seruant.

44 And whosoeuer will be chiefe of you, shalbe the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ * Then they came to Jericho: and as hee went out of Jericho with his disciples, and a great multitude, p Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side begging.

47 And when hee heard that it was Jesus of Nazaret, hee began to cry and to say, Jesus the sonne of Dauid, haue mercie on mee.

48 And many rebuked him, because hee should holde his peace: but hee q cryed much more, O sonne of Dauid, haue mercie on me.

49 Then Jesus stood still, and commanded him to bee called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, & rose, and came to Jesus.

51 And Jesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? And the blind sayd vnto him, Lorde, that I may receiue sight.

52 Then Jesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The fig tree drieth vp. 15 The buyers and sellers are cast out of

*Mat.*19.17. *Luke* 18.19.

e Christ would shewe that his goodnes was farre otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie. *Exod.*20.13.

f That is, he approoued certaine good seede that was in him, which gaue him a litle motion.

g He toucheth his maladie and sore, which before he felt not.

‖ *Or, cable rope.*

h Which putteth his trust in riches.

i For he can giue grace to the rich to conteine his riches, as if he had them not.

*Matth.*19.27. *Luke* 18.28.

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same, so farre as they be expedient. Let vs therfore learne to haue ynough and to want, that being tried, wee may enioy our treasures in heauen.

*Matth.*19.30. *Luke* 13.30.

l He saieth this because they that are first called, should goe still forward and not disdaine others. *Matth.*20.17. *Luke* 18.31.

*Matth.*20.20.

m Can you be partakers of my crosse and afflictions?

n I haue not this commission for this time.

Luke 22.25.

o Christ would not that his disciples & ministers should beare rule as worldly gouernours doe.

*Matth.*20.29. *Luke* 18.35.

p The other Euangelists mention two, but Marke nameth him that was most knowen.

q The more that Satan resisteth vs, the more our faith ought to increase.

of the Temple. 14 *Hee declareth the vertue of faith, and how we ſhould pray.* 27 *The Phariſes queſtion with Chriſt.*

Matth.21.1. luke 19.29.

AND * when they came neere to Jeruſalem, to Bethphage and Bethania vnto the mount of Olives, he ſent forth two of his diſciples,

a Chriſt ſheweth by this poore entrie, the ſtate of his kingdome, and it is not like the great magnificence of this world.

2 And ſayd vnto them, a Go your wayes into that towne that is ouer againſt you, and aſſoone as ye ſhall enter into it, ye ſhall finde a colt bound, whereon neuer man ſate: looſe him, and bring him.

3 And if any man ſay vnto you, Why doe ye this? Say that the Lord hath neede of him, and ſtraight way hee will ſend him hither.

4 And they went their way, and found a colte tyed by the doore without, in a place where two wayes mette, and they looſed him.

5 Then certaine of them that ſtood there, ſayde vnto them, What doe yee looſing the colte?

6 And they ſayd vnto them, as Jeſus had commanded them. So they let them go.

Iohn 12.14.

7 ¶ * And they brought the colte to Jeſus, and caſt their garments on him, and hee ſate vpon him.

b Euery one ſhewed ſome ſigne of honour and reuerence. ‖ Or, *ſaue I pray thee.*

8 And b many ſpread their garments in the way: other cut downe branches off the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cryed, ſaying, ‖ Oſanna: Bleſſed be he that commeth in the Name of the Lord.

10 Bleſſed bee the kingdome that commeth in the c Name of the Lord of our father d Dauid: Oſanna, O thou which art in the higheſt heauens.

c Many came in their owne name, but Chriſt came in the Name of the Lord.

d Becauſe the promiſe was made to him. *Matth.21.10. luke 19.45.*

11 * So Jeſus entred into Jeruſalem, and into the Temple: and when he had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

Matth.21.19.

12 * And on the morow when they were come out from Bethania, hee was e hungrie.

e Chriſt was ſubiect to our infirmities.

13 And ſeeing a figge tree afarre off, that had leaues, hee went to ſee if hee might finde any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Jeſus anſwered, and ſaid to it, f Neuer man eate fruite of thee hereafter while the world ſtandeth: and his diſciples heard it.

f This was to declare how much they diſpleaſe God, which haue but an outward ſhew and appearance without fruite.

15 ¶ And they came to Jeruſalem, and Jeſus went into the Temple, and began to caſt out them that ſolde and bought in the Temple, and ouerthrewe the tables of the money changers, and the ſeates of them that ſolde doues.

Iſa.56.7. Iere.7.11.

16 Neither would he ſuffer that any man ſhould carry a veſſell through the Temple.

g For neither could they ſuffer reprehenſion, nor that their profite ſhould be hindered.

17 And he taught, ſaying vnto them, Is it not written, * Mine houſe ſhall be called the houſe of prayer vnto all nations? * but yee haue made it a denne of theeues.

18 And the Scribes & the Prieſts heard it, and ſought how to g deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come, Jeſus went out of the citie.

20 ¶ * And in the morning as they paſſed by, they ſaw the figge tree dryed vp from the roote.

Mat.21.19,20.

21 Then Peter remembred, & ſayd vnto him, Maiſter, behold, the fig tree which thou curſedſt is withered.

22 And Jeſus anſwered, and ſayd vnto them, Haue h faith in God.

h Chriſt taketh occaſion to inſtruct them of the vertue of faith.

23 For verely I ſay vnto you, that whoſoeuer ſhall ſay vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, and ſhall not wauer in his heart, but ſhall beleeue that thoſe things which he ſaith ſhall come to paſſe, whatſoeuer he ſayth, ſhall be done to him.

24 * Therefore I ſay vnto you, i whatſoeuer yee deſire when yee pray, beleeue that ye ſhall haue it, and it ſhalbe done vnto you.

Mat.7.7. luke 11.9.

i He teacheth vs not hereby to aske whatſoeuer ſeemeth good in our fantaſies: for our prayer muſt be grounded on faith, & our faith vpon the worde of God.

25 * But when yee ſhall ſtand and pray, forgiue, if yee haue any thing againſt any man, that your Father alſo which is in heauen may forgiue you your treſpaſſes.

Matth.6.14.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaſſes.

27 ¶ * Then they came againe to Jeruſalem: and as hee walked in the Temple, there came to him the hie Prieſts, and the Scribes, and the Elders,

Matth.21.23. luke 20.1,2.

28 And ſayd vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

29 Then Jeſus anſwered, and ſayd vnto them, I will alſo aſke of you a certaine thing, and anſwere yee me, & I will tell you by what authoritie I doe theſe things.

30 The k baptiſme of John, was it from heauen, or of men? anſwere me.

k Hee comprehendeth his whole office and miniſterie.

31 And they thought with themſelues, ſaying, If wee ſhall ſay, From heauen, hee will ſay, Why then did ye not beleeue him?

32 But if we ſay, Of men, we feare the people: for all men counted John, that hee had bene a very Prophet.

l They came of malice, an I not to learne: therefore Chriſt thought them vnworthy to be taught.

33 Then they anſwered, and ſayde vnto Jeſus, We cannot tell. And Jeſus anſwered and ſayde vnto them, l Neither will I tell you by what authoritie I doe theſe things.

CHAP. XII.

1 *The vineyard is let out.* 14 *Obedience and tribute due to Princes.* 25 *The reſurrection of the dead.* 28 *The ſumme of the Lawe.* 35 *Chriſt the ſonne of Dauid.* 38 *Hypocrites muſt be aſchewed.* 41 *The offering of the poore widowe.*

Iſa.5.1. iere.2.21. matt.21.33. luke 20.9.

AND he began to ſpeake vnto them in parables, * A certaine man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the * winepreſſe, and built a towre in it, and let it out to husbandmen, and went into a ſtrange countrey.

a The Greeke worde ſignifieth the veſſel or fat, which ſtandeth vnder the wine preſſe to receiue the iuyce or liquor.

2 And at a time, hee ſent to the husbandmen a ſeruant, that hee might receiue of the husbandmen of the fruite of the vineyarde.

3 But

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe hee sent another, and him they slewe, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, & killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? He [b] will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue yee not read so much as this scripture? * The stone which the builders did refuse, is made the head of the corner:

11 This [c] was done of the Lord, and it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that hee spake that parable against them: therefore they left him, and went their way.

13 ¶ * And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in his talke.

14 And when they came, they sayd vnto him, Master, wee knowe that thou art true, and carest for no man: for thou considerest not the [d] person of men, but teachest the [e] way of God truely. Is it lawfull to giue tribute to Cesar, or not?

15 Should wee giue it, or should wee not giue it? But he knew their hypocrisie, & said vnto them, [f] Why tempt yee me? Bring me a peny, that I may see it.

16 So they brought it, and hee sayd vnto them, * Whose is this image and superscription? and they sayd vnto him, Cesars.

17 Then Iesus answered, and said vnto them, * Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueled at him.

18 ¶ * Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his [g] brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he yet leaue issue, & the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee be of them? for seuen had her to wife.

24 Then Iesus answered, and sayd vnto them, Are yee not therefore deceiued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are [h] as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.

28 ¶ * Then came one of the Scribes, that had heard them disputing together, and perceiuing that hee had answered them well, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, * Heare, Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy ‖ minde, & with all thy strength: this is the first commandement.

31 And the second is [k] like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt [l] offerings and sacrifices.

34 Then, when Iesus saw that he answered discreetely, he sayde vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ * And Iesus answered & sayde teaching in the Temple, How say the Scribes that Christ is the Sonne of Dauid?

36 For Dauid himselfe said by the [n] holy Ghost, * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footestoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 * Moreouer he said vnto them in ‖ his doctrine, Beware of the Scribes, which loue to goe in long [o] robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feastes,

40 Which * deuoure widowes houses, & vnder a colour of long prayers. These shall receiue the greater damnation.

41 * And as Iesus sate ouer against the treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threw in two mites, which make a [p] quadrin.

43 Then hee called vnto him his disciples, and sayde vnto them, Verely I say vnto

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ. *Psal.*118.22. *isai.*28.16. *mat.* 21.42. *act.*4.11. *rom.*9.33. 1. *pet.* 2.7,8.

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Matt.22.16.

*Matth.*22.15. *luke* 20.20.

d As the qualities of the minde or body, or of outward things.

e As godly maners, agreeable to Gods law.

f He gaue them to vnderstand that he knewe their malicious intent. *Rom.*13.7. *Matth.*22.23. *luke* 20.27. *Deut.*25.5.

g This was a politike law giuen for a time for the preseruation of families, reade Matth.22.24.

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that then there shall neede no more mariage. *Exod.*3.6. *matth.* 22.32.

i Then it followeth that they liue, although they be deceased out of this life. *Matth.*22.35. *Ex.*20.2. *deu.*6.4. ‖ *Or, thought.*

k That is, dependeth on the first, & proceedeth of the loue of God. *Leui.*19.18. *mat.* 22.39. *rom.*13.9. *gal.*5.14. *iam.*2.8

l He meaneth all the ceremonies of the Law, wherein the hypocrites put great holinesse. m Because hee shewed himselfe willing to bee taught, and well perceiued the difference betwixt our outward profession, and that which God doth principally require of vs. *Matt.*22.44. *luke* 20.41.

n Inspired by the holy Ghost and by the spirit of prophecie. *Psal.*110.1. *Matt.*23.6. *luke* 11.43. & 23 46. ‖ *Or, as he taught.*

o He condemneth not their apparell, but their vaine ostentation, and outward shew of holinesse, whereby they deceiued the simple people. *Matth.*23.14. *luke* 20.47. ‖ *Or, and vnder pretece pray long. Luke* 21.1.

p Which is about halfe a farthing.

q Our Sauiour esteemeth our gifts, by our affections and ready willes.

vnto you, that this poore widowe hath cast q more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but shee of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

1 *The destruction of Ierusalem.* 10 *The Gospell shall be preached to all.* 22 *The persecutions and false prophets which shall be before the comming of Christ, whose houre is vncertaine.* 33 *He exhorteth euery one to watch.*

Matth.24.1. Luke 21.5.

AND * as hee went out of the Temple, one of his disciples saide vnto him, Master, see what stones, and what buildings are here.

Luke 19.43,44.

2 * Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of olives, ouer against the Temple, Peter, & Iames, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what shall bee the signe when all these things shall be fulfilled?

Ephes.5.6. 2.thes.2.3.

5 And Iesus answered them, & began to say, * a Take heede lest any man deceiue you.

a He doeth answere them of things that were more necessarie for them to knowe then the things that they demanded.

6 For many shall come in my name, saying, I b am Christ, and shall deceiue many.

b Vsurping the authoritie of Christ.

7 Furthermore when yee shall heare of warres, and rumours of warres, be ye not troubled: for such things must needes bee: but the ende shall not be yet.

c That they may be inexcusable. *Mat.10.19. luke 12.11. & 21.14.*

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

d He onely forbiddeth that care which commeth of distrust.

9 But take yee heede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers & kings for my sake, for a e testimonial vnto them.

e This is not to make them negligent, but to assure them that he wil assist them & instruct them sufficiently with answeres, so that they may hereby perceiue that their defence standeth not in their owne wisedome, or eloquence.

10 And the Gospell must first be published among all nations.

Matth.24.15. Dan.9.27.

11 * But when they leade you, and deliuer you vp, take ye d no thought afore, neither premeditate * what yee shall say: but whatsoeuer is given you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

f This is meant of that time that the Romanes should prophane the Temple.

12 Yea, and the brother shall deliuer the brother to death, & the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.

‖ *Or, being.*

14 * Moreouer, when ye shall see the abomination of desolation (spoken of by * Daniel the Prophet) ‖ standing where it ought not, (let him that readeth, consider it) * then let them that be in Iudea, flee into the mountaines,

Luke 21.20,21.

g Because the destruction shall be most extreme and cruell.

15 And let him that is vpon the house, not come downe into the house, neither enter therein to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe vnto the things which he left behind him, to take his clothes.

17 Then wo shalbe to them that are with h child, & to them y giue sucke in those dayes.

h For they shall not be able to flee.

18 i Pray therefore that your flight be not in the winter.

i That you haue not let to hinder you when you should escape.

19 For there shall be in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

‖ *Or, man.*

20 And except that the Lord had shortened those dayes, no ‖ flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

Matth.24.23. Luke 21.8.

21 Then * if any man say to you, Lo, here is Christ: or, Lo, he is there, beleeue it not.

k The elect may wauer and bee troubled, but they cannot vtterly be deceiued and ouercome.

22 For false Christs shall rise, & false prophets, and shal shew signes and wonders, to deceiue, if it were k possible, the very elect.

l Wherefore he that suffereth himselfe now to be seduced, hath none excuse.

23 But take ye heede: beholde, I haue shewed you all things l before.

Isa.13.10. ezek. 32.7. ioel 2.10. & 3.15.

24 Moreouer * in those dayes, after that tribulation, the Sunne shal ware darke, and the Moone shall not giue her light,

m This teacheth that there shalbe a change of the whole order of nature. *Matth.24.31.*

25 And the m starres of heauen shal fall: & the powers which are in heauen, shal shake.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

27 * And he shall then send his Angels, and shall gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, ye know that sommer is neere.

n The word signifieth the space of a 100. yeeres: albeit this came to passe before fiftie yeeres.

29 So in like maner, when yee see these things come to passe, knowe that the kingdome of God is neere, euen at the doores.

30 Verely I say vnto you, y this n generation shal not passe, til al these things be done.

o When the destruction of Ierusalem, the persecutions & illusions shall come: but chiefly these are vnderstood of the second comming of Christ.

31 Heauen and earth shall passe away, but my wordes shall not passe away.

32 But of that o day and houre knoweth no man, no, not the Angels which are in heauen, neither the p Sonne himselfe, saue the Father.

p In that he is man and Mediatour. *Matth. 24.42.*

33 * Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 q Watch therefore, (for ye know not when the maister of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning)

q For of y coming wee are most assured but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

36 r lest if hee come suddenly, hee shold finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 *The Priests conspire against Christ.* 3 *Mary Magdalene anointeth Christ.* 12 *The Passeouer is eaten.* 18 *He telleth afore of the treason of Iudas.* 22 *The Lords Supper is instituted.* 46 *Christ is taken.* 67 *Peter denieth him.*

Matth.26.2. luke 22.1.

AND * two dayes after followed the feast of the Passeouer, and of vnleauened bread: and the high Priestes and Scribes sought howe they might take

take him by craft, and put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

Matth.26.6. iohn 12.1.

3 * And when he was in Bethania in the house of Simon the leper, as hee sate at table, there came a woman hauing a boxe of oyntment of ‖ spikenard very costly, and she brake the boxe, and powred it on his head.

‖ Or, *of pure nard, and faithfully made.*

4 Therefore a some disdayned among themselues, and sayde, To what ende is this waste of oyntment?

a As Iudas who caused this murmuring.

5 For it might haue beene solde for more then b three hundreth pence, & bene giuen vnto the poore, c and they grudged against her.

b Which are in value about fiue pound sterling.

c To wit, Iudas: who was offended therewith & therefore made a businesse,

6 But Iesus sayde, Let her alone: why trouble yee her? shee hath wrought a good worke on me.

7 For yee haue the poore with you alwayes, and when yee will yee may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: she came aforehand to anoynt my body to ỹ burying.

9 Verily I say vnto you, Whereseuer this Gospel shall be preached throughout the whole worlde, this also that shee hath done, shalbe spoken of in remembrance of her.

Matth.26.14. luke 22.4.

10 ¶ * Then Iudas Iscariot one of the twelue, d went away vnto the hie Priests, to betray him vnto them.

d He tooke occasion by this oyntment as of a thing euil done.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore hee sought howe hee might conueniently betray him.

Matth.26.17. luke 22.7,8.

12 ¶ * Now the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples sayde vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeouer?

13 Then hee sent foorth two of his disciples, and sayde vnto them, Goe yee into the citie, and there shall a man meete you bearing a pitcher of water: followe him.

14 And whithersoeuer hee goeth in, say ye to the goodman of the house, The Master sayeth, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And hee will shewe you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the citie, and found as hee had sayd vnto them, and made ready the Passeouer.

Matth.26.20. luke 22.14. iohn 13.21.

17 ¶ And at euen he came with ỹ twelue.

18 * And as they sate at table e did eate, Iesus sayde, Verily I say vnto you, that one of you shall betray mee, which eateth with me.

e To dip the hand, is as much to say, as hee that is accustomed to eate with me, *Psal.41.9. iohn 13.18.*

19 Then they began to be sorowfull and to say to him one by one, Is it I? and another, Is it I?

Matth.26.24. actes 1.16.

20 And hee answered & sayd vnto them, It is one of the twelue that f * dippeth with me in the platter.

f This declareth that nothing can be done without Gods prouidēce, *Matth.26.26. 1.cor.11.24.*

21 * Truely the sonne of man goeth his way, as it is g written of him: but woe bee to that man, by whome the Sonne of man is betrayed: it had bene better for that man, if he had neuer bene borne.

g Reade Matt. chap.26.26.

22 * And as they did eate, Iesus h tooke the bread, and when hee had giuen thankes, he brake it, and gaue it to them, and sayde, Take, eate, this is my body.

23 And he tooke the cup, & when hee had h giuen thankes, gaue it to them: and they all dranke of it,

h The Greeke word is to blesse, which is here taken, onely to giue thanks, as S. Luke and S. Paul interprete it, and S. Marke also speaking of the cup.

24 And he sayd vnto them, This is my blood of the new Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that day, that I drinke it newe in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 ¶ * Then Iesus said vnto them. All ye shalbe i offended by me this night: for it is written, * I will smite the shepheard, and the sheepe shall be scattered.

Iohn 16.32.

i That is, turned from me, because of the persecution.

28 But after that I am risen, I will goe into * Galile before you.

Zech.13.7. Chap.16.7.

29 And Peter sayd vnto him, Although all men should bee offended, yet would not I.

30 Then Iesus sayd vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 ¶ * After, they came into a place named Gethsemane: then he sayd to his disciples, Sit ye here, till I haue prayed.

Matth.26.36. luke 22.39.

33 And hee tooke with him Peter, and James, & Iohn, and he began k to be afraid, and in great heauinesse,

k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

34 And sayde vnto them, My soule is very heauie, euen vnto the death: tary here and watch.

35 So hee went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And hee sayde, l Abba, Father, all things are possible vnto thee: take away this cup from me: Neuertheless, not that I will, but that thou m wilt, be done.

l *Ab* in Ebrew, and *Abba* in the Syrian tongue, signifieth father.

m He standeth not so to his owne will, but that willingly he offereth himselfe to obey God.

37 Then he came & found them sleeping, and sayde to Peter, Simon, sleepest thou? couldest thou not watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the spirit in deede is readie, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same wordes.

40 And hee returned and found them asleepe againe: for their eyes were heauie: neither knewe they what they should answere him.

41 And he came the third time, and sayd vnto them, n Sleepe henceforth, and take your rest: it is enough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

n He meaneth that the houre will come when they shalbe kept from sleeping.

42 Rise vp: let vs goe: lo, he that betrayeth me, is at hand.

43 * And immediatly, while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priests & Scribes, and Elders.

Matth.26.47. luke 22.47. iohn 18.3.

44 And he that betrayed him, had giuen them

o It was the fashion then to greete with kissing at their meetings, and also at their departure.

p He repeateth it twise, as if hee had bene mooued with a certeine pitie in taking his last leaue.

q To wit, Peter.

r Called Malchus.

ſ Which declareth that no man can do any thing contrary to Gods ordinance.

t Meaning all the disciples. *Mat.26.57. luke 22.54. iohn 18.24.*

u That is, they which had chiefest authoritie among the priests.

x Which signified that his hoate zeale began now to be abated.

‖ *Or, light. Matth.26.56.*

‖ *Or, were not like. Iohn 2.19.*

y These two witnesses dissented, in that the one reported that Christ said, he could destroy the Temple, (as Matthewe writeth) and the other said, that he heard him say, that hee would doe it, as is here noted.

z That is, of God, who is worthy all praise: the which word in their language, the Iewes when they spake of God, vse commonly in their writings euen to this day. *Matth.24.30.*

a Whom they now condemned in this base estate, they should see appeare at the last day with maiestie and glorie.

them a token, saying, Whomsoeuer o I shal kisse, he it is: take him, and lead him away safely.

45 And assoone as he was come, he went straightway to him, and said, p Master, Master, and kissed him.

46 Then they laid their handes on him, and tooke him.

47 And q one of them that stood by, drew out a sword, and smote a r seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and said vnto them, Ye be come out as vnto a theefe with swordes and with staues to take me.

49 I was daily with you teaching in the Temple, and ye ſ tooke me not: but this is done, that the Scriptures should be fulfilled.

50 Then they t all forsooke him, and fled.

51 And there followed him a certeine yong man, clothed in linen vpon his bare body, and the yong men caught him.

52 But hee left his linnen cloth, and fled from them naked.

53 * So they led Iesus away to the high Priest, and to him came al the u hie Priests, and the Elders, and the Scribes.

54 And Peter followed him x afarre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed himselfe at the ‖ fire.

55 And the * high Priestes, and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse ‖ agreed not together.

57 Then there arose certeine, and bare false witnesse against him, saying,

58 Wee heard him say, * I y will destroy this Temple made with hands, and within three daies I wil build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou Christ the Sonne of the z Blessed?

62 And Iesus said, I am he, * and yee shall see the a Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and said, What haue wee any more need of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophecie. And the b sergeants smote him with their roddes.

b This declareth the wickednesse and insolencie of the gouernours and rulers, seeing their officers contrary to all iustice, thus raged and tormented him that was innocent.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest. *Matth.26.69. luke 22.55. iohn 18.25.*

67 And when shee saw Peter warming himselfe, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But c hee denied it, saying, I know him not, neither woot I what thou sayest. Then he went out into the ‖ d porch, and the cocke crew.

69 * Then a maid saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speach is like.

71 And hee began to curse, and sweare, saying, I know not this man of whom yee speake. *Matth.26.71. luke 22.58. iohn 18.25.*

72 * Then the second time the cocke crew, and Peter remembred the word that Iesus had said vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and ‖ waying that with himselfe, he wept. *Matth.26.75. iohn 13.38.*

c We ought to consider our owne infirmitie, that wee may learne onely to trust in God, and not in our owne strength.

‖ *Or, entrie.*

d Peter prepareth himselfe to flee if he were further laid vnto.

‖ *Or, rushed out of the doores and wept.*

CHAP. XV.

1 Iesus iuled to Pilate. 15 Hee is condemned, reuiled, & put to death, 46 And is buried by Ioseph.

AND anon in the dawning, the hie Priests held a counsell with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and deliuered him to Pilate. *Matth.27.1,2. luke 22.66. iohn 18.28.*

a For the Romanes gaue them no authoritie to put any man to death.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? Behold, howe many things they witnesse against thee. *Matth.27.12. luke 23.3. iohn 18.35.*

5 But Iesus answered b no more at all, so that Pilate marueiled.

b Hee would not defend his cause, but presented himselfe willingly to be condemned.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire that he would doe as he had c euer done vnto them.

c The people alwayes maintein their customes, although they be worth nothing.

9 Then Pilate answered them, and said, Will yee that I let loose vnto you the King of the Iewes?

10 For he knew that the hie Priests had deliuered him of enuie.

11 But the hie Priests had mooued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will yee then that I doe with him, whom yee call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath hee done? And they cryed the more fercently, Crucifie him.

d When a iudge hath respect to men, he quite forgetteth iust ce-

15 So Pilate willing to content the people,

ple, loosed them Barabbas, and deliuered Iesus when he had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the ‖ common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a ‖ reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 *And they • compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 *And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens ſkulles.

23 And they gaue him to drink wine mingled with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was e the third houre, when they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEVVES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, *And hee was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, *Hey, thou that destroyest the Temple, and buildest it in three dayes.

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priestes mocking, said among themselues with the Scribes, He saued other men, himselfe hee cannot saue.

32 Let Christ the King of Israel nowe come downe from the crosse, that wee may see, and beleeue. h They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, darkenesse arose ouer i all the land vntill the ninth houre.

34 And at the k ninth houre, Iesus cryed with a loud voyce, saying, *Eloi, Eloi, lammasabechthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, l Behold, hee calleth Elias.

36 And one ran, and filled a* sponge full of vineger, and put it on a reed, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loud voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the m Centurion, which stood ouer against him, saw that hee thus crying gaue vp the ghost, hee said, Truely this was the Sonne of God.

40 ¶ There were also women, which beheld afarre off, among whom was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 (Which also when hee was in Galile, *followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And now when night was come, (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an n honorable Counsellour, which also looked for the kingdom of God, came, ‡ went in o boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled if he were already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when hee knew the trueth of the Centurion, he gaue the body to Ioseph,

46 (Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheld where hee should bee laid.

CHAP. XVI.

1 *The women come to the graue.* 9 *Christ being risen againe, appeareth to Magdalene,* 14 *Also to the eleuen, and reproueth their vnbeliefe.* 16 *Hee committeth the preaching of the Gospell and the ministration of baptisme vnto them.*

AND * when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, bought sweete ointments that they might come, and embalme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was ‖ yet rising,

3 And they said one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.)

5 *So they went into the sepulchre, and saw • a yong man sitting at the right side, clothed in a long white robe: and they were afraid.

6 But he said vnto them, Be not afraid: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and b Peter, that hee will goe before you into Galile: there shall yee see him, * as he said vnto you.

8 And they went out quickely, and fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraid.

9 ¶ And

‖ Or, Pretorie.

‖ Or, stalke.

Matth. 27. 32. luke 23. 26.

e It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenesse.

Matth. 27. 33. luke 23. 33. iohn 19. 17.

f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his father had appointed, that he might render vnto him perfite obedience.

g The Iewes diuided their day into foure partes, so that by the third houre is here ment the third part of the day, which was from six a clocke to nine, at what time Matt. saith he was crucified.

Isa. 53. 12. Iohn 2 19.

h Meaning, the one of them that were crucified.

i Because this darkenesse was onely ouer the land of Canaan, when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day, and about three of the clocke after noone.

Psal. 22 1. matth. 27 46.

l This was spoken mockingly.

Psal. 69. 21.

m Who had charge ouer an hundred men.

Luke 8. 2, 3.

Matth. 27. 57. luke 23. 50, 51. iohn 19. 38.

n A graue man and of great authoritie.

o This man shewed his faith boldly when the danger seemed to be most perilous.

Luke 24. 1. iohn 20, 1.

‖ Or, not risen,

Matth. 28. 1. iohn 20. 12.

a The Angel of God in the likenesse of a yong man.

b He especially maketh mention of Peter to comfort him, because he had fallen into greater danger then the rest.

Matth. 26 32, chap. 14. 28.

*John 20.16. *Luke 8.2.

9 ¶ And when Jesus was risen againe, in the morowe (which was the first day of the weeke) he appeared first to Mary Magdalene, * out of who he had cast seuen deuils.

10 And she went and told them that had bene with him, which mourned and wept.

11 And when they heard that hee was aliue, and had appeared to her, they c beleeued it not.

12 ¶ * After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, but they beleeued them not.

14 ¶ * Finally he appeared vnto the eleuen as they d sate together, and reproued them of their vnbeliefe & hardnesse of heart, because they beleeued not them which had seene him, being risen vp againe.

15 And he said vnto them, * Goe ye into all the world, and preach the Gospell to e euery creature.

16 He that shall beleeue and be baptized, shall be saued: * but he that will not beleeue, shalbe damned.

17 And these f tokens shall followe them that beleeue, * In my name they shall cast out deuils, and * shall speake with g newe tongues,

18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recouer.

19 * So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went foorth, and preached euery where. And the * Lord wrought with them, and confirmed the word with h signes that followed. Amen.

*Mark 16.14. *Luke 24.36. *John 20.19. d Mourning and praying. *Matth. 28.19.

c They had soone forgotten that, that Christ had foretolde them of his resurrection. *Luke 24.13,15.

e As well Gentile as Iewe, *John 12.48.

f This gift was but for a time, to cause men the more willingly to receiue the Gospel which as yet was not euidently knowen. *Acts 16.18.

g With other and diuers, as Luke saith. *Acts 28.5. *Acts 28.8. *Luke 24.51. *Heb. 2.4.

h The miracles & signes follow ỹ doctrine as certain seales, so that if the doctrine be false, ỹ miracles can be no better, Deu. 13.3.

¶ The holy Gospel of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias & Elisabet. 11 The Angel shewed him of the nativity of Iohn Baptist. 20 His incredulity is punished. 28 The talke of the Angel, & Mary. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thanks to God, and prophesieth.

FOrasmuch as many haue taken in hand to set foorth the story of those things whereof wee are fully perswaded,

2 a As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the b word,

3 It seemed good also to me (most noble Theophilus) allowne as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certeinty of those things, wherein thou hast bene instructed.

5 ¶ In the time of c Herod king of Judea, there was a certeine Priest named Zacharias, of the d course of Abia: and his wife was of the e daughters of Aaron, & her name was Elizabet.

6 Both were f iust before God, and walked in all the commaundements and g ordinances of the Lord, without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priestes office before God, as his course came in order,

9 According to the custome of the priests office, his lot was to h burne incense, when he went into the i Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angell of the Lord standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angell said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name k John.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shalbe great in the sight of the Lord, & shal neither drinke wine, nor l strong drinke: and hee shall be filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he turne to their Lord God.

17 * For hee shall go m before him in the spirite and power of Elias, to turne the hearts of the n fathers to the children, and the disobedient to the wisedome of the iust men, to make readie a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shall I know this? For I am an old man, and my wife is of a great age.

19 And the Angel answered, & said vnto him, I am o Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt bee dumme, and not be able to speake, vntill p the day that these things be done, because thou beleeuedst not my wordes, which shall be fulfilled in their season.

21 And

*Luke 2.10.

a Meaning the Apostles with whom he was conuersant.

b Or of ỹ thing: and it may be referred either to Christ, or to the Gospell: and hereby is meant, that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of the Gospel: and this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

c The sonne of Antipater.

d Read. 1. Chro. 24.10.

e By her father: for by her mothers line shee was of the house of Dauid.

f This perfection or iustice is iudged by the fruits and outward appearance, and not by the cause: which onely commeth of Gods free mercy through Christ.

g The Greeke word signifieth iustifications, whereby is meant the outward obseruation of the ceremonies commanded by God.

h That is, the euening and morning sacrifice, according to the law.

i The Temple was diuided into three partes: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the Priests and Leuites were: and the third Sanctum Sanctorum, into the which the hie Priest entred once a yeere to sacrifice. *Exod. 30.7. Leuit. 16.17.*

k Which signifieth the grace of the Lord.

l The word signifieth all maner of drinke which maketh men drunken. *Mala. 4.5.6. Matt. 11.14.*

m As a King in his royaltie hath one to goe before him, who signifieth the King to be at hand.

n When Christ saith hee came to set the father against the sonne, &c. hee meaneth the successe which commeth of the Gospel, through the malice of men: but here he speaketh of the true end and prosperitie of the Gospel.

o Which signifieth the strength or soueraigntie of God.

p Wee must not measure Gods promise by our weake senses.

21 Now the people waited for Zacharias, and marueiled that hee taried so long in the Temple.

22 And when hee came out, he could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: for hee made signes vnto them, and remayned dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed q to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from me r my rebuke among men.

26 ¶ And in the first moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayde, ‖ Haile thou that art ‖ freely beloued: the Lord is with thee: blessed art thou among women.

29 And when she sawe him, she was troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for t thou hast found fauour with God.

31 * For loe, thou shalt conceiue in thy wombe, and beare a sonne, and thalt call his name IESVS.

32 Hee shall bee great, and shall be called the Sonne u of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 * And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angel, u Howe shall this bee, seeing I knowe not man?

35 And the Angel answered, and sayde vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall x ouershadow thee: therefore also that y holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And beholde, thy z cousin Elizabet, thee hath also conceiued a sonne in her olde age: and this is her first moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Mary sayd, Behold, the seruant of the Lord: be it vnto mee according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill countrey, with haste to a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elizabet heard the salutation of Marie, the babe b sprang in her bellie, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voice, and sayd, Blessed art thou among women, and blessed the c fruit of thy wombe is blessed.

43 And whence commeth this to mee, that the mother of my Lorde should come to mee?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleeued: for those things shall be performed, which were tolde her d from the Lord.

46 Then Marie sayd, My e soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauiour.

48 For hee hath looked on the ‖ poore degree of his seruant: for behold, from hence forth shall all ages call me blessed.

49 Because he that is mightie hath done for me great things, and holy is his Name.

50 And his s mercie is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arme: * hee hath scattered the proud in the h imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted them of low degree.

53 * He hath filled the hungry with good things, and sent away the rich emptie.

54 * Hee hath vpholden Israel his seruant, being mindfull of his mercie,

55 (* As he hath spoken to our fathers, to wit, to Abraham, and his ‖ seed) for euer.

56 ¶ And Marie abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, and cousins heard tell how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so, vpon the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and said, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue loosed, and hee i spake, and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all these wordes were noysed abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layd them

q While their course endured to sacrifice, they might not lie with their wiues, nor drinke any licour that might make one drunke.

r For the barren women enioyed not the promise which God made to them that were married, to haue issue: but principally they were depriued of that promise which God made to Abraham, that he would increase his seede.

‖ Or, *gladnesse be to thee.*

‖ Or, *receiued into fauour.*

t Not for her merites, but only through Gods free mercie, who loued vs when we were sinners, that whosoeuer reioyceth, should reioyce in the Lord. *Isa.7.14. mat.1.21. chap.2.21.*

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time. *Dan.7.14. micah.4.7.*

u She would be resolued of all doubts, to the end that shee might more surely embrace the promise of God.

x It shalbe a secret operation of the holy Ghost.

y He must be pure and without sinne, which must take away the sinnes of the world.

z Notwithstanding that Elizabet was married to one of the tribe of Leui, yet she was Maries cousin, which was of the stocke of Dauid. For the Lawe which forbad marriage out of their owne tribe, was onely that the tribes should not be mixt and confounded, which could not be in marrying with the Leuites: for they had no portion assigned vnto them.

a Which was also called, Kiriatharba, or Hebron, Ioth. 14.15. and 21.11.

b This mouing was extraordinarie, and not naturall, which was to commend the miracle.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel.

e The soule and the Spirit signifie the vnderstanding & affection, which are the two principall parts of the soule.

‖ Or, *low estate.*

f This fauour that God hath shewed mee, shall be spoken of for euer.

g According to the promise made to Abraham, that he would be his God, and the God of his seed for euer. *Isa.51.9. Psal.33.10. isa.29.15.*

h The wicked lay snares for other, wherein they themselues are taken. *1.Sam.2.5,6,7. psal.34.10. Isa.30.18.& 41. 9. and 54.5. iere.31.3,20. Gene.17.19. and 22.17. psal.132.11.*

‖ Or, *posteritie.*

i Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incredulitie.

k The mightie power of God and his graces, which declared that he should be an excellent person.
l In declaring himselfe mindefull of his people: and therefore is come from heauen to visite and redeeme them. *Matt.*1.21. *chap.*2.30. *Psal.*132.17, 18.
m When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouerthrewe his enemies. *Iere.*23.6. *and* 30.10.
n He declareth the cause and fountaine of our redemption. *Gene.*22. 16,17. *Ierem.*31.33. *heb.*6.13.
o This is the ende of our redemption. 1.*Pet.*1.15.
p To whom no hypocrisie can be acceptable.
q He sheweth that our saluation consisteth in the remission of sinnes, which is the principall part of the Gospel. *Zech.*3.8. *and* 6.12. *mala.*4.2.
r Or branch of a tree, meaning the Messias, who is the sunne of righteousnesse, which shineth from heauen.
s That is, of all felicitie.
t Hee meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

them vp in their hearts, saying, What manner childe shall this be? and the k hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed be the Lord God of Israel, because hee hath l visited * and redeemed his people,

69 * And hath raised vp the m horne of saluation vnto vs, in the house of his seruant Dauid,

70 * As he spake by the mouth of his holy Prophets, which were since the worlde began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That hee woulde shewe n mercie towards our fathers, and remember his holy Couenant,

73 * And the othe which hee sware to our father Abraham:

74 Which was, that he would graunt vnto vs, that wee being deliuered out of the hands of our enemies, should o serue him without feare

75 All the dayes of our life, in * holinesse and righteousnesse p before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lorde, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the q remission of their sinnes,

78 Through the tender mercie of our God, whereby * the r day spring from an high, hath visited vs,

79 To giue light to them that sitte in darkenesse, and in the shadowe of death, and to guide our feete into the way of s peace.

80 And the childe grewe, & waxed strong in spirit, and was in t the wildernesse, till the day came, that hee should shewe himselfe vnto Israel.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple, 28 Simeon and Anna prophecie of him. 46 He was found among the doctours. 51 His obedience to father and mother.

a So much as was subiect to the Romanes.
‖*Or, put in writing.*
b Whereby the people were more charged and oppressed.
c He sheweth by what occasion Iesus was borne in Beth-lehem. *Iohn* 7.42.

AND it came to passe in those dayes, that there came a commaundement from Augustus Cesar, that all the a world should be ‖taxed.

2 (This first b taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to bee taxed, euery man to his owne citie.

4 And c Ioseph also went vp from Galile out of a city called Nazaret, into Iudea, vnto the citie of * Dauid, which is called Beth-lehem (because hee was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that shee should be deliuered.

7 And she brought forth her d first begotten sonne, and wrapped him in swadling clothes, and layde him in a e cratch, because there was no roume for them in the Inne.

8 ¶ And there were in the same countrey shepheards abiding in the fielde, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel sayd vnto them, Bee not afraid: for beholde, I bring you tidings of great ioy, that shalbe to all the people:

11 That is, that vnto you is borne this day in the citie of f Dauid, a Sauiour, which is Christ the Lord.

12 And g this shall be a signe to you, Yee shall finde the childe swaddled, and layde in a cratch.

13 And straight way there was with the Angel a multitude of heauenly souldiours, praysing God, and saying,

14 Glory bee to God in the high heauens, and peace in earth, and towards men d good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards said one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and founde both Mary and Ioseph, and the babe laid in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wondred at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepheards returned, glorifying and praising God, for all that they had heard & seene, as it was spoken vnto them.

21 ¶ * And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called * IESVS, which was named of the Angel, before hee was conceiued in the wombe.

22 * And when the dayes of ‖her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, * Euery man childe ‖that first openeth the wombe, shalbe called holy to the Lord:)

24 And to giue an oblation, * as it is commanded in the Lawe of the Lord, i a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the k holy Ghost was vpon him.

d Reade Mat. 1.25.
e Whereby appeared his pouertie, and their crueltie, which would not pitie such a woman in such a case.
f Which was Beth-lehem.
g Because they should not be offended with Christes poore estate, the Angel preuenteth this doubt, and sheweth in what sort they shoulde finde him.
h The free mercie and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

*Gen.*17.12. *Leuit.* 12.3. *Ioh.*7.22. *Mat.*1.21. *chap.*1.31.
*Leuit.*12.6. ‖*Or, their.*
*Exod.*13.2. *numb.*8.16. ‖*Or, that is first borne.*
*Leuit.*12.6.
i Which offring was appointed to them which were so poore, that they were not able to offer a lambe.
k The spirit of prophecie.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before he had seene the Lordes ‖ Christ.

27 And hee came ‡ by the motion of the Spirit into the Temple, and when the parents brought in the childe Iesus, to doe for him after the custome of the Lawe,

28 Then he tooke him in his armes, and praised God, and sayd,

29 Lord, l nowe lettest thou thy seruant depart in peace, according to thy word:

30 For mine eyes haue seene thy m saluation,

31 Which thou hast prepared before the face of all people:

32 A light to ‖ bee reuelled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon n blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the o *fall and rising againe of many in Israel, and for a signe which shal be spoken against,

35 (Yea, and a p sword shall pierce thorowe thy soule) that the q thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had r liued with an husband seuen yeeres from her virginitie.

37 And she was widowe about fourescore and foure yeeres, and went ſnot out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, ‖ confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed strong in spirite, and was filled with wisedome, and the grace of God was with him.

41 ¶ Nowe his parents went to Ierusalem euery yeere, * at the feast of the Passeouer.

42 And when he was twelue yeeres old, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knewe not, nor his mother:

44 But they supposing, that he had bene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the ‖ doctours, both hearing them, and asking them questions.

47 And all that heard him were allonied at his vnderstanding, and answeres.

48 So when they sawe him, they were amased, and his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with heauie hearts.

49 Then said hee vnto them, Howe is it that ye sought me? t knewe yee not that I must goe about my fathers businesse?

50 But they u vnderstood not the word that he spake to them.

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

‖Or, Messias.
‡ Greeke, in the spirit.
l Simeon declareth himselfe to die willingly, since he hath seene the Messias which was promised.
m The meane and substance of saluation.
‖Or, for the reuelation of.
n That is, prayed to God for them, and for the prosperitie of Christs kingdome.
o To be the fall of the reprobate which perish through their owne default, and raising vp of the elect to whom God giueth faith. *Isa.8.14.rom.9.32.1.pet.2.8.*
p That is, sorowes should pearce her heart as a sword.
q This chiefly appeareth when the crosse is laid vpon vs, whereby mens hearts are tryed.
r She was seuen yeeres married.
ſ She was continually in the Temple.
‖Or, prayed. Deut.16.1.
‖Or, learned men.
t Our duetie to God is to be preferred before father and mother.
u For his vocation was not yet manifestly knowen.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 11 Christ is baptised. 23 His age, and genealogie.

NOwe in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being Gouernour of Iudea, and a Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and b Lysanias the Tetrarch of Abilene,

2 (*When Annas and Caiaphas were the hie b Priestes) the word of God came vnto Iohn, the sonne of Zacharias in the wilderneſſe.

3 * And hee came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voyce of him that crieth in the wilderneſſe is, Prepare ye the way of the Lord: make his paths straight.

5 Euery c valley shall be filled, and euery mountaine and hill shall bee brought lowe, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And ‖ all flesh shall see the d saluation of God.

7 Then sayde he to the people that were come out to bee baptized of him, * ‖ O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendement of life, and beginne not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the e axe layde vnto the roote of the trees: therfore euery tree which bringeth not forth good fruite, shalbe hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, * Hee f that hath two coates, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there g Publicanes also to be baptized, and sayd vnto him, Maister, What shall we doe?

13 And hee sayde vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him

a This was the sonne of Herode called the great. *Act.4.6.*
b There could be by Gods law but one sacrificer at once: but because of the troubles that then reigned, the office was so mangled by reason of ambition & bribery, that both Caiaphas and Annas his father in law had it diuided betweene them. *Mat.3.2.mar.1.4 Isa.40.3.iob.1.23*
c All impediments shalbe taken away, which should hinder the way of God, or of saluation, so that the way shal be plaine by Christ to leade vs vnto God.
‖Or, euery man.
d That is, the Messias shall be reuelled to the world. *Matth.3.7.*
‖Or, vipers broods.
e The vengeance of God is at hand. *Iames 2.15. 1.iohn 3.17.*
f He willeth that the rich helpe the poore according to their necessity.
g Whose office was to receiue the tribute and tolles.

him, saying, And what shall we doe? And he said vnto them, Doe violence to no man, neither accuse any falsely, and bee content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if hee were not the Christ,

16 Iohn answered, and sayd to them all, * In deede I [b] baptize you with water, but one stronger then I, commeth, whose shooes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and [i] with fire.

17 * Whose fanne is in his hand, and hee will make cleane his flooze, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shalbe quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 * But when [k] Herod the Tetrarch was reproued of him, for Herodias his brother Philips wife, & for all the euils which Herod had done,

20 He added yet this aboue all, that hee shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue, vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeres of age, being as men supposed the sonne of [l] Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Naath, the sonne of Mattathias, the sonne of Semei, the sonne of ‖ Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of ‖ Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of ‖ Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of David,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Methusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Jesus is led into the wildernesse to be tempted. 13 He ouercommeth the deuill. 14 He goeth into Galile, 16 preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He commeth into Peters house, & healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth thorow the cities.

AND Iesus full of the holy Ghost, returned from Jordan, and was led by the spirit into the wildernesse,

2 * And was there fortie dayes tempted of the deuill, and in those dayes [a] he did eate nothing: but when they were ended, hee afterward was hungry.

3 Then the deuill said vnto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread onely, but by euery [b] word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, ‡ in the twinckeling of an eye.

6 And the deuill said vnto him, All this power will I [c] giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I giue it:

7 If thou therefore wilt ‖ worship mee, they shalbe all thine.

8 But Iesus answered him, and sayd, ‡ Hence from mee, Satan: for it is written, * Thou shalt worship the Lord thy [d] God, and him alone thou shalt serue.

9 Then hee brought him to * Jerusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, least at any time thou hoouldest dash thy foot against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, * Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, hee departed from him [e] for a season.

14 ¶ And Iesus returned by the power of the Spirit into Galile: and there went a fame of him thorowout all the region round about.

Matth.3.11. marke 1.8. ioh. 1.26. act. 1.5. & 2.4. and 11.16. and 19.4.

h The vertue and force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mightie and vehement spirit: whose propertie is to consume, & purge our filth as fire doth the mettals.

Matth.3.12.

Matth.14.3. marke 6.17.

k Named Antipas.

Matth.3.13. marke 1.9. iohn 1.32.

l Luke ascendeth from the last father to the first, & Matthew descendeth frō the first to the last. Matthew extendeth not his reherfall further thē to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, & are restored in the second Adam: Matthew counteth by the legall descent, & Luke by the naturall: finally both two speaking of the same persons, applie vnto them diuers names.

‖ *Or, Iosech.*

‖ *Or, Iesus.*

‖ *Or, Matthe.*

‖ *Or, Menna.*

m Not that Adam was ‖ sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deu. 32.6, 18, 19.

Matth.4.1. marke 1.12.

a This fast was miraculous, to confirme the Gospel, & ought no more of men to be followed then the other miracles that Christ did. *Deut.8.3. matt. 4.4.*

b That is, by the ordinance, and prouidence of God.

‡ *Greeke, in a moment of time.*

c Satan promiseth that, which hee cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the world by permission, and hath his power limited.

‖ *Or, fall downe before me.*

‡ *Greeke, goe behinde me.*

Deut.6.13. and 10.20.

d Christ sheweth that all creatures ought onely to worship & serue God.

e This declareth how hard it is to resist the tentations. *Psal.91.11,12. Deut.6.16.* f It is not enough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the end that he may renew his force and assaile vs more sharply.

15 For hee taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret where hee had bene brought vp, & (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Elaias: and when he had opened the booke, he found the place, where it was written,

18 * The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I shoulde set at libertie them that are bruised,

19 And that I shoulde preach the h acceptable yere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee beganne to say vnto them, This day is this scripture fulfilled in your eares.

22 And all i bare him witnesse, and wondred at the gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto mee this prouerbe, Physician, k heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And he sayd, Verely I say vnto you, * No l Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of * Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throwout all the land,

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto m a certeine widow.

27 Also many lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled n with wrath,

29 And rose vp, & thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed o throwow the middes of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was p with authoritie.

33 And in the Synagogue there was a man which had a q spirit of an vncleane deuill, which cryed with a loud voice,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad throwout all the places of the countrey round about.

38 ¶ * And hee rose vp, and came out of the Synagogue, and entred into Simons house: and Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then hee stood ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Now when the Sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, r Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

42 And when it was day, hee departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certeine disciples are called. 12 Hee cleanseth the Leper. 18 Hee healeth the man of the palsie. 27 Hee calleth Matthew the customer, 30 eateth with sinners, 34 and excuseth his, as touching fasting.

THen * it came to passe, as the people preassed vpon him to heare the worde of God, that hee stood by the lake of Gennezaret,

2 And saw two shippes stand by the lake side, but the fishermen were gone out of thē, and were washing their nets.

3 And s he entred into one of the shippes, which was Simons, and required him that hee would thrust off a little from the land: and hee sate downe, and taught the people out of the ship.

4 ¶ Nowe when hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, t Master, we haue trauailed all night, and haue taken nothing: neuertheless at thy u word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

Matth. 13.54. *marke* 6.1, *iob.* 4.43.

Isa. 61.1.

g That is, indued with graces.

h He alludeth to the yere of Iubile, which is mentioned in the Law, wherby this great deliuerance was figured.

i They approued and commended whatsoeuer hee sayd.

k Bestow thy benefites vpon them, which apperteine more vnto thee.

Iohn 4.44.

l Their infidelitie staied Christ from working miracles.

1. *Kings* 17.9. *iames* 5.17.

m Hee sheweth by examples, that God often times preferreth strangers to them of the housholde.

2. *King.* 5.14.

n Because they perceiued that the grace of God should be taken from them and giuen to others.

o And escaped miraculously out of their hands: for his houre was not yet come.

Matth. 4.13. *marke* 1.21.

Matth. 7.29. *marke* 1.22.

p Full of dignitie and maiestie, which touched the heart of the auditours, and caused them to beare reuerence to his words.

q That is, the motion of the deuil, or that was tormented with a very deuill.

Matth. 8.14. *mar.* 1.30.

Marke 1.34.

r The deuils are constreined to confesse Christ to be the Sonne of God, and yet it doth nothing auaile them, because it commeth not of faith.

Matth. 4.18. *marke* 1.16.

s To the intent that hee might not be thronged of the preasse, and also that he might the better be heard.

t The word signifieth him that is made ruler ouer any thing.

u He sheweth his prompt obedience to Christes commandement.

which were in the other shippe, that they shoulde come and helpe them, who came then, and filled both the shippes, that they did [d] sinke.

[d] They were so laden that they almost sunke.

8 Nowe when Simon Peter sawe it, hee fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

[e] The feeling of Gods presence maketh afraide.

9 For hee [e] was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: from [f] hencefoorth thou shalt catch men.

[f] He appointeth him to the office of an Apostle.

11 And when they had brought the ships to land, they forsooke all, and followed him.

Matth.8.2. marke 1.40.

12 ¶ * Now it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make mee cleane.

13 So hee stretched foorth his hand, and touched him, saying, I will, bee thou cleane. And immediatly the leprosie departed from him.

14 And hee commaunded him that hee should tell it no man: but goe, sayeth he, and shewe thy selfe to the [g] Priest, and offer for thy cleansing, as * Moses hath commanded, for a witnesse vnto them.

[g] Hereby he sheweth them that he would not transgresse the law, and that they should be inexcusable, who seeing the miracle wrought, would not beleeue Christ.

Leuit.14.4.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But hee kept himselfe apart in the wildernesse, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euery towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

Matth.9.2. marke 2.3.

18 * Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they coulde not finde by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling, bed and all, in the middes before Iesus.

20 And when he sawe their faith, he sayd vnto him, Man, thy [h] sinnes are forgiuen thee.

[h] Christ toucheth the principall cause of all our euils.

21 Then the Scribes and the Pharises began to thinke saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their thoughts, he answered, and sayd vnto them, What thinke ye in your hearts?

[i] Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

23 Whether is easier to say, Thy [i] sinnes are forgiuen thee, or to say, Rise and walke?

24 But that yee may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth, (hee sayde vnto the sicke of the palsie) I say vnto thee, Arise: take vp thy bed, and goe to thine house.

25 And immediately hee rose vp before them, and tooke vp his bed whereon hee lay, and departed to his owne house, praysing God.

26 And they were all amased, and prayed God, and were filled with feare, saying, Doubtlesse wee haue seene ‖ strange things to day.

‖ *Or, aboue our expectation.*

27 ¶ * And after that he went foorth and sawe a Publicane named ‖ Leui, sitting at the receite of custome, and sayd vnto him, Followe me.

Matth.9.9. marke 2.14.

‖ *Or, Matthewe.*

28 And hee left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate yee and drinke ye with Publicanes and sinners?

1. *Tim.1.15.*

k Which seeme to be righteous, and yet are but hypocrites.

31 Then Iesus answered, and sayd vnto them, They that are whole, neede not the Physician, but they that are sicke.

Matth.9.14. marke 2.18.

32 * I came not to call the [k] righteous, but sinners to repentance.

& *Greeke, make prayers.*

33 ¶ * Then they sayde vnto him, Why do the disciples of John fast often, & ‡ pray, and the disciples of the Pharises also, but thine eate, and drinke?

l The fiiendes and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

34 And he sayd vnto them, Can ye make the [l] children of ỹ wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come euen when the bridegrome shall bee taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto thē a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, & the piece taken out of the newe, agreeth not with the olde.

m Reade Mat. 9.17.

37 [m] Also no man powreth newe wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perish.

38 But newe wine must be powred into new vessels: so both are preserued.

n Headmonisheth thē not to trust too much to their owne sense or iudgement: nor, because they haue accustomed themselues to one thing, to condemne another which is better.

39 Also no man that [n] drinketh old wine, straightway desireth newe, for he saith, The olde is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, As touching the breach of the Sabbath. 12 After watching and prayer hee electeth his Apostles. 18 He healeth and teacheth the people. 20 How blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoyde hypocrisie.

Matth.12.1. marke 2.23.

AND * it came to passe on the seconde [a] Sabbath, after the first, that hee went through the corne fieldes, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

a This feaste which contained many dayes, as the Passeouer, & the feast of Tabernacles had two Sabbaths: the first day of the feast, and the last.

2 And certayne of the Pharisees sayde vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and sayd, * Haue yee not read this, that Dauid did when hee himselfe was an hungred, and

1. Sam.21.6.

they which were with him.

4 Yow hee went into the house of God, and tooke, and ate the shewe bread, and gaue also to them which were with him, which was not lawfull to eate, but for the * Priests onely?

5 And hee sayde vnto them, The sonne of man is b also Lord of the Sabbath day.

6 ¶ * It came to passe also on another Sabbath, that hee entred into the Synagogue and taught, and there was a man, whose right hand was d dried vp.

7 And the Scribes and Pharises watched him, whether hee would e heale on the Sabbath day, that they might finde an accusation against him.

8 But hee knewe their thoughtes, and sayde to the man which had the withered hand, Arise, and stand vp in the mids. And he arose, and stood vp.

9 Then sayde Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good or to doe euill? to saue ‖ life, or to destroy it?

10 And he beheld them all in compasse, and said vnto the man, Stretch foorth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 * And when it was day, hee called his disciples, and of them hee chose e twelue, which also he called f Apostles.

14 (Simon whome he named also Peter, and Andrewe his brother, James and John, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: James the sonne of Alpheus, and Simon called Zelous:

16 Judas Iames brother, and Judas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stoode in a ‖ plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases,

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and he healed them all.

20 ¶ * And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye g poore: for yours is the kingdom of God.

21 * Blessed are ye that hunger now: for yee shall bee satisfied: Blessed are yee that * weepe now: for ye shall laugh.

22 * Blessed are yee when men hate you, and when h they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and be ‖ glad: for beholde, your reward is great in heauen: for after this maner their fathers did to the Prophets.

24 * But woe be to you that are i rich: for ye haue receiued your consolation.

25 * Woe be to you that are full: for yee shall hunger. Woe bee to you that nowe i laugh: for ye shall waile and weepe.

26 Woe be to you when all k men speake well of you: for so did their fathers to the false prophets.

27 ¶ * But I say vnto you which heare, l loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 * And vnto him that m smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, n aske them not againe.

31 * And as yee would that men should doe to you, so doe ye to them likewise.

32 * For if yee loue them which loue you, what thanke shall yee haue? for euen the o sinners loue those which loue them.

33 And if yee doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners doe the same.

34 * And if ye lend to them of whome ye hope to receiue, what thanke shall yee haue? for euen the sinners lende to sinners, to receiue the like.

35 Wherefore loue ye your enemies, & doe good, & lend, p looking for nothing againe, and your reward shall bee great, and ye shall be the children of * the most High: for hee is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ * Iudge not, and ye shal not be iudged: condemne not, and yee shall not be condemned: forgiue, and ye shall be forgiuen.

38 Giue, and it shall bee giuen vnto you: * a good measure, pressed downe, shaken together, and running ouer shall men giue into your bosome: for with what measure yee mete, with the same shall men mete to you againe.

39 And hee spake a parable vnto them, * Can the blinde leade the blinde? shal they not both fall into the ditch?

40 * The disciple is not aboue his master: but whosoeuer will bee a perfite disciple, shall be as his master.

41 ¶ * And why q seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either howe canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tree that bringeth foorth euill fruite: neither an euill tree, that bringeth forth good fruite.

44 * For euery tree is knowen by his owne fruite: for neither of thornes gather

our ‖ least fault in their brother. *Mat.7.17.*

men

Exo.29.33.leuit.8.31.& 24.6.
b Hauing power to dispense with, and qualifie the keeping of the Sabbath and other ceremonies. *Matth.12.9. marke 3.1.*
‖ Or, a person. *Mat.10.1. mar.3.13.& 6.7. chap.9.1.*
c According to the similitude of the twelue Patriarks of whome the Church of God is sprung.
d Ambassadours or messengers whom he had elected before, but now inioyneth them their charge.
‖ Or, Champion. *Mat.5.3.*
e They that are humble & submit themselues willingly to obey God. *Isa.65.13. Isa.61.3. Mat.5.11.*
f He meaneth excommunication, which also he calleth putting out their names: S.John calleth it casting out of the Synagogue: S.Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declareth, Psal. 1.1.
g The worde signifieth to leape for ioy, or to shewe mirth by outward gesture.

Amos 6.1. ecclus.31.8.
h That put your trust in your riches, and forget the life to come. *Isa.65.13,14.*
i Signifying them that liue at ease, and after the pleasures of the flesh.
k He reproueth ambition and vaine glory, when as men goe about by all meanes to get fauour, and worldly pompe. *Mat.5.44. Mat.5.39.*
l Rather endure more iniurie then reuenge your selues. *1.Cor.6.7.*
m Be not so carefull for the losse of thy goods, that thou shouldest be discouraged to serue God. *Mat.7.12. Iob 4.15. Mat.5.46.*
n They are commonly called sinners, which are of a wicked life, and without all feare of God. *Mat.5.42. deut.15.8.*
o Not onely not hoping for profite, but to lose the stocke and principall, for as much as Christ bindeth him selfe to repay the whole with a most liberall interest. *Matth.5.45. Matth.7.1. Matth.7.2. marke 4.24. Matth.15.14. Matth.10.24. iohn 13.16. and 15.20. Mat.7.3.*
p He reproueth the hypocrisie of such as winke at their owne horrible faults, and yet are too curious to spie

Mat.7.1,2.

men ſigges, nor of bushes gather they grapes.

45 A q good man out of the good treaſure of his heart bringeth forth good, and an euill man out of the euill treaſure of his heart bringeth forth euill: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ *But why call ye me r Maiſter, Maiſter, and doe not the things that I ſpeake?

47 Whoſoeuer commeth to me, and heareth my wordes, and doeth the ſame, I will ſhewe you to whome he is like.

48 He is like a man which built an houſe, and digged deepe, and laide the foundation on a rocke: and when the waters aroſe, the flood beat vpon that houſe, and could not ſhake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an houſe vpon the earth without foundation, againſt which the flood did beat, and it fell by and by: and the fall of that houſe was great.

q The name and title are nothing worth to prooue that a man is ſent of God, except in effect he ſhewe the ſame. *Matth.7.21. rom.2.13. iames 1.22.*

r Hee ſpeaketh not onely to the falſe prophets, but to all falſe paſtors, hirelings and hypocrites.

CHAP. VII.

2 He healeth the captaines ſeruant. 11 He rayſeth vp the widowes ſonne frō death to life. 19 He anſwereth the diſciples whom Iohn Baptiſt ſent vnto him. 24 He commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnes. 36 He eateth with the Phariſe. 37 The woman waſheth his feete with her teares, and he forgiueth her ſinnes.

Matth.8.5.

WHen * he had ended all his ſayings in the audience of the people, hee entred into Capernaum.

2 And a certaine a Centurions ſeruant was ſicke and readie to die, which was deare vnto him.

3 And when hee heard of Ieſus, hee ſent vnto him the Elders of the Iewes, beſeeching him that he would come and heale his ſeruant.

4 So they came to Ieſus, and beſought him inſtantly, ſaying that hee was worthy that he ſhould doe this for him.

5 For he loueth, ſayd they, our nation, and he hath built vs a b Synagogue.

6 Then Ieſus went with them: but when he was nowe not farre from the houſe, the Centurion ſent friends to him, c ſaying vnto him, Lord, trouble not thy ſelfe: for I am not worthy that thou ſhouldeſt enter vnder my roofe,

7 Wherefore, I thought not my ſelfe worthy to come vnto thee: but d ſay the worde, and my ſeruant ſhall be whole.

8 For I likewiſe am a man ſet vnder authoritie, and haue vnder mee ſouldiers, and I ſay vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my ſeruant, Doe this, and he doeth it.

9 When Ieſus heard theſe things, hee marueiled at him, and turned him, and ſayd to the people that followed him, I ſay vnto you, I haue not found ſo * great faith, no not in Iſrael.

10 And when they that were ſent, turned backe to the houſe, they found the ſeruant that was ſicke, whole.

11 And it came to paſſe the day after, that he went into a citie called e Nain, and many of his diſciples went with him, and a great multitude.

12 Nowe when he came neere to the gate of the citie, beholde, there was a dead man caryed out, who was the onely begotten ſonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord ſawe her, he had compaſſion on her, and ſayde vnto her, Weepe not.

14 And he went and touched the ‖coffin, (and they that bare him, ſtood ſtill) and he ſayd, f Yong man, I ſay vnto thee, Ariſe.

15 And hee that was dead, ſate vp, and began to ſpeake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, ſaying, A great Prophet is raiſed vp among vs, and God hath g viſited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the diſciples of Iohn ſhewed him of all theſe things.

19 So Iohn called vnto him two certaine men of his diſciples, and ſent them to Ieſus, ſaying, Art thou h hee that ſhould come, or ſhall we waite for another?

20 And when the men were come vnto him, they ſayd, Iohn Baptiſt hath ſent vs vnto thee, ſaying, Art thou hee that ſhould come, or ſhall we waite for another?

21 And at that time hee cured many of their ſickneſſes and plagues, and of euill ſpirits, and vnto many blind men hee gaue ſight.

22 And Ieſus anſwered and ſayd vnto them, Goe your wayes and ſhewe Iohn k what things yee haue ſeene and heard: that the blind ſee, the halt goe, the Lepers are cleanſed, the deafe heare, the dead riſe againe, and the i ‖ poore receiue the Goſpell.

23 And bleſſed is hee, that ſhall not bee l offended in me.

24 And when the meſſengers of Iohn were departed, he began to ſpeake vnto the people, of Iohn, What went yee out into the wildernes for to ſee? A m reede ſhaken with the winde?

25 But what went ye out to ſee? A man clothed in ſoft raiment? behold, they which are gorgeouſly apparelled, and liue delicately, are in kings courts.

26 But what went yee forth to ſee? A Prophet? yea, I ſay to you, and greater then a Prophet.

27 This is hee of whome it is written, * Behold, I ſend my ‖ meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay vnto you, there is no greater Prophet then Iohn, among them that are ‖ begotten of women: neuertheleſſe, hee that is the leaſt in the kingdome of God, is greater then he.

29 Then all the people that heard, & the Publicanes o iuſtified God, being baptized with the p baptiſme of Iohn.

b In building them a temple for their aſſemblies, he ſhewed his zeale towards the true ſeruice of God.

c The friends ſpeake to Ieſus in the captaines name.

d Or, commaund by a word onely that it ſo be.

e He commendeth this heathen captaine becauſe he aſſureth himſelfe vpon Chriſts word alone.

f Which was a towne of Galile in the tribe of Iſſachar not farre from Tiberias.

g Or, *haue.*

g Chriſt calleth thoſe things that are not, as if they were, and giueth life to them that be dead.

h That is, to eſtabliſh, and reſtore them.

i To wit, the Meſſias, and redeemer.

k He declareth by the vertues & power that were in him, that hee was the Chriſt.

l Such as feele their owne miſerie and wretchednes.

‖ *Or, the Goſpels preached to the poore.*

m That ſhal perſeuere and not ſhrinke backe for any thing that can come vnto them.

n Reade Matth. 11.7. *Mala.3.1.*

‖ *Or, Angel,*

‖ *Or, borne.*

o They prayſed him as iuſt, faithfull, good & mercifull, ſo that the fruit of their baptiſme appeared in them.

p This worde comprehendeth the whole doctrine that Iohn taught.

30 But the Pharises and the expounders of the Lawe despited the counsell of God q against themselues, and were not baptized of him.

31 * And the Lord sayd, Whereunto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, r We haue piped vnto you, and ye haue not daunced: wee haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The sonne of man is come, and s eateth and drinketh; and ye say, Beholde, a man which is a glutton, & a drinker of wine, a friend of Publicanes and sinners.

35 But wisedome is t iustified of all her children.

36 ¶ * And one of the Pharises desired him that he would eate with him: and hee went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, she brought a box of ointment.

38 * And she stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anoynted them with the ointment.

39 Nowe when the Pharise which bade him, sawe it, hee spake within himselfe, saying, If this man were a prophet, hee would surely haue knowen who, and what maner of woman this is that toucheth him: for she is a sinner.

40 And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he sayd, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, hee forgaue them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and sayd, I suppose that hee, to whome hee forgaue most. And hee sayd vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and sayd vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceassed to kisse my feete.

46 Mine head with oyle thou diddest not anoynt: but shee hath anoynted my feete with ointment.

47 Wherefore I say vnto thee, Many sinnes are forgiuen her: for she * loued much. To whome a little is forgiuen, he doeth loue a little.

48 And he sayd vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes? *

50 And he sayd to the woman, Thy faith hath saued thee: go in * peace.

CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, and preach. 3 The woman minister vnto them of their goods. 5 He sheweth the parable of the seede. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the hearde of swine. 41 He healeth the sicke woman, and Iairus daughter.

AND it came to passe afterward, that hee himselfe went through euery citie and towne, preaching, and publishing the kingdome of God, and the twelue were with him.

2 And certaine women, which were healed of euill spirits, and infirmities, as * Mary which was called Magdalene, out of whome went seuen deuils.

3 And Ioanna the wife of Chuza Herods steward, and Sulanna, and many other which a ministred vnto ‖ him of their substance.

4 * Now when much people were gathered together, and were come to him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the fowles of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprong vp, it withered away, because it lacked moysture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp and bare fruit, an hundreth folde. And as hee sayde these things, he cryed, Hee that hath eares to b heare, let him heare.

9 Then his disciples asked him, demanding, what parable that was?

10 And hee sayd, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in c parables, that when * they see, they should not see, and when they heare, they should not vnderstand.

11 * The parable is this, The seede is the worde of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the worde out of their hearts, least they should beleeue, and be saued.

13 But they that are in the stones, are they which when they haue heard, receiue the worde with ioy: but they haue no rootes, which for a while d beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and e after their departure are choked with cares, and with riches, and voluptuous liuing, and bring foorth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare

---

q Meaning, to their owne condemnation, or as some reade, with themselues, because they durst not openly speak against Iohns doctrine: for they feared the people, Matt. 21.46.

Matth. 11.16.

r The songs of little children are sufficient to condemne the Pharises & such like.

s Liueth according to the fashion of other men.

t Hee sheweth that the wicked, although they turne from God, shal nothing hinder the elect to continue in the faith of the Gospell.

Mar. 14.3.

Mar. 15.40.

Iohn 11.2.

u This great loue is a signe that she felt her selfe much bound vnto Christ, who had forgiuen her so many sinnes.

x The peace of conscience commeth onely of faith.

Mar. 16.9.

a Whereby they acknowledged the benefit which they had receiued of him, and also shewed their perseuerance, which prooued their knowledge to be of God.

‖ *Or, to them.*

Matth. 13.3.

mar. 4.1,2.

b That is, to vnderstand, and beleue these things.

c Which worde is here taken for an obscure or darke saying.

Isa. 6.9. *mat.* 13.14. *mar.* 4.12. *Ioh.* 12.40. *act.* 28.26. *rom.* 11.8.

Matth. 13.18. *mar.* 4.15.

d That is, acknowledge, and consent to the word, and also reuerence it.

e When they returne home to their affaires.

heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ * No man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the ‖ table, but setteth it on a candlesticke, that they that enter in, may see the light.

17 * For nothing is secret, that shall not be euident: neither any thing hid, that shall not be known, and come to light.

18 Take heede therefore how yee heare: * for whosoeuer hath, to him shalbe giuen: and whosoeuer hath not, from him shall be taken euen that, which e it seemeth that hee hath.

19 ¶ * Then came to him his mother and his brethren, and could not come neere to him for the preace.

20 And it was told him by certaine which sayd, Thy mother and thy ‖ brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother, and my brethren are h these which heare the word of God, and doe it.

22 ¶ * And it came to passe on a certaine day, that hee went into a ship with his disciples, and he sayd vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell i asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in k ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, wee perish. And hee arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee sayde vnto him, Where is your faith? and they feared, and wondered among themselues, saying, Who is this that commaundeth both the windes and water, and they obey him?

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to lande, there mette him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when hee saw Jesus, hee cryed out, and fell downe before him, and with a loud voyce sayde, What haue I to doe with thee, Jesus the sonne of God, the most high? I beseech thee l torment me not.

29 For hee commaunded the foule spirit to come out of the man: (for ‖ oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bandes, and was m caryed of the deuill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? And hee sayde, n Legion, because many deuils were entred into him.

31 And they besought him, that hee would not command them to go out into the o deepe.

32 And there was there by, an heard of many swine, feeding on an hill, and the deuils besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: ℞ the herde was caried with violence from a steepe downe place into the lake, and was choked.

34 When the herdemen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Jesus, and found the man, out of whome the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afrayde.

36 They also which sawe it, tolde them by what meanes hee that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might bee with him: but Jesus sent him away, saying,

39 * Returne into thine owne house, and shew what great things God hath done to thee. So hee went his way, and preached throughout all the p citie, what great things Jesus had done vnto him.

40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ * And beholde, there came a man named Jairus, and hee was the ruler of the q Synagogue, who fell downe at Jesus feete, and besought him that he would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and shee lay a dying. (And as hee went, the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physitions, and could not be healed of any:

44 Came behinde him, and touched the r hemme of his garment, and immediatly her issue of blood stanched.

45 Then Jesus said, Who is it that hath touched mee? When euery man denied, Peter sayde and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Jesus sayd, Some one hath touched mee: for I perceiue that vertue is gone out of me.

47 When the woman saw that shee was not hidde, shee came trembling, and fell downe before him, and tolde him before all the people, for what cause shee had touched him, and how shee was healed immediatly.

48 And hee sayd vnto her, Daughter, be good comfort: thy ſ faith hath made thee whole: goe in peace.)

49 While

Chap.11.33.mat.5.15. mar.4.21.
i Christ warneth his to doe good with their light, which they haue receiued, and to set it forth before all mens faces.

‖ *Or, bedde.*

Chap.12.2.matt.10.26.mar.4.22. Mat.13.12. and 25.20.mar.4.25. chap.19.24,26.
e Both to himselfe, and to others.

Matth.12.46. marke 3.31.

‖ *Or, kinsefolkes.*
h The spirituall kinred is to be preferred to the carnall and naturall, forasmuch as thereby of many we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbours as our selues.

Mat.8.23.mar.4.36.
i The word signifieth a deepe or sound sleepe.

Mat.8.28.mar.5.1.
k Satan is tormented where Christ is present.

‖ *Or, many a day agone.*
l The word signifieth to be inforced with violence, as an horse when he is spurred.
m A legion, as writeth Vegetius, conteined 6000. footemen, and 732. horsemen: but here it is taken for an vncertaine and infinite number.
n That is, so to depart, that they could doe no harme: and this word, Chap.16.23. is called hell, where the deuils are chained in the obscuritie of darkenesse, 2.Pet.2.4.

o Christ knewe that he should better serue him being absent, then with him.
p This was his owne citie called Gadaris, which was in the countrey of Decapolis, and therefore Luke dissenteth not from Marke who writeth that he preached in Decapolis.

Mat.9.18.mar.5.22.
q Of the congregation of the Iewes.
r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.
ſ Christ doeth not impute vnto vs the weakenesse of our faith, but doeth accept it as though it were perfite.

49 While hee yet spake, there came one from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: disease not the master.

50 When Jesus heard it, hee answered him, saying, Feare not: beleeue onely, and she shalbe made whole.

51 And when he went into the house, hee suffered no man to goe in with him, saue Peter, and James, and John, and the father and mother of the maid.

52 And all wept, and sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, & tooke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, & she rose straightway: and her commaunded to giue her meat.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

2 Hee sendeth out the twelue Apostles to preach. 7 Herode heareth tell of him. 12 Hee feedeth fiue thousand men with fiue loaues, and two fishes. 19 Diuers opinions of Christ. 28 He transfigureth himselfe vpon the mount. 42 He deliuereth the possessed, 47 and teacheth his disciples to bee lowly. 54 They desire vengeance, but he reproueth them.

THen * called hee the twelue disciples together, and gaue them power & authoritie ouer all deuils, and to heale diseases.

2 * And he sent them to preach the kingdome of God, and to cure the sicke.

3 And he sayd to them, a Take nothing to your iourney, neither staues, nor scrippe, neither bread, nor siluer, neither haue two coates.

4 And whatsoeuer house yee enter into, there abide, and b thence depart.

5 And whosoeuer will not receiue you, when ye goe out of that citie, * shake off the very c dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ * Now Herod the Tetrarch heard of all that was done by him: and hee doubted, because that it was sayd of some, that John was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herode sayde, John haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ * And when the Apostles returned, they tolde him what great things they had done. * Then he tooke them, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and hee receiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But hee sayde vnto them, d Giue yee them to eate. And they sayde, Wee haue no moe but fiue loaues and two fishes, except wee should goe, and buy meate for all this people.

14 For they were about fiue thousand men. Then he sayde to the disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and e blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remayned to them, twelue baskets full of broken meate.

18 ¶ * And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?

19 They answered, and sayde, John Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And hee sayd vnto them, But whom say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned, & commanded them, that they should tell f that to no man,

22 Saying, * The sonne of man must suffer many things, and bee reproued of the elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ * And hee sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse g dayly, and follow me.

24 For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 For what aduantage is it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoeuer shall be ashamed of me, and of my wordes, of him shal the Sonne of man bee ashamed when hee shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 * And I tell you of a suretie, there bee some standing here, which shall not taste of death, till they haue seene the h kingdome of God.

28 * And it came to passe about an eight dayes after those wordes, that he tooke Peter and John, and James, and went vp into a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and tolde of his i departing, which he should accomplish at Jerusalem.

32 But Peter and they that were with him,

---

r Meaning the ruler of the Synagogue.

s Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

t He meaneth those which he found in the house.

Mat.10.1.mar. 3.13.and 6.7. Matt.10,7,8. mar.6.8.

a To the ende they might doe their charge with greater diligence when they had nothing to let them.

‖ *Or, yods.*

b Hee willeth them not to tary long, but to preach from towne to towne. *Act.13.51. chap.10.11.*

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands. *Matth.14.1. mar.6.14. Marke 6.30. Matth.14.13. mar.6.32.*

Mat.14.15.mar. 6,35.iohn 6.5.

d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.

e Iohn saith, he gaue thankes, Iohn 6,11.

Matth 16.13. marke 8.27.

f For he knewe best his conuenient time which was appointed for him to be manifested in. *Matth.17.22. marke 8,31. Chap.14.27.mat. 10.38. & 16.24. marke 8.34.*

g For as one day followeth another, so doeth one crosse follow in the necke of an other. *Chap.17.33.mat. 10.39. & 16.25. mar.8,38.2.tim. 2.12. Matth.16.28. marke 9.1.*

h Established and enlarged by the preaching of the Gospel. *Matth.17.2. marke 9.2.*

i That is, what sshe he should haue, and how he should die.

him, were heavie with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe as they departed from him, Peter sayde vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 While hee thus spake, there came a cloud, and ouershadowed them, & they feared when they were entring into the cloude.

k For otherwayes they had not beene able to comprehend his great maiestie. *Mat.* 3.17. *marke* 1.11.

35 * And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

l The concealed it till Christes resurrection, as Marke writeth.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in l those dayes any of those things which they had seene.

Matth. 17.14. *marke* 9.17.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, & suddenly he cryeth, and he teareth him, that hee foameth, and with much paine departeth from him, when he hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

m Vnder the colour that his disciples could not heale the sicke man, he reprooueth them, which would haue diminished his authoritie.

41 Then Iesus answered, and said, m O generation faithlesse, and crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles hee was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amazed at the mightie power of God: and while they all wondred at all things, which Iesus did, hee sayd vnto his disciples,

44 ‡ Marke these wordes diligently: for it shall come to passe, that the sonne of man shalbe deliuered into the hands of men.

‡ *Greeke, put these wordes into your eares.*

45 But they n vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

n They were so blinded with this opinion of Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death. *Matth.* 18.1. *mar* 9.33,34.

46 ¶ * Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus sawe the thoughtes of their hearts, he tooke a little childe, and set him by him,

48 And sayd vnto them, Whosoeuer receiueth this little childe in my Name, receiueth me: and whosoeuer shall receiue me receiueth him that sent me: for he that is least among you all, he shall be great.

Mar. 9.38.

49 ¶ * And Iohn answered and sayd, Master, wee sawe one casting out deuils in thy Name, and we forbade him, because hee followeth thee not with vs.

o Forasmuch as he letteth vs not, & God is glorified by his occasion.

50 Then Iesus sayd vnto him. Forbid ye him not: for he that is not against vs, o is with vs.

p Of his death, whereby he was exalted.

51 ¶ And it came to passe, when the dayes were accomplished, that hee should be receiued vp, he setled himselfe fully to go to Ierusalem.

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his q behaviour was, as though hee would goe to Ierusalem.

q Or, face, or apparell: for they knew he was a Iewe, and as touching the Samaritanes opinion of the Temple, reade Iohn 4.20. also they hated the Iewes, because they differed from them in religion.

54 And when his disciples, Iames and Iohn sawe it, they sayd, Lorde, wilt thou that wee commaund that fire come downe from heauen, and consume them, euen as * Elias did?

2. *Kings* 1.10.

55 But Iesus turned about, and rebuked them, and sayd, Yee know not of what r spirit ye are.

r Hereprooueth their rash and carnall affection, which were not led with Elias spirit. *Matth.* 8.19.

56 For the sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, * a certaine man sayd vnto him, I will follow thee, Lord, whithersoeuer thou goest.

s We must not follow Christ for riches and commodities, but prepare our selues to powertie, and to the crosse by his example.

58 And Iesus sayd vnto him, The s foxes haue holes, and the birdes of the heauen haue nests, but the Sonne of man hath not whereon to lay his head.

59 But he said vnto another, Follow me. And the same said, Lord, suffer me first to go and t bury my father.

t That is, till he be dead, and I haue done my duetie to him in burying him.

60 And Iesus sayd vnto him, * Let the dead bury their dead: but goe thou & preach the kingdome of God.

u We may not follow what seemeth best to vs, but onely Gods calling: and here by *dead*, hee meaneth those that are vnprofitable to serue God.

61 Then another said, I wil follow thee, Lord: but let me first goe bid them farewell, which are at mine house.

62 And Iesus sayd vnto him, No man that putteth his hand to the plough, and u looketh backe, is apt to the kingdome of God.

x To be hindred, or entangled with respect of any worldly commoditie, or stayed to goe forward for any payne, or trouble.

CHAP. X.

1 Hee sendeth the seuentie before him to preach, and giueth them a charge how to behaue themselues. 13 Hee threatneth the obstinate. 21 Hee giueth thanks to his heauenly father. 25 He answereth the Scribe that tempted him, 33 And by the example of the Samaritane sheweth who is a mans neighbour. 38 Martha receiueth the Lord into her house. 40 Marie is feruent in hearing his word.

AFter * these things, the Lorde appoynted other seuentie also, and sent them, two and two before him into euery citie and place, whither hee himselfe should come. *Matt.* 10.1.

2 And he sayd vnto them, * a The haruest is great, but the b labourers are fewe: pray therefore the Lord of the haruest to send forth labourers into his haruest. *Matt.* 9 37.

a Meaning a great number of people, which are ready to be brought vnto God.

3 Goe your wayes: beholde, * I send you forth as lambes among c wolues.

b That is, the preachers. *Matth.* 10 16.

4 Beare no bag, neither scrip, nor shoes, * and d salute no man by the way.

5 * And into whatsoeuer house yee enter,

c Not that they shall hurt you, but that you shall be preserued by my prouidence. 2. *King* 4.29.

d Hee willeth that they should dispatch this iourney with diligence, not occupying themselues about other duties. *Matth.* 10.12. *marke* 6.10.

first

first say, e Peace be to this house.

6 And if the f sonne of peace bee there, your peace shall rest vpon him: if not, it shal turne to you againe.

7 And in that house tary still, eating and drinking such things as by them shall bee set before you: * for the labourer is worthie of his wages. Goe not from g house to house.

8 But into whatsoeuer citie ye shall enter, if they receiue you, h eate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoeuer citie ye shall enter, if they will not receiue you, goe your waies out into the streetes of the same, & say,

11 Euen the very * dust, which cleaueth on vs of your citie, wee wipe off against you: notwithstanding know this, that the i kingdome of God was come neere vnto you.

12 For I say to you, that it shall bee easier in that day for them of Sodom, then for that citie.

13 * Woe be to thee, Chorazin: woe bee to thee, Bethsaida: for if the miracles had beene done in Tyrus and Sidon, which haue beene done in you, they had a great while agone repented, sitting k in sackecloth and ashes.

14 Therefore it shall be easier for Tyrus, l and Sidon at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt bee thrust downe to hell.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth me: and hee that despiseth mee, despiseth him that sent me.

17 ¶ And the seuenty turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy name.

18 And he said vnto them, I sawe m Satan, like lightening, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemie, and nothing shall hurt you.

20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus ‖ in the spirit, and said, I confesse vnto thee, Father, Lorde of heauen and earth, that thou hast hid these things from the n wise and learned, and hast reuealed them to babes: euen so, Father, because it to pleased thee.

22 Then he turned to his disciples, and said, All things are o giuen mee of my Father: and p no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the q Sonne, and hee to whome the Sonne will reuelle him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and kings haue desired to see those things which ye see, and haue not seene them: and to heare those things which yee heare, and haue not heard them.

25 ¶ * Then behold, a certaine expounder of the Law stood vp, and tempted him, saying, Master, what shall I doe, to inherit eternall life? *Matth.22.35. marke 12.28.*

26 And he said vnto him, What is written in the Law? how readest thou?

27 And he answered, & said, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe. *Deut.6.5.* *Leuit.19.18.*

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to ‖ iustifie himselfe, said vnto Jesus, Who r is then my neighbour? ‖ *Or, to approoue himselfe as iust.*

30 And Jesus answered, and said, A certaine man went downe from Jerusalem to Jericho, and fell among theeues, and they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And by s chance there came downe a certaine t Priest that same way, and when he saw him, he passed by on the other side.

32 And like wise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine u Samaritane, as hee iourneyed, came neere vnto him, and when he saw him, he had compassion on him,

34 And went to him, and bound vp his woundes, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morowe when hee departed, hee tooke out x two pence, and gaue them to the host, and sayde vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And hee said, Hee that shewed mercie on him. Then sayde Jesus vnto him, Goe, y and doe thou likewise.

38 ¶ Now it came to passe as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And shee had a sister called Marie, which also sate at Jesus feete, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and sayde, Master, doest thou not care that my sister hath left mee to serue alone? bid her therefore, that she helpe me.

41 And Jesus answered, and said vnto her, Martha, Martha, thou carest, and art z troubled about many things:

42 But one thing is needefull, Marie hath chosen the good part, a which shall not be taken away from her.

CHAP.

e It was their maner of saluration, wherby they wished health and felicitie.

f Which loueth the doctrine of peace and the Gospell.

Deut.24.14,15. *matth.10.10.* *1.tim.5.18.*

g He would not that they should tary long in one towne, neither yet be carefull to change their lodging.

h Doubt not to receiue nourishment of them, for whom you trauaile.

Matth.10.14. *chap.9.5 act.13.51. and 18.6.*

i God did present himselfe vnto you by his messengers, and would haue reigned ouer you.

Mat.11.21.

k Which were the signes of repentance.

l The mo benefites that God bestoweth vpon any people, the more doeth their ingratitude deserue to be punished.

Mat.10.40. *Iohn 13.20.*

m The power of Satan is beaten downe by the preaching of the Gospel.

‖ *Or, in his minde.*

n He attributeth it to the free election of God, that the wise and worldlings know not the Gospell, & yet the poore base people vnderstand it.

o Christ is our onely meane to receiue Gods mercies by.

p Therefore we must esteeme him as the Fathers voyce that taught vs, and not according to mans iudgement.

q In whome we see God as in his liuely image. *Matth.13.16.*

r For they counted no man their neighbour, but their friend.

s For so it seemed to mans iudgement, although this was so appoynted by Gods counsel and prouidence.

t He priuily noteth y great cruelties, which was among this people, and chiefly the gouernours.

u This nation was odious to the Iewes.

x Which was about nine pence of sterling money.

y Helpe him that hath needs of thee, although thou know him not.

z For she forgat the principall, which was to heare Gods word.

a It was not meete that she should haue bin drawen from so profitable a thing, whereunto she could not alwayes haue opportunitie.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driveth out a deuill, 15 and rebuketh the blasphemous Pharises. 28 He preferreth the spirituall cosinage, 29 They require signes and tokens. 37 He eateth with the Pharise, and reproueth the hypocrisie of of the Pharises, Scribes, and hypocrites.

AND so it was, that as hee was praying in a certeine place, when hee ceased, one of his Disciples said vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

Matth.6.9.

2 * And hee said vnto them, When ye pray, say, Our Father, which art in heauen, halowed bee thy Name: Thy kingdome come: Let thy will be done euen in earth, as it is in heauen:

a Or, euery day, or as much as is sufficient for this day.

3 Our daily bread giue vs a for the day:

4 And ‖ forgiue vs our sinnes: for euen wee forgiue euery man that is indebted to vs: And lead vs not into temptation: but deliuer vs from euill.

‖ *Or, pardon.*

5 ¶ Moreouer he said vnto them, b Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaues:

b By this similitude he teacheth vs that we ought not to be discouraged, if we obteine not incontinently that which we demand.

6 For a friend of mine is come ‖ out of the way to mee, and I haue nothing to set before him:

‖ *Or, in passing by the way.*

7 And he within should answer, and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not rise and giue him, because hee is his friend; yet doubtlesse because of his ‖ importunitie, he would rise, and giue him as many as he needed.

‖ *Or, impudencie.*

Matth.7.7.and 21.22. mar.11. 24.ioh.14.13.and 16.23. iam.1.5.

9 * And I say vnto you, Aske, and it shal be giuen you: seeke, and ye shal find: knocke, and it shalbe opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

Matth.7.9.

11 * If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? or if hee aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If yee then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue c the holy Ghost to them that desire him?

c The chiefest thing that we can desire of God, is his holy Spirit.

14 ¶ Then he cast out a deuil which was dumme: and when the deuill was gone out, the dumme spake, and the people wondered.

15 But some of them said, Hee casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

Matth.12.25. mar.3.24,25.

17 But hee knew their thoughts, and said vnto them, * Euery kingdome deuided against it selfe, shalbe desolate, and an house deuided against an house, falleth.

18 So if Satan also be deuided against himselfe, how shall his kingdom stand, because yee say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your d children cast them out? Therefore shall they bee your iudges.

d That is to say, your coniurers.

20 But if I by the e finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doeth interprete this place.

21 When a strong man armed keepeth his f palace, the things that hee possesseth are in ‖ peace.

f The word signifieth an entrie or porch before an house.

22 But when a stronger then hee commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein he trusted, and deuideth his spoyles.

‖ *Or, safetie.*

23 Hee that is not g with mee, is against me: and hee that gathereth not with mee, scattereth.

g They that doe not wholly apply themselues to destroy the kingdome of Satan, cannot be counted to be on Christs side, but are his aduersaries: how much more is he against him, that maketh open warre with him as Satan doeth?

24 * When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking h rest: and when hee findeth none, hee saith, I will returne vnto mine house whence I came out.

Matth.12.43.

25 And when hee commeth, he findeth it swept, and i garnished.

h To the intent that he might worke according to his malicious nature.

26 Then k goeth hee, and taketh to him l seuen other spirits, worse then himselfe: and they enter in, and dwell there, * so the last state of that man is worse then the first.

i More apt to receiue him then it was afore.

k If by infidelitie we turne backe from God, Satan hath greater power ouer vs then he had before.

l He meaneth an infinite number.

Hebr.6.4. 2.pet.2.20.

27 ¶ And it came to passe, as hee said these things, a certeine woman of the company lifted vp her voyce, and said vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But hee said, m Yea, rather blessed are they that heare the word of God, and keepe it.

m Christ gaue her a prinie taunt for that she omitted the chiefe praise which was due vnto him: that was that they are blessed in dede to whom he communicateth himselfe by his word.

Matth.12.38.

29 ¶ And when the people were gathered thicke together, hee began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Niniuites, so shall also the Sonne of man bee to this generation.

31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shal condemne them: for she came from the vtmost parts of the earth to heare the wisedome of Solomon, and behold, a greater then Solomon is here.

32 The men of Niniue shal rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ * No man lighteth a candle, & putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in may see the light.

n Christ taunteth the Iewes, because they required a signe, seeing they had so many signes and miracles before their eyes.

34 * ‖ The light of the body is the n eye: therefore when thine eye is o single, then is thy whole body light: but if thine eye bee euill, then thy body is darke.

o Without spot or vice.

35 Take heed therefore that the light which is in thee, be not darkenesse.

36 If therefore thy whole body shall bee light, hauing no part darke, then shall all be

39. Ionas 1.17. 1. King.10.1. 2.chron.9 1. Ionas 3.5. Chap.8.16. mar.3.15. marke 4.21. Matth.6.22. ‖ *Or, candle.*

be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ And as hee spake, a certeine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise saw it, hee marueiled that hee had not first washed before dinner.

39 * And the Lord said to him, In deed ye Pharises make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not hee that made that which is without, make that which is within also?

41 Therefore p giue almes of ‖ those things which are within, and behold, all things shalbe cleane to you.

42 But woe be to you, Pharises: for yee tithe the mint and the rewe, and all maner herbes, and passe ouer ‖ iudgement and the loue of God: these ought yee to haue done, and q not to haue left the other vndone.

43 * Woe be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Woe be to you, Scribes and Pharises, hypocrites: for ye are as graues which r appeare not, and the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the law, and said vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 And he said, Woe be to you also, yee interpreters of the Law: for ye * lade men with burdens grieuous to be borne, and ye your selues touch not the burdens with one of your fingers.

47 Woe be to you: for ye t build the sepulchres of the Prophets, and your fathers killed them.

48 u Truely ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye u build their sepulchres.

49 Therefore said the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay and ‖ persecute.

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation.

51 From the blood of * Abel vnto the blood of * Zacharias, which was slaine betweene the altar and the Temple: verely I say vnto you, it shall be required of x this generation.

52 Woe be to you, ye interpreters of the Law: for yee haue y taken away the key of knowledge: yee entred not in your selues, and them that came in, ye forbade.

53 And as hee said these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

54 z Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

*Matth.*23.25.
p Christ here requireth two things: first, that we come truely by our meate and drinke: and next, that we distribute part to the poore: for charitie is the perfection of the Law.
‖ *Or, of that that you haue.*
‖ *Or, that which is iust and right.*
q He would not breake the very least commandement before all things were accomplished: but taught them to sticke to the chiefest, and not preferre the inferiour ceremonies which must quickely be abolished.
*Chap.*20.46.*mat.* 23.6. *mar.*12.38.
r Whose stinke and infection appeare not suddenly.
Acts 15.10.
s Whereby you keepe in remembrance the execrable deedes of your fathers.
t You shew your selues as great hypocrites as were your Fathers, making men beleeue ye honour God, when ye dishonour him.
u They were more curious to builde their graues then to follow their doctrine.
‖ *Or, cruelly expell them.*
*Gene.*4.8.
2.*Chron.*24.21.
x Because they were culpable of the same fault that their ancesters were.
y They hid and tooke away the Scriptures.

we should not feare man but God. 5 *To confesse his Name.* 10 *Blasphemy against the Spirit.* 14 *Not to passe our vocation.* 15 *Not to giue our selues to couetousnesse,* 22 *Not to be carefull for this life,* 32 *But to right contentment, almes, watching, patience, wisedome and concord.*

IN * the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

*Matth.*16.5,6. *marke* 8.14.

2 * For there is nothing couered, that shall not be reuealed: neither hid, that shal not be knowen.

*Matth.*10.26. *marke* 4.22.

3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall bee heard in the light: and that which ye haue spoken in the eare, in secrete places, shall bee preached on the a houles.

a Openly, that all men may heare.

4 * And I say vnto you, my friends, Bee not afraid of them that kill the body, and after that are not able to doe any more.

*Matth.*10.28.

5 But I will forewarne you, whom yee shall feare: feare him, which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

*Chap.*9.26.*mat.* 10.32.*mar.*8. 38. 2.*tim.*1.12.
b He that shall resist against the word of God purposely, and against his conscience.

6 Are not two sparrowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the haires of your head are numbred: feare not therefore: yee are more in value then many sparrowes.

8 * Also I say vnto you, Whosoeuer shal confesse mee before men, him shall the sonne of man confesse also before the Angels of God.

*Matth.*10.19. *marke* 13.11.
c Be not so doubtfull that you should be discouraged or distrust.
‖ *Or, moment.*
d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1.Cor.6.1.
e Christ condemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life, and also can take it away when he will.
‖ *Or, countrey.*
*Eccles.*11.19.

9 But he that shal denie me before men, shalbe denied before the Angels of God.

10 And whosoeuer shall speake a woord against the Sonne of man, it shall be forgiuen him: but vnto him, that b shall blaspheme the holy Ghost, it shal not be forgiuē.

11 * And when they shall bring you vnto the Synagogues, & vnto the rulers & princes, take no c thought how, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same ‖ houre, what ye ought to say.

13 And one of the company said vnto him, Master, bid my brother diuide the inheritance with me.

14 And hee said vnto him, Man, who made mee a d iudge, or a diuider ouer you?

15 Wherefore he said vnto them, Take heed, and beware of couetousnesse: e for though a man haue abundance, yet his life standeth not in his riches.

16 And hee put foorth a parable vnto them, saying, The ‖ ground of a certeine rich man brought foorth fruites plenteously.

17 Therefore he thought with himselfe, saying, What shall I doe, because I haue no roome, where I may lay vp my fruites?

18 And he said, This will I doe, I wil pull downe my barnes, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soule, Soule, * thou hast much goods laid vp for many yeeres: liue at ease, eate, drinke, and take thy pastime.

*Or. countrey. Eccles.11.19.

20 But

20 But God sayde vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to himselfe, and is not rich in f God.

f To depend onely on his prouidence, knowing that he hath ynough for all. *Matth.6.25. 1.Pet.5.7. psal.55.22.*

22 And hee spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what yee shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

g He exhorteth vs to cast our care on God, and to submit our selues to his prouidence.

24 g Consider the rauens: for they neither sowe nor reape: which neyther haue storehouse nor barne, and yet God feedeth them: howe much more are yee better then foules?

25 And which of you ‖ taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take yee thought for the remnant?

h The liberalitie of God, which shineth in the herbes & floures, surmounteth all that man can doe by his riches or force.

27 h Consider the lilies how they growe: they labour not, neither spinne they: yet I say vnto you, that Solomon himselfe in all his royaltie was not clothed like one of these.

28 If then GOD so clothe the grasse which is to day in the fielde, and to morowe is cast into the ouen, howe much more will he clothe you, O ye of little faith?

‖ *Or, make discourses in the aire.*

29 Therefore aske not what ye shal eate, or what yee shall drinke, neither ‖ stand in doubt.

30 For all such things the people of the world seeke for: and your father knoweth that ye haue neede of these things.

i Which are but accessaries, and are common as well to the wicked men as to the godly.

k Which is the chiefest thing that can begiuen, and therfore you cānot want those things which are of lesse importance. *Matth.6.20. 1.Tet.1.13.*

31 But rather seeke yee after the kingdome of God, i and all these things shall be ministred vnto you.

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the k kingdome.

33 ¶ * Sell that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

l Be in a readinesse to execute the charge which is committed vnto you.

35 ¶ * Let your loines be l girded about, and your lights burning,

m Because they did vse long garments, the maner was to girde or trusse them vp when they went about any businesse. *Matth.24.43. reuel.16.15.*

36 And ye your selues like vnto men that wait for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whome the Lord when he commeth, shall finde waking: verely I say vnto you, hee will m gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if he come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 * Now vnderstand this, that if the good man of the house had knowen at what houre the theefe would haue come, hee would haue watched, and would not haue suffered his house to be digged thorow.

40 Bee yee also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whome the master shall make ruler ouer his household, to giue them their n portion of meat in season?

n The portion of seruants euerie moneth was foure peckes of corne, as Donatus writeth in Phormio.

43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

44 Of a trueth I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, & maydens, and to eate and drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knewe his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes.

o Therefore ignorance is inexcusable.

p To whom God hath giuen many graces.

48 But he that knew it not, and yet did commit things o worthy of stripes, shall be beaten with few stripes: for vnto whomsoeuer p much is giuen, of him shall hee much required, and to whom men much commit, the more of him will they aske.

q The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.

49 ¶ I am come to put q fire on the earth, and what is my desire, if it be r alreadie kindled?

r If there be great troubles and alterations vpon the earth, which things come not by the proprietie of the Gospell, but through the wickednesse of men.

50 Notwithstanding I must be ‖ baptized with a baptisme, and how am I grieued till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

f He compareth his death to baptisme. *Matth.10.34. Matth.16.2.*

52 For from henceforth there shalbe fiue in one house diuided, three against two, and two against three.

53 The father shall bee diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in law.

54 ¶ * Then said he to the people, When yee see a cloud rise out of the West, straightway ye say, A shower commeth: and so it is.

55 And when yee see the South winde blow, yee say, that it will bee hot: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee s deliuered from him, least hee bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

Matth.5.25.

s Though it be to thy losse and hinderance.

59 I tell thee, thou shalt not depart thence, till thou hast paid the vtmost mite.

CHAP.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman, 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is, 23 Also that the number of them which shall bee saued, is small. 33 Finally, hee sheweth that no worldly policie or force can let the worke and counsell of God.

THere were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had [a] mingled with their owne sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose yee that these Galileans were [b] greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except [c] ye amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the towre in [d] Siloam fell, and slewe them, were ‖ sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ He spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, [e] this three yeeres haue I come and sought fruite of this fig tree, and finde none: [f] cut it downe: why kreepeth it also the ground barren?

8 And he answered, and sayd vnto him, Lord, let it alone this yeere also, till I digge round about it, and doung it.

9 And if it beare fruite, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [h] spirit of infirmitie eighteene yeeres, and was [i] bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, he called her to him, and said to her, Woman, thou art ‖ loosed from thy disease.

13 And he layd his hands on her, and immediatly she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come & be healed, and not on the Sabbath day.

15 Then answered him the Lorde, and sayd, Hypocrite, doeth not each one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bound, loe, eighteene yeeres, be loosed from his bond on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ * Then said he, What is the [k] kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the foules of the heauen made nests in the branches thereof.

20 ¶ And againe hee sayd, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three pecks of floure, till all was leauened.

22 ¶ * And he went thorow all cities and townes, teaching, and iourneying towards Ierusalem.

23 Then sayd one vnto him, Lorde, are there few that shalbe saued? And he said vnto them,

24 * [l] Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and hee shall answere and say vnto you, I know you not whence ye are,

26 [m] Then shal ye begin to say, We haue eaten and dronke in thy presence, and thou hast taught in our streetes.

27 But hee shall say, I tell you, I know you not whence ye are: * depart from mee, all ye workers of iniquitie.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham & Isaac and Iacob, & all the Prophets in the kingdom of God, and your selues thrust out at doores.

29 Then shal come many from the [o] East, and from the West, and from the North, and from the South, and shall sit at table in the kingdom of God.

30 * And behold, [o] there are last, which shalbe first, and there are first, which shall be last.

31 The same day there came certeine Pharises, and said vnto him, Depart, and goe hence: for Herode will kill thee.

32 Then said he vnto them, Go ye and tell that fore, Behold, I [p] cast out deuils, and will heale still [q] to day, and to morow, and the third day I shall be ‖ perfected.

33 Neuertheless I must walke to day, and to morow, and the day following: for it cannot be, that a Prophet [r] should perish out of Ierusalem.

34 * ¶ Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her brood vnder her wings, and ye would not!

35 Behold, your [s] house is left vnto you desolate:

a He murthered them as they were sacrificing: and so their blood was mingled with the blood of the beasts which were sacrificed.
b For the Iewes tooke occasion hereby to condemne them, as most wicked men.
c He warneth them, rather to consider their owne state, then to reproue other mens.
d Which towre stood by the riuer Siloe or fish poole in Ierusalem.
‖ *Or debtors.*
e By this similitude is declared the great patience that God vseth towards sinners in looking for their amendement: but this delay auaileth them nothing, when they still remaine in their corruption.
f Wee see our state, if we bring not forth fruit.
g For both it is vnfruitful it selfe, and doth hurt to the ground where it groweth.
h Whom Satan had stricken with a disease, as the spirit of couetousnesse is that spirit, that maketh a man couetous.
i As they are, whose sinewes are shrunke.
‖ *Or, set at liberty out of Satans hands.*

Matth.13.31. marke 4.31.
k By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opinions. *Matth.9.35. marke 6.6. Matth.7.13.*
l We must indeuour, and cut off all impediments which may let vs.
m He warneth the Iewes, that they deprive not themselues by their owne negligence, of that saluation, which was offered vnto them. *Psal.6.8. matt.7.23. and 25.41.*
n The people which then were strangers. *Matth.19.30. and 20.16. marke 10.31.*
o Christ cutteth off the vaine confidence of the Iewes, who gloried in that that God had chosen them for his people: yet they obeyed him not according to his word.
p Neither the enuie of the Pharises, who would haue put him in feare of Herod, nor yet any policie of man could stay him from that office which God had enioyned him.
q Meaning, a litle while.
r By Christs death we are made perfect for euer.
‖ *Or, make an end.*
s He noteth the rage and malice, which by all meanes sought his death more then did the tyrant of whom they willed him to beware. *Matth.23.37.* t Christ forewarneth them of the destruction of the Temple, and of their whole policie.

u When your owne conscience shall reproue you, and cause you to confesse that which yee now denie, which shall be when you shall see me in my maiestie.

desolate: ¶ verily I tel you, ye shal not see me vntil the time come that ye shall say, * Blessed is he that commeth in the name of the Lord.

CHAP. XIIII.

1 Iesus eateth with the Pharise, 4 Healeth the dropsie vpon the Sabbath. 8 Teacheth to be lowly, and to bid the poore to our table. 15 He telleth of the great Supper. 28 Hee warneth them that will follow him, to lay their accounts before, what it will cost them. 34 The salt of the earth.

AND it came to passe, that when hee was entred into the house of one of the chiefe Pharises on the Sabbath day, to ‖ eate bread, they watched him.

‖ *Or, take his refection.*

2 And beholo, there was a certeine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe,

5 And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straight way pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ He spake also a parable to the ghests, when hee marked how they chose out the chiefe roomes, and said vnto them,

a He reprooueth their ambition, which desire to sit in the hiest places.

8 a When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou, be bidden of him,

9 And hee that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

Prou. 25.5.

10 * But when thou art bidden, goe, and sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

Chap. 18.14. mat. 23.12.

b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompence.

11 * For whosoeuer exalteth himselfe, shalbe brought low, and hee that humbleth himselfe, shalbe exalted.

Pro. 3.9. tob. 4.7. Mat. 22.2. reuel. 19.9.

12 ¶ Then b said he also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor the rich neighbours, least they also bid thee againe, and a recompense be made thee.

c He casteth the Iewes in the teeth with their ingratitude, which would not eare of those holy meates of Gods word, which was presented vnto them, and where-unto they were bid a long time before.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table, heard these things, hee said vnto him, Blessed is he that eateth bread in the kingdom of God.

16 Then said hee to him, * c A certeine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now readie.

18 But they all with one minde began to make excuse: The first sayd vnto him, I haue bought a farme, and I must needs goe out and see it: I pray thee haue me excused.

19 And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angrie, and sayd to his seruant, d Goe out quickely into the places and streetes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master sayde to the seruant, Goe out into the e high wayes, and hedges, and f compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and hee turned and sayde vnto them,

26 * If any man come to mee, and g hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot be my disciple.

27 * And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to builde a tower, sitteth not downe before, and h counteth the cost, whether hee haue sufficient to perfourne it,

29 Lest that after he hath layd the foundation, and is not able to perfourne it, al that beholde it, begin to mocke him,

30 Saying, This man began to builde, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first and taketh counsell, whether he be able with tenne thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer hee be of you, that i forsaketh not all that he hath, hee can not be my disciple.

34 * Salt is good: k but if salt haue lost his sauour, wherewith shall it be ‖ salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

d Here is signified the calling of the Gentiles.

e God will rather receiue all the rascall people of the world to his banquet, then them which are vnthankefull.

f This compulsion commeth of the feeling of the power of Gods word, after that his worde hath bene preached.

Matt. 10.37. and 16.24.

g That is, he that casteth not off all affections and desires which draw vs from Christ.

Chap. 9.23. matt. 16.24. mar. 8.34.

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise: neither yet when hee hath taken it in hand, in any case forsake it.

i He that is not perswaded to leaue all at euery houre to bestow himselfe frankly in Gods seruice.

Matth. 5.13. mar. 9.50.

k If they that should season others, haue lost it themselues, where should a man recouer it?

‖ *Or, seasoned.*

CHAP. XV.

1 The Pharises murmure because Christ receiueth sinners. 4 The louing mercy of God is openly set foorth in the parable of the hundreth sheepe. 7 Ioy in heauen for one sinner. 12 Of the prodigall sonne.

THEN resorted vnto him all the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

Matth. 18.12. 4 *What man of you hauing an hundreth sheepe, if hee lose one of them, doth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill hee finde it?

5 And when hee hath found it, he layeth it on his shoulders with ioy.

6 And when hee commeth home, he calleth together his friendes and neighbours, saying vnto them, Reioyce with mee: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine [a] iust men, which needе none amendment of life.

a Which iustifie themselues, and know not their owne faul's.

8 Either what woman hauing tenne [b] pieces of siluer, if shee lose one piece, doth not light a candle, and sweepe the house, and seeke diligently till she finde it?

b The word is *drachma* which is somewhat more in value then fiue pence of olde sterling money, and was equall with a Romane penie.

9 And when shee hath found it, shee calleth her frendes, and neighbours, saying, Reioyce with mee: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreouer, A certaine man had two sonnes.

12 And the yonger of them sayde to his father, Father, giue me the [c] portion of the goods that falleth to mee. So hee deuided vnto them his substance.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all.

13 So not long after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there hee wasted his goods with [d] riotous liuing.

d The Greek word signifieth so to waste all, that a man reserueth nothing to himselfe.

14 Nowe when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme, to feede swine.

16 And hee would faine haue filled his bellie with the huskes, that the swine ate: [e] but no man gaue them him.

e For no man had pitie vpon him.

17 Then hee came to himselfe, and sayd, Howe many hyred seruants of my fathers haue bread enough, and I die for hunger?

18 I will rise, and goe to my father, and say vnto him, Father, I haue sinned [f] against heauen, and before thee,

f That is, against God.

19 And am no more worthie to be called thy sonne: make me as one of thy hyred seruants.

20 So hee arose, and came to his father. [g] But when hee was yet a great way off, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him.

g God preuenteth vs and heareth our groninges before we cry to him.

21 And the sonne sayde vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate and be merry.

24 For this my sonne was dead, and is aliue againe: and hee was lost, but hee is found. And they began to be merry.

25 Nowe the [h] elder brother was in the fielde, and when hee came and drewe neere to the house, hee heard melodie, and dauncing,

h He was touched with the feeling of his sinne, and therefore was ashamed thereof, and hearkened not.

26 And called one of his seruants, and asked what those things meant.

27 And hee said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because hee hath receiued him safe and sound.

28 Then hee was angrie, and would not goe in: therefore came his father out and intreated him.

29 But hee answered and sayd to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commaundement, and yet thou neuer gauest me a kid, that I might make merie with my friends.

i God reproueth the enuie of such as grudge when God receiueth sinners to mercie

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, [k] Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that wee should make merie, and be glad: for this thy brother was dead, and is aliue againe: and hee was lost, but he is found.

k Thy part which art a Iewe, is nothing diminished by that, that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

CHAP. XVI.

1 Christ exhorteth his to wisedome and liberality by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnesse and hypocrisie of the Pharises. 16 Of the ende and force of the Law. 18 Of the holy state of marriage. 19 Of the rich man, and Lazarus.

AND hee sayde also vnto his disciples, [a] There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

a Christ teacheth hereby, that likewise as he which is in authoritie and hath riches, if he get friends in his prosperitie, may be relieued in his aduersitie: so our liberalitie towards our neighbour shall stand vs in such stead at the day of iudgement, that God will accept it as done vnto him,

2 And he called him, and saide vnto him, Howe is it that I heare this of thee? Giue an accounte of thy stewardship: for thou mayest be no longer steward

3 Then the steward sayde within himselfe, What shall I doe: for my master will take away from me the stewardship? I cannot dig, and to beg I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he euery one of his master debters, and said vnto the first, Howe much owest thou vnto my master?

6 And hee sayde, An hundreth measures of oyle. And he said to him, Take thy writing, and sit downe quickely, and write fifty.

7 Then said hee to another, Howe much owest thou? And hee sayde, An hundreth measures

measures of wheat. Then hee sayd to him, Take thy writing, and write foure score.

b God, who doth here represent the master of ỹ house, doth rather commend the prodigall waste of his goods, and the liberall giuing of the same to the poore, then the strait keeping & hoarding of them.

18 And the Lorde commended b the vniust steward, because hee had done wisely. Wherefore the children of this worlde are in their generation wiser then the children of light.

c That is, either wickedly gotten, or wickedly kept or wickedly spēt: and hereby we be warned to suspect riches, which for the most part are an occasion to their possessours of great wickednesse.

9 And I say vnto you, Make you friends c with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, * he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not bene faithfull in d the wicked riches, who will trust you in the true treasure?

d Which are riches & such like things, which God hath giuen, not for your selues only, but to bestow vpon others.

12 And if yee haue not bene faithfull in e another mans goods, who shall giue you that which is f yours?

e Christ calleth the gifts which he giueth vnto vs, ours.

13 * No seruant can serue two masters: for either he shall hate the one, and loue the other: or els hee shall leane to the one, and despise the other. Ye cannot serue God and riches.

Matt.6.24.

14 All these things heard the Pharises also which were couetous, and they g mocked him.

g Because they iudged no man happy, but those that were rich.

15 Then he said vnto them, Ye are they, which h iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

h Which loue outward appearance, and vaine glorie.

16 * The Law and the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and euery man i preaseth into it.

Matth.11.12.

17 * Now it is more easie that heauen and earth should passe away, then that one title of the law should fall.

i Their zeale is so inflamed, that they follow the Gospel without respect of worldly things. *Ma.5.8. Matt.5.32.&9.9.1.cor.7.12.*

18 ¶ * Whosoeuer putteth away his wife, and marrieth another, committeth adulterie: and whosoeuer marrieth her that k is put away from her husband, committeth adulterie.

k That is, disclaimed, & iudged vnlawfully diuorced. l By this storie is declared, what punishment they shall haue, which liue deliciously and neglect the poore. m As the fathers in the olde law, were sayd to be gathered into the bosome of Abraham, because they receiued the fruit of the same faith which him: so in the new Testament we say that the members of Christ are ioyned to their head, or gathered vnto him. n Whereby is signified the most blessed life, which they that die in the faith that Abraham did, shall enioy after this world.

19 ¶ There was a l certeine rich man, which was clothed in purple, and fine linnen, and fared well and delicately euery day.

20 Also there was a certeine begger named Lazarus, which was layd at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was carried by the Angels into m Abrahams bosome. The rich man also died and was buried.

23 And being in hell in torments, he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome.

l Or, euill things.

24 Then he cryed, & sayd, Father Abraham, haue mercy on me, and send Lazarus, that hee may dippe the tip of his o finger in water, and coole my tongue: for I am tormented in this flame.

o Christ describeth spirituall things by such manner of speech, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirsty, or speake: but the Lord, as it were in a table painteth forth the state of the life to come, as our capacitie is able to comprehend it.

25 But Abraham sayd, p Sonne, remember that thou in thy life time receiuedst thy ||pleasures, and likewise Lazarus ||paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great ||gulfe set, so that they which would go from hence to you, can not, neither can they come from thence to vs.

p In calling him sonne, he taunteth his vaine boasting, who in his life vanted himselfe to be ỹ sonne of Abraham: warning vs also herehy how lide glorious titles auaile.

||Or, good things.

27 Then hee sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham sayd vnto him, They haue q Moses and the r Prophets: let them s heare them.

30 And he sayd, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he sayd vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

||Or, swallowing pit.

q Which declareth that it is too late to be instructed by the dead, if in their life time they cannot profit by the liuely word of God.

r As saith commeth by Gods word, so is it mainteined by the same. So that wee neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerlasting.

CHAP. XVII.

2 Christ teacheth his disciples to auoyd occasions of offence, 3 one to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of fruith, 10 and sheweth the vnabilitie of man, 11 healeth tenne lepers, 20 speaketh of the latter dayes, and of the end of the world.

THen sayde hee to the disciples, * It can not be auoyded, but that offences will come, but woe be to him by whom they come.

Matt.18.7. mar.9.42.

2 It were better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that hee should a offend one of these litle ones.

a That is, to turne him backe from the knowledge of God, & his saluation.

3 ¶ Take heed to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

Matth.18.21.

4 * And though hee sinne against thee b seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

b That is, many times: for by a certeine number he meaneth an vncertein.

Matth.17.20.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

c That is, if they had neuer so little of pure and perfit faith.

6 And the Lorde sayd, * If ye had faith, as much as is c a graine of mustarde seede, and shoulde say vnto this Mulberie tree, d Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

d Meaning, they should do wonderfull and incredible things.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the fielde, Goe, and sit downe at table?

8 And woulde not rather say to him, *Dresse wherewith I may suppe, and gird thy selfe, and serue me, till I haue eaten and dronken, and afterward eate thou, & drinke thou?

9 Doth he thanke that seruant, because hee did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done all those thinges, which are commanded you, say, Wee are [f] vnprofitable seruaunts: wee haue done that which was our duety to doe.

11 ¶ And so it was when he went to Ierusalem, that he passed thorow the middes of Samaria and Galile.

12 And as hee entred into a certeine towne, there met him ten men that were lepers, which stood afarre off.

13 And they lift vp their voices and said, Iesus, Master, haue mercy on vs.

14 And when he saw them, hee sayd vnto them, *Goe, shewe your selues vnto the [g] Priests. And it came to passe, that as they went, they were cleansed.

15 The one of them, when he saw that he was healed, turned backe, and with a loud voice praised God,

16 And fell downe on his face at his feet, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, & said, Are there not ten cleansed? but where are the [h] nine?

18 There are none found that returned to giue God praise, saue this stranger.

19 And he sayd vnto him, Arise, Goe thy way, thy faith hath made thee whole.

20 ¶ And when hee was demaunded of the Pharises, when the kingdome of God should come, he answered them, and sayde, The kingdome of God commeth not [i] with obseruation.

21 Neither shall men say, Loe here, or loe there: for beholde, the kingdome of God is [k] within you.

22 And he sayd vnto the disciples, The dayes will come, when yee shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 *Then they shall say to you, Beholde here, or beholde there: but goe not thither, neither follow them.

24 For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his [m] day.

25 But first must hee suffer many things, and be reproued of this generation.

26 *And as it was in the [n] dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 *Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they built.

29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it be in the day when the Sonne of man shall bee reuelled.

31 At that day, he that is vpon the [o] house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the fielde likewise, let him not turne backe to that he left behinde.

32 *Remember Lots wife.

33 *Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, [p] shall get it life.

34 *I tell you, in that night there shalbe two in one [q] bed: the one shall be receiued, and the other shall be left.

35 Two women shall be grinding together: the one shall be taken, and the other shalbe left.

36 Two shall be in the field: one shall be receiued, and another shalbe left.

37 And they answered, and sayd to him, Where, Lorde? And hee sayde vnto them, *[r] Wheresoeuer the body is, thither wil also the Eagles resort.

e Hereby is declared that it is not enough to do a piece of our duty for a time, but also we must continue to the end.

f For God receiueth nothing of vs, whereby hee shoulde stand bound vnto vs. *Leuit.14.2.*

g To whome it did apperteine to iudge of ỹ leprosie, Leuit.14.2. & hereby also the Priestes shoulde haue no occasion to grudge, or murmure.

h He noteth hereby their ingratitude, and that the greatest part neglect the benefits of God.

i It cannot be discerned by any outward shew, or maiestie, whereby it might the rather be knowen.

[k] *Or, among you.*

k Either by reason of the word of God, which is receiued by faith, or that the Messias whome they sought, as absent, is nowe present, euen, within their owne doores, and yet they knowe him not, Ioh.1.11.

l He speaketh of his first comming into the world. *Matt.24.23. mar.13.21.*

m Meaning, his second comming, wherein hee shall appeare in glory. *Gen.7.5. mar.24.38.1 pet.3.20.*

n When men contemned the iudgement of God, whereewith they were before menaced. *Gene.19.24.*

o We must forget that which wee haue left behinde vs, to the end that we may ỹ better follow our heauenly vocation. *Gene.19.26. Chap.9.24. & 16.25. matth.10.39. mar.8.35. ioh.12.25.*

p This corporall death shal ingender life euerlasting. *Mat.24.40,41.*

q He meaneth that no band or coniunction is so straight ỹ should stay vs. *Matth.24.28.*

r Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carion.

CHAP. XVIII.

2 By the example of the widowe, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saued, and what things let. 19 The reward promised to him. 31 and of the crosse. 35 The blinde man receiueth sight.

AND * he spake also a parable vnto them, to this end, that they ought alwayes to pray, and not to [a] ware faint,

2 Saying, There was a Iudge in a certeine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, saying, ‖Doe mee iustice against mine [b] aduersarie.

4 And hee would not for a time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me, I will doe her right, lest at the last she come and make me weary.

6 And the Lord sayd, Heare what the vnrighteous Iudge sayth.

7 Nowe shall not God auenge his elect, which cry day and night vnto him, yea, though [c] he suffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man commeth, shall he finde faith on the earth?

9 Hee spake also this parable vnto certeine which trusted in themselues that they were iust, and despised other,

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharise [d] stoode and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

12 I

Ecclus.18.22, rom.12.12. 1. thes.5.17.

a The Greeke word signifieth not to shrinke backe, as cowards doe in warre, or to giue place in afflictions or dangers.

[‖] *Or, auenge me.*

b Who pleadeth against me.

c And seeme slow in reuenging their wrongs.

d Whereby he declareth his proud and disdeinfull heart.

e These were signes of an humble and lowly heart.
‖ *Or, and not the other.*
Chap. 14.11. *mat.* 13.12. *Mat.* 19.13. *mar.* 10.13.
f The word signifieth yong sucking babes which they caryed in their armes.
g He meaneth the nourses or them that bare the babes, whom the Apostles rebuked.
h He comprehendeth as well them that are infants of age, as them also, which are like vnto infants in simplicity and plainnesse.
i Signifying that they ought to lay aside all malice and pride. *Mat.* 19.16. *mar.* 10.17.
k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to be good, except also he acknowledged that he was of God. *Exod.* 20 13,14.
‖ *Or, cable rope.*
l For he so gouerneth the hearts of his, that their riches doe not blinde them. *Mat.* 19.27. *mar.* 10.28.
m The litle that a man hath with the grace of God, is an hundreth fold better then all the abundance that one can haue without him: but the chiefe recompence is in heauen. *Mat.* 20.17. *mar.* 10.32.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.
13 But the Publicane standing afarre off, would not lift vp so much as his * eyes to heauen, but smote his breast, saying, O God, be mercifull to me a sinner.
14 I tell you, this man departed to his house iustified, ‖ rather then the other: * For euery man that exalteth himselfe, shall bee brought low, and he that humbleth himselfe, shalbe exalted.
15 ¶ * They brought vnto him also f babes, that hee should touch them. And when his disciples saw it, they rebuked them.
16 But Iesus called g them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of h such is the kingdome of God.
17 Verely I say vnto you, Whosoeuer receiueth not the kingdom of God, as i a babe, he shall not enter therein.
18 * Then a certeine ruler asked him, saying, Good master, what ought I to doe, to inherite eternall life?
19 And Iesus said vnto him, Why callest thou me k good? none is good, saue one, euen God.
20 Thou knowest the commandements, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.
21 And hee sayd, All these haue I kept from my youth.
22 Now when Iesus heard that, he said vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, follow me.
23 But when he heard these things, hee was very heauie: for hee was maruellous rich.
24 And when Iesus saw him sorowfull, hee said, With what difficultie shall they that haue riches enter into the kingdom of God?
25 Surely it is easier for a ‖ camel to goe through a needles eye, then for a rich man to enter into the kingdom of God.
26 Then said they that heard it, And who then can be saued?
27 And hee said, The thinges which are impossible with men, are l possible with God.
28 ¶ * Then Peter said, Loe, wee haue left all, and haue followed thee.
29 And he said vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,
30 Which shall not receiue m much more in this world, and in the world to come life euerlasting.
31 ¶ * Then Iesus tooke vnto him the twelue, and said vnto them, Behold, wee goe vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.
32 For hee shall bee deliuered vnto the Gentiles, and shall be mocked, and shall bee spitefully intreated, and shall be spitted on.
33 And when they haue scourged him, they wil put him to death: but the third day he shall rise againe.
34 But they vnderstoode none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.
35 ¶ * And it came to passe, that as hee was come neere vnto Iericho, a certeine blinde man sate by the way side begging. *Matt.* 20.29. *mar.* 10,46.
36 And when hee heard the people passe by, he asked what it meant.
37 And they said vnto him, that Iesus of Nazareth passed by.
38 Then hee cryed, saying, Iesus the sonne of Dauid, haue mercy on me.
39 And they which went before, rebuked him, that he should holde his peace, but hee cryed much more, O n Sonne of Dauid, haue mercy on me.
40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,
41 Saying, What wilt thou that I doe vnto thee? And hee sayd, Lord, that I may receiue my sight.
42 And Iesus sayde vnto him, Receiue thy sight: thy faith hath saued thee.
43 Then immediately hee receiued his sight, and followed him, o praysing God: and all the people when they sawe this, gaue praise to God.

n The people vsed to call the Messias by this name, because they knew hee should come of the stocke of Dauid, Psal. 132. 11. acts 2 30.
o He was mindfull of the benefits receiued, and also the people were moued thereby to glorifie God.

CHAP. XIX.

2 Of Zaccheus. 12 The tenne pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 Hee chaseth out the marchants, 47 and his enemies seeke to destroy him.

NOw when Iesus entred and passed throw Iericho,
2 Beholde, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.
3 And hee sought to see Iesus, who hee should be, and couldc not for the preale, because he was of a lowe stature.
4 Wherefore he ran before, and clined vp into a wilde figge tree, that he might see him, for he should come that way.
5 And when Iesus came to the place, he looked vp, and saw him, and sayd vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.
6 Then he came downe hastily, and receiued him ioyfully.
7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a ‖ sinfull man.
8 And Zaccheus stood forth, and sayd vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by ‖ forged caullation, I restore him foure folde.
9 Then Iesus sayd to him, This day is saluation come vnto this a house, forasmuch as hee is also become the b sonne of Abraham.
10 * For the Sonne of man is come to seeke, and to saue that which was lost.

‖ *Or, a man of a wicked life.*
‖ *Or, false accusation.*
a Zaccheus adoption was a signe that the whole family was receiued to mercie. Notwithstanding this promise, God reserueth to himselfe free libertie, either to chuse or forsake, as in Abrahams house.
b To bee the sonne of Abraham is to bee chosen freely, Rom. 9.8. to walke in the steppes of the faith of Abraham, Rom. 4.12, to doe the works of Abraham, Ioh. 8.39. by the which things we are most assured of life euerlasting, Rom. 8.29. *Matt.* 18.11.

11 And whiles they heard these things, hee continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He said therefore, * A certaine noble man went into c a farre countrey, to receiue for himselfe a kingdom, and so to come againe.

13 And hee called his ten seruants, and deliuered them ten d pieces of money, and said vnto them, e Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when hee was come f againe, and had receiued his kingdome, that he commaunded the seruants to be called to him, to whom hee gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Well, good seruaunt: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he said, Be thou also ruler ouer fiue cities.

20 So the other came and said, Lord, behold thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a straite man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And hee said to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shalbe h giuen: and from him that hath not, euen that he hath, shalbe taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before mee.

28 ¶ And when hee had thus spoken, he went forth i before, ascending vp to Ierusalem.

29 * And it came to passe, when hee was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, hee sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein, assoone as yee are come, ye shall finde a colt tyed, whereon neuer man sate: loose him, k bring him hither.

31 k And if any man aske you, why yee loose him, thus shall yee say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were loosing the coalt, the owners thereof sayd vnto them, Why loose ye the coalt?

34 And they sayd, The Lord hath need of him.

35 ¶ * So they brought him to Iesus, and they cast their garments on the coalt, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when hee was nowe come neere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voice, for all the great works that they had seene,

38 Saying, Blessed bee the King that commeth in the name of the Lorde: l peace in heauen, and glory in the hiest places.

39 Then some of the Pharises of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered and said vnto them, I tell you, that if these shoulde holde their peace, the stones would crie.

41 ¶ * And when he was come neere, he beheld the citie, and wept for it,

42 Saying, m O if thou haddest euen knowen at the least in this thy day n those things, which belong vnto thy peace! but now are they o hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy p visitation.

45 ¶ * Hee went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And he taught || daily in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they coulde not finde what they might do to him: for all the people q hanged vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by another question, 9 sheweth their destruction by a parable. 22 The authoritie of princes. 27 The resurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

AND * it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospell, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what

Mat.25.14.
c This was to declare to them, that he must yet take great paines before his kingdom should be established.
d This piece of money is called Mina, and the whole summe mounteth about the value of seuenteene pound, esteeming euery piece about fiue Nobles and seuen ponce.
e God will not that his graces remaine idle with vs.
f Whereby we learne that the second comming of our Sauiour Christ shall be more glorious and excellent then it doeth now appeare.
g They that suppresse the gifts of God, and liue in idlenesse, are without all excuse.
Chap.8.18. mat. 13.12. & 25.29. mar.4.25.
h He that faithfully bestoweth ‖ graces of God, shall haue them increased: but they shalbe taken away from him that is vnprofitable, and vseth them not to Gods glory.
i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terrour of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.
Matt.21.1. mar.11.1.

k Christ preuenteth such difficulties as might haue troubled his disciples.

Mat.21.7, iohn.12.14.
l They wish that God may be appeased & reconciled with men: and so by this meanes be glorified.
Chap.2.14. mat. 24.1. mar.13.1.
m Christ partly pitieth the citie which was so neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauiour, & therefore pronounceth greater punishment to Ierusalem, then to other cities which had not receiued like graces.
n Meaning Christ, without whom there is no saluation, & with whom is all felicitie.
o Through thine owne malice thou art blinded.
p And receiuedst not the Redeemer, which was sent thee.
Mat.21.13. mar.11.17. Isa.56.7. Iere.7.11.
‖ *Or, in the day time.*
q That is, were most attent to heare.

Matt.21.23. mar.11.27,28.

what authoritie thou doest these thinges, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

a By Baptisme he comprehendeth all Iohns ministerie, who bare witnesse to Christ.

4 The a baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If wee shall say, From heauen, hee will say, Why then beleeued yee him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

b By this meanes he made them ashamed and astonished. *Matth.*21.33. *mar.*12.1. *isa.*5.1. *ier.*2.21.

8 Then Iesus sayd vnto them, b Neither tell I you by what authoritie I doe these things.

c The Iewes were as Gods plants and his owne grafting.

d God committed his people to the gouernours and priests.

e He raised vp prophets.

9 ¶ c Then began he to speake to the people this parable, * A certeine man planted a e vineyard, and d let it foorth to husbandmen: and went into a strange countrey, for a great season.

10 And at a time he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard, but the husbandmen did beate him, and sent him away emptie.

11 Againe hee sent yet another seruaunt: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then sayd the Lorde of the vineyard, What shall I doe? I will send my beloued Sonne: it may bee that they will dor reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

*Psal.*118.22. *isa.*28.16. *acts*4.11. *rom.*9.33. *1.pet.*2.7.

17 ¶ And he beheld them, and said, f What meaneth this then that is written, * The stone that the builders refused, that is made the head f of the corner?

f For by it the building is ioyned together, and made strong.

18 g Whosoeuer shal fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to powder.

g They that stũble and fall on Christ, thinking to oppresse him, shalbe ouerthrowen themselues and destroyed. *Matth.*22.16. *mar.*12.13.

19 Then the hie Priests and the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that hee had spoken this parable against them.

h They waited for a conuenient time and place.

20 * And they h watched him, and sent foorth spies, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, & teachest right, neither doest thou accept mans person, but teachest the way of God truely.

22 Is it i lawful for vs to giue Cesar tribute, or no?

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple. *Rom.*13.7.

23 But he perceiued their craftines, and sayd vnto them, Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it? They answered and said, Cesars.

k The duty which we owe to Princes, letteth nothing that which is due vnto God. *Matth.*22.23. *mar.*12.18. *Deut.*25.5.

25 Then he said vnto them, * k Giue then vnto Cesar the thinges which are Cesars, and to God those which are Gods.

26 And they coulde not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 * Then came to him certeine of the Sadduces, (which denie that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seed vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

l In this place he calleth all them children of this world which remaine in y same: or els matrimony should not seeme to appertaine to the children of God, as that wicked mõster Pope Cyricius taught, against the manifest Scriptures.

34 Then Iesus answered, and said vnto them, The l children of this worlde marrie wiues, and are married.

m Since mariage is ordeined to maintaine and increase mankinde: when we shall be immortall, it shall not be in any vse.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

n For although the wicked rise againe, yet that life is but death and an eternall destruction. *Exod.*3.6.

36 m For they can die no more, for as much as they are equall vnto the Angels, and are the sonnes of God, n since they are the children of the resurrection.

o Of them which are not, but of the which are.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the o dead, but of them which liue: p for all liue vnto him.

p The immortalitie of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh. *Mat.*22.44. *mar.*12.35. *Psal.*110.1.

39 Then certeine of the Pharises answered, & said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ * Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lorde sayd vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid calleth him Lord, how is he then his q sonne?

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God. *Chap.*12.43. *mat.*23.6. *mar.*12.38.

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seats in the Synagogues, and the chiefe roomes at feasts:

47 Which deuoure widowes houles, euen vnder a colour of long praying: theſe ſhall receiue greater damnation.

CHAP. XXI.

3 Chriſt commendeth the poore widowe. 6 He forewarneth the deſtruction of Ieruſalem. 8 Of falſe teachers. 9 Of the tokens and troubles to come. 27 Of the end of the world, 37 and of his dayly exercise.

Marke 12.41.

AND * as he beheld, he ſaw the rich men, which caſt their gifts into the treaſurie.

2 And hee ſawe alſo a certeine poore widow, which caſt in thither two mites,

3 And hee ſayde, Of a trueth I ſay vnto you, that this poore widow hath caſt in more then they all.

a God eſteemeth not the gift or almes by the quantitie or value, but by the heart and affection. *Chap. 19 43,44. matth. 24.1. marke 13.1.*

4 * For they all haue of their ſuperfluitie caſt into the offerings of God: but ſhee of her penurie hath caſt in all the liuing that ſhe had.

‖ *Or, gifts.*

5 * Now as ſome ſpake of the Temple, how it was garniſhed with goodly ſtones, and with ‖ conſecrate things, he ſaid,

6 Are theſe the things that yee looke vpon? the dayes will come, wherein a ſtone ſhall not be left vpon a ſtone, that ſhall not be throwen downe.

7 Then they aſked him, ſaying, Maſter, but when ſhall theſe thinges bee? and what ſigne ſhall there be when theſe thinges ſhall come to paſſe?

Epheſ. 5.6. 2. theſſ. 2.3.

8 * And he ſayd, b Take heed that ye be not deceiued: for many will come in my Name, ſaying, I am Chriſt, and the time draweth neere: follow yee not them therefore.

b Chriſt then maketh anſwere of that which was more neceſſary for them, and not to the queſtion they demanded. *Matth. 24.7. marke 13.8.*

9 And when yee heare of warres and ſeditions, be not afrayed: for theſe thinges muſt firſt come, but the ende followeth not by and by.

10 Then ſaid he vnto them, Nation ſhal riſe againſt nation, and kingdome againſt kingdome,

11 * And great earthquakes ſhall bee in diuers places, and hunger, and peſtilence, and fearefull things, and great ſignes ſhall there be from heauen.

c This their ſufferance ſhal both be a greater confirmation to the Goſpel, & alſo by their conſtancie the tyrannie of their enemies ſhall at length be manifeſt before God and man. *Chap. 12.12. matth. 10.19. marke 13.11.*

12 But before all theſe, they ſhal lay their handes on you, and perſecute you, deliuering you vp to the Synagogues, and into priſons, and bring you before Kings and rulers for my Names ſake.

13 And this ſhall turne to you, for a c teſtimonall.

14 * Lay it vp therefore in your heartes, that yee premeditate not what yee ſhall anſwere.

15 For I will giue you a mouth, and wiſedome, where againſt all your aduerſaries ſhall not be able to ſpeake, nor d reſiſt.

d For though they were ſo impudent to reſiſt, yet trueth euer gaineth the victorie. *Matth. 10 30.*

16 Yea, yee ſhall be betrayed alſo of your parents, and of your brethren, and kinſmen, and friends, and ſome of you ſhall they put to death.

e That is, liue ioyfully & bleſſedly euen vnder the croſſe. *Mat. 24.15. mar. 13. 14. dan. 9.27.*

17 And ye ſhalbe hated of all men for my Names ſake.

18 * Yet there ſhall not one haire of your heads periſh.

19 By your patience * poſſeſſe your ſoules.

20 ¶ * And when ye ſee Ieruſalem beſieged with ſouldiers, then vnderſtand that the deſolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For theſe be the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that giue ſucke in thoſe dayes: for there ſhall be great diſtreſſe in this land, and f wrath ouer this people.

f Gods wrath againſt this people ſhall appeare by the calamities & plagues wherewith he will puniſh them.

24 And they ſhall fall on the edge of the ſword, and ſhall be ledde captiue into all nations, and g Ieruſalem ſhall be troden vnder foot of the Gentiles, vntill the ſ time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewiſe their puniſhment afterward. *Iſa. 13.10. ezek. 32.7. mat. 24.29. marke 13.24.*

25 * Then there ſhall bee ſignes in the Sunne & in the Moone, and in the Starres, and vpon the earth trouble among the nations, with perplexitie: the ſea and the waters ſhall roare.

26 And mens hearts ſhall faile them for feare, and for looking after thoſe thinges which ſhall come on the world: for the powers of heauen ſhall be ſhaken,

27 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory.

28 And when theſe things begin to come to paſſe, then looke vp, & lift vp your heads: * for your h redemption draweth neere.

Rom 8.23.

h The effect of that redemption which Ieſus Chriſt hath purchaſed, ſhall then fully appeare.

29 And hee ſpake to them a parable, Behold the figge tree, and all trees,

30 When they now ſhoot forth, ye ſeeing them, know of your owne ſelues, that Summer is then nere.

31 So likewiſe yee when yee ſee theſe things come to paſſe, know ye that the kingdome of God is nere.

32 Verely I ſay vnto you, This age ſhall not i paſſe, till all theſe things be done.

i For all theſe thinges came within fiftie yeres after.

33 Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away.

34 Take heede to your ſelues, leaſt at any time your heartes be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life, and leaſt that day come on you at vnwares.

35 For as a k ſnare ſhall it come on all them that dwell on the face of the whole earth.

k To catch and intangle them, where ſoeuer they be in the world.

36 Watch therefore, and pray continually, ‖ that yee may be counted worthie to eſcape all theſe thinges that ſhall come to paſſe, & that ye may ſtand before the Sonne of man.

‖ *Or, that ye may be made worthy.*

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olines.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conſpiracie againſt Chriſt. 7 They eate the Paſſouer. 19 The inſtitution of the Lords Supper. 24 They ſtriue who ſhall be greateſt, and he reproueth them. 42 He prayeth vpon the mout. 47 Iudas treaſon. 54 They take him, and bring him to the hie

Prieſtes

Priestes house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Councill, where he maketh ample confession.

NOwe * the a feast of vnleauened bread drew neere, which is called the Passeouer.

2 And the hie Priestes & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priestes and b captaines, how he might betray him to them.

5 So they were c glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ * Then came the day of vnleauened bread when the Passeouer d must bee sacrificed.

8 And hee sent Peter and Iohn, saying, Goe, and prepare vs the Passeouer, that we may eate it.

9 And they said to him, Where wilt thou that we prepare it?

10 Then hee said vnto them, Behold, when ye bee entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that hee entreth in,

11 And say vnto the good man of the house, The master saith vnto thee, Where is the lodging where I shall eate the Passeouer with my disciples?

12 Then hee shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had said vnto them, and made ready the Passeouer.

14 * And when the e houre was come, he sate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

16 For I say vnto you, f Hencefoorth I will not eate of it any more, vntill it be fulfilled in the kingdom of God.

17 And hee tooke the cuppe, and gaue thankes, and said, Take this, and deuide it among you.

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdom of God be come.

19 * And he tooke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, g This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after Supper he tooke the cup, saying, This cup is the new h Testament in my blood, which is shed for you.

21 * Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is i appointed: but woe bee to that man, by whom he is betrayed.

23 Then they began to enquire among themselues which of them it should be, that should do that.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k Gracious lords.

26 But ye shal not be so: but let the greatest among you bee as the ‖least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or hee that serueth? is not hee that sitteth at table? And I am among you as he that serueth.

28 And yee are they which haue continued with me in my tentations.

29 Therefore I ‖ appoint vnto you a kingdom, as my Father hath appointed to me,

30 * That ye may l eat, and drinke at my table in my kingdom, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, * Satan hath desired you, m to winnow you, as wheate.

32 But I haue prayed for thee, that thy faith n faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * And he said vnto him, Lord, I am readie to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And he said vnto them, * When I sent you without bag, and scrip, and shooes, lacked ye any thing? And they said, Nothing.

36 Then hee said to them, But now hee that hath a bag, let him take it, and likewise a scrip: and hee that hath none, let him sell his coate, and o buy a sword.

37 For I say vnto you, that yet the same which is written, must bee performed in me, * Euen with the wicked was hee numbred: for doubtlesse those things which are written of me, haue an end.

38 And they said, Lord, behold, here are p two swordes. And he said vnto them, It is enough.

39 ¶ * And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.

40 * And when hee came to the place, he said to them, Pray, least yee enter into tentation.

41 And he gate himselfe from them about a stones cast, & kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this q cup from me: neuertheless, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an r agonie, he prayed more earnestly: & his sweat was like drops of blood, trickling downe to the ground.

Matth.26.1. mar.14.1.
a The feast was so called, because they could eat no leauened bread for the space of seuen dayes: for so long the feast of the Passeouer continued.
b Such as were appointed to keepe the Temple.
c For they were in doubt what way to take before this occasion was offered. *Matth.26.17. mar.14.13.*
d According to Gods commandement which was first to offer it, and after to eate it. *Matth.26.20. mar.14.17,18.*
e Which was in the euening about the twilight, which time was appointed to eate the Passeouer.
f He meaneth that this is the last time that he would be conuersant with them as he was before, or so eate with them. *Matth.26.26, mar.14.22. 1.cor.11.24.*
g The bread is a true signe, and an assured testimony that the body of Iesus Christ is giuen for the nouriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.
h The signe of the new couenant which is established and ratified by Christes blood. *Ieh.13.18, psal.41.9.*
i By the secret counsel of God, as Act.4.28, of death, but of his Fathers iudgement and wrath against sinne.

Matth.20.25, marke 10.42.
k Meaning, that they haue vaine and flattering titles giuen them, forasmuch as they are nothing lesse then their names doe signifie.
‖ *Or, youngest.*
‖ *Or, leaue by bequest. Matth.19.28.*
l By these similitudes he declareth that they shalbe partakers of his glory: for in heauen is neither eating nor drinking. *1.Pet.5.8.*
m Satan seeketh by all meanes to disquiet the Church of Christ, to disperse it, and to shake it from the true faith.
n It was sore shaken, but yet not ouerthrowen. *Mat.26.34,35. mar.14.29,31. iohn 13.38.*
o By this hee sheweth them that they must susteine great troubles and afflictions. *Isa 53.12.*
p They were yet so rude that they thought to haue resisted with materiall weapons, whereas Christ warneth them of a spirituall fight, wherein aswell their life as faith should be in danger. *Matth.26.36, marke 14 32. iohn 18.1.*
Matth.26.41, marke 14.38.
q Meaning his death & passion.
r The word signifieth that horror that Christ had conceiued, not onely for feare

45 And he rose vp from prayer, and came to his disciples, and found them sleeping for heauinesse.

46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

Matth.26.47. marke 14.43. iohn 11.3.

47 ¶ * And while hee yet spake, behold a company, and he that was called Iudas one of the twelue, went before them, & came neere vnto Iesus to kisse him.

48 And Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his right eare.

52 Then Iesus answered and said, Suffer them thus farre: and hee touched his eare, and healed him.

51 Then Iesus said vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee ye come out as vnto a theefe with swordes & staues?

53 When I was daily with you in the Temple, yee stretched not forth the hands against me: but this is your very houre, and the † power of darkenesse.

† For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God. *Matth.26.69. marke 14.66. iohn 18.25.*

54 ¶ Then tooke they him, and led him and brought him to the high Priestes house. And Peter followed afarre off.

55 * And when they had kindled a fire in the mids of the hall, & were set downe together, Peter also sate downe among them.

56 And a certeine maid beheld him as he sate by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a litle while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certeine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how hee had said vnto him, * Before the cocke crow, thou shalt denie me thrise.

Matth.26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, ‡ Prophecie who it is that smote thee.

‡ They scoffed at him, because the people thought he was a Prophet. *Matth.27.1. marke 15.1. iohn 18.28.*

65 And many other things blasphemously spake they against him.

66 * And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their Councill,

67 Saying, ‖ Art thou the Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue it.

‖ They asked not to the end that the trueth might be knowen (for the thing was too manifest) but for malice they bare towards Christ.

68 And if also I aske you, ye will not answere me, nor let me go.

69 ‡ Hereafter shall the Sonne of man sit at the † right hand of the power of God.

‡ At his second comming. † As in the second place of honour and dignitie.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then said they, What need we any further witnesse? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate & Herod. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conforteth the theefe and many others at his death. 53 And is buried.

THen * the whole multitude of them arose, and led him vnto ‖ Pilate.

Matth.22.23. marke 12.17.

‖ Who was the chiefe gouernor, and had the examination of matters of life and death.

2 And they began to accuse him, saying, Wee haue found this man peruerting the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And hee answered him, and said, Thou sayest it.

Matth.27.11. marke 15.2. iohn 18.33.

4 Then said Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee mooueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean,

‖ To ridde his handes, and to gratifie Herod.

7 And when hee knew that hee was of Herodes iurisdiction, hee ‖ sent him to Herod, which was also at Ierusalem ‖ in those dayes.

‖ *Or, at that time.*

8 And when Herod saw Iesus, hee was exceedingly glad: for he was ‖ desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some ‖ signe done by him.

‖ Of a certeine curiositie. ‖ *Or, miracle.*

9 Then questioned he with him of many things: but he answered him ‖ nothing.

‖ For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.

10 The hie Priests also & Scribes stood foorth, and accused him vehemently.

11 And Herode with his ‖ men of warre despised him, and mocked him, and arayed him in ‖ white, and sent him againe to Pilate.

‖ *Or, band, or, traine.* ‖ Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage. ‖ *Or, in bright colour.*

12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people.

14 * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and behold, I haue examined him before you, and * haue found no fault in this man, of those things whereof ye accuse him:

Matth.27.23. marke 15.14. iohn 18.38. and 19.4.

‖ *Or, by him.*

15 No, nor yet Herode: for I sent you to him: and loe, nothing worthie of death is done ‖ to him.

‖ For the Romans had giuen such franchise & libertie to the Iewes, which was but a tradition, and not according to the word of God.

16 I will therefore chastise him, and let him loose.

17 (For of † necessitie hee must haue let one loose vnto them at the feast.)

18 Then all the multitude cryed at once, saying, Away with him, and deliuer to

vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastile him, and let him loose.

g The Iudge giueth sentence with Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie.

23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them, and of the hie Priestes preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

Mat.27.32. mar.15.21. 26 ¶ *And as they ledde him away, they caught one Simon of Cyrene, comming out of the fielde, and on him they layd the crosse, to beare it after Iesus.

‖ *Or, women of Ierusalem. Isa.2.19. hose.10.8. reuel.6.16.* 27 And there followed him a great multitude of people, and of women, which women bewayled and lamented him.

28 But Iesus turned backe vnto them, and sayd, ‖ Daughters of Ierusalem, weepe not for mee, but weepe for your selues, and for your children.

29 For behold, the dayes wil come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

h If the innocent be thus handled, what shall the wicked man be?

30 Then shall they beginne to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

Mat.27.38. mar. 15.27. iohn 19.18. 31 * For if they do these things to a greene tree, what shall be done to the drie?

‖ *Or, the place of sculles.* 32 * And there were two others, which were euil doers, led with him to be slaine.

i Whom God hath before all others appointed to be the Messias: otherwise the Scripture calleth them the elect of God, whom hee hath chosen before all beginning to life euerlasting.

33 And when they were come to the place which is called ‖ Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then sayd Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the i Chosen of God.

k Mixt with myrrhe and gall to hasten his death.

36 The souldiers also mocked him, and came and offered him k vineger,

37 And sayd, If thou be the King of the Iewes, saue thy selfe.

l That the thing might be knowen ouer all nations, because these three languages were most common.

38 And a superscription was also written ouer him, in l Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

m The condemnation which thou now suffereſt, causeth it thee not to feare God?

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, & rebuked him, saying, m Feareſt thou not God, seeing thou art in the same condemnation?

41 Wee are in deed rightfully here: for we receiue things woorthy of that wee haue done: but this man hath done nothing amisse.

42 And hee sayd vnto Iesus, Lord, remember mee, when thou comnest into thy kingdome.

43 Then Iesus sayde vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

n Which was mid-day.

44 ¶ And it was about the n sixt houre: and there was a darknesse ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vaile of the Temple rent thorow the middes.

Psal.31.5. 46 And Iesus cryed with a loude voyce, and sayd, * Father, into thy hands I commend my spirit. And when he thus had said, he gaue vp the ghost.

‖ *Or, captaine.* o The Romane Captaine, who had charge ouer an hundreth men.

47 ¶ Now when the ‖ o Centurion saw what was done, hee glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the thinges which were done, smote their breasts and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

Mat.27.57. marke 15.43. iohn 19.38. 50 ¶ * And behold, there was a man named Ioseph, which was a Counseller, a good man and a iust.

‖ *Or, had imbraced.* p He looked for the redeemer, by whom all should be restored.

51 He did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe ‖ p waited for the kingdom of God.

52 Hee went vnto Pilate, and asked the body of Iesus,

q When men prepared all things ready for the feast.

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet laid.

r That is began the same euening.

54 And that day was the q Preparation, and the Sabbath r drew on.

55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared odours, and ointments, and rested the Sabbath day, according to the commaundement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that goe toward Emmaus. 36 He standeth in the midst of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him. 53 And of their daily exercise.

Mat.28.1. marke 16.1. iohn 20.1. NOw the * a first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certeine women with them.

a Which was the first day after the first Sabbath of the feast.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

b Two Angels in forme of men.

4 And it came to passe, that as they were amased thereat, behold, b two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe

downe their faces to the earth, they sayde to them, Why seeke ye him that liueth, among the dead?

6 Hee is not here, but is risen: remember

Chap.9.22. matt. 17.23. mar.9.31. *how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the handes of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his words,

9 And returned from the sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.

10 Nowe it was Mary Magdalen, and Ioanna, and Mary the mother of Iames, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and sawe the linen clothes layde by themselues, and departed wondering in himselfe, at that which was come to passe.

Mark.16.12.

13 ¶ * And beholde, two of them went that same day to a towne which was from Ierusalem about c threescore furlongs, called Emmaus.

14 And they d talked together of al these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 But their eyes e were holden, that they could not know him.

17 And he said vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sad?

18 And ỹ one (named Cleopas) answered, and saide vnto him, Art thou onely a f stranger in Ierusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And hee sayde vnto them, What things? And they sayd vnto him, Of Iesus of Nazaret, which was a Prophet mightie in deede and in worde before God, and all the people,

20 And howe the high Priestes and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But wee g trusted that it had bene hee that shoulde haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

22 Yea, and certeine women among vs made vs astonied, which came earely vnto the sepulchre,

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which sayd that hee was aliue.

24 Therefore certeine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayd, but him they saw not.

25 Then he sayd vnto them, h O fooles, and slowe of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And beeg an at Moses, and at all the Prophets, and interpreted vnto them in al the Scriptures the things which were written of him.

28 And they drew nere vnto the towne, which they went to, but he k made as though he would haue gone further.

29 But they constreined him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sate at table with them, hee tooke the bread, l & gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him: but hee was taken out of their sight.

32 And they saide betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deed, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how hee was knowen of them in m breaking of bread.

36 ¶ * And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

Marke 16.14. iohn 20, 19.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore doe doubts arise in your hearts?

39 Behold mine handes and my feete: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when hee had thus spoken, hee shewed them his handes and feete.

41 And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broyled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must bee fulfilled which are written of mee in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the scriptures.

46 And said vnto them, Thus it is written, & thus it behooued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of sinnes should bee preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the * promise of my Father vpon you: but tary yee in the citie of Ierusalem, n vntill yee be endewed with power from an high.

50 Afterward he led them out into Bethania,

c Which is about seuen miles and a halfe.

d Hereby appeareth that they had faith, although it was weake.

e This declareth that we can neither see, nor vnderstand till God open our eyes.

f For the thing was so notorious, that all men might haue knowen it.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelitie is reprooued.

i Christ onely is the interpreter of ỹ Scriptures: for both the beginning and end thereof direct vs to him, because he is the Sauiour that is promised.

k Because Christ did both shutte their eyes and open them, he woulde keepe them in suspense till his time came to manifest himselfe vnto them.

l According to the custome the which maner of praying before meales they vse to this day.

m So soone as he began to breake bread. Marke 16.14. iohn 20, 19.

*Iohn 15.26. actes 1.4.

n Which was till Whitsontide, when the holy Ghost was sent from heauen.

niq, and lift vp his hands, and blessed them.
51 And it came to passe, that as hee blessed them, * he departed from them, and was caried vp into heauen.
52 And they worshipped him, and returned to Ierusalem with great ioy,
53 And were continually in the Temple, praising and lauding God, Amen.

Marke 16.19. actes 1.9.

¶ The holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17 The diuinitie, humanitie, and office of Iesus Christ. 15 The testimonie of Iohn. 39 The calling of Andrew, Peter, &c.

IN ‖ the beginning was the Word, and the Word was with a God, and that Word was God.
2 The same was b in the beginning with God.
3 All things were made by it, and c without it was made nothing that was made.
4 In it was d life, and the life was the e light of men.
5 And the light shineth in f the darkenesse, and the darkenesse comprehended it not.
6 ¶ * There was a man sent from God, whose name was Iohn.
7 The same came for a witnesse, to beare witnesse of the light, that all men through him might beleeue.
8 He was not that light, but was sent to beare witnesse of the light.
9 That was the true light, which lighteth euery man that ‖ commeth into the world.
10 He was in the world, and the world was * made by him: and the world g knew him not.
11 Hee came vnto h his owne, and his owne receiued him not.
12 But as many as receiued him, to them hee gaue i power to bee the sonnes of God, euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 * And the Word was made k flesh, & dwelt among vs, (& we * saw the glory thereof, as the glory of the onely begotten Sonne ‖ of the Father) * full of grace and trueth.
15 ¶ Iohn bare witnesse of him, & cryed, saying, This was he of whom I said, Hee that commeth after mee, is preferred before me: for he was ‖ before me.
16 And of his fulnesse haue all we receiued, and l grace for grace.
17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.
18 * No man hath seene God at any time: the only begotten sonne, which is in the m bosome of the Father, he hath n declared him.
19 ¶ Then this is ‖ record of Iohn, when the Iewes sent Priests and Leuites from Ierusalem, to aske him, Who art thou?
20 And he confessed and denied not, and said plainely, I * am not the Christ.
21 And they asked him, What then? Art thou Elias? And hee said, I am not. Art thou the o Prophet? And he answered, No.
22 Then said they vnto him, Who art thou, that wee may giue an answere to them that sent vs? what sayest thou of thy selfe?
23 He said, I * am ‖ voice of him that crieth in the wildernesse, Make streight the way of the Lord, as said the Prophet Esaias.
24 Now they which were sent, were of the Pharisies.
25 And they asked him, & said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?
26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.
27 * Hee it is that commeth after mee, which is preferred before mee, whose shoo latchet I am not worthy to vnloose.
28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.
29 ¶ The next day Iohn seeth Iesus comming vnto him, and saith, Behold the Lambe of God, which taketh away the p sinne of the world.
30 This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me.
31 And I knew q him not: but because he should bee declared to Israel, therefore am I come, baptizing with water.
32 So Iohn bare record, saying, I saw * the Spirit come downe from heauen, like a doue, and it abode vpon him,
33 And I knew him not: but hee that sent me to baptize with water, he said vnto me, Vpon whom thou shalt see the Spirit come downe, and tary still on him, that is he which baptizeth with the r holy Ghost.
34 And I saw, and bare record that this is the Sonne of God.
35 ¶ The next day, Iohn stood againe, and two of his disciples:
36 And he beheld Iesus walking by, and said, Behold, the s Lambe of God.
37 And the two disciples heard him speake, and followed Iesus.
38 Then Iesus turned about, and saw them follow, and said vnto them, What seeke ye? and they said vnto him, Rabbi, (which is to say by interpretation, Master) t where dwellest thou?
39 Hee said vnto them, Come, and see. They came and saw where hee dwelt, and abode with him that day: for it was about the u tenth houre.
40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

Actes 13.25.

o Whom they looked for to be such one as Moses was, Deut. 18.15. *Isa. 40.3. matth. 3.3. luke 3.4.*

Matt. 3.11. marke 1.7. luke 3.16. actes 1.5. and 11.16. and 19.4.

p Signifying the originall sinne, which is the fountaine of al sinnes, and therewith all other sinnes.

q That is, by light, but onely by the reuelation of God. *Matth. 3.16. marke 1.10. luke 3.22.*

r Who giueth the vertue and effect to baptisme, accomplishing that thing, which is thereby represented.

s He alludeth to the Paschal lamb which was a figure of Christ.

t Or, where is thy lodging? or whether goest thou? for hee dwelled in Nazaret, and was there as a stranger.

u That was two houres before night.

x How Iohn said, that Iesus was the lambe of God.

¶ Or, before the beginning.
a Christ is God before al time.
b The Sonne is of the same substance with the Father.
c No creature was made without Christ.
d Whereby all things are quickned & preserued.
e The life of man is more excellent then of any other creature, because it is ioyned with light & vnderstanding, if Mans mind is full of darknesse because of the corruption thereof. *Mat. 3.1. marke 1.4. luke 3.2.*
‖ Or, is borne. Hebr. 11.3.
g Because they did not worship him as their God, Rom. 1.21, Actes 14.15.
h To the Israelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie. *Matth. 1.16. luke 2.7, 11.*
k He was formed and made man by the operation of the holy Ghost without the operation of man. *Matth. 17.2. 2. peter 1.17.*
‖ Or, proceeding from the father. Col. 1.19. & 2.9. *‖ Or, more excellent then I.* l More abundant grace then by Moses, *1. Tim. 6.16. 1. iohn 4.12.* m Meaning, he is most deare, and straitely ioyned to his Father, not onely in loue, but also in nature and vnion. n And so God that before was inuisible, was made, as it were, visible in Christ.

41 The same found his brother Simon first, and said vnto him, Wee haue found the Messias, which is by interpretation, ‖the Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt bee called Cephas, which is by interpretation, ‖a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 Philip found Nathanael, and said vnto him, Wee haue found him, of whom * Moses did write in the Law, and the * Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any y good thing come out of Nazaret? Philip said to him, Come and see.

47 Iesus saw Nathanael comming to him, and said of him, Behold in deed an Israelite, in whom is no guile.

48 Nathanael said vnto him, Whence knewest thou mee? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.

49 Nathanael answered, and said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I saw thee vnder the fig tree, ‖believest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen z open, and the Angels of God * ascending and descending vpon the Sonne of man.

CHAP. II.

2 Christ turneth the water into wine. 14 Hee driueth the buyers and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

AND the third day, was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, doe it.

6 And there were set there, fiue water pots of stone, after the manner of the a purifying of the Iewes, conteining two or three ‖b firkins a piece.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then hee said vnto them, Draw out now and beare vnto the ‖gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was: but the seruants, which drew the water, knew) the gouernour of the feast called the bridegroome,

10 And said vnto him, All men at the beginning set forth good wine, and when men haue well dronke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of ‖ miracles did Iesus in Cana a towne of Galile, and shewed forth his glory: and his disciples beleeued on him.

12 After that hee went downe into Capernaum, he and his mother, and his ‖brethren, and his disciples: but they continued not many dayes there.

13 For y Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.

14 * And he found in the Temple those that sold oxen, and sheepe, and doues, and changers of money, sitting there.

15 Then he made a scourge of small cords, and draue them all out of the Temple with the sheepe & oxen, and powred out the changers money, and ouerthrew the tables,

16 And said vnto them that sold doues, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembred, that it was written, * The c zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and said vnto him, What ‖ signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, * Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then said the Iewes, Fourtie and fiue yeeres was this Temple in building, and wilt thou reare it vp in three dayes?

21 But he spake of the Temple of his d body.

22 Assoone therefore as hee was risen from the dead, his disciples remembred that he thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Now when hee was at Ierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

24 But Iesus e did not commit himselfe vnto them, because he knew them all,

25 And had no need that any should testifie of man: for he knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptisme of Iohn. 28 And the witnesse that he beareth of Christ.

THere was now a man of the Pharises named Nicodemus, a ruler of the Iewes.

2 He came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

3 Iesus

Or, the anointed.

Or, Petrus.

Gen. 49. 10. deut. 18. 18. Isa. 42. 1. & 40. 10. and 42. 1. & 45. 8, 9. iere. 23. 5. & 33. 14. ezek. 34. 23, 29. & 37. 24, 25. dan. 9. 24, 25.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

Or, thou beleeuest.

z Christ openeth the heauens, that we may haue accesse to God, & maketh vs fellowes to the Angels. *Gene. 28, 12.*

a Who vsed continuall washings to purifie themselues. Which superstition *Hebion* the heretike would haue brought into the Church, & now the Papistes haue receiued it.

Or, measures.

b Whereof euery one conteined 15 galons.

Or, steward.

Or, signes.

Or, cousins.

Matth. 21, 12. marke 11. 15. luke 19. 45.

Psal. 69. 9.

c This affection was so burning in him, that it mounted and swallowed vp the others.

Or, miracle.

Matt. 26. 61. & 27. 40. mar. 14. and 15. 29.

d Christes body might iustly be called the Temple, because the fulnesse of the Godhead dwelleth in it corporally, Col. 2. 9.

e For he tooke not them for true disciples, as hee knew by their inward thoughts what religion or euer they did pretend outwardly.

3 Iesus answered, and sayde vnto him, Verely, verely I say vnto thee, except a man bee borne againe, hee cannot a see the kingdome of God.

4 Nicodemus said vnto him, Howe can a man bee borne which is olde? can hee enter into his mothers wombe againe, and bee borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man bee borne of c water and of the Spirit, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the spirit, is spirit.

7 Marueile not that I sayde to thee, Ye must be borne againe.

8 The d winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, and saide vnto him, Howe can these things bee?

10 Iesus answered, and sayd vnto him, Art thou a teacher of Israel, and e knowest not these things?

11 Verely, verely I say vnto thee, wee speake that we f knowe, and testifie that we haue seene, but ye receiue not our witnesse.

12 If when I tell you b earthly things, ye beleeue not, howe should ye beleeue, if I shall tell you of heauenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in i heauen.

14 * And as Moses lift vp the serpent in the wildernesse, so must the Sonne of man be k lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 * For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

17 * For God sent not his Sonne into the worlde, that hee shoulde l condemne the world, but that the m worlde through him might be saued.

18 He that beleeueth in him, shall not be condemned: but hee that beleeueth not, is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God.

19 * And this is the n condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, lest his deedes should be reproued.

21 But he that doeth o trueth, commeth to the light, that his deedes might be made manifest, that they are wrought ‖ according to God.

22 ¶ After these things came Iesus and his disciples into the ‖ lande of Iudea, and there taried with them, and * baptized.

23 And Iohn also baptized in Enon, beside Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about q purifying.

26 And they came vnto Iohn, and sayde vnto him, Rabbi, r hee that was with thee beyond Iordan, to whom * thou barest witnesse, behold, he baptizeth, and all men come to him.

27 Iohn answered, and sayd, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that * I sayde I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He must t increase, but I must decrease.

31 Hee that is come from on high, is aboue all: he that is of the u earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what hee hath seene and heard, that he testifieth: but no man receiueth his testimonie.

33 He that hath receiued his testimonie, hath sealed that * God is true.

34 For hee whom God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by x measure.

35 The Father loueth the Sonne, and hath * giuen all things into his hand.

36 * He that beleeueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale toward his Father, and his harueſt. 39 The conuerſion of the Samaritans, 45 And Galilæans. 47 How he healeth the rulers ſonne.

NOw when the Lord knew, how the Pharises had heard, that Iesus made and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples)

3 He a left Iudea, and departed againe into Galile.

4 And hee must needes goe through Samaria.

5 Then came he to a citie of Samaria called ‖ Sychar, neere vnto the possession that * Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate b thus on the well: it was about the c sixt houre.

7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue me drinke.

8 For

‖ Or, territorie. Chap.4.1,2.

q That is, how they might bee made cleane before God, which the washings vnder the Law did represent.

r They were led with ambition, fearing lest their master shoulde haue lost his fame. Chap.1.34. Chap.1.20.

s No man oughe to vsurpe any thing further then God giueth him.

t And be exalted, & I esteemed as his seruant.

u The minister compared to Christ is but earth. Rom.3.4.

x For vnto Christ was giuen the full abundance of all grace, that wee might receiue of him as of the only fountaine. Matth.11.27. Habac.2.4. 1.iohn 5.10.

a To giue place to their rage.

‖ Or, Sychem. Gene.33.19. and 48.22. iosh.24.32.

b Euen wearie as he was.

c Which was midday.

8 For his disciples were gone away into the citie, to buy meate.

9 Then sayde the woman of Samaria vnto him, How is it, that thou being a Iew, askest drinke of mee, which am a woman of d Samaria? For the Iewes meddle not with the Samaritanes.

d For the Iewes esteemed the Samaritans as wicked and prophane.

10 Iesus answered, and sayde vnto her, If thou knewest the e gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and hee would haue giuen thee f water of life.

e Meaning, of himselfe whom his father had sent to conuert this woman.

f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5. 5. 1. Iohn 3. 5. ‖ *Or, the liuely water.*

11 The woman saide vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattel?

13 Iesus answered, and sayde vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the g water that I shall giue him, shall neuer be more h a thirst: but the water that I shall giue him, shall bee in him a well of water, springing vp into euerlasting life.

g Of the spirituall grace.

h He shall neuer be dried vp, or destitute.

15 The woman saide vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus sayd vnto her, Go, cal thine husband, and come hither.

17 The woman answered, and sayd, I haue no husband. Iesus said vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had fiue husbands, and hee whome thou nowe hast, is not thine husband: that saydest thou truely.

i Till she was liuely touched with her faults, she mocked and would not heare Christ. *Deut. 12. 6.*

19 The woman sayd vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say, that in * Ierusalem is the place where men ought to worship.

2. King. 17. 29.

21 Iesus said vnto her, Woman, beleeue mee, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem, worship the father.

22 Ye worship that which ye * know not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father requireth euen such to worship him.

2. Cor. 3. 17.

24 * God is a k Spirit, and they that worship him, must worship him in spirit and trueth.

k God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature.

25 The woman sayd vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayde vnto her, I am hee that speake vnto thee.

27 ¶ And vpon that came his disciples, & marueiled that he talked with a woman: yet no man sayde vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayd to the men,

29 Come, see a man which hath tolde me all things that euer I did: is not hee the Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But he sayd vnto them, I haue meate to eate, that ye know not of.

33 Then said ỳ disciples betweene themselues, Hath any man brought him meate?

34 Iesus sayd vnto them, l My meate is that I may doe the will of him that sent me, and finish his worke.

l There is nothing, that I hunger for more, or wherein I take greater pleasure.

35 Say not yee, There are yet foure moneths, and then commeth harueste? Behold, I say vnto you, lift vp your eyes, and looke on the regions: * for they are white already vnto haruest.

Matt. 9. 37. luke 10. 2.

36 And hee that reapeth, receiueth wages, and gathereth fruit vnto life eternall, that both hee that soweth, and hee that reapeth, might m reioyce together.

m Without grudging the one at the others labour.

37 For herein is the ‖ saying true, that one soweth, and another reapeth.

‖ *Or, prouerbe.*

38 I sent you to reape that, whereon yee bestowed no labour: n other men laboured, and ye are entred into their labours.

n Meaning the Prophets.

39 Now many of the Samaritans of that citie o beleeued in him, for the saying of the woman which testified, Hee hath told me all things that euer I did.

o The Samaritans shewed themselues willing to receiue his doctrine, who being but strangers, and scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.

40 Then when the Samaritans were come vnto him, they besought him, that he would tary with them: and he abode there two dayes.

41 And many mo p beleeued because of his owne word.

p That is, had the right and true faith. *Matt. 13. 57. marke 6. 4. luke 4. 24.*

42 And they said vnto the woman, Now we beleeue, not because of thy saying: for we haue heard him our selues, and know that this is indeed the Christ the Sauiour of the world.

43 ¶ So two dayes after, he departed thence, and went into Galile.

44 For Iesus himselfe had * testified that a Prophet hath none honour in his q owne countrey.

q Here by his owne countrey he meaneth Ierusalem, and the countrey about. *Chap. 2. 1.*

45 Then when he was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into * Cana a towne of Galile, where hee had made of water wine. And there was a certeine r ruler, whose sonne was sicke at Capernaum.

r The word signifieth royall, or one of the Kings court: and it seemeth, that he was one of Herods court, who was in great estimation with Herod, whom the people called King, Marke 6. 14.

47 When he heard that Iesus was come out of Iudea into Galile, hee went vnto him, and besought him that hee would ‖ goe downe, and heale his sonne: for hee was euen readie to die.

‖ *Or, returning.*

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, Goe thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was nowe going downe, his seruants

seruants meete him, saying, Thy sonne liueth.

52 Then enquired hee of them the houre when he began to amend. And they sayd vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had sayd vnto him, Thy sonne liueth. And hee beleeued, and his houshold.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

8 Hee healeth the man that was sicke eight and thirtie yeeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reproueth them, 32 Shewing by the testimonie of his father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

Leuit.23.3. deut.16.1.

AFter * that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.

2 And there is at Ierusalem by ‖ the place of the sheepe, a [a] poole called in Ebrewe [b] Bethesda hauing fiue porches:

3 In the which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene diseased eight and thirtie yeeres.

6 When Iesus sawe him lie, and knew that hee nowe long time had bene diseased, hee sayde vnto him, Wilt thou bee made whole?

7 The sicke man answered him, Syr, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another stepped downe before mee.

8 Iesus sayd vnto him, Rise: [c] take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day * it is not lawfull for thee to cary thy bed.

11 He answered them, He that made me whole, he sayd vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayd vnto thee, take vp thy bed, and walke?

13 And hee that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Beholde, thou art made whole: [d] sinne no more, least a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath, but sayd also that God was [e] his [f] Father, and made himselfe equall with God.

19 Then answered Iesus, and sayd vnto them, Uerely, verely I say vnto you, The Sonne can doe nothing of himselfe, saue that hee seeth the Father doe: for whatsoeuer things he doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, and [g] sheweth him all things, whatsoeuer he himselfe doeth, and hee will shewe him greater workes then these, that yee should marualle.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all [h] iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Uerely, verily I say vnto you, hee that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Uerely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that [i] heare it, shall liue.

26 For as the Father hath life in [k] himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute [l] iudgements, in that he is the sonne of man.

28 Marualle not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, * that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I * should beare witnes of my selfe, my witnesse were not [m] true.

32 There is another that beareth witnesse of mee, and I knowe that the witnesse, which he beareth of me, is true.

33 * Ye sent vnto Iohn, and he bare witnesse vnto the trueth.

34 But I receiue not the record of man: neuertheless, these things I say, that yee might be saued.

35 Hee was a burning, and a shining ‖ candle: and ye would for a [n] season haue reioyced in his light.

Leuit.23.3. ‖ *Or, the sheepe market.*

a Where the sheepe were washed, that should be sacrificed.

b Which signifieth the house of powring out, because the water ranne out by conduites.

c This was to the ende that the miracle might be so suident, that no man could speake against it.

Ierem.17.22.

d The afflictions that we endure, are chastisement for our sinnes.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their father, Exod.4.22 but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his Father did, they gathered that Christ did not onely make himselfe the Sonne of God, but also equall with him.

g That is, hee doeth communicate with him, hauing the same power and the same will.

h In giuing him power and rule ouer all.

i They that receiue it by faith.

k To communicate it with vs,

l That is, to gouerne and rule all things.

Matth.25.46.

Chap.8.14. mat.3.17.

m Christ had respect to their weakeneſſe that heard him, and therefore sayd that his owne witnesse should not be sufficient, *Chap.5.27.*

‖ *Or, lampe.*

n But yee left him quickly, and did not persuere.

Matt. 3.17. *and* 17.5.
o In the Lawe and Prophets. *Deut.* 4.12. *Act.* 17.11.
p The people are more ready to receiue false prophets, then Iesu Christ.
q Vaine glory is a great let for a man to come to God. *Chap.* 12.43.
r As Moses shall accuse them that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Marie and the Saintes, vpon whome nowe they call: but whosoeuer doeth accuse the godly, Christ and their owne conscience shall condemne them. *Gen.* 3.15. & 22.17. *and* 49.10. *deut.* 18, 15.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I do, beare witnesse of me, that the Father sent me.
37 And the *Father himselfe, which hath sent me, o beareth witnesse of mee. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.
38 And his word haue yee not abiding in you: for whom hee hath sent, him ye beleeue not.
39 *Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.
40 But ye will not come to me, that yee might haue life.
41 I receiue not praise of men.
42 But I knowe you, that yee haue not the loue of God in you.
43 I am come in my Fathers name, and yee receiue me not: p if another shall come in his owne name, him will ye receiue.
44 How can yee beleeue, which q receiue *honour one of another, and seeke not the honour that commeth of God alone?
45 Do not thinke that I will accuse you to my Father: there is one that r accuseth you, euen Moses, in whom ye trust.
46 For had ye beleeued Moses, ye would haue beleeued mee: * for hee wrote of me.
47 But if yee beleeue not his writings, how shall ye beleeue my wordes?

CHAP. VI.

10 *Iesus feedeth fiue thousand men with fiue loaues and two fishes.* 15 *He departeth away, that they should not make him king.* 26 *He reproueth the fleshly hearers of the word.* 41 *The carnal are offended at him.* 63 *The flesh profiteth not.*

AFter these things, Iesus went his way ouer the a sea of Galile, or of b Tiberias.
2 And a great multitude followed him, because they sawe his miracles, which hee did on them that were diseased.
3 Then Iesus went vp into a mountaine, and there he sate with his disciples.
4 Nowe the Passeouer, a * feast of the Iewes, was neere.
5 * Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall wee buy bread, that these might eate?
6 (And this he said to prooue him: for he himselfe knew what he would doe)
7 Philip answered him, c Two hundred penniworth of bread is not sufficient for them, that euery one of them may take a little.
8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,
9 There is a litle boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?
10 And Iesus saide, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe in number, about fiue thousand.
11 And Iesus tooke the bread, and d gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.
12 And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that e nothing be lost.
13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.
14 Then the men when they had seene the miracle that Iesus did, sayd, This is of a trueth, the Prophet that should come into the world.
15 When Iesus therefore perceiued that they would come, and take him to make him a f King, hee departed againe into a mountaine himselfe alone.
16 ¶ When euen was nowe come, his disciples went downe vnto the sea,
17 * And entred into a shippe, and went g ouer the sea towards Capernaum: and now it was darke, and Iesus was not come to them.
18 And the sea arose with a great winde that blew.
19 And when they had rowed about fiue and twentie, or thirtie h furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afrayd.
20 But he sayd vnto them, It is I: be not afrayd.
21 Then willingly they receiued him into the ship: and the shippe was by and by at the land, whither they went.
22 ¶ The day following, i people which stood on the other side of the sea, sawe that there was none other shippe there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone i alone,
23 And that there came other ships from Tibertas nere vnto the place where they ate the bread, after the Lord had giuen thanks.
24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.
25 And when they had found him on the k other side of the sea, they sayd vnto him, Rabbi, when camest thou hither?
26 Iesus answered them, and sayd, Verely, verely I say vnto you, ye seeke me not, because ye saw the miracles, but because yee ate of the loaues, and were filled.
27 Labour not for the meate which perisheth, but for the meate that l endureth vnto euerlasting life, which the sonne of man shall giue vnto you: for him hath * God the Father m sealed.
28 Then sayd they vnto him, What shall we doe, that wee might worke the n workes of God?
29 Iesus answered, and sayd vnto them, * This is the worke of God, that yee beleeue in him, whom he hath sent.
30 They sayd therefore vnto him, What signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?
31 * Our fathers did eate Manna in the desert,

a Called the lake of Gennezareth.
b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers creekes and turnings, ouer the which mē ferried. *Leuit.* 23.5. *deut.* 16.1. *Mat.* 14.16. *mar.* 6.37. *luke* 9.13.
c This summe amounteth to about fiue pound sterling.
d Prayer and thankesgiuing do sanctifie our meates, wherewith we are nourished.
e The abundant store of Gods gifts ought not to make vs prodigall to waste them.
f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished. *Matth.* 14.25. *marke* 6.47.
g Ouer a corner of the lake.
h Whereof eight make a mile.
i Wherefore it must needes follow that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a creeke, or arme of the lake, which saued much labor to them that should haue gone about by land.
l Which nourisheth and augmenteth our faith. *Chap.* 5.32. *matt.* 3.17. *and* 17.5.
m For when he appointed him to be the Mediator, he sealed his marke and seale in him to be the onely one to reconcile God and man together.
n Such as be acceptable vnto God. *1. Iohn* 5.20. *Exo.* 16.14, 15. *num.* 11.7.

Psal.78.24,25. wisd.16.20.

desert, as it is * written, He gaue thē bread from heauen to eate.

o He compareth Moles with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1.Cor.10.3.

32 Then Iesus sayd vnto them, Uerely, verely I say vnto you, ° Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayd vnto them, I am the bread of life: hee that commeth to me, shall not hunger, and * hee that beleeueth in mee, shall p neuer thirst.

Ecclus.24.24. chap.4.14.

p He shall neuer want spirituall nourishment.

36 But I sayde vnto you, that yee also haue seene me, and beleeue not.

37 All q that the Father giueth me, shall come to me: and him that commeth to me, I cast not away.

q God doth regenerate his elect, and causeth them to obey the Gospel.

38 For I came downe from heauen, not to doe mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which hee hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because hee sayde, I am the bread, which is come downe from heauen.

Mat.23.35.

42 And they sayde, * Is not this Iesus the sonne of Ioseph, whose father and mother we know? how then saith hee, I came downe from heauen?

43 Iesus then answered, and sayde vnto them, Murmure not among your selues.

r That is, or beleeue in me.

44 No man can r come to me, except the Father which hath sent me, ſ draw him: and I will raise him vp at the last day.

f By lightning his heart with his holy Spirit.

45 It is written in the * Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me,

Isa.54.13. iere. 31.33. Matth.11.27.

46 * Not that any man hath seene the Father, saue hee which is of God, hee hath seene the Father.

47 Uerely, verely I say vnto you, He that beleeueth in me, hath euerlasting life.

48 I am the bread of life.

Exod.16.15.

49 * Your fathers did eate Manna in the wilderneſſe, t and are dead.

t Then there is no food that can nourish our soules but Iesus Christ.

50 This is the bread, which commeth downe from heauen, that hee which eateth of it, should not die.

u Which giue life to the world.

51 I am the u liuing bread, which came downe from heauen: if any man eate of this bread, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 Then the Iewes ſtroue among themſelues, ſaying, Howe can this man giue vs his flesh to eate?

x Where Christ is not, there death reigneth.

53 Then Iesus sayde vnto them, Uerely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue x no life in you.

54 Whosoeuer * eateth my flesh, & drinketh my blood, hath eternall life, and I will raise him vp at the last day.

1.Cor.11,27.

55 For my flesh is meate indeed, and my blood is drinke in deed.

56 Hee y that eateth my flesh, & drinketh my blood, z dwelleth in me, and I in him.

y As our bodies are sustained with meat and drinke: so are our soules nourished with ȳ body and blood of Iesus Christ.

z To eat the flesh of Christ & drink his blood, is to dwell in Christ, & to haue Christ dwelling in vs, a That is, vnderstand it.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) sayde, This is an hard saying, who can a heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, sayde vnto them, Doth this offend you?

62 What then if yee should see the Sonne of man b ascend vp * where hee was before?

b Hee meaneth not ȳ his humanity descended frō heauen: but he speaketh touching the vnion of both natures, attributing to the one, that which appertaineth to the other.

63 It is the Spirit that quickeneth: the flesh c profiteth nothing: the wordes that I speake vnto you, are spirit and life.

Chap.3.13.

c To wit, if it be separated from the Spirit, whereof it hath the force: for it commeth of the power of ȳ spirit, that the flesh of Christ giueth vs life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he sayde, Therefore sayde I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also go away?

68 Then Simon Peter answered him, Master, to whome shall we goe? Thou hast the wordes of d eternall life:

d Then without Christ there is but death: for his word onely leadeth vs to life.

69 And wee beleeue, and know that thou art * the Christ, the sonne of the liuing God.

Matth.16.16. Matth.26.16.

70 Iesus answered them, Haue not I * chosen you twelue, and e one of you is a deuill?

e Although your number be small, yet shall yee be diminished.

71 Nowe hee spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 Hee sheweth howe to knowe the truth. 20 The iniurie they doe vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 and chide with Nicodemus, for taking his part.

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

Leuit.23.34.

a At this feast they dwelled seuen dayes in the tents, which put them in remembrance, that they had no city here permanent, but ȳ they must seeke one to come.

2 Now the Iewes * a feast of the Tabernacles was at hand.

3 His brethren therefore sayde vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and hee himselfe seeketh to

‖Or, manifest.

be ‖famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus sayd vnto them, My time is not yet come: but your time is alway readie.

7 The worlde can not hate you: but mee it hateth, [b] because I testifie of it, that the workes thereof are euill.

Why the world hateth Christ.

8 Goe ye vp vnto this feast: I will [c] not goe vp yet vnto this feast: for my time is not yet fulfilled.

c Christ doeth not vtterly denie that he would go to the feast, but signifieth that as yet he was not fully determined.

9 ¶ These things he said vnto them, and abode still in Galile.

10 But assoone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but hee deceiueth the people.

13 Howbeit no man spake openly of him for feare of the [d] Iewes.

d These were the heads of the people, who did enuie Christ.

14 Now when halfe the feast was done, Iesus went vp into the Temple & taught.

15 And the Iewes marueiled, saying, Howe knoweth this man the‖ Scriptures, seeing that he neuer learned?

‖Or, letters.

16 Iesus answered them, and sayd, My doctrine is not [e] mine, but his that sent me.

e In that, that he is man only.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

f By this marke wee may know whether the doctrine be of God or of man.

18 He [f] that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glorie that sent him, the same is true, and no [g] vnrighteousnesse is in him.

g Nothing counterfeit or vntrue.

19 * Did not Moses giue you a Law, and yet none of you keepeth the Lawe? * Why goe ye about to kill me?

*Exod.24.3.
*Chap.5.18.

20 The [h] people answered, and sayd, Thou hast a deuill: who goeth about to kill thee?

h Who did not know the fetch of the Scribes.

21 Iesus answered, and sayde to them, I haue done one worke, and yee all [i] marueile.

i Because I did it on the Sabbath day.

22 * Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the * fathers) and ye on the Sabbath day circumcise a man.

*Leuit.12.3.
*Gene.17.10.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses houlde not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 * Iudge not according to the appearance, but iudge righteous iudgement.

*Deut.1.16,17.

25 ¶ Then sayd some of them of Ierusalem, Is not this he, whome they goe about to kill?

26 And beholde, hee speaketh ‖openly, and they say nothing to him: doe the rulers knowe in deede that this is the very Christ?

‖Or, freely.

27 Howbeit wee know this man whence hee is: but when the Christ commeth, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as he taught, saying, Ye [k] both know mee, & know whence I am: yet am I not come of my selfe, but hee that sent mee, is true, whom ye know not.

k He speaketh this, as it were scornefully.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layed his hands on him, because his houre was not yet come.

31 Nowe many of the people [l] beleeued in him, and sayde, When the Christ commeth, will hee doe moe miracles then this man hath done?

l They were well minded to heare him, which preparation is here called (although improperly) faith.

32 The Pharises heard that the people murmured these things of him, and the Pharises and high Priestes sent officers to take him.

33 Then sayde Iesus vnto them, Yet am I [m] a little while with you, and then goe I vnto him that sent me.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordeined.

34 * Ye shal seeke me, and shall not finde me, and where I ‖am, can ye not come.

*Chap.13.33.
‖Or, shalbe.

35 Then sayde the Iewes among themselues, Whither will he goe, that wee shall not finde him? Will he goe vnto them that are ‡ dispersed among the [n] Grecians, and teach the Grecians?

‡Greeke, dispersion.

n Among the Iewes which were scattered here and there among the Gentiles.

*Leuit.23.26.

36 What saying is this that he sayd, Yee shall seeke mee, and shall not finde mee? and where I am, can ye not come?

37 Nowe in the last and [o] great day of the feast, Iesus stoode and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

o The true way to come to Christ, is by faith.

38 He that [o] beleeueth in mee, * as sayeth the Scripture, out of his belly shall flowe riuers of water [p] of life.

*Leuit.18.15.

p Which shall neuer drie vp.

39 (* This spake he of the Spirit which they that beleeued in him, shoulde receiue: for the [q] holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

*Ioel 2.18.
*act.2.17.

q These were the visible graces which were giuen to the Apostles after his ascension.

40 So many of the people, when they heard this saying, sayde, Of a trueth this is the [r] Prophet.

r They looked for some notable Prophet besides the Messias,

41 Other said, This is the Christ: & some sayd, But shall Christ come out of Galile?

Chap.1.21.
*Micah.5.2.

42 * Sayeth not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

*matth.2.5.

43 So was there dissention among the people for him.

44 And some of them would haue taken him, but no man layed hands on him.

45 Then came the officers to the high Priests and Pharises, and they sayde vnto them, Why haue ye not brought him?

46 The officers answered, [s] Neuer man spake like this man.

s Wherein appeareth the mighty power of Christes word against his enemies.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the [t] rulers, or of the Pharises beleeue in him?

t They allege the authority of man against Gods authoritie.

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayde vnto them, (* he that came to Iesus by night, and was one of them)

*Chap.3.1,2.

51 Doeth our Lawe iudge a man before it heare him, * and knowe what hee hath done?

*Deut.17.8. and 19.15.

52 They

52 They answered and saide vnto him, Art thou also of Galile? search and looke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

11 *Christ deliuereth her that was taken in adulterie.* 12 *He is the light of the world.* 14 *He sheweth from whence hee is come, wherefore, and whither he goeth.* 32 *Who are free and who are bond.* 34 *Of free men and slaues, and their reward.* 46 *He defieth his enemies.* 59 *And being persecuted, withdraweth himselfe.*

AND Iesus went vnto the mount of Oliues,

2 And early in ᵖ the morning came againe into the Temple, ᵍ all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And saide vnto him, Master, this woman was taken in adulterie, in the very act.

5 *Now Moses in the Law commanded vs, that such should be stoned: what sayest thou therefore?

6 And this they said to tempt him, that they might haue whereof to ᵃ accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 And while they continued asking him, he lift himselfe vp, and said vnto them, *Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp himselfe againe, and sawe no man, but the woman, he saide vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus saide, ᵇ Neither doe I condemne thee: goe and sinne no more.

12 Then spake Iesus againe vnto them, saying, I * am the light of the world: he that followeth me, shall not walke in darkenesse, but shall haue the ‖ light of life.

13 The Pharises therfore said vnto him, Thou bearest record of thy selfe: thy record is not ‖ true.

14 *Iesus answered and said, vnto them, ᶜ Though I beare record of my selfe, yet my record is true: for I know whence I came, & whither I go: but ye cannot tell ᵈ whence I come, and whither I goe.

15 Ye iudge after the flesh: ᵉ I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Lawe, *that the testimonie of two men is true.

18 I am ᶠ one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me.

19 Then saide they vnto him, Where is thy Father? Iesus answered, Ye neither knowe me, nor my Father. If ye had knowen me, ye should haue knowen my Father also.

20 These words spake Iesus in ᵖ the treasurie, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then saide Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your ʰ sinnes. Whither I goe, can ye not come.

22 Then saide the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he said vnto them, ⁱ Ye are from beneath: I am from aboue: ye are of this world: I am not of this world.

24 I saide therefore vnto you, That ye shall die in your sinnes: for except yee beleeue, that I am he, ye shall die in your sinnes.

25 Then saide they vnto him, Who art thou? And Iesus saide vnto them, ‖ Euen the same thing that I saide vnto you ᵏ from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstood not that he spake to them of the Father.

28 Then saide Iesus vnto them, When ye haue ˡ lift vp the Sonne of man, then shall ye ᵐ knowe that I am he, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me is with me: the Father hath not left me alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 Then said Iesus to the Iewes which beleeued in him, If ye continue in my word, ye are verely my disciples,

32 And shall knowe the trueth, and the trueth ᵒ shall make you free.

33 They answered him, ᵖ We be Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shalbe made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.

35 And the seruaunt abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, ye shall be free in deede.

37 I ᵠ know that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your father.

39 They answered, and saide vnto him, Abraham is our father. Iesus saide vnto them,

Leuit.20.10.
a Either for breaking the Lawe, if he did deliuer her, or of lightnesse and inconstancie, if he did condemne her.
Deut.17.6,7.
b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Lawe against adulterie.
Chap.1.5.& 9.5.
‖ *Or, liuely light.*
‖ *Or, iust.*
Chap.5.31.
c That which Christ denied, Chap.5.31. here he granteth, to declare vnto them their stubbernesse, & saith that being God, he beareth witnesse to his humanitie: likewise doeth God the father witnesse the same, which are two distinct persons, though but one God, chap.5.37.
d In that he came from his father, he sheweth that he is not onely man, but God also.
e He would not iudge rashly, as they did.
Deut.17.6.and 19.15.mat.18.16 2.cor.13.1. hebr.10.28.
ᶠ Which place prooueth Christ to be very God, and man.
g That is, the place where the vessell and other things belonging to the temple were kept.
h Because of their rebellion wherein they did persuere.
i He sheweth the difference betweene the Gospel, and the subtill wit of man.
‖ *Or, from the beginning, euen that I said vnto you.*
k That is, who he was, whence he was, and why he came into this world.
l Their endeuours and practises, whereby they thinke to destroy him, shal serue to exalt and magnifie his glory.
m Not to beleeue in him, but to be conuicted.
n To wit, the Messias.
o For we were slaues to sinne.
p These were not the beleeuing Iewes, but the mockers that answered thus. *Rom.6.20. 2.pet.2.19.*
q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes proue them liars.

them, If ye were Abrahams children, ye would doe the r workes of Abraham.

40 But nowe ye goe about to kill me, a man that hath told you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, We are not borne of fornication: we haue one father, which is God.

42 Therefore Iesus saide vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? because ye cannot ſ heare my word.

44 * Ye are of your father the deuill, and the lustes of your father ye will doe: he hath bene a murtherer t from the beginning, and u abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his x owne: for he is a lyar, and the father thereof.

45 And because I tell you the trueth, ye beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe ye not beleeue me?

47 * He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and saide vnto him, Say we not well, that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my father, and ye haue dishonoured me.

50 And I seeke not mine owne praise, but there is one that seeketh it, and y iudgeth.

51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer z see death.

52 Then saide the Iewes to him, Nowe knowe we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my worde, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honoureth me, whom ye say, that he is your God.

55 Yet ye haue not knowen him: but I know him, and if I should say I know him not, I should be a lyar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my a day, and he sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fifty yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, b I am.

59 *Then tooke they vp stones, to cast at him, but Iesus hid himselfe, and went out of the Temple ‖.

CHAP. IX.

1 *Of him that was borne blind.* 11 *The confession of him that was borne blind.* 39 *To what blind men Christ giueth sight.*

AND as Iesus passed by, he sawe a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blind?

3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is b day: the night commeth, when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 Assoone as he had thus spoken, he c spat on the ground, and made clay of the spettle, and anopnted the eyes of the blinde with the clay,

7 And saide vnto him, Goe wash in the poole of Siloam (which is by interpretation, d Sent.) He went his way therefore and washed, and came againe, seeing,

8 Howe the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: and others said He is like him: but he himselfe saide, I am he.

10 Therefore they saide vnto him, Howe were thine eyes opened?

11 He answered, and saide, The man that is called Iesus, made clay, and anopnted mine eyes, and saide vnto me, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they saide vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blind.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, howe hee had receiued sight. And he saide vnto them, He laide clay vpon mine eyes, and I washed, and doe see.

16 Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others saide, Howe can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he saide, He is a Prophet.

18 Then the Iewes did not beleeue him (that hee had beene blind, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blind? How doeth he nowe see then?

20 His parents answered them, and said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he nowe seeth, wee knowe not: or who hath opened his eyes, e can wee not tell: hee is olde ynough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because

r Which were his obedience, charitie, and such good workes which proceeded of faith,

ſ For you are carnall, and can not vnderstand spirituall things, 1. *Iohn* 3.8.

t Since the first creation of man.

u It followeth then that he was once in ſ trueth: for he was not created euill.

x According to his wont and custome.

1. *Iohn* 4.6.

y Who will reuenge the iniurie that yee doe against me, or rather against him.

z For the faithfull euen in death see life.

a Which was to see the comming of Christ in the flesh: whichthing Abraham sawe farre off with the eyes of faith, Hebr. 11.10.

b Not only God, but the mediatour betweene God & man, appointed before all eternitie. *Chap.* 10 31.

‖ And he passed through the midst of them, and so went his way.

a God doeth not alwayes punish men for their sinnes.

b When oportunitie and the season serueth. *Chap.* 1.9. *and* 8. 12. *and* 12.35.

c This was not for any vertue that was in the earth, in the spettle, or in the clay, to make one see: but it onely pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias, who should be sent vnto them.

e They durst not speake the trueth for feare they should be excommunicate.

cause they feared the Iewes: for the Iewes had ordained already, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, He is old enough: aske him.

24 Then againe called they the man that had bene blind, and saide vnto him, f Giue glory vnto God: we know that this man is a sinner.

25 Then he answered and said, Whether hee bee a sinner or no g I can not tell: one thing I know, that I was blinde, and now I see.

26 h Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you already, and yee haue not heard it: wherefore would yee heare it againe? i will ye also be his disciples?

28 Then checked they him, and said, Be thou his disciple: We be Moses disciples.

29 We know that God spake with Moses: but this man we know not frō whence he is.

30 The man answered, and saide vnto them, Doubtles this is a marueilous thing, that ye k know not whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not l sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world beganne was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, hee could haue done nothing.

34 They answered and saide vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heard that they had ‖ cast him out: and when hee had found him, he saide vnto him, doest thou beleeue in the sonne of God?

36 He answered, and saide, Who is hee, Lord, that I might beleeue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he saide, Lorde, I beleeue, and m worshipped him.

39 And Iesus sayde, I am come vnto n iudgement into this worlde, that they which see not, might see: and that they * which see, might be made blinde.

40 And some of ṗ Pharises which were with him, heard these things, and saide vnto him, Are we blinde also?

41 Iesus saide vnto them, If yee were blinde, o ye should not haue sinne: but now ye say, We see: therefore your sinne remayneth.

f That is, consider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Iosh. 7. 19. 1. Sam. 6. 5.

g He spake this in mockerie,

h They thought either to driue him from the trueth, or to make him swarue by their oft times examining him: which practise Satans members euer doe obserue in examining the Christians.

i He derideth their wilfull malice & ignorance.

k They doubted not of his countrey or parents, but of his office and authoritie.

l Or, wicked men contemners of God, and such as delight in sinne.

‖ Or, excommunicate him.

m As all astonished he fel down and worshipped him.

n Meaning, with rule and authority, to make the poore blinde to see, and the proud seers blind, Chap. 3. 17, 18, and 14. 46, 47.

o You should not be so much in fault.

CHAP. X.

: 11 *Christ is the true shepheard, and the doore.* 19 *Diuers opinions of Christ.* 24 *Hee is asked, if he be Christ.* 32 *His woorkes declare that hee is God.* 34 *The Princes called gods.*

VErily, verily I say vnto you, Hee that entreth not in by ṗ doore into the sheepefolde, but climeth vp another way, hee is a theefe, and a robber.

2 But hee that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he a calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

7 Then sayde Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe.

8 All b that euer came before mee, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shal be saued, and shall c goe in and goe out, and finde pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 * I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and yee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scatereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and d know mine, and am knowne of mine.

15 e As the father f knoweth me, so know I the father: and I lay down my life for my sheepe.

16 g Other sheepe I haue also, which are not of this fold: them also must I bring, and they shal heare my voyce: and * there shall be one sheepefold, and one shepheard.

17 h Therefore doeth my Father loue me, because * I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this * commaundement haue I receiued of my Father.

19 ¶ Then there was a dissension againe among the Iewes for these sayings.

20 And many of them saide, Hee hath a deuill, and is mad: why heare ye him?

21 Other said, These are not the woordes of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the i feast of the * Dedication, and it was winter.

23 And Iesus walked in the Temple, in k Solomons porch.

24 Then came the Iewes rounde about him, and saide vnto him, Howe long doest ‖ make vs doubt? If thou bee the

a That is, there is a mutuall agreement & content of faith betweene the pastour and the sheepe.

b He meaneth all the false Prophets, who led not me to Christ, but from him.

c He shal be sure of his life, Isa. 40. 11. Ezek. 34. 23.

d Christ knoweth his because he loueth them, careth and prouideth for them.

e As the father cannot forget him, no more can he forget vs.

f In that he loueth and approueth me.

g To wit, among the Gentiles, which then were strangers frō the Church of God, Ezek. 37. 22, 24.

h Christ euen in that that he is man, hath deserued his Fathers loue and euerlasting life, not to his flesh only, but to vs also, which by his obedience, & perfect iustice are imputed righteous, Rom. 5. 19. Phil. 2. 7. Isa. 53. 7. Acts 2. 24.

i Which was instituted, that the people might giue thankes to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted & polluted. 1. Mac. 4. 59.

k Which was builded again after the patterne of that which Salomon builded.

‖ Or, holdest our minde in suspense.

Christ tell vs plainely.

25 Iesus answered them, I told you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 But ye beleeue not: for ye are not of my sheepe, as I saide vnto you.

27 My sheepe heare my voyce, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shal any plucke them out of mine hand.

29 My Father which gaue them me, is [m] greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe yee stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, * I said, ye are [n] gods?

35 If hee called them gods, vnto whome the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whom the father hath sanctified, & sent into the world, Thou blasphemest, because I saide, I am the Sonne of God?

37 If I do not the workes of my Father, beleeue me not.

38 But if I doe, then, though yee beleeue not me, yet beleeue the workes, that ye may know and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan into the place, where Iohn first baptized, and there abode.

41 And many resorted vnto him, & saide, Iohn did [o] no miracle: but all things that Iohn spake of this man were true.

42 And many beleeued in him there.

m Whereby we learne how safely we are preserued against all dangers. *Chap.8.59.*

Psal.82.6.

n Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it apperteined to him that is the Sonne of God equall with his father.

o Whereby they gathered that Christ was more excellent then Iohn.

CHAP. XI.

2 Christ raiseth Lazarus from death. 47 The hie Priests and Pharises gather a councill against him. 50 Caiaphas prophecieth. 54 Christ getteth him out of the way.

AND a certaine man was sicke, named Lazarus of Bethania, the town of Marie, and her sister Martha.

2 (And it was that * Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, beholde, he whom thou louest, is sicke.

4 When Iesus heard it, he saide, This sickenesse is not [a] vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha, and her sister, and Lazarus,

6 And after hee had heard that hee was sicke, yet abode he two daies still in the same place where he was.

7 Then after that, saide he to his disciples, Let vs goe into Iudea againe.

8 The disciples saide vnto him, Master, the Iewes lately sought to * stone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not [b] twelue houres in the day? if a man walk in the day, he stumbleth not, because hee seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, & after he saide vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then saide his disciples, Lord, if hee sleepe, he [c] shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then saide Thomas (which is called [d] Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus and founde that hee had lyen in the graue foure dayes alreadie.

18 (Now Bethania was neere vnto Jerusalem, about [e] fifteene furlongs off.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha when she heard that Iesus was comming, went to meete him: but Marie sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now [f] I knowe also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shal rise againe.

24 Martha saide vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, [g] I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shal he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die. Beleeuest thou this?

27 She saide vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 ¶ And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, shee arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe

Chap.7.30. & 8. 59 and 10.31.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no danger. The day also, both sommer and winter was with the Iewes diuided into xii. houres.

c They laboured to stay Christ from going into Iudea, as though there had bene no neede.

‖ *Or, slumbering sleepe.*

d Which signifieth in our tongue, a twin in birth.

e Which were almost two mile.

f She sheweth some faith, which notwithstanding was almost ouercome by her affections.

g Christ restoreth vs from death to giue vs euerlasting life.

Chap.12.3. matth.26.7.

a For although he died, yet being restored so soone to life, it was almost no death in comparison.

h Wherein ſhe declared her affection and reuerence that ſhe bare to Chriſt,

ſawe Marie, that ſhe roſe vp h haſtily, and went out, followed her, ſaying, She goeth vnto the graue, to weepe there.

32 Then when Mary was come where Ieſus was, and ſawe him, ſhee fell downe at his feete, ſaying vnto him, Lorde, if thou haddeſt bene here, my brother had not bene dead.

i For compaſſion: for he felt our miſeries as though he ſuffered the like.

33 When Ieſus therefore ſaw her weepe, and the Iewes alſo weepe which came with her, he i groned in the ſpirite, and was troubled in himſelfe,

34 And ſaid, Where haue yee laied him? They ſaid vnto him, Lord, come and ſee.

k We reade not that his affections were ſo exceſſiue that he kept no meaſure, as we doe in our ſorowes, ioyes, and other affections.

35 And Ieſus k wept.

36 Then ſaid the Iewes, Behold, how he loued him.

37 And ſome of them ſayd, Could not he, which opened the eyes of the blinde, haue made alſo that this man ſhould not haue died?

38 Ieſus therefore againe groned in himſelfe, and came to the graue. And it was a caue, and a ſtone was laied vpon it.

39 Ieſus ſayd, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lord, he ſtinketh already: for he hath bene dead foure dayes.

40 Ieſus ſaid vnto her, Said I not vnto thee, that if thou didſt beleeue, thou ſhouldeſt ſee the l glorie of God?

l That is, a miracle whereby Gods Name ſhould be glorified.

41 Then they tooke away the ſtone from the place where the dead was layd. And Ieſus lift vp his eyes, and ſayde, Father, I thanke thee, becauſe thou haſt heard me.

42 I know that thou heareſt me alwaies, but becauſe of the people that ſtand by, I ſaid it, that they may beleeue, that thou haſt ſent me.

43 As hee had ſpoken theſe things, hee cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bounde hande and foote with bandes, and his face was bounde with a napkin. Ieſus ſayd vnto them, Looſe him, and let him goe.

45 ¶ Then many of the Iewes which came to Marie, and had ſeene the things which Ieſus did, beleeued in him.

46 But ſome of the them went their way to the Phariſes, and told them what things Ieſus had done.

47 Then gathered the hie Prieſtes and the Phariſes a councill, and ſayde, What ſhall we do? For this man doeth many miracles.

m They reſiſt God, thinking to hinder his worke by their owne policies.

48 If m wee let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

n Or, for that preſent time.

o God made him to ſpeake, neither could his impietie let Gods purpoſe, who cauſed this wicked man euen as hee did Balaam, to be an inſtrument of the holy Ghoſt.

49 Then one of them named Caiaphas, which was the high Prieſt n that ſame yeere, ſayd vnto them, Ye perceiue nothing at all,

50 Nor yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 This ſpake he not of himſelfe: but being hie Prieſt that ſame yeere, he o prophecied that Ieſus ſhould die for the nation:

52 And not for the nation onely, but that hee ſhould gather together in one the children of God which were ſcattered.

53 Then from that day forth they conſulted together to put him to death.

54 Ieſus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernes, into a citie called Ephraim, & there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the countrey vp to Ieruſalem before the Paſſeouer, to p purifie themſelues.

p Becauſe they thought hereby to make themſelues more holy againſt they ſhould eate the Paſſeouer: but they were not commanded by God to vſe this ceremonie,

56 Then ſought they for Ieſus, & ſpake among themſelues, as they ſtoode in the Temple, What thinke yee, that he commeth not to the feaſte?

57 Nowe both the high Prieſts and the Phariſes had giuen a commandement, that if any man knew where he were, hee ſhould ſhew it, that they might take him.

CHAP. XII.

7 Chriſt excuſeth Maries fact. 13 The affection of ſome towards him, and the rage of others againſt him and Lazarus. 25 The commoditie of the croſſe. 27 His prayer. 28 The anſwere of the Father. 32 His death and the fruite thereof. 36 He exhorteth to faith. 40 The blindneſſe of ſome, and the infirmities of others.

THen* Ieſus, ſixe dayes before the Paſſeouer, came to Bethania, where Lazarus was, which was dead, whom hee had raiſed from the dead. *Matt.26.7. marke 14.3.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Marie a pound of ointment of ſpikenard verie coſtly, and anointed Ieſus a feete, & wiped his feete with her haire, and the houſe was filled with the ſauour of the ointment.

a Euen from the head to the feete.

4 Then ſaid one of his diſciples, euen Iudas Iſcariot Simons ſonne, which ſhould betrap him,

5 Why was not this ointment ſolde for b three hundreth pence, and giuen to the poore?

b Reade Marke 14.5.

6 Nowe hee ſaide this, not that he cared for the poore, but becauſe hee was a theefe, and *had the bagge, and bare that which was giuen. *Chap.13.29.

7 Then ſaid Ieſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes yee haue with you, but me ye ſhal not haue alwayes.

9 Then much people of the Iewes knewe that hee was there: and they came, not for Ieſus ſake only, but that they might ſee Lazarus alſo, whom hee had raiſed from the dead.

10 The hie Prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.

12 ¶* On the morowe a great multitude that were come to the feaſt, when they heard that Ieſus ſhould come to Ieruſalem, *Matt.21.8. mar. 11.8. luke 19.35

13 Tooke

13 Tooke braunches of palme trees, and
went forth to meete him, and cried, c Ho-
sanna, Blessed is ꝺ King of Israel that com-
meth in the Name of the Lord.
14 And Iesus found a d poung asse, and
sate thereon, as it is written,
15 * Feare not, daughter of Sion: behold,
thy king commeth sitting on an asses colt.
16 But his disciples understood not these
things at the first: but whē Iesus was glo-
rified, then remembred they, that these
things were written of him, and that they
had done these things unto him.
17 The people therefore that was with
him, bare witnesse that hee called Lazarus
out of the graue, and raysed him from the
dead.
18 Therefore met him the people also, be-
cause they heard that hee had done this mi-
racle.
19 And the Pharises said among them-
selues, Perceiue yee how yee preuaile no-
thing? Beholde, the ‖ worlde goeth after
him.
20 ¶ Nowe there were certaine e Greeks
among them that came vp to worship at the
feast.
21 And they came to Philip, which was
of Bethsaida in Galile, and desired him, sa-
ying, Sir, we would see Iesus.
22 Philip came and tolde Andrewe: and
againe Andrew and Philip tolde Iesus.
23 And Iesus answered them, saying,
The houre is come, that the Sonne of man
must be f glorified.
24 Verily, verily I say vnto you, except
the wheate corne fall into the ground & die,
it abideth alone: but if it die, it bringeth forth
much fruite.
25 * He that g loueth his life, shall lose it,
and hee that h hateth his life in this worlde,
shall keepe it vnto life eternall.
26 * If any man serue me, let him followe
me: for where I am, there shall also my ser-
uant be: and if any man serue mee, him will
my Father honour.
27 Nowe is my soule troubled: and
what shall I say? Father, saue mee from
this houre: but therefore came I vnto this
houre.
28 Father, glorifie thy name. Then came
there a voyce from heauen, saying, I both
haue glorified it, and will glorifie it againe.
29 Then saide the people that stoode by
and hearde, that it was a thunder: others
said, An Angel spake to him.
30 Iesus answered, and saide, This
voyce came not because of me, but for your
sakes.
31 Now is the i judgement of this worlde:
nowe shall the prince of this worlde bee cast
out.
32 * And k I, if I were lift vp from the
earth, will draw l all men vnto me.
33 Nowe this saide he, signifying what
death he should die.
34 The people answered him, Wee haue
heard out of the * Lawe, that the Christ bi-
deth for euer: and how sayest thou, that the
Sonne of man must bee lift vp? who is that
Sonne of man?

35 Then Iesus said vnto them, Yet a li-
tle while is * the light with you: walke while
ye haue light, lest the darkenesse come vp-
on you: for he that walketh in the darke, know-
eth not whither he goeth.
36 While yee haue light, beleeue in the
light, that ye may be the children of the light.
These things spake Iesus, and departed,
and hid himselfe from them.
37 ¶ And though hee had done so many
miracles before them, yet beleeued they not
on him.
38 That the saying of Esaias the Pro-
phet might be fulfilled, that he said, * Lorde,
who beleeued our report? and to whome is
the m arme of the Lord reuealed?
39 Therefore could they not beleeue, be-
cause that Esaias saith againe,
40 * He hath blinded their eyes, & hard-
ned their heart, that they shoulde not see
with their eyes, nor vnderstande with their
heart, and should be conuerted, and I should
n heale them.
41 These things saide Esaias when hee
saw his glory, and spake of him.
42 Neuertheless euen among the chiefe
rulers many beleeued in him: but because of
the Pharisees, they did not confesse him, lest
they should be ‖ cast out of the Synagogue.
43 * For they loued the o praise of men,
more then the prayse of God.
44 And Iesus cried, and saide, Hee that
beleeueth in mee, beleeueth not in me, but in
him that sent me.
45 And hee that seeth mee, seeth him that
sent me.
46 I am come a light into the world, that
whosoeuer beleeueth in me, should not abide
in darkenesse.
47 * And if any man heare my wordes,
and beleeue not, I ‖ iudge him not: for I
came not to iudge the world, but to saue the
world.
48 He that refuseth mee, & receiueth not
my words, hath one that ‖ iudgeth him: * the
word that I haue spoken, it shall iudge him
in the p last day.
49 For I haue not spoken of my self: but
the Father which sent me, he gaue mee a co-
mandement what I should say, and what
I should speake.
50 And I knowe that his commaundee-
ment is life euerlasting: the things therefore
that I speake, I speake them so as the father
said vnto me.

CHAP. XIII.

5 *Christ washeth the disciples feete,* 14 *Exhor-
ting them in humilitie & charitie,* 21 *Telleth them
of Iudas the traitour,* 34 *And commaundeth them
earnestly to loue one another.* 38 *Hee forewarneth
of Peters denyall.*

NOwe * before the feast of the Passeouer,
when Iesus knewe that his houre was
come, ꝑ hee should depart out of this world
vnto the Father, for as much as hee loued
his owne which were in the world, vnto the
end he a loued them.

towarde them, therefore hee tooke the greater care for them.

2 And

c That is, saue, I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. *Zech.9.9.*

‖ *Or, the preasse.*

e They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted ỹ they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow all the world. *Mat.10.39.& 16.25.mar.8.35. luke 9.24.and 17.33.*

g If the loue thereof let him from comming to Christ.

h And so looseth it for Christes sake. *Chap.12.24.*

i The reformation and restoring of those things, which were out of order. *Chap.3.14.*

k The crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not onely the Iewes but also the Gentiles. *Psal.89.36.and 110.4.and 117. Ezek.37.25.*

Chap.1.9.

Isa.53.1.rom.10. 16.

m That is, the Gospel, which is the power of God to saluation to euery one that doeth beleeue. *Isa.6.9.mat.13. 14.mar.4.12. luke 8.10.act.28. 26.rom.11.8.*

n By deliuering them from their miseries, and giuing them true felicitie.

‖ *Or, excommunicate.*

Chap.5.44.

o To be esteemed of men.

Chap.3.19.and 9.39.

Chap.3.17.

‖ *Or, condemne.*

‖ *Or, condemneth.*

Marke 16.16.

p For that day shalbe the approbation of the Gospel.

Mat.26.2.marke 14.1.luke 22.1.

a Because hee sawe the danger great which was

2 And when [b] supper was done, (and that the deuill had nowe put in the heart of Judas Iscariot, Simons sonne, to betray him)

b Which was the eating of the Passeouer.

3 Jesus knowing that the Father hath giuen all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a basin, and began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Jesus answered and said vnto him, What I doe thou knowest not nowe: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Jesus answered him, If I [c] wash thee not, thou shalt haue no part with me.

c And make thee cleane from thy sinnes.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the hands, and the head.

10 Jesus said to him, He that is washed, needeth not, saue to [d] wash his feete, but is cleane euerp whit: and ye are * cleane, but not all.

d That is, to be continually purged of his corrupt affections and worldly cares which remaine daily in vs. *Chap.* 15.3.

11 For he knew who should betrap him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lorde, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash e one anothers feete.

e To serue one another. *Chap.* 15.20. *mat.* 10,24. *luke* 6.40.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, * The seruant is not greater then his master, neither the embassadour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 ¶ I speake not of you all: I knowe whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath [f] lift vp his heele against me.

f Vnder pretence of friendship seeketh his destruction.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeue that I am she.

20 * Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Jesus had said these things, he was [h] troubled in the spirit, and [i] testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

g To wit, the Christ and redeemer of the world. *Matth.* 10.40. *luke* 10.16.

h For very horrour and indignation of such an abominable act, as Iudas should commit.

i He did openly affirme. *Matth.* 26.21. *marke* 14.18. *luke* 22.21.

22 * Then the disciples looked one on an other, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Jesus [k] bosome, whom Jesus loued.

k Their fashion is not to sit at table, but hauing their shoes off, & cushions vnder their elbowes, leaned on their sides, as it were halfe lying.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then, as he leaned on Jesus brest, said vnto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall giue a sop, when I haue dipped it: and he wet a sop, and gaue it to Judas Iscariot, Simons sonne.

27 And after the sop, [l] Satan entred into him. Then said Jesus vnto him, That thou doest, doe quickely.

l Satan tooke full possession of him.

28 But none of them that were at table, knew for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagge, that Jesus had said vnto him, Buy those things that we haue needs of against the feast: or that he should giue some thing to the poore.

30 Assoone then as he had receiued the sop, he went immediatly out, and it was night.

31 ¶ When he was gone out, Jesus said, [m] Nowe is the Sonne of man glorified, and God is glorified in him.

m Meaning, that his crosse shal ingender a maruelous glory, and that in it shall shine the infinite bountie of God. *Chap.* 7.34.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shall straightway glorifie him.

33 Litle children, yet a litle while am I with you: ye shall seeke me, but as I said vnto the * Iewes, Whither I goe, can ye not come: also to you say I nowe,

34 * [n] A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

Leuit. 19.18. *mat.* 22.39. *chap.* 15.12.1. *Ioh.* 4.21.

n Whereof we ought to haue continuall remembrance, as though it were euen newly giuen.

35 By this shall all men know [o] ye are my disciples, if ye haue loue one to another.

o When thou shalt be more strong. *Matth.* 26.33. *marke* 14.29.

36 Simon Peter said vnto him, Lord, whither goest thou? Jesus answered him, Whither I goe, thou canst not follow me now, but thou [o] shalt folow me afterwards.

37 Peter said vnto him, Lord, why can I not follow thee nowe? * I will lay downe my life for thy sake.

38 Jesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 6 The way, the trueth and the life. 10 The Father and Christ one. 13 How we should pray. 23 The promes vnto them that keepe his word.

AND he said to his disciples, Let not your heart be troubled: ye beleeue in God, * beleeue also in me.

a For in so beleeuing, no troubles shall ouercome them.

2 In my fathers house are [b] many dwelling places: if it were not so, I would haue told you: I goe to prepare a place for you.

b So that there is not only place for him, but for all his.

3 And though I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

c At the latter day, Act. 1.11.

4 And whither I goe, ye know, and the way ye know.

5 Thomas said vnto him, Lorde, we [d] know not whither thou goest: howe can we then know the way?

d He was not altogether ignorant, but his knowledge was weake and imperfect.

6 Jesus said vnto him, I am [e] the way, the

e Therefore we must begin in him, continue in him, and end in him,

and

and the trueth, and the life. No man commeth vnto the Father, but by me.

7 If ye had knowen me, ye should haue knowen my Father also: and from henceforth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

9 Iesus saide vnto him, I haue beene so long time with you, and hast thou not knowen me, Philip? he that hath seene me, hath seene my Father: howe then sayest thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, and [f] the Father is in me? the wordes that I speake vnto you, I speake not of my [g] selfe: but the Father that dwelleth in me, he [h] doeth the workes.

11 Beleeue me, that I am in the Father, and the father in me: at the least, beleeue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleeueth in me, the workes that I doe, [i] he shall doe also, and greater then these shall he doe: for I goe vnto my Father.

13 * And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If yee shall aske any thing in my Name, I wil doe it.

15 If ye loue me, keepe my commaundements,

16 And I will pray the Father, and he shall giue you another [k] Comforter, that he may abide with you for euer,

17 Euen the Spirit of [l] trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth [m] with you, & shalbe in you.

18 I will not leaue you comfortlesse: but I will [m] come to you.

19 Yet a little while, and the world shall see me no more, but ye shall see me: because I liue, [n] ye shall liue also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commaundements, and keepeth them, is he that loueth me: and he that loueth me, [o] shal be loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

22 Iudas saith vnto him (not [o] Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and saide vnto him, If any man loue me, he will [p] keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my words, and the word which ye heare, is not [q] mine, but the Fathers which sent me.

25 These things haue I spoke vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father wil send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue told you.

27 [r] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard howe I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I goe vnto the Father: for my Father is [s] greater then I.

29 And nowe haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many things vnto you: for the [t] prince of this world commeth, and hath [u] nought in me.

31 But it is that the world may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

CHAP XV.

6 The sweete consolation and mutuall loue betweene Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true vine, and my Father is an husbandman.

2 *Euery branch that beareth not fruite in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite.

3 * Nowe are yee cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can ye [a] except ye abide in me.

5 I am the vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.

6 If a man abide not in me, hee is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my [b] words abide in you, aske [c] what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in [d] my loue.

10 If ye shall keepe my commaundements, ye shall abide in my loue, as I haue kept my Fathers commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be [e] full.

12 * This is my commaundement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoeuer I commaund you.

15 Henceforth, call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friendes: for [f] all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen

---

f For the very fulnesse of the diuinitie remaineth in Christ.
g In that, that he is man.
h Who declareth his maiestie and vertue by his doctrine and miracles.
i This is referred to the whole bodie of the Church, in whom this vertue of Christ doeth shine and remaine for euer. *Cha.16.23. mat. 7.7. mar.11.24. iames 1.5.*
k I haue comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirit.
n He shall sensibly feele that the grace of God abideth in him.
o But the brother of Iames.
p Whereby he aduertiseth them not to haue respect to ỹ world.
q That is, not his alone: for he had nothing separate from his Father.
r All comfort, and prosperitie.

s In that, that Christ is become man to be Mediatour betweene God and vs.
t Satan executeth his rage and tyrannie by the permission of God.
u Satan shall assaile me with all his force, but he shal not find that in me which he looketh for: for I am that innocent lambe without spot.

Math.15.13.

Chap.13.10.

a We can bring forth no fruite, except we be ingraffed in Christ.

b We must be rooted in Iesus Christ by faith, which commeth of the word of God.
c So that ye follow Gods word which ye comprehend by faith.
d Wherewith I loue you.

e Perfect and entire. *Chap.13.34. 1.the.4.9. 1.iohn 3.11. and 4.21.*

f So that there is nothing omitted that is necessarie for vs, and concerning our saluation.

Matt, 28.19.

choſen you, and ordeined you, * that yee goe and bring foorth fruite, and that your fruite remaine, that whatſoeuer yee ſhall aſke of the Father in my Name, hee may giue it you.

17 Theſe things commaund I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the worlde would loue his owne: but becauſe yee are not of the world, but I haue choſen you out of the world, therefore the world hateth you.

Chap. 13.16. *mat.* 10.24. * *Matth.* 24.9.

20 Remember the worde that I ſayd vnto you, * The ſeruant is not greater then his maſter, * If they haue perſecuted mee, they will perſecute you alſo: if they haue g kept my word, they will alſo keepe h yours.

g The word alſo ſignifieth, to be diligent to eſpie faults to trip one in.

h Which is the ſelfe ſame worde, but called theirs becauſe they preach it.

21 But all theſe things will they doe vnto you for my Names ſake, becauſe they haue not knowen him that ſent mee.

22 If I had not come and ſpoken vnto them, they i ſhould not haue had ſinne: but nowe haue they no k cloke for their ſinne.

i But ſhould haue ſeemed to be innocent, if I had not diſcouered their malice.

k In that they refuſed Chriſt, it taketh from them all excuſe, wherewith they would haue iuſtified themſelues, as if they had bene very holy and without all ſinne.

23 He that hateth me, hateth my Father alſo.

24 If I had not done workes among them which none other man did, they had not had ſinne: but nowe haue they both ſeene, and haue hated both me and my Father.

25 But it is that the word might bee fulfilled, that is written in their l Law, * They hated me without a cauſe.

l That is, in the holy Scriptures.

Pſal. 35.19. *Chap.* 14.26. *luke* 24.49.

26 But when the Comforter ſhall come, * whom I will ſend vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he ſhall teſtifie of me.

27 And ye ſhall witneſſe alſo, becauſe yee haue bene with me from the beginning.

CHAP. XVI.

2 He putteth them in remembrance of the croſſe, and of their owne infirmitie to come, 7 And therefore doeth comfort them with the promiſe of the holy Ghoſt. 16 Of the comming againe of Chriſt. 17 Of his aſcenſion. 23 To aske in the Name of Chriſt. 33 Peace in Chriſt, and in the world affliction.

THeſe things haue I ſaid vnto you, that ye ſhould not be a offended.

a And ſo ſhrinke from me.

2 They ſhall ‡ excommunicate you: yea, the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice.

‡ *Greeke, put you out of the Synagogues.*

3 And theſe things wil they do vnto you, becauſe they haue not knowen the Father, nor me.

4 But theſe things haue I told you, that that when the houre ſhall come, yee might remember, that I told you them. And theſe things b ſaid I not vnto you from the beginning, becauſe I was with you.

b He bare with them becauſe they were but weakelings.

5 But now I goe my way to him that ſent me, and none of you aſketh me, c Whither goeſt thou?

c For if you did conſider, yee would reioyce.

6 But becauſe I haue ſaid theſe things vnto you, your hearts are full of ſorowe.

7 Yet I tell you the trueth, It is expedient for you that I goe away: for if I go not away, the Comforter will not come vnto you: but if I depart, I will ſend him vnto you.

8 And when he is come, he will d reproue the world of ſinne, and of righteouſnes, and of iudgement.

d Or, convince. This is to be vnderſtood of the comming of the holy Ghoſt when his vertue and ſtrength ſhall ſhine in the Church.

9 Of e ſinne, becauſe they beleeue not in mee:

10 Of f righteouſneſſe, becauſe I goe to my Father, and ye ſhall ſee me no more:

11 Of g iudgement, becauſe the prince of this world is iudged.

e His enemies which contemned him, and put him to death, ſhalbe conuict by their owne conſcience, for that they did not beleeue in him, Actes 2.37. and ſhall knowe that without Ieſus Chriſt there is nothing but ſinne.

f Wherefore the wicked muſt needes confeſſe that he was iuſt, and beloued of his father, and not condemned by him as a blaſphemer or tranſgreſſor.

12 I haue yet h many things to ſay vnto you, but ye cannot beare them now.

13 Howbeit, when hee is come which is the Spirit of trueth, hee will lead you into all trueth: for hee ſhall not ſpeake of himſelfe, but whatſoeuer hee ſhall heare, ſhall he ſpeake, and he will ſhew you the things i to come.

g When they ſhall know that I (whome they called the carpenters ſonne, and willed to come downe from the croſſe) am the very Sonne of God which haue ouercome all the powers of hell, and reigne ouer all, Epheſ. 1.19, 20.

h Theſe things are conteined in the doctrine of the Apoſtles which onely is ſufficient.

i As touching the ſpirituall kingdome of God: For the Apoſtles knewe not that, till after the reſurrection.

14 Yee ſhall glorifie mee: for he ſhall receiue of mine, and ſhall ſhew it vnto you.

15 All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhew it vnto you.

16 k A little while, and ye ſhall not ſee me: and againe, a litle while, and ye ſhall ſee mee: for I l goe to my Father.

k Mine abſence ſhall not bee long: for I will ſend you the holy Ghoſt, who ſhall remaine with you from euer.

17 Then ſaid ſome of his diſciples among themſelues, What is this that he ſaith vnto vs, A litle while, and ye ſhall not ſee me, and againe, a litle while, and ye ſhall ſee me, and, For I goe to my Father?

18 They ſaide therefore, What is this that he ſaith, A litle while? we knowe not what he ſaith.

l From death I paſſe to glory, and ſo will I indue you with mine heauenly vertue.

19 Nowe Ieſus knewe that they would aſke him, and ſaid vnto them, Doe yee enquire among your ſelues, of that I ſaide, A litle while, and ye ſhall not ſee mee: and againe, a litle while, and ye ſhall ſee me?

20 Verily, verely I ſay vnto you, that ye ſhall weepe and lament, and the world ſhall reioyce: and yee ſhall ſorowe, but your ſorowe ſhalbe turned to ioy.

21 A woman when ſhee trauaileth, hath ſorowe, becauſe her houre is come: but as ſoone as ſhee is deliuered of the child, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world.

22 And ye now therefore are in ſorowe: but I will ſee you m againe, and your hearts ſhall reioyce, and your ioy ſhal n no man take from you.

m By the power and vertue of the holy Ghoſt. n For it ſhall be grounded vpon my reſurrection and the grace of the holy Ghoſt.

23 And in that day ſhall ye aſke me o nothing. * Verily, verily I ſay vnto you, whatſoeuer yee ſhall aſke the Father in my Name, he will giue it you.

o For yee ſhall haue perfect knowledge, and ſhall no more doubt as ye were wont. *Chap.* 14.13. *mat.* 7.7. *and* 18.22. *mar.* 11.24. *luke* 11.9. *iames* 1.5.

24 Hitherto haue yee aſked p nothing in my Name: aſke, and yee ſhall receiue, that your ioy ſhall be full.

p In reſpect of that, that you ſhall obteine, if you aske in faith.

25 Theſe

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shall ye aske in my name, and I say not vnto you, that I will q pray vnto the Father for you.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obteine their request without difficultie or any paine. *Chap.* 17.8.

27 For the Father himselfe loueth you, because ye haue loued me, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and go to the Father.

29 His disciples said vnto him, Lo, nowe speakest thou plainely, and thou speakest no parable.

30 Now know wee that thou knowest all things, and needest not that any man should aske thee. By this wee beleeue, that thou art come out from God.

31 Iesus answered them, Doe you beleeue now?

Matth. 26.31. *mar.* 14.27.

32 * Behold, the houre commeth, and is already come, that ye shalbe scattered euery man into his owne, and shal leaue me alone: but I am not r alone: for the Father is with mee.

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

33 These things haue I spoken vnto you, that s in mee yee might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

s We haue rest & comfort when we are truely graffed in Christ.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the trueth.

THese things spake Iesus, and lift vp his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

Matth. 28.18.

2 * As thou hast giuen him a power ouer all flesh, that hee should giue eternall life to all b them that thou hast giuen him.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

3 And this is life eternall, that they know thee to be the onely very God, and whom thou hast sent, Iesus * Christ.

c That is, that they acknowledge both the Father and the Sonne to be very God.

4 I haue d glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

d As well by doctrine as miracles.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: e thine they were, and thou gauest them me, and they haue kept thy word.

e Our election standeth in the good pleasure of God, which is the only foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified, Rom. 8.29,30. Ephes. 1.4.5.

7 Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words, which thou gauest me, and they haue receiued them, * and haue known surely that I came out from thee, and haue beleeued that thou hast sent me.

Chap. 16.27.

9 I pray for them: I pray not for f the world, but for them which thou hast giuen me: for they are thine.

f That is, the reprobate.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be g one, as we are.

g That they may be ioyned in vnitie of faith and spirit.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest mee, haue I kept, and none of them is lost, but the h child of perdition, that the * Scripture might be fulfilled.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this end, Acts, 1.16, 18. and 4.27,28. *Psal.* 109.7.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are i not of the world, as I am not of the world.

i But are separated by the spirit of regeneration.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ‖ k Sanctifie them with thy trueth: thy word is trueth.

‖ *Or, consecrate them to thy selfe.*

k Renue them with thine heauenly grace, that they onely may seeke thy will.

18 As thou diddest send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may bee l sanctified through the trueth.

l Which thing declareth that Christes holinesse is ours.

20 I pray not for these alone, but for them also which shall beleeue in me, through their word,

21 That they all may be one, as thou, O Father, art in mee, and I in thee: euen that they may be also one in vs, that the m world may beleeue that thou hast sent me.

m That the infidels may by experience be conuicted to confesse my glory.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one,

n I haue shewed them the example and paterne of perfite felicity. *Chap.* 12.26.

23 I in them, and thou in mee, that they may be made perfite in one, and that the world may know that thou hast sent mee, and hast loued them, as thou hast loued mee.

o That they may profite, and grow vp in such sort, that in the end they may enioy the eternall glory with me.

24 * Father, I will that they which thou hast giuen mee, be o with mee euen where I am, that they may behold my glory, which thou hast giuen mee: for thou louedst me before the foundation of the world.

p For without him we cannot comprehend the loue wherewith God loueth vs.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I in q them.

CHAP. XVIII.

3 Christ is betrayed. 9 The wordes of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas, 25 Where Peter denieth him. 36 Hee telleth Pilate what his kingdome is.

WHen Iesus had spoken these things, hee went forth with his disciples ouer the a brooke * Cedron, where was a garden, into the which he entred, and his disciples.

a Which was a deepe valley through ỹ which a streame ran after a great raine. 1. *King.* 15.13. *matth.* 26.36. *mar.* 14.32. *luke* 22.39.

2 And Iudas, which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

3 * Iudas

3 *Iudas then after hee had receiued a b bande of men and officers of the high Priestes, and of the Pharises, came thither with lanternes, and torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and saide vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus sayd vnto them, I am hee. Nowe Iudas also which betrayed him, stood with them.

6 Assoone then as he had sayd vnto them, I am he, they went backewardes, and fell to the ground.

7 Then hee asked them againe, Whome seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I saide vnto you, that I am hee: therefore if ye seeke mee, let these goe their way.

9 This was that the word might bee fulfilled which he spake, *c Of them which thou gauest me, haue I lost none.

10 Then Simon Peter hauing a sword, drewe it, and smote the hie Priestes seruant, and cut off his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 And led him away to *d Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest e that same yeere)

14 *And Caiaphas was hee, that gaue counsel to the Iewes, that it was expedient that one man should die for the people.

15 ¶*Nowe Simon Peter folowed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore hee went in with Iesus into the hall of the hie Priest.

16 But Peter stoode at the doore without. Then went out the other disciple, which was knowen vnto the high Priest, and spake to her that kept the doore, f & brought in Peter.

17 Then said the maid that kept the doore vnto Peter, Art not thou also one of this mans disciples? he sayd, I am not.

18 And the seruants and officers stoode there, which had made a fire of coales: for it was colde, and they warmed themselues. And Peter also stood among them, f warmed himselfe.

19 ¶ (The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake f openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I sayd nothing.

21 Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they know what I sayd.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee?

24 ¶*Nowe Annas had g sent him bound vnto Caiaphas the hie Priest.

25 *And Simon Peter stoode and warmed himselfe, and they sayde vnto him, Art not thou also of his disciples? He denied it, and sayd, I am not.

26 One of the seruants of the hie Priest, his cousin, whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶*Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, least they should be *defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They answered and said vnto him, If hee were not an euill doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take h ye him, and iudge him after your owne i lawe. Then the Iewes said vnto him, It is not ilawfull for vs to put any man to death.

32 It was that the *word of Iesus might be fulfilled which he spake, signifying what death he should die.

33 *So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priestes haue deliuered thee vnto mee. What hast thou done?

36 Iesus answered, My kingdome is not of this k world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: But now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 Pilate saide vnto him, l What is trueth? And when he had said that, he went out againe vnto the Iewes, and saide vnto them, I finde in him no cause at all.

39 *But you haue a m custome, that I should deliuer you one loose at the Passeouer: will ye then that I loose vnto you the King of the Iewes?

40 *Then cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

CHAP. XIX.

1 When Pilate could not assuage the rage of the Iewes against Christ, hee deliuereth him vp with his

Matt.26.47. mar.14.43. Luke 22.47

b The which he had obteined of the gouernour of the temple.

Chap.17.12.

c He both spareth their bodies and also saueth their soules.

Luke 3.2.

d Who sent Christ vnto Caiaphas the hie Priest bound.

e Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romanes from time to time to change it, either for bribery or fauour.

Chap.11.50. Matth.26.58. mar.14.54. luke 22.54.

f That is, frankly and plainly.

Matth.26.57. mar.14.53. luke 22.54.

g After that Caiaphas had first sent him to him.

Mat.26.69.70. mar.14 67. luke 22.55,56,57.

Mat.27.2.mar. 15.1.luke 23.1.

Act.10.28.and 11.3.

h He spake this disdainefully, because they were so bent against all right and equitie.

i As if they should say, Thou wilt not suffer vs to doe it: for he knewe that it was not permitted to them by the Romanes to punish with death.

Mat.20.19. Matth.17.11. luke 23.3.

k It standeth not in strength of men nor in worldly defence.

l This was a mocking and disdainefull question. *Matth.27.15. marke 15.6. luke 23.17.*

m This was one of their blinde abuses: for the Lawe of God gaue no liberte to quit a wicked trespasser. *Actes 3.14.*

his ſuperſcription to be hanged betweene two theeues. 23 *They caſt lottes for his garments.* 26 *He commendeth his mother vnto Iohn,* 28 *Calleth for drinke,* 33 *Dieth, and his ſide is pearced, and taken downe from the croſſe.* 38 *He is buried.*

Matt.27.27. mar.15.16,17.

THen * Pilate tooke Iesus and a ſcourged him.

a He thought to haue pacified the furie of the Iewes by ſome indifferent correction,

2 And the ſouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And ſayd, Haile, King of the Iewes. And they ſmote him with their roddes.

4 Then Pilate went foorth againe, and ſaid vnto them, Behold, I bring him foorth to you, that yee may knowe, that I finde no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And Pilate ſayde vnto them, b Beholde the man.

b He ſpake in mockerie, becauſe Chriſt called himſelfe King.

6 Then when the hie Prieſtes and officers ſawe him, they cried, ſaying, Crucifie, crucifie him. Pilate ſayde vnto them, Take ye him and crucifie him: for I finde no fault in him.

7 The Iewes anſwered him, We haue a lawe, and by our lawe hee ought to die, becauſe hee made himſelfe the c Sonne of God.

c Chriſt was in deede the Sonne of God, and therefore might iuſtly call himſelfe ſo without breach of the Lawe: wherefore their coloured accuſation was falſely applied,

8 ¶ When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and ſaid vnto Iesus, Whence art thou? But Iesus gaue him none anſwere.

10 Then ſaide Pilate vnto him, Speakeſt thou not vnto mee? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?

11 Iesus anſwered, Thou couldeſt haue no d power at all againſt mee, except it were giuen thee from aboue: therefore hee that deliuered me vnto thee, hath the greater ſinne.

d Hereby he ſheweth him, that he ought not to abuſe his office and authoritie.

12 From thencefoorth Pilate ſought to looſe him, but the Iewes cried, ſaying, If thou deliuer him, thou art not Cesars friend: for whoſoeuer maketh himſelfe a King, ſpeaketh againſt Cesar.

13 ¶ When Pilate heard that worde, he brought Iesus foorth, and ſate downe in the iudgement ſeate in a place called the e Pauement, and in Hebrew, Gabbatha.

e A place ſomewhat high and raiſed vp.

14 And it was the Preparation of the Paſſeouer, and about the f ſixth houre: and hee ſayde vnto the Iewes, Beholde your King.

f Which was mid-day,

15 But they cryed, Away with him, away with him, crucifie him. Pilate ſayde vnto them, Shall I crucifie your King? The high Prieſtes anſwered, Wee haue no King but Cesar.

16 Then deliuered he him vnto them, to be crucified. * And they tooke Iesus, and led him away.

Mat 27.32. mar.15.21. luke 23 26.

17 And he bare his croſſe, and came into a place named of dead mens ſkulles, which is called in Hebrew, g Golgotha:

g Which was the place of execution.

18 Where they crucified him, and two other with him, on either ſide one, and Iesus in the middes.

19 ¶ And Pilate wrote alſo a title, and put it on the croſſe, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the city: and it was written in h Hebrew, Greeke, and Latine.

h Becauſe all nations might vnderſtand it,

21 Then ſayde the high Prieſtes of the Iewes to Pilate, Write not, the King of the Iewes, but that he ſayde, I am King of the Iewes.

22 Pilate anſwered, What I haue written, I haue written.

23 ¶ Then the * ſouldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery ſouldiera part, and his coate: and the coate was without ſeame, wouen from the toppe throughout.

Matt.27.35. marke 15.24. luke 23.34.

24 Therefore they ſayde one to another, Let vs not diuide it, but caſt lottes for it, whoſe it ſhall be. This was that the i ſcripture might be fulfilled, which ſaith, * They parted my garments among them, and on my coate did caſt lottes. So the Souldiers did theſe things in deede.

i That which was prefigured in Dauid, was accompliſhed in Iesus Chriſt. *Pſal.22.18.*

25 ¶ Then ſtoode by the croſſe of Iesus his mother, and his mothers ſiſter, Marie the wife of ‖ Cleopas, and Marie Magdalene.

‖ *Or, Clopas.*

26 And when Iesus ſawe his mother, and the diſciple ſtanding by, whom hee loued, he ſaid vnto his mother, Woman, behold thy ſonne.

27 Then ſaid he to the diſciple, Behold thy mother: and from that houre, the diſciple tooke her home vnto him.

28 ¶ After, when Iesus knew that all things were performed, that the * Scripture might be fulfilled, he ſaid, I thirſt.

Pſal.69.22.

29 And there was ſet a veſſell full of vineger: and they filled a ſponge with vineger, and k put it about l an hyſope ſtalke, and put it to his mouth.

k Or, faſtened it vpon an hyſope ſtalke.

l It may appeare that the croſſe was not hie, ſeeing a man might reach Chriſtes mouth with an hyſope ſtalke, which as appeareth, 1. King. 4.33. was the loweſt among herbes, as the cedar was higheſt among trees.

30 Nowe when Iesus had receiued of the vineger, hee ſaid, m It is finiſhed, and bowed his head, and gaue vp the ghoſt.

m Mans ſaluation is perfected by the onely ſacrifice of Chriſt: and all the ceremonies of the Law are ended.

31 The Iewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpon the croſſe on the Sabbath day: for that Sabbath was an n hie day) beſought Pilate that their legs might be broken, and that they might be taken downe.

n Becauſe the day of the Paſſeouer fell on the Sabbath day.

32 Then came the ſouldiers, and brake the legs of the firſt, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and ſawe that he was dead alreadie, they brake not his legs.

34 But one of the ſouldiers with a ſpeare o pearced his ſide, and foorthwith came there out blood and water.

o Which declareth that he was dead in deede, as he roſe againe from death to life.

35 And he that ſawe it, bare record, and his record is true: and hee knoweth that he ſaith true, that ye might beleeue it.

36 For theſe things were done, that the * Scripture ſhould be fulfilled, Not a bone of him ſhall be broken.

Exod.12.46. numb.9.12. Zech.12.10.

37 And againe another Scripture ſaith, * They ſhall ſee him whome they haue thruſt

thrust through.

Mat.27.57. mar.15.42,43. luke 23.50,51.

38 * And after these things, Joseph of Arimathea, (who was a disciple of Iesus, but p secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

p That is to say, before Christes death, but now he declareth himselfe manifestly.

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

Chap.3.2.

40 q Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

q This honourable buriall was as a preparation and entry vnto the resurrection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man yet laide.

42 There then laide they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

CHAP. XX.

1 Marie Magdalene commeth to the sepulchre. 3 So doe Peter and John. 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene, 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

Mar.16.1. luke.24.1.

NOwe * the first day of the weeke came Marie Magdalene, early when it was yet a darke, vnto the sepulchre, and sawe the stone taken awap from the tombe.

a She departed from home before day, and came thither about the sunne rising, Mar. 16.2.

2 Then she ranne, and came to Simon Peter, and to the other disciple, whom Iesus loued, and saide vnto them, They haue taken awap the Lord out of the sepulchre, and we knowe not where they haue laide him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ran both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie,

‖*Or, napkin*

7 And the ‖kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

b That is, Iohn which wrote this Gospel.

8 Then went in also the b other disciple, which came first to the sepulchre, and he saw it, and c beleeued.

c He beleeued that Christes body was taken away according as Mary reported.

9 For as yet they knewe not the Scripture, that he must rise againe from the dead.

10 And the disciples went awap againe vnto their ‖owne home.

‖*Or, to their company.*

11 ¶ * But Mary stoode without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

Mat.28.1. mar.16.5.

12 And sawe two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had lapen.

13 And they said vnto her, Woman, why weepest thou? She saide vnto them, They haue taken awap my Lorde, and I knowe not where they haue laide him.

14 When she had thus saide, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had beene the gardiner, saide vnto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him awap.

16 Iesus saith vnto her, Marie, Shee turned her selfe, and saide vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not: for I am not yet d ascended to my Father, but go to my e brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your f God.

d Because she was too much addicted to the corporall presence, Christ teacheth her to lift vp her mind by faith into heauen, where onely after his Ascension he remaineth, and where we sit with him at the right hand of the father.

e That is, the disciples: for he was the first borne among many brethren, Psal.22.22,23. rom.8.29. colossi.1.18.

f He is our father & our God, because Iesus Christ is our brother.

18 Mary Magdalene came and tolde the disciples that she had seene the Lorde, and that he had spoken these things vnto her.

19 ¶ * The same day then at night, which was the first day of the weeke, and when the g doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the midst, and said to them, h Peace be vnto you.

Mar.16.14. luke 24.36.1.cor.15.5

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accorde, as of Peter is read, Act.5.19. and 12.10.

h Or all prosperitie: which maner of greeting the Iewes vsed.

20 And when he had so saide, he shewed vnto them his hands, and his side. Then were the disciples glad, when they had seene the Lord.

21 Then saide Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 * And when he had said that, he i breathed on them, and said vnto them, Receiue the holy Ghost.

i To giue them greater power and vertue to execute that weightie charge that he would commit vnto them.

Mat.18,18.

23 * Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.

‖*Or, place.*

24 ¶ But Thomas one of the twelue, called Didimus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord: but he saide vnto them, Except I see in his hands the print of the nailes, and put my finger into the ‖ print of the nailes, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight dayes after againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stood in the mids, and said, Peace be vnto you.

27 After, saide he to Thomas, Put thy finger here, and see mine hands, & put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered, and saide vnto him, Thou art my Lord, and my God.

29 Iesus saide vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue k not seene, and haue beleeued.

k Which depend vpon the simplicitie of Gods word, & ground not themselues vpon mans sense and reason.

30 ¶ * And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

Chap.21,25.

31 But these things are written, that ye might beleeue, that Iesus is the Christ the Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commaundeth Peter earnestly to feede his sheepe. 18 He foretelleth him of his death. 25 Of Christs manifold miracles.

AFter these things, Iesus shewed himselfe againe to his disciples at the ‖ sea of Tiberias: and thus shewed he himselfe.

‖ Or, lake of Genesareth.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They saide vnto him, We also will goe with thee. They went their way, and entred into a ship straightway, & that night caught they nothing.

4 But when the morning was nowe come, Iesus stood on the shore: nevertheless the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, ‖ Sirs, haue ye ought meate? They answered him, No.

‖ Or, children.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they [a] cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore saide the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [b] coate to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not far from land, but about two hundreth cubites) and they drewe the net with fishes.

9 As soone then as they were come to land, they sawe hote coales, and fish laide thereon, and bread.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundreth, fifty and three: and albeit there were so many, yet was not the net broken.

12 Iesus saide vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is nowe the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He said vnto him, Yea Lorde, thou knowest that I loue thee. He saide vnto him, Feede my lambes.

16 He saide to him againe the seconde time, Simon the sonne of Iona, louest thou me? He saide vnto him, Yea Lorde, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

17 He saide vnto him the [d] third time, Simon the sonne of Iona, louest thou me? Peter was sory because he saide to him the third time, Louest thou me: and saide vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus saide vnto him, Feede my sheepe.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch foorth thine hands, and another shall [e] gird thee, and leade thee whither thou wouldest not.

19 And this spake he, signifying by what death hee should glorifie God. And when he had saide this, he saide to him, Followe me.

20 Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also *leaned on his breast at supper, and had saide, Lorde, which is he that betrayeth thee?

21 When Peter therefore sawe him, he said to Iesus, Lord, what shal this man doe?

22 Iesus said vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Iesus said not to him, He shall not die: but if I will that he tary till I come, what is it to thee?

24 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 * Nowe there are also many other things which Iesus did, the which if they should be written euery one, [f] I suppose the world coulde not conteine the bookes that should be written. Amen.

a Albeit they knew him not, yet they followed his counsell, because they had all night taken paines in vaine.

b It was some linnen garment, which fishers vse to weare, which being trussed vnto him, couered his nether parts, and also letted not his swimming.

c The Minister cannot wel reach his congregation, except hee loue Christ effectually, which loue is not in them that feede not the flocke.

d Beeause Peter should be established in his office of an Apostle, Christ caused him by these three times confessing, to wipe away the shame of his three times denying.

e In stead of a girdle, thou shalt be tied with bands and coardes: and whereas nowe thou goest at libertie, then thou shalt be drawen to punishment, when thy flesh shall after a sort resist.

Chap. 13. 23.

Chap. 20. 30.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessary, we ought to content our selues and praise his mercie.

The Acts of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

CHrist, after his ascension, performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that hee was not onely mindfull of his Church, but woulde bee the head and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the worlde resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the world with the founde of his Gospell. And here, in the beginning of the Church, and in the increase thereof, wee may plainly perceiue the practise and malice which Satan continually vseth to suppresse and ouerthrowe the Gospell: he raiseth conspiracies, tumules, commotions, persecutions, slanders, and all kinde of crueltie. Againe wee shall here beholde the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengthneth and encourageth his most valiantly and constantly

10

to follow their captaine Christ, leauing as it were by this historie a perpetual memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the ende of one affliction, is but the beginning of another. Yet neuertheleſſe God turneth the troubles, perſecutions, impriſonings and tentations of his, to a good iſſue, giuing them as it were, in ſorow, ioy: in bonds, freed ome: in priſon, deliuerance: in trouble, quietneſſe: in death, life. Finally, this booke conteyneth many excellent ſermons of the Apoſtles and diſciples, as touching the death, reſurrection, and aſcenſion of Chriſt. The mercie of God. Of the grace, and remiſſion of ſinne through Ieſus Chriſt. Of the bleſſed immortalitie. An exhortation to the miniſters of Chriſtes flocke. Of repentance, and feare of God, with other principall points of our faith, ſo that this onely hiſtorie in a manner may be ſufficient to inſtruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Chriſt and his Angels to the Apoſtles. 9 His aſcenſion. 14 Wherein the Apoſtles are occupied til the holy Ghoſt be ſent. 26 And of the election of Matthias.

THE haue made the former treatiſe, O Theophilus, of al that Ieſus begamne to [a] doe, and teach,

2 Vntill the day, that he was taken vp, after that hee through the holy Ghoſt, had giuen [b] commandements vnto the [c] Apoſtles, whome he had choſen:

3 To whome alſo hee preſented himſelfe alme after that hee had ſuffered, by many infallible tokens, being ſeene of him by the ſpace of fourtie dayes, and ſpeaking of thoſe thmgs which appertaine to the [d] kingdome of God.

4 And when hee had [e] gathered them together, hee commaunded them, that they ſhould not depart from Ieruſalem, but to waite for the promiſe of the father, * which ſaid he, ye haue heard of me.

5 * For Iohn indeed baptized with water, but yee ſhall be baptized with the [f] holy Ghoſt within theſe few dayes.

6 When they therefore were come together, they aſked of him, ſaying, Lorde, wilt thou [g] at this time reſtore the kingdome to Iſrael?

7 And hee ſaide, vnto them, It is not for you to knowe the [h] times, or the ſeaſons, which the Father hath put in his owne power,

8 But yee ſhall receiue power of the holy Ghoſt, when he ſhall come on you: and yee ſhall be [i] witneſſes vnto me both in Ieruſalem, and in all Iudea, and in Samaria, and vnto the [k] vttermoſt part of the earth.

9 * And when he had ſpoke theſe things, while they beheld, he was [l] taken vp: for a cloude tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as he went, beholde, [m] two men ſtoode by them in white apparell,

11 Which alſo ſaide, Yee men of Galile, why ſtand yee [n] gaſing into heauen? This Ieſus which is taken vp frō you into heauen, ſhall [o] ſo come, as ye haue ſeene him go into heauen.

12 ¶ Then returned they vnto Ieruſalem from the mount that is called the mount of Olines, which is neere to Ieruſalem, conteyning a [p] Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, & Iames, and Iohn, and Andrewe, Philip, and Thomas, Bartlemewe, and Matthewe, Iames the ſonne of Alphetus, and Simon Zelotes, and Iudas Iames brother.

14 Theſe all continued with one [q] accorde in [r] prayer and ſupplication with the ‖ women, and Marie the mother of Ieſus, and with his brethren.

15 ¶ And in thoſe dayes Peter ſtood vp in the middes of the diſciples, and ſaide, (nowe the number of ‖ names that were in one place, were about an hundreth and twentie.)

16 Ye men and brethren, this [ſ] Scripture muſt needes haue bene fulfilled, which the * holy Ghoſt by the mouth of Dauid ſpake before of Iudas, which was [t] guide to them that tooke Ieſus.

17 For hee was numbred with vs, and had obteined ‖ fellowſhip in this miniſtration.

18 Hee therefore hath purchaſed a fielde with the [u] reward of iniquitie: and when he * had throwen downe himſelfe headlong, he braſt aſunder in the middes, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Ieruſalem, in ſo much that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the Booke of Pſalmes, * Let his habitation be voyde, and let no man dwell therein: * alſo, Let another take his ‖ charge.

21 Wherefore, of theſe men which haue companied with vs, all the time that the Lord Ieſus was ‡ conuerſant among vs,

22 Beginning from the Baptiſme of Iohn, vnto the day that hee was taken vp from vs, muſt one of them be made a witneſſe with vs of his [x] reſurrection.

23 And they preſented two, Joſeph called Barſabas, whoſe ſurname was Juſtus, and Matthias.

24 And they prayed, ſaying, Thou Lord which knoweſt the hearts of all men, ſhewe whether of theſe two [y] thou haſt choſen,

a Whereby is meant Chriſtes doctrine and his miracles declared for the confirmation of the ſame.

b To preach the Goſpel.

c Who as they were called by God, ſo had they their conſciences aſſured by his holy Spirit.

d Whereby God reigneth in vs.

e Becauſe they ſhould be all witneſſes of his aſcenſion.

Luke 24.49. *iohn* 14.26. *and* 15.26. *and* 16.7. *Matt* 3.11. *marke* 1.8. *luke* 3.16. *iohn* 1.26. *chap.* 2.2. *and* 11.16. *and* 19.4.

f That is, with thoſe ſpirituall graces, which Ieſus onely giueth by his Spirit.

g This declareth mans impatiencie, who cannot abide quietly til Gods appointed time come, but would haue all things accompliſhed according to their affections, Reade Zachar. 6.14.

h For this paſſeth our capacitie, and God reſerueth it to himſelfe.

i To ſtand in the face of the whole world, which ſignifieth that they muſt enter into heauen by afflictions, and therefore muſt fight before they get the victorie.

k Heereby they might learne that the Meſſias was not onely for the Iewes, but alſo for the Gentiles. *Luke* 24.51.

l Whereby they knewe certainely whither hee went.

m Which were Angels in mens forme.

n And ſeeking him with carnall eyes,

o As the true redeemer to gather vs vnto him.

p Which was two mile, according to the Iewes tradition, albeit it was not ſo appointed by the Scriptures.

q A liuely paterne to learne how to diſpoſe our ſelues to receiue the gifts of the holy Ghoſt.

r Partly to obteine the holy Ghoſt, & partly to be deliuered from the preſent dangers.

‖ *Or, wiues.*

‖ *Or, men.*

ſ The offence, which might haue come by Iudas fall, is hereby taken away, becauſe the Scripture had ſo forewarned, *Pſal.* 41.9. *Iohn* 13.27. *and* 18.2, 3.

‖ *Or, portion.*

t Perpetual infamie is the reward of all ſuch as by vnlawfull gotten goods buy any thing. *Matth.* 27.5. *Pſal.* 69.25. *Pſal.* 109.8.

‖ *Or, miniſterie.*

‡ *Greeke, went in and went out.*

u In that hee mentioneth the principal article of our faith, he comprehendeth alſo the reſt.

x To the intent that hee that ſhould take in hand that excellent office of an Apoſtle, might be choſen by the authoritie of God,

25 That hee may take the roome of this
ministration and Apostleship, from which
Judas hath gone astray, to goe to his own
place.
26 Then they gaue forth their lots: and
the lot fell on ſMatthias, and hee was by a
common consent counted with the eleuen
Apostles.

CHAP. II.

3 The Apostles hauing received the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holie Spirite that Christ is come. 41 Hee baptizeth a great many that were conuerted. 42 The godly exercise, charitie, and diuers vertues of the faithfull.

a The holy ghost was sent when much people was assembled in Ierusalem, at the feast, Exod. 23. 16. Leuit. 23. 16. Deut. 16. 9. because the thing might not onely be known there, but also through the world.

AND when the a day of Pentecost was come, they were b all with one accord in one place.
2 And * suddenly there came a sound frō heauen, as of a rushing & mightie c winde, and it filled all the house where they sate.
3 And there appeared vnto them clouen d tongues, like e fire, and it sate vpon ech of them.
4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the spirit gaue them ‖utterance.
5 And there were dwelling at Ierusalem Iewes, men that feared God, of euery nation vnder heauen.
6 Now when this was f noised, the multitude came together, and were astonied, because that euery man heard them speake his owne language.
7 And they wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galile?
8 Howe then heare wee euerie man our owne g language, wherein we were borne?
9 Parthians, and Medes, & Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,
10 And of Phrygia, and Pamphilia, of Egypt, and of the partes of Lybia, which is beside Cyrene, and ‖strangers of Rome, and h Iewes, and i Proselytes,
11 Cretes, & Arabians: wee heard them speake in our owne tongues the wonderfull workes of God.
12 They were all then amazed, & doubted, saying one to another, What may this be?
13 And others k mocked, and saide, They are full of ‖new wine.
14 ¶ But Peter standing with the eleuen, lift vp his voyce, and saide vnto them, Ye men of Iudea, and yee all that inhabite Ierusalem, be this knowen vnto you, and hearken vnto my wordes.
15 For these are not drunken, as ye suppose, since it is but the thirde houre of the day.
16 But this is that, which was spoken by the l Prophet * Ioel,
17 And it shalbe in the last dayes, saieth God, I will powre out of my spirit vpon all m flesh, and your sonnes, and your daughters shal prophecie, and your young men shall see visions, and your n olde men shall dreame dreames.
18 And on my seruaunts, and on mine handmaides I will o powre out of my Spirite in those dayes, and they shall prophecie.
19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.
20 * The p Sunne shall bee turned into darkenesse, and the Moone into blood, before that great and notable day of the Lorde come.
21 And it shall be, that * whosoeuer shall call on the q Name of the Lord, shall bee saued.
22 Ye men of Israel, heare these words, Iesus of Nazaret, a man approued of God among you with great woorkes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also knowe:
23 Him, I say, haue ye taken by the hands of r the wicked, being deliuered by the ſ determinate counsell, and ‖ foreknowledge of God, and haue crucified and slaine:
24 Whom God hath raised vp, & loosed the t sorrowes of death, because it was vnpossible that he should be holden of it.
25 For Dauid saith concerning him, * I beheld the Lorde alwayes before mee: for hee is at my u right hand, that I should not be shaken.
26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in x hope.
27 Because thou wilt not leaue my ‖soule in graue, neither wilt suffer thine holy one to see corruption.
28 Thou hast shewed mee the y wayes of life, and shalt make mee full of ioy with thy countenance.
29 Men and brethren, I may boldely speake vnto you of the Patriarke Dauid, * that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.
30 Therefore, seeing he was a z Prophet, and knewe that God had * sworne with an othe to him, that of the fruite of his loynes he would raise vp Christ concerning the flesh to set him vpon his throne,
31 He knowing this before, spake of the resurrection of Christ, that * his ‖ soule should not be left in a grane, neither his flesh should ‖ see corruption.
32 This Iesus hath God raised vp, whereof we all are witnesses.

b That is, the Apostles.

Chap. 1. 5. & 11. 15. & 19. 6. mat. 3. 11. mar. 1. 8. luke 3. 16.

c Whereby is signified the holy Ghost.

d This signe agreeth with the thing, which is signified thereby.

e To declare the vertue and force that should be in them.

‖ *Or, to speake.*

f How the Apostles spake diuers languages.

g For they could speake all languages, so that they were able to speake to euery man in his owne language.

‖ *Or, those that dwelt at Rome.*

h Whole ancesters were not of the Iewish nation, but were conuerted to the Iewes religion, which their children did professe.

i That is, such as were conuerted to the Iewish religion, which were before Painims and idolaters.

k There is no worke of God so excellent, which the wicked scoffers doe not deride.

‖ *Or, sweete.*

l He expoundeth Ioels minde without binding himselfe to his words. *Ioe. 2. 28. isa. 44. 3.*

m Or man: meaning young and olde, man and woman.

n Meaning, that God will shew himselfe very familiarly and plainely both to olde and yong.

o Euen in great abundance. *Ioel 2. 31.*

p God will shew such signes of his wrath through all the worlde, that men shalbe no lesse amased then if the whole order of nature were changed. *Ioel. 2. 32. rom. 10. 13.*

q He teacheth this remedy to auoid the wrath, and threatnings of God, and to obtaine saluation.

r God caused their wickednes to set foorth his glory contrary to their mindes.

ſ As Iudas treason & the Iewes crueltie toward Christ were most detestable, so were they not onely knowen to the eternall wisdome of God, but also directed by his immutable counsell to a most blessed end.

Or, prouidence.

t Both as touching the pain and also the horrour of Gods wrath and curse.

Psal. 16. 8, 9.

u To signifie that nothing can comfort vs in our afflictions, except wee knowe that God is present with vs.

x Our hope standeth in Gods defence.

‖ *Or, life, or person.*

‖ *Or, feele.*

y In restoring me from death to life. *1. King. 2. 10. chap. 13. 36.*

z And so knewe by reuelation and speciall promise that which els hee coulde not haue knowen. *Psal. 132. 11. Psal. 16. 10. chap. 13. 35.*

‖ *Or, person.*

a The graue, *Psal. 16. 10.* ‖ *Or, feele.*

b By the vertue and power.
c He obtained of his father power to accomplish the promise which he made to his Apostles, as touching the holy Ghost to be sent vnto them. ✠ *Psal.* 110.1.
d And therefore Christ doeth farre excell Dauid.
e Chiſt is the onely redeemer vnto whom all powers are subiect and must obey.
f That is, hath appointed as king and ruler: and note, that in all this Sermon Peter speaketh of Christs manhoode, as he was dead, buried, risen, and ascended to heauen.
g He speaketh not here of the forme of baptisme, but teacheth that the whole effect therof consisteth in Iesus Christ.
h The visible signes.
i Christ is promised both to the Iewes, and Gentiles, but the Iewes haue the first place.
‖ *Or, prosessed before God.*
‖ *Or, persons.*
k Which standeth in brotherly loue, and liberalitie, Roman. 15, 26. 2. Cor. 9. 13 Hebr. 13. 16.
l Which was the ministration of the Lords Supper. *Chap.* 4. 32.
m Not that their goods were mingled all together: but such order was obserued that euery man frankly relieued anothers necessitie. *Chap.* 20. 7.
n They did eate together, and at these feastes did vse to minister the Lords Supper, 1. Cor. 11. 21, Iude 12. ‖ *Or, from house to house.*
o Whereby we see that the Apostle trauailed not in vaine.

33 Since then that he by the b right hand of God hath bene exalted, and hath c receiued of his Father the promise of the holy Ghost, hee hath shed foorth this which yee now see and heare.
34 For Dauid is not ascended into heauen, but he saith, * The Lorde sayde to my Lord, d Sit at my right hand,
35 Until I e make thine enemies thy footestoole.
36 Therefore, let all the house of Israel knowe for a suretie, that God hath f made him both Lord, and Christ, this Iesus, I say, whom ye haue crucified.
37 Now when they heard it, they were pricked in their hearts, and sayde vnto Peter and the other Apostles, Men and brethren, what shall we doe?
38 Then Peter sayd vnto them, Amend your liues, and g bee baptized euery one of you in the name of Iesus Christ for the remission of sinnes: and yee shall receiue the h gift of the holy Ghost.
39 For the promise i is made vnto you, and to your children, and to all that are afarre off, euen as many as the Lorde our God shall call.
40 And with many other words he ‖ besought, and exhorted them, saying, Saue, your selues from this froward generation.
41 Then they that gladly receiued his word, were baptized: and the same day, there were added to the Church about three thousand ‖ soules.
42 And they continued in the Apostles doctrine, and k fellowship, and l breaking of bread, and prayers.
43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.
44 And all that beleeued, were in one place, and had all things * common.
45 And they solde their possessions and ‖ goods, and parted them to all men, as euery one had neede.
46 And they continued dayly with one accord in the Temple, * and ‖ breaking bread ‖ at home, did eate their meate together with gladnes and singlenesse of heart,
47 Praising God, and had fauour with all the people: and the Lorde added to the Church ‖ from day to day, such as should be saued.

CHAP. III.

1 The lame is restored to his feete. 12 Peter preacheth Christ vnto the people.

NOwe Peter and John went vp together into the Temple, at the * ninth houre of prayer.

a Which is with vs, three a cloke after noone, which was their euening sacrifice, at which the Apostles were present to teach that the shadows of the Law were abolished by that Lambe that tooke away the sinnes of the world.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they layde dayly at the gate of the Temple called Beautifull, to aske b almes of them that entred into the Temple.
3 Who seeing Peter and John, that they woulde enter into the Temple, desired to receiue an almes.
4 And Peter earnestly beholding him with John, said, Looke on vs.
5 And he gaue heede vnto them, trusting to receiue some thing of them.
6 Then sayde Peter, Siluer and golde haue I none, but such as I c haue, that giue I thee: In the d Name of Iesus Christ of Nazaret, rise vp, and walke,
7 And hee tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receiued strength.
8 And he leaped vp, stoode, and walked, and entred with them into the Temple, walking and leaping, and praising God.
9 And all the people sawe him walke, and praysing God,
10 And they knewe him, that it was hee which sate for the almes at the Beautifull gate of the Temple: and they were amazed, and sore astonied at that which was come vnto him.
11 ¶ And as the creeple which was healed, held Peter and John, all the people ran amazed vnto them in the porch which is called Salomons.
12 So when Peter sawe it, he answered vnto the people, Yee men of Israel, why marualle yee at this? or why looke yee so stedfastly on vs, as though by our owne * power or godlinesse, wee had made this man goe?
13 The God of Abraham, and Isaac, and Iacob, the * God of our Fathers hath glorified his Sonne Iesus, whome yee betrayed, and denied in the presence of Pilate, when hee had iudged him to bee deliuered.
14 * But yee denied the holy one and the iust, and desired a e murtherer to bee giuen you,
15 And killed the Lorde of life, whome God hath raised from the dead, whereof we are witnesses.
16 And his s Name hath made this man sounde, whome yee see, and knowe, through faith in * his ‖ Name: and the faith which is by him, hath giuen to him this disposition of his whole body in the presence of you all.
17 And nowe brethren, I knowe that through h ignorance yee did it, as did also your i gouernours.
18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.
19 Amende your liues therefore, and turne, that your sinnes may bee put away, when the time of refreshing k shall come from the presence of the Lord.
20 And he shall send Iesus Christ, which before was preached vnto you.
21 Whom the heauen must l conteine vntill

b Because his disease was incurable, he gaue himselfe to loue of almes.
c He had the gift of healing sicknesses.
d In the vertue of Iesus: for Christ was the author of this miracle, and Peter was the minister.
e He correcteth the abuse of men, who attribute that to mans holinesse, which onely appertaineth to God. *Chap.* 5. 30. *Matth.* 27. 20. *marke* 15. 11. *luke* 23. 18. *Iohn* 18. 40.
f To wit, Barabbas.
g To wit, Gods name, whereby it appeareth that they did striue against God. 1. *Pet.* 2. 21. ‖ *Or, in Christ.*
h He doeth not excuse their malice, but because that ignorance and a blind zeale led many, he putteth them in hope of saluation.
i He meaneth some, and not all.
k When Iesus shall come to iudge the world, ye shal know that he will be your redeemer, and not your iudge.
l We therefore beleeue constantly that he is in none other place.

m Which is begun and continueth: but the full accomplishment and perfection is deferred to the last day. *Deut.* 18.15. *chap.* 7.37.

n Of the stocke of Abraham.

o Because they came of the same nation, and therfore were heires of the same promise which appertained to the whole body of the people. *Gen.* 12.3. *galat.* 3.8.

p Both Iewe and Gentile.

q None are blessed but in Christ.

r So that our regeneration and newnesse of life is inclosed vnder this blessing.

till the time that all things = bee restoyed, which God hath spoken by the mouth of all his holy Prophets since the world began.

22 * For Moses sayd vnto the Fathers, The Lorde your God shall raise vp vnto you a Prophet, euen of your = brethren like vnto mee: yee shall heare him in all things, whatsoeuer he shall say vnto you.

23 For it shall bee, that euery person, which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thencefoorth as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the ° children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, * Euen in thy seede shall all the ° kinreds of the earth be q blessed.

26 First vnto you hath God raysed vp his Sonne Iesus, and him hee hath sent to blesse you, in r turning euery one of you from your iniquities.

CHAP. IIII.

3 *Peter and Iohn deliuered out of prison preach the Gospel boldly.* 10 *They confesse plainely the Name of Christ.* 16 *They are commanded to preach no more in that Name.* 24 *They pray for the good successe of the Gospell.* 32 *The encrease, vnitie, and charitie of the Church.*

AND as they spake vnto the people, the Priests and the a Captaine of the temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the b resurrection from the dead.

3 And they layde handes on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleeued, and the number of the men was about = fiue thousand.

5 ¶ And it came to passe on the morow, that their rulers, and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn, & Alexander, and as many as were of the kinred of the hie Priests.

7 And when they had set them before them, they asked, By what power, or d in what Name haue ye done this?

8 Then Peter full of the = holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 Forasmuch as wee this day are examined of the f good deede done to the impotent man, to wit, by what meanes he is made whole,

10 Bee it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome yee haue crucified, whome God raised againe from the dead, euen by him doeth this man stand here before you, whole.

11 * This is the stone cast alide of you s builders, which is become the head of the h corner.

12 Neither is there saluation in any other: for among men there is giuen none other name = vnder heauen, wherby wee must be saued.

13 Now when they sawe the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men, and without knowledge, they marueiled, and knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and k conferred among themselues,

16 Saying, ¶ What shall wee doe to these men? For surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Ierusalem: and wee can not denie it.

17 But that it bee noysed no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this l Name.

18 So they called them, and commaunded them, that in = no wise they shoulde speake or teach in the name of Iesus.

19 But Peter and Iohn answered vnto them, and sayde, ¶ Whether it bee right in the sight of God, to obey you rather then God, iudge ye.

20 For wee cannot but speake the things which we haue = seene and heard.

21 So they * threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men prayled God for that which was done.

22 For the man was aboue fourty yeere olde, on whom this miracle of healing was shewed.

23 Then alsoone as they were let goe, they came to their p fellowes, and shewed all that the high Priestes and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, and sayde, O Lord, thou art the God which hast made the heauen and the earth, the sea, and all things that are in them.

25 Which q by the mouth of thy seruant Dauid hast sayde, * Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For = doubtlesse, against thine holy Sonne Iesus, whome thou hadst f anoynted, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together,

28 To doe whatsoeuer thine = hand, and thy = counsell had determined before to bee done.

29 And nowe, O Lorde, beholde their = threatnings, and r graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may bee done by the name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

a It is to be thought that this was the captaine of the Romanes garison.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authoritie or commandement?

e For he could not haue so spoken of himselfe.

f Iudges ought not to condemne, but approoue and commend that which is well done. *Psal.* 118.22. *isa.* 28.16. *mat.* 21.42. *mar.* 12.10. *luke* 20.17. *rom.* 9.33. 1. *pet.* 2.7.

g Meaning, Priests, elders, and gouernours.

h For to vphold the weight and force of the building.

i That is, none other cause or meane.

k The wicked still rage against Christ, though their owne conscience doe condemne them.

l They gaue commandement to preach Christ no more.

m They preferre their authoritie to the ordinance of God.

n To the intent that we should beare witnes, and preach them.

o God hath put a ring thorow the wickeds noses, so that he stayeth them from their mischieuous purposes.

p To encourage one another, and to glorifie God.

q They ground their prayers vpon Gods promise, who had assured that he would enlarge the kingdome of Christ. *Psal.* 2.1.

r This is the verifying of the prophecie.

s And appointed to be king.

t Power, and iustice.

u All things are done by the force of Gods purpole, according to the decree of his wil, Eph. 1.11.

x Asswage their rage and malice which they enterprise against thee.

y They seeke not how to liue at ease, but whereby they may most glorifie God.

2 This was a ſigne of Gods preſence and the performance of his promiſe.
a This boldneſſe and conſtancie declared that their prayer tooke effect.
b Of one minde, will, conſent, and affection.
c Their hearts were ſo ioyned in God, that being all members of one body, they could not ſuffer their fellowe members to be deſtitute. *Chap.2.44.*
d As the Apoſtles ſuffered none to lacke, ſo S.Paul commaundeth that no idle loyterers be maintained, 2.Theſ.3.10.
e The goods were not alike diuided among all, but as euery man had want, ſo was his neceſſitie moderately relieued.

ſembled together, and they were all ᵃ filled with the holy Ghoſt, and they ſpake the word of God ᵃ boldly.

32 And the multitude of them that beleeued, were of one heart, and of one ᵇ ſoule: neither any of them ſayd, that any thing of that which he poſſeſſed, was his ᶜ owne, but they had all things ᶜ commune.

33 And with great power gaue the Apoſtles witneſſe of the reſurrection of the Lorde Ieſus: and great grace was vpon them all.

34 Neither was there any among them, that ᵈ lacked: for as many as were poſſeſſours of lands or houſes, ſolde them, and brought the price of the things that were ſolde,

35 And laide it downe at the Apoſtles feete, and it was diſtributed vnto euery man, ᵉ according as he had neede.

36 Alſo Ioſes, which was called of the Apoſtles, Barnabas (that is by interpretation, the ſonne of conſolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas hee had land, ſolde it, and brought the money, and laid it downe at the Apoſtles feete.

CHAP. V.

5 The hypocriſie of Ananias and Sapphira is puniſhed. 12 Miracles are done by the Apoſtles. 17 They are taken, but the Angell of God bringeth them out of priſon. 29 Their bolde confeſſion before the Councell. 34 The counſel of Gamaliel. 40 The Apoſtles are beat, and reioyce in trouble.

a Which ſignified their ſacrilege, diſtruſt, and hypocriſie.
b Who mooued thy heart to ſell thy poſſeſſion? whereas thou turneſt part to another vſe, as if God did not ſee thy diſſimulation.
c His ſinne therefore was ſo much greater in that he committed it willingly.
d Then no man was compelled to ſell his poſſeſſions, nor to put his money to the common vſe.
e Becauſe ſ God ſo diſpoſed it.
f And to mocke him as if hee ſhould not haue knowen your craftie ſetch, which declareth that when men doe any thing of an euil conſcience, they do not onely pronounce the ſentence of damnation vpon them ſelues, but alſo prouoke the wrath of God, becauſe they doe proouе, as it were purpoſely, whether God be righteous and almightie.

BVt a certaine man named Ananias, with Sapphira his wife, ſolde a poſſeſſion,

2 And ᵃ kept away part of the price, his wife alſo being of counſell, and brought a certaine part, and layde it downe at the Apoſtles feete.

3 Then ſayd Peter, Ananias, why hath Satan filled thine heart, that thou ſhouldeſt lie vnto the holy ᵇ Ghoſt, and keepe away part of the price of the poſſeſſion?

4 Whiles it remained, ᶜ appertained it not vnto thee? and after it was ſolde, was it not in thine owne ᵈ power? howe is it that thou haſt conceiued this thing in thine heart? thou haſt not lyed vnto men, but vnto God.

5 Nowe when Ananias heard theſe wordes, he fell downe, ᵉ gaue vp the ghoſt. Then great feare came on all them that heard theſe things.

6 And the yong men roſe vp, and tooke him vp, and caried him out, and buried him.

7 And it ᵉ came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſayd vnto her, Tell me, ſolde yee the land for ſo much? And ſhe ſayd, Yea, for ſo much.

9 Then Peter ſayd vnto her, ᶠ Why haue yee agreed together, to ᵍ tempt the Spirit of the Lord? behold, the feete of them which haue buried thine huſband, are at the doore, and ſhall carry thee out.

10 Then ſhee fell downe ſtraightway at his feete, ᵉ yeelded vp the ghoſt: ᵉ the yong men came in, and found her dead, and caried her out, and buried her by her huſband.

11 And great feare came on all ʸ Church, and on as many as heard theſe things.

12 Thus by the handes of the Apoſtles were many ſignes and wonders ſhewed among the people (and they were all with one accord in Solomons porch.

13 And of the other ᶻ durſt no man ioyne himſelfe to them: neuertheleſſe the people ᵇ magnified them.

14 Alſo the number of them that beleeued in the Lorde, both of men and women, grewe more and more)

15 In ſo much that they brought the ſicke into the ſtreetes, and laide them on beds, and couches, that at the leaſt way the ſhadowe of Peter, when hee came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities round about vnto Ieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirits, who were all healed.

17 ¶ Then the chiefe Prieſt roſe vp, and all they that were with him (which was the ſect of the ⁱ Sadducees) and were full of ᵏ indignation,

18 And layd handes on the Apoſtles, and put them in the common priſon.

19 But the Angel of the Lorde by night opened the priſon doores, and brought them foorth, and ſayd,

20 Goe your way, and ſtand in the Temple, and ſpeake to the people all the wordes of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Prieſt came, and they that were with him, and called the Counſell together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, and found them not in the priſon, they returned and tolde it,

23 Saying, Certainely wee found the priſon ſhut as ſure as was poſſible, and the keepers ᵐ ſtanding without before ſ doores: but when we had opened, we found no man within.

24 Then when the chiefe Prieſt, and the captaine of the Temple, and the hie Prieſts heard theſe things, they doubted of them, whereunto this would growe.

25 Then came one and ſhewed them, ſaying, Beholde, the men that yee put in priſon, are ſtanding in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, leaſt they ſhould haue bene ſtoned)

27 And when they had brought them, they ſet them before the Councell, and the chiefe Prieſt aſked them,

g Becauſe of their owne euill conſciences which made them to tremble: for they that were not aſſured of Gods mercies in Chriſt, were aſtoniſhed at theſe his ſtrange iudgments.
h That is, they gaue them great prayſe.
i Which then were the chiefe among them.
k They were full of blinde zeale, emulation, and ielouſie, in defence of their ſuperſtition.
l That is of the liuely doctrine, whereby the way to life is declared.
m So that there was no fraude nor deceite, nor negligence: but it liuely ſetteth foorth the power of God and his prouidence for his.

28 Saying, Did not wee straitly commaund you, that ye should not teach in this Name? and behold, yee haue filled o Ierusalem with your doctrine, and yee would bring this mans p blood vpon vs.

29 Then Peter and the Apostles answered, and sayd, Wee ought rather to obey God then men.

30 The q God of our Fathers hath raised vp Iesus, whome yee slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a prince and a r Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whome God hath giuen to them that obey him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the law, honoured of all the people, and commaunded to put the Apostles forth a little space,

35 And said vnto them, Men of Israel, take heede to your selues, what yee intend to doe touching these men.

36 For before these times, rose vp s Theudas boasting himselfe, to whome resorted a number of men, about foure hundreth, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, rose vp t Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of men, it wil come to nought:

39 But if it be of u God, yee cannot destroy it, least ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the Name of Iesus, and let them goe.

41 So they departed from the Councell, reioycing that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

1 *Seuen Deacons are ordeined in the Church.* 8 *The graces and miracles of Steuen, whome they accused falsely.*

AND in those dayes, as the number of the disciples grewe, there arose a murmuring of the x Grecians towards the Hebrewes, because their widowes were y neglected in the dayly ministring.

2 Then the twelue called the multitude of the disciples together, and sayd, It is not meete that we should leaue the word of God to serue the z tables.

3 Wherefore brethren, looke yee out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of a faith and of the holy Ghost, and b Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a c proselyte, of Antiochia,

6 Which they set before the Apostles, and they prayed, and d layd their hands on them.

7 And the worde of God increased, and the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priestes were obedient to the e faith.

8 Now Steuen ful of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the f Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then the g subornedmen, which sayd, Wee haue heard him speake blasphemous wordes against Moses, and God.

12 Thus they mooued the people and the Elders, and the Scribes: and comming vpon him, caught him, and brought him to the Councell,

13 And set foorth false witnesses, which sayd, This man ceaseth not to speake blasphemous wordes against this holy place, and the Lawe.

14 For we haue heard him say, that h this Iesus of Nazaret shall destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councell, looked stedfastly on him, they sawe his face as it had bene the i face of an Angel.

CHAP. VII.

2 *Steuen maketh answere by the Scriptures to his accusers.* 51 *He rebuketh the hardnecked Iewes,* 57 *And is stoned to death.* 58 *Saul keepeth the tormentours clothes.*

THen sayde the chiefe Priest, Are these things so?

2 And he sayd, Ye k men, brethren, and fathers, hearken. The God of l glory appeared vnto our father Abraham, while hee was in m Mesopotamia, before hee dwelt in Charran,

3 *And

o He accuseth them of rebellion and sedition.

p And so make vs guiltie of Christs death.

q When they commaund, or forbid vs any thing contrary to the word of God.

Chap. 5. 13.

r Meaning, that he is the Mediatour and onely meane betweene God and man.

s That is, Christ.

t This Theudas was aboue thirtie yeres before him, of whome Iosephus mentioneth lib. 20. de Antiq. chap. 4. that it was after the death of Herod the great, when Archelaus his sonne was at home, at what time Iudea was full of insurrections: so that it is not sure to giue credite to Eusebius in this point.

u Of him maketh mention Iosephus. li. 18. where hee speaketh of the taxing, Luke 2, 1.

x He groundeth vpon good principals, but hee doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

a Whose ancestlers were Iewes and dwelled in Grecia: therefore these spake Greeke and not Hebrew.

b They were not looked vnto in the distribution of the almes.

c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.

d He ioyneth faith with the other gifts of the holy Ghost. *Chap.* 21. 8.

e Meaning one that was turned to the Iewes religion.

f This ceremonie the Iewes obserued in solemne sacrifices, Leui. 3. 2. and also in prayer & priuate blessings, Ge. 48. 14. Likewise in the primatiue Church it was vsed, either when they made ministers, or gaue the gifts of y holy Ghost: which gifts being now taken away, the ceremonie must cease.

g That is, to the Gospel, which is receiued by faith.

h Or colledge: diuers nations had colledges at Ierusalem, wherein their youth was instructed, as we see in vniuersities.

i That is, instructed, & set foorth when trueth faileth her.

k They spake this in contempt.

l Not onely a certaine confidence, but great maiestie appearing in him.

false witnesses: and this malice seeketh false shifts

c He speaketh here of Mesopotamia, as it conteineth Babylon and Chaldea in it.

discerned from the false gods.

a Stenen was accused that he denied God, and therefore hee is more diligent to purge this crime.

b Hereby hee is

Gene.12.1.

3 * And sayde vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell.

5 And hee gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

Gene.15.13.
d Beginning to reckon the yeeres from the time that Isaac was borne.
e Take vengeance of them and deliuer my people.
Gene.17.9,10.
Gene.21.3.
Gen.25.24,26.
Gen.29.32,33.&
30.5.& 35.21.
Gene.37.28.
f That is, preserued and brought all things to a good issue.
Gene.42.37,
39,40.
Gene.43.1,2.
Gene.45.4.
g After the Hebrew, threescore and ten.
Gene.46.5,6.
Gene.49.33.
Gene.50.7.
Iosh.24.32.
h It is probable that some writer through negligence put in Abraham in this place, in steade of Iacob, who bought this field, Gen.33.19. or, by Abraham hee meaneth the posteritie of Abraham.
Gene.23.16.
Exod.1.7.
i He inuented craftie wayes both to destroy the Israelites with outmooch labour, and also to get great profite by them,
Exod.1.10.
k Or, that their race should faile.
Exod.2.2.
Hebr.11.23.

6 But God spake thus, that his * seede should be a sojourner in a strange land, and that they should keepe it in bondage, and entreate it euill *d* foure hundreth yeeres.

7 But the nation to whom they shall be in bondage will I *e* iudge, saith God: and after that, they shall come forth and serue me in this place.

8 * He gaue him also the conenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eight day: and Isaac begate * Iacob, and Iacob the twelue * Patriarks.

9 And the Patriarks mooued with enuie, solde * Ioseph into Egypt: but God was *f* with him,

10 And deliuered him out of all his afflictions, and * gaue him fauour and wisdome in the sight of Pharao king of Egypt, who made him gouernour of Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when * Iacob heard that there was corne in Egypt, hee sent our fathers first.

13 * And at the second time, Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kinred, euen *g* threescore and fifteene soules.

15 So * Iacob went downe into Egypt, and he * died, and our fathers,

16 And were remooued into * Sychem, and were put in the sepulchre, that *h* Abraham had bought * for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people * grew and multiplied in Egypt,

18 Till another king arose, which knew not Ioseph.

19 The same dealt *i* subtilly with our kinred, and euill entreated our fathers, and made them to cast out their yong children, that *k* they should not remaine aliue.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when hee was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mightie in wordes and in deedes.

23 Now when hee was full fourtie yeere olde, it came into his heart to visite his brethren the children of Israel.

24 * And when he saw one of them suffer wrong, hee defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstoode, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day, hee shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why doe ye wrong one to an other.

27 But hee that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the lande of Madian, where he begate two sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the * wildernesse of mount Sina, an Angel of the Lord in a flame *k* of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drewe neere to consider it, the voyce of the Lorde came vnto him, saying,

32 I am the *l* God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, = Put off thy shoes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a iudge? the same God sent for a prince, and a deliuerer by the hand of the Angell, which appeared to him in the bush.

36 He * brought them out, doing wonders and miracles in the lande of Egypt, and in the red sea, and in the wildernesse * fourtie yeeres.

37 This is that Moses which sayd vnto the children of Israel, * A * Prophet shall the Lord your God rayse vp vnto you, euen of your brethren, like vnto me: him shall yee heare.

38 * This is he that was in the Congregation, in the wildernesse with the *o* Angel, which spake to him in mount Sina, and with our fathers, who receiued the liuely *p* oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, * Make vs gods that may goe before vs: for we know not what is become of this Moses that

Exod.2.11.

Exod.2.13.

Exod.3.2.
k This fire represented the fornace of affliction, wherein the people of God were.
l Seeing this Angel called himselfe God, it declareth that he was Christ the mediatour, who is the eternall God.
m In signe of reuerence, reade Exod.3.5.
Exod.7,8,9,10.
11.14 Chapters.
Exod.16.1.
Deut.18.15.
chap.3.22.
n He proueth, *f* Christ is the ende of the Lawe and the Prophets.
Exod.19.2.
o Moses was the Angels or Christs minister, and a guide to the fathers.
p By oracles is meant the sayings that God spake to Moses.
Exod.32.1.
q Figures, or testimonies of the presence of God.
r Yet they knew hee was absent for their commoditie, and so would shortly returne and bring them the Law,

brought

*Rom.*1.24.
1 As the lunne, moone, & other starres, Deut. 27.3.
Amos 5.25.
z Your fathers began in wildernesse to cõtemne mine ordinances, and you now farre passe them in impietie.
n And caried it vpon your shoulders.
Leuit. 20.2.
x They ought to haue bene content with this couenant onely, and not to haue gone after their leude fantasies.
*Exod.*25.40.
*hebr.*8.5.
*Ios.*3.14.
*1.Sam.*13.14.
*psal.*89.21.
*2.Sam.*7.2.
*psal.*132.5.
*1.Chron.*17.12.
1.king 6.1.
*Chap.*17.24.
y He reproueth the grosse dulnes of the people, which abused the power of God, in that they would haue conteined it within the temple.
*Isa.*66.1.
z God cannot be conteined in any space of place.
*Ierem.*9.26.
*ezek.*44.9.
a Which neither forsake your olde wickednesse, nor so much as heare when God speaketh to you, but still rebell.
b Which is Iesus Christ, who is not onely iust for his innocencie, but because all true iustice commeth of him.
*Exod.*19.16.

brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and * gaue them vp to serue the host of heauen, as it is written in the booke of ỽ Prophets, *z O house of Israel, haue ye offered to me slaine beastes and sacrifices by the space of fortie yeeres in the wildernesse?

43 And yee n tooke vp the tabernacle of *Moloch, and the starre of your god Remphan, figures, which yee made to worship them: therefore I wil carry you away beyond Babylon.

44 Our fathers had the tabernacle of x witnesse in the wildernesse, as hee had appointed, speaking vnto *Moses, that hee should make it according to the fashion that he had seene.

45 Which tabernacle also our fathers receiued, and brought in with *Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who found fauour before God, and desired that he might *finde a tabernacle for the God of Iacob.

47 *But Salomon built him an house.

48 Howbeit the most High * dwelleth not in y temples made with hands, as sayth the *Prophet,

49 Heauen is my throne, and earth is my footestoole: what z house will yee builde for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 *Ye stifnecked and of vncircumcised ◦hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of the b Iust, of whom yee are now the betrayers and murtherers,

53 * Which haue receiued the Lawe by the ◦ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But hee being full of the holy Ghost, looked stedfastly into heauen, and sawe the glory of God, and Iesus standing at the d right hand of God,

56 And sayd, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and * ranne vpon him all at once,

58 And cast him out of the citie, and stoned him: and the ỽ witnesses layde downe their clothes at a yong mans feete, named Saul.

59 And they stoned Stephen, who called on God, and sayde, Lord Iesus, receiue my spirit.

60 And hee kneeled downe, and cryed with a loud voyce, * Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

Matth. 5.44.
luke 23.34.
*1.cor.*4.12.

CHAP. VIII.

2 Stephen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The couetousnesse and hypocrisie of Simon, 26 And conuersion of the Eunuch.

AND Saul consented to his death, and at that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad through the regions of Iudea and of Samaria, except the Apostles.

a From the place where he was stoned.
b When the Church is depriued of any worthy member, there is iust cause of sorrow: & note that here is no mention of any reliques or prayers for the dead, or worshipping.

2 Then certaine men fearing God, a caried Stephen among them, to be buried, and made great b lamentation for him.

3 But Saul made hauocke of the Church, and entred into euery house, and drewe out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philippe into the citie ◦ of Samaria, and preached Christ vnto them.

c This is the conuersion of Samaria was as it were the first fruites of the calling of the Gentiles.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing, and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

d This declareth how much more we are inclined to follow the illusions of Satan, then the trueth of God.

8 And there was great ioy in that citie.

9 And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That he himselfe was some great man.

e This is the craft of Satan, to couer all his illusions vnder the Name of God,

10 To whom they d gaue heede from the least to the greatest, saying, This man is the great ◦ power of God.

f The maiestie of Gods worde forced him to confesse the trueth but yet was hee not regenerate therefore.

11 And they gaue heede vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

g Meaning the particular gifts of the holy Spirit.

13 Then Simon himselfe beleeued also and was baptized, and continued with Philip, and wondred, when hee saw the signes and great miracles which were done.

h They had only receiued the common grace of adoption and regeneration, which are offred to all the faithful in baptisme, and as yet had not receiued the gift to speake in diuers languages and to doe miracles.

14 ¶ Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the e holy Ghost.

16 (For as yet, hee was come downe on none of them, but they were baptized f onely in the Name of the Lord Iesus)

17 Then

*gal.*3.19. c By their ministerie or office. d And reigning in his flesh, wherein he had suffered. e This was done of furious violence, and by no forme of iustice. *Chap.*22.20.

17 Then laid they their handes on them, and they receiued the holy Ghoſt.

18 And when Simon ſaw, that through laying on of the Apoſtles handes the holy Ghoſt was giuen, he offered them money,

19 Saying, Giue mee alſo this power, that on whomſoeuer I lay the handes, hee may receiue the holy Ghoſt.

20 Then ſaid Peter vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may bee obtayned with money.

21 Thou haſt neither part nor [h] fellowſhip in this buſineſſe: for thine heart is not right in the ſight of God.

22 [k] Repent therefore of this thy wickednes, and pray God, that if it bee [l] poſſible, the thought of thine heart may bee forgiuen thee.

23 For I ſee that thou art [m] in the gall of [n] bitternes, and in the bond of iniquitie.

24 Then anſwered Simon, & ſaid, Pray ye to the Lord for mee, [o] none of theſe things which ye haue ſpoken, come vpon me.

25 ¶ So they, when they had teſtified, and preached the word of the Lorde, returned to Ieruſalem, and preached the Goſpell in many townes of the Samaritanes.

26 Then the Angell of the Lorde ſpake vnto Philippe, ſaying, Ariſe and goe toward the South vnto the way that goeth downe from Ieruſalem vnto Gaza, which is [a] waſte.

27 And he aroſe, & went on: and behold, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of al her treaſure, and came to Ieruſalem to worſhip:

28 And as hee returned ſitting in his charet, he read Eſaias the Prophet.

29 Then the Spirit ſayde vnto Philip, Go neere & ioyne thy ſelfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Eſaias, & ſayde, But vnderſtandeſt thou what thou readeſt?

31 And hee ſayde, Howe can I, except I had a guide? And he deſired Philip, that hee would come vp and ſit with him.

32 Nowe the place of the Scripture which he read, was this, [p] He was led as a ſheepe to the ſlaughter: and like a lambe dumme before the ſhearer, ſo opened he not his mouth.

33 [p] In his humilitie his [q] iudgement hath bene exalted: but who ſhall declare [r] his generation? for his life is taken from the [s] earth.

34 Then the Eunuch anſwered Philip, and ſayd, I pray thee of whome ſpeaketh the Prophet this? of himſelfe, or of ſome other man?

35 Then Philip [t] opened his mouth, and began at the ſame Scripture, and preached vnto him Jeſus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch ſayd, See, here is water: what doeth let me to be baptized?

37 And Philip ſayd vnto him, If thou beleeueſt with [u] all thine heart, thou mayeſt. Then he anſwered, and ſayd, I beleeue that Jeſus Chriſt is the Sonne of God.

38 Then hee commaunded the charet to ſtand ſtill: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And aſſoone as they were come vp out of the water, the Spirit of the Lorde caught away Philip, that the Eunuch [x] ſaw him no more: ſo hee went on his way reioycing.

40 But Philip ¶ was found at [y] Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

3 The conuerſion of Saul. 15 His vocation to the Apoſtleſhip. 20 His zeale to execute the ſame. 25 How he eſcapeth the Iewes conſpiracies. 26 His acceſſe to the Apoſtles. 31 The proſperitie of the Church. 34 Peter healeth Eneas, 40 Raiſeth Tabitha. 43 He conuerteth many to Chriſt, 43 And lodgeth in a Tanners houſe.

AND [a] Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt,

2 And deſired of him letters to Damaſcus to the Synagogues, that if he found any that were of that [b] way (either men or women) hee might bring them bound vnto Ieruſalem.

3 Now as he iourneyed, it came to paſſe, that as hee was come neere to Damaſcus, [*] ſuddenly there ſhined round about him a light from heauen.

4 And hee fell to the earth, and heard a voyce, ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſayde, Who art thou, Lord? And the Lord ſayd, I am Jeſus whom thou perſecuteſt: it is hard for thee to kicke againſt [c] pickes.

6 He then both trembling and aſtonied, ſaid, Lord, what wilt thou that I doe? And the Lord ſaid vnto him, Ariſe and goe into the citie, and it ſhalbe tolde thee what thou ſhalt doe.

7 The men alſo which iourneyed with him, ſtoode amazed, hearing [d] his voyce, but [e] ſeeing no man.

8 And Saul aroſe from the ground, and opened his eyes, but [f] ſawe no man. Then led they him by the hand, and brought him into Damaſcus,

9 Where hee was three dayes without ſight, and neither [g] ate nor dranke.

10 And there was a certaine diſciple at Damaſcus named Ananias, and to him ſaid the Lord in a viſion, Ananias. And hee ſayd, Behold, I am here, Lord.

11 Then the Lord ſaid vnto him, Ariſe, and goe into the ſtreete, which is called Streight, and ſeeke in the houſe of Judas after one called Saul of Tarſus: for behold,

---

i Thou art not worthie to be of the number of the faithfull.

k That is, turne away from thy wickednes.

l Hereby he would make him to feele his ſinne, and not that he doubted of Gods mercies, if he could repent.

m Or thine heart is full of deſpiteful malice, & deuiliſh poyſon of impietie, ſo that now Satan hath thee tied as captiue in his bands. *Deut. 29.18.*

n After that Alexander had deſtroyed it, it was not much peopled, as it was afore, and therfore in reſpect was as waſte.

o Eunuch ſignifieth him that is gelded: but becauſe in the Eaſt parts great affaires were committed to ſuch, it came in vſe that noble men were called Eunuches, although they were not gelded: alſo all maner officers and ſeruants that were put in credit for neceſſary affaires, were called by this name, as Iſa. 39.7.

p Albeit Chriſt was in graue and in deaths bands, feeling alſo his Fathers anger againſt ſinne, yet he brake the bands of death and was exalted, Actes 2.24. q The puniſhment which hee ſuffered, was the beginning of his glory. r That is, how long his age ſhall endure: for being riſen from death, death ſhal no more reigne, neither ſhal his kingdome euer haue end: or els we may take generation, for his Church which neuer ſhall haue ende: for nowe they ſit in the heauenly places with Chriſt their head, as Epheſ. 2.6. s And now he reigneth in heauen. t He declared at length this matter of ſo great importance.

u With a pure & perfect heart.

x This was, to the intent that he might know ſo much the better that Philip was ſent to him by God.

Or, perceiued himſelfe to be.

y Some thinke this citie was alſo called Aſdod, Ioſh. 15.47.

Chap. 22.4,5. galat. 1.13.

a He perſecuted with a great rage and cruelty the innocent blood which he thirſted for: which declareth whereunto man is led by his raſh zeale, before he haue the true knowledge of God.

b That is, of that ſect, or ſort. *Chap. 22.6. 1. cor. 15.8.*

c That is, to reſiſt God when he pricketh and ſolliciteth our conſciences.

d Meaning Sauls voyce, as Chap. 22.9.

e For onely Saul knew that Jeſus ſpake vnto him.

f For hee was blinde.

g He was ſo rauiſhed with the viſion, that he did meditate nothing but heauenly things, and therewith was ſatisfied,

holde, he prayeth.

12 (And he sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that hee might receiue his sight.)

13 Then Ananias answered, Lorde, I haue heard by many of this man, howe much euill hee hath done to thy Saintes at Ierusalem.

14 Moreouer here hee hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lord said vnto him, goe thy way: for hee is [h] chosen vessell vnto me, to [i] beare my name before the Gentiles, and kings, and the children of Israel.

16 For I will shewe him, howe many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his handes on him, and said, Brother Saul, the Lorde hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptised,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that hee was the Sonne of God.

21 So that all that heard him, were amased, and sayde, is not this hee, that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming that this was the Christ.

23 And after [l] that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying awaite was knowen of Saul: now they [m] watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a hal ket.

26 And when Saul was come to Ierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afraide of him, and beleeued not that hee was a disciple.

27 But Barnabas tooke him, [n] & brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that hee had spoken vnto him, and howe hee had spoken boldly at Damascus in the name of Iesus.

28 And he [‡] was conuersant with [o] them at Ierusalem,

29 And spake boldly [o] in the Name of the Lorde Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to [q] Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lorde, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and ‖make vp thy bed. And hee arose immediatly.

35 And [r] all that dwelt at Lydda, and [s] Saron saw him, and turned to the Lord.

36 There was also at Ioppa, a certaine woman a disciple named Tabitha (which by interpretation is called [t] Dorcas) shee was ‖ full of good workes and almes which she did.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had [u] washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose & came with them: and when he was come, they brought him into ỹ vpper chamber, where all the widowes stoode by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when shee saw Peter, sate vp.

41 Then hee gaue her the hand and lift her vp, and called the [x] Saintes and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that hee tarried many dayes in Ioppa with one Simon a ‖ tanner.

CHAP. X.

3 Cornelius admonished by the Angell. 7 He sendeth to Ioppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirite, and are baptised.

FVrthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,

2 A deuoute man, and [a] one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 Hee saw in a vision euidently (about the ninth houre of the day) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraide,

h A worthy seruant of God, and endued with excellent graces about others.

i To beare me witnesse, and set forth my glory.

k Prouing by the conference of the Scriptures.

l That was after three yeeres, that he had remained at Damascus, and in the countrey about, Gala. 1.18. 2. Cor. 11.32.

m The gouernour at their request appointed a watch as hee declareth to the Corinthians, 2. Cor. 11.32.

‡ *Greeke, went in and out.*

n With Peter and Iames, Gal. 1.18, 19.

o Making open profession of the Gospel.

p Which were Iewes, but so called, because they were dispersed through Grecia and other countreys.

q Because it was his owne countrey, and there he might haue some authoritie.

‖ *Or, trusse thy couch together.*

r Meaning, the greatest part.

s A place so called, and not a citie.

t That is, a deere, or, roe bucke.

‖ *Or, rich.*

u To the intent they might bury her afterward: for this was their custome.

x For she was restored to life, rather that others might haue occasion to beleeue and glorifie God, then for her owne sake.

‖ *Or, currier.*

a Who had forsaken all superstitions and gaue himselfe to the true seruice of God.

feasd, and said, What is it, Lorde? And hee saide vnto him, Thy prayers and thine almes are come vp into remembrance before God.

b That is, God did accept them: whereof it followeth that he had faith: or els it is impossible to please God.

5 Nowe therefore sende men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: † he shall tell thee what thou oughtest to doe.

† He shall speake words vnto thee wherebp thou shalt be saued, and all thine house.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Joppa.

9 On the morrow as they went on their journey, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the c sixt houre.

c Which was midday.

10 Then wared he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he sawe heauen open, & a certaine vessell come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were d all manner of foure footed beasts of the earth, & wilde beasts, & creeping things, and foules of the heauen.

d As camels, horses, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

13 And there came a voyce to him, Arise, Peter, kill, and eate.

14 But Peter saide, Not so, Lord: for I haue neuer eaten any thing that is ‖ polluted, or vncleane.

‖ Or, common.

15 And the voyce spake vnto him againe the second time, The things that God hath e purified, f pollute thou not.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were g lodged there.

g Then true obedience which proceedeth of faith ought to be without doubt or questioning.

19 And while Peter thought on the vision, the spirit saide vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and go with them, and ‖ doubt nothing: for I haue sent them.

‖ Or, Peter.

21 ¶ Then Peter went down to the men, which were sent vnto him from Cornelius, and saide, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauē by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called ‖ hee them in, and lodged them, and the next day, Peter went forth with them, and certain brethren from Joppa accompanied him.

‖ Or, Peter.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsemen, and speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and h worshipped him.

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, hee came in, and founde many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of an other nation: but God hath shewed me, that I should not call any man ‖ polluted, or vncleane.

‖ Or, common.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue yee sent for me?

30 Then Cornelius saide, Foure dayes agoe about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 And saide, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon, whose surname is Peter (hee is lodged in the house of Simon a tanner by the Sea side) who when hee commeth, shal speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Nowe therefore are wee all here present before God, to heare all things that are commaunded thee of God.

Deut. 10. 17. *2. chron.* 19. 7. *iob* 34. 19. *wisd.* 6. 7. *eccles.* 35. 16. *rom.* 2. 11. *galat.* 2. 6. *ephes.* 6. 9. *col.* 3. 25. *1. pet.* 1. 17.

34 Then Peter opened his mouth, and saide, Of a trueth I perceiue, that * God is no accepter of persons.

35 But in euery nation he that i feareth him and worketh k righteousnesse, is accepted with him.

i By this speach the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doth hurt to no man, but doeth good to all.

36 Yee knowe the worde which GOD hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all.

l Meaning, the reconciliation betweene God and man through Christ Iesus, Luke 2. 14. *Luke* 4. 14.

37 Euen the worde which came through all Judea * beginning in Galile, after the baptisme which John preached,

38 To wit, howe God m anopnted Jesus of Nazaret with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

m That is, endued him with graces and gifts aboue all others. *Iere.* 33. 34. *micah* 7. 11, 18. *chap.* 15. 9.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Jerusalem: whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chose before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And hee commaunded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the * Prophets witnesse, that through his Name, all that beleeue

beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man [a] forbidde water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the name of the Lord ‖. Then prayed they him to tary certeine dayes.

h We ought not to debarre them of baptisme whom God testifieth to be his: for seeing they haue the principall, that is lesse, ought not to be denied them.

‖ Jesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore hee went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come, 29 and the remedie.

NOw the Apostles and the brethren that were in Judea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Jerusalem, they of the circumcision [a] contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to [b] them, saying,

5 I was in the citie of Joppa, praying, and in a trance I saw this vision, A certeine vessel comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wild beasts, and creeping things, and fowles of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediately there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit saide vnto me, that I should goe with them, without doubting: moreouer these sixe brethren came with me, and we entred into the mans house.

13 And he shewed vs, how hee had seene an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon whose surname is Peter.

14 Hee shall speake words vnto thee, whereby both thou and all thine house shall be saued.

15 And as I beganne to speake, the holy Ghost fell on them, * euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, howe hee saide, * John baptized with water, but yee shall bee [c] baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Jesus Christ, who was I, that I could let God ‖?

18 When they heard these things, [d] they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted [e] repentance vnto life.

19 ¶ And they which were * scattered abroade because of the ‖ affliction that arose about Stephen, walked throughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the [f] Grecians, and preached the Lord Jesus.

21 And the [g] hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Jerusalem, and they sent forth Barnabas, that he should goe vnto [h] Antiochia.

23 Who when he was come & had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would ‖ cleaue vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had founde him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuersant with the Church, & taught much people, in so much, that the disciples were first called [i] Christians in Antiochia.

27 In those dayes also came Prophets from Jerusalem vnto Antiochia.

28 And there stoode vp one of them named Agabus, and signified by the [k] spirite, that there should be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.

29 Then the disciples euery man according to his abilitie, [l] purposed to sende succour vnto the brethren which dwelt in Judea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

a For they could not yet comprehend this secret which was hid from the Angels themselues, euen from the creatiō of the world, Ephes. 3. 8, 9. Col. 1. 26.

b He purgeth his fact before the Church.

Chap. 2. 4. and 4. 31.

Chap. 1. 5. & 19. 4. mat. 3. 11. mar. 1. 8. luke 3. 16. iohn 1. 26.

c That is, indued with the graces of the holy Ghost.

‖ Not to giue them the holy Ghost.

d Their modestie declareth, that they were not ashamed to vnsay that wherof they had vniustly blamed Peter.

e This repentance dependeth vpon faith. *Chap. 8. 1.*

‖ *Or, trouble.*

f He meaneth not the Iewes which being scattered abroade in diuers countreys were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia,

‖ *Or, continue with the Lord.*

i Whereas before they were called disciples, nowe they are named Christians.

k This prophecie was an occasion to the Antiochians to relieue the necessitie of their brethren in Jerusalem.

l To signifie that it came of a charitable mindeto wards them,

CHAP. XII.

1 Herode persecuteth the Christians, 2 He killeth Iames, 4 And putteth Peter in prison, 7 Whome the Lord deliuereth by an Angel. 23 The horrible death of Herode. 24 The Gospel flourisheth, 25 Barnabas & Saul returning to Antiochia, take John Marke with them.

NOw about that time, [a] Herode the king stretched forth his hands to vexe certaine of the Church.

a Who was called Agrippa the sonne of Aristobulus: he was nephewe vnto Herode the great, and brother of Herodias.

2 And he killed Iames the [b] brother of Iohn with the sword.

3 And when he saw that it [c] pleased the Iewes, he proceeded further to take Peter also (then were the dayes of vnleauened bread.)

4 And when he had caught him, he put him in prison, and deliuered him to [d] foure quaternions of souldiers to be kept; intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And whē Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

Chap. 5. 19.

7 * And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel saide vnto him, Gird thy selfe, and binde on thy [e] sandales. And so he did. Then hee saide vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought hee had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he saide, Nowe I know for a truth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the [f] waiting for of the people of the Iewes.

12 And as hee considered the thing, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when she knewe Peters voyce, she opened not the entrie doore for gladnesse, but ran in, and tolde howe Peter stood before the entrie.

15 But they saide vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then saide they, It is his [g] Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And he beckened vnto them with the hand, to holde their peace, and tolde them howe the Lord had brought him out of the prison. And hee saide, Goe shewe these things vnto Iames and to the brethren: and hee departed and went into [h] another place.

18 ¶ Nowe assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commaunded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyrus and Sidon, but they came all with one accord vnto him, and [i] perswaded Blastus the kings chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herode arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God, and not of man.

23 But immediatly the Angel of the Lord smote him, because he [k] gaue not glory vnto God, so that he was eaten [l] of wormes, and gaue vp the ghost.

24 And the word of God [m] grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their [n] office, and tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruite of faith.

THere were also in the Church that was at Antiochia, certaine Prophets & teachers, as Barnabas, & Simeon called Niger, and Lucius of Cyrene, and [a] Manahen (which had beene brought vp with Herode the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the holy Ghost saide, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they and prayed, and laid their handes on them, and let them goe.

4 And they after they were * sent foorth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iew, named Barieus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas, the sorcerer (for so is his name

b There was another so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but onely to flatter the people.

d The number being sixteene was deuided by foures to keepe diuers wards.

e Reade Mat. 6.9.

f For they thought that Herod would haue put him to death, as he had purposed.

g For they did know by Gods word, that Angels were appointed to defend the faithful, and also in those dayes they were accustomed to see such sights.

h Which were lesse suffered, by reason of the brethren.

i Both by flattering words, and also by briberie,

k Which he should haue done if he had punished the flatterers, of whose vanitie he complained, when he was adying, as Iosephus writeth.

l The vilenesse of the punishment declareth how God detesteth pride, and tyrannie: his grandfather also was eaten of lice.

m The more these tyrants go about to suppresse Gods word, the more doth it increase.

n Which was to distribute the almes sent from Antiochia, *Chap. 11. 29.*

a This declareth that God calleth of all sorts both hie and lowe.

b The word signifieth to execute a publique charge, as the Apostleship was: so that here is shewed, that they preached, and prophecied. *Chap. 14. 26.*

name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And saide, O full of all subtiltie and all mischiefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the streight [c] wayes of the Lord?

11 Now therefore behold, the hand of the Lord is vpon thee, and thou shalt be blinde, and not see the sunne for a season. And immediatly there fell on him a mysle and a darkenesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Nowe when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to [d] Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the lawe and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men + brethren, if ye haue any word of [e] exhortation for the people, say on.

16 Then Paul stoode vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of * Egypt, and with an * high arme brought them out thereof.

18 And about the time *of fourtie yeres, suffered he their [f] maners in the wildernesse.

19 And he destroyed seuen nations in the land of Chanaan, and * deuided their land to them by lot.

20 Then afterward he gaue vnto them * Iudges [g] about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that they desired a * King, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeeres.

22 And after he had taken him away, he raised vp * Dauid to be their king, of whom he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God *according to his promise raised vp to Israel, the Sauiour Iesus:

24 When * Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his [h] course, he said, * Whom ye thinke that I am, I am not he: but behold, there commeth one after me, whose shoe of his feete I am not worthy to loose.

26 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the [i] word of this saluation sent.

27 For the inhabitants of Ierusalem, and their rulers, because they [k] knewe him not, nor yet the voices of the Prophets, which are [l] read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, * yet desired they Pilate to kill him.

29 And when they had [m] fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God * raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he [n] raised vp Iesus, euen as it is written in the seconde Psalme, * Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that he raised him vp from the dead, no more to returne to the graue, he hath said thus, * I will giue you the [o] holy things of Dauid which are faithfull.

35 Wherefore he saieth also in another place, * Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsell of God, he * slept, and was laide with his fathers, and sawe corruption.

37 But he whom God raysed vp, sawe no corruption.

38 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all things from which ye could not be iustified by the lawe of Moses, by him euery one that beleeueth, is iustified.

40 Beware therefore, least that come vpon you, which is spoken of in the Prophets.

41 *Behold, ye [p] despisers, and wonder, and vanish away: for I worke a [q] worke in your dayes, a worke which ye shall not beleeue, if a man would declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, [r] they would preach these words to them the next Sabbath day.

43 Nowe when the Congregation was dissolued, many of the Iewes, and Proselites that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia, then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifts to set foorth Gods glory, and to edifie his people.

Exod.1.9.

Exod.13.14.

Exod.16.1.

f Here is declared the great patience and long suffering of God before he punisheth.

Iosh.14.1.

Iudg.3.9.

g For these 450. yeeres were not fully accomplished, but there lacked 3. yeeres, counting from the birth of Isaac, to the distribution of the land of Chanaan.

3.Sam.8.5.

3.Sam.9.15,16. and 10.1.

2.Sam.16.13.

psal.89.20,21.

Isa.11.1.

Mat 3.1.mar.

2.2.luke 3.2,3.

h When his office drewe to an ende he sent his disciples to Christ.

Mar.1.7.

Iohn 1.20.

i That is, this message and tidings of saluation.

k He rebuketh them for their ignorance.

l Although they reade the Lawe, yet their hearts are couered that they can not vnderstand, 2.Cor. 3.14.

Mat.27.22.

mar.15.13.

luke 23.23.

iohn 19.6.

m In Christ all the promises are Yea, and Amen, 2.Cor.1.20.

Mat.28.2,6.

mar.16.6.

luke 24.6.

iohn 20.13.

n In that he was borne and incarnate.

Psalm.2.7.

hebr.1.5.& 5.5.

Isa.55.3.

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers: and he sheweth that as the grace, which God hath giuen to his sonne, is permanent for euer, so likewise the life of the Sonne is eternall.

Psal.16.10.

chap.2.31.

1.King.2.10.

chap.2.29.

Habak.1.5.

p He reproueth them sharpely, because softenesse would not preuaile.

q Which is, vengeance vnspeakeable, for the contempt of Gods word.

r They disdained that the Gentiles should be made equall with them. *Mat.10.6.*

s Which is, to know one onely God, and whome he hath sent, Iesus Christ. *Isa.49.6. Luke 2.32.*

t None can beleeue, but they whom God doth appoint before all beginnings to be saued.

u He meaneth superstitious women, and such as were led with a blind zeale, albeit the common people esteemed them godly, and therefore Luke speaketh as the world esteemed them. *Matth.10.14. marke 6.11. luke 9.5. chap.18.6.*

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 But when the Iewes saw the people, they were full of r enuie, and spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, * It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthie of s euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commaunded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were t ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine u deuout and honourable women, and the chiefe men of the citie, and raysed persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium & are persecuted. 13 At Lystra they would do sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

a Which would not obey the doctrine, neither suffer themselues to be perswaded to beleeue the trueth and to imbrace Christ.

2 But the a vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldely in the Lord, which gaue testimonie vnto the word of his grace, and caused signes and wonders to bee done by their hands.

4 But the people of the citie were deuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

† In so much that all the people were moued at the doctrine. So both Paul and Barnabas remained at Lystra.

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there were preaching the Gospel †.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Sayde with a loude voyce, † Stand vpright on thy feet. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lifted vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought bulles with b garlands vnto the c gates, and would haue sacrificed with the people.

14 But when the Apostles Barnabas and Paul heard it, they d rent their clothes, and ranne in among the people, crying,

15 And saying, O men, why doe yee these things? Wee are euen men e subiect to the like passions that yee be, and preach vnto you, that ye should turne from these vaine idoles vnto the liuing God, * which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past * suffered all the Gentiles to walke in their owne f wayes.

17 Neuertheless, hee left not himselfe without g witnesse, in that he did good, and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with foode and h gladnesse.

18 And speaking these things, scarse refrained they the people, that they had not sacrificed vnto them †.

19 Then there came certeine Iewes from Antiochia and Iconium, which when they had perswaded the people, † * stoned Paul, and drew him out of the citie, supposing hee had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day hee departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must thorow many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by i election in euery Church, & prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 Thus they went thorowout Pisidia, and came to Pamphylia.

25 And when they had preached ỹ word in Perga, they came downe to Attalia,

26 And thence sailed to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the thinges that God had done k by them, and how hee had opened the doore of faith vnto the Gentiles.

† I say to thee in the Name of the Lord Iesus Christ.

b That is, trimmed with flowres and garlands.

c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without ỹ towne, and therefore the Priest brought ỹ sacrifice (as hee thought) to the gods themselues,

d In signe of detesting and abhorring it.

e That is, not without our infirmities and sinnes, and also subiect to death. *Gene.1.1. psalm. 146.6.verse.14.7. Psal.81.12,13. rom.1.24.*

f To liue after their own fantasies, not prescribing vnto them any religion.

g To take from men all excuse.

h That being satisfied they might reioyce.

† But that they should goe euery man home.

And whiles they tarried and taught, there came &c.

† And disputing boldely, perswaded the people to forsake them: for, said they, they say nothing true, but lie in all things. *2. Cor.11.25.*

i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people. *Chap.13.2,4.*

k By their ministerie.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 *Variance about circumcision.* 22 *The Apostles send their determination to the Churches.* 35 *Paul and Barnabas preach at Antiochia,* 39 *And separate companie because of Iohn Marke.*

THen came downe a certeine from Iudea, and taught the brethren, saying, * Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 And when there was great dissension and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certeine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent foorth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the church, and of the Apostles and Elders, and they declared what thinges God had done by them.

5 But said they, certeine of the sect of the b Pharises, which did beleeue, rose vp, saying, that it was needefull to circumcise them, and to commaund them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and said vnto them, * Yee men and brethren, yee know that a good while agoe, among vs God chose out mee, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And put no c difference betweene vs, and them, after that by faith hee d had * purified their hearts.

10 Now therefore, why e tempt ye God, to * lay a yoke on the disciples necks, which neither our fathers, nor wee were able to beare?

11 But wee beleeue, through the f grace of the Lord Iesus Christ to bee saued, euen as they doe?

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what tignes and wonders God had done among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men & brethren, hearken vnto me.

14 * Simeon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 * After this, I will returne, and will build againe the g Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lorde, and all the h Gentiles vpon whom my Name is called, sayth the Lord which doth all these things.

18 From the beginning of the world God knoweth all his works.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that wee write vnto them, that they abstaine themselues from i filthinesse of idoles, and k fornication, and that that is strangled, and from blood†.

21 For l Moses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as we haue heard, that certeine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised and keepe the Law: to whome wee gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and m to vs, to lay no more burthen vpon you, then these necessary things,

29 That is, that yee abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: † from which if yee keepe your selues, yee shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, ‖ exhorted the brethren with many words, and strengthened them.

33 And after they had tarried there a space, they were let goe in n peace of the brethren vnto the Apostles.

34 Notwithstanding o Silas thought good to abide there still†.

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perswade abroad. *Gal.5.1,2.*

b Which were factious and giuen to dissention.

Chap.1.20. and 11,13.

c As touching adoption and eternall life.
d By faith God purifieth the heart. *1.Cor.1.2. chap.10.43.*
e They purposely tempt God, which lay greater charge on mens consciences, then they are able to beare. *Matt.23.4.*
f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby. *2.Pet.1.1. Amos 9.11.*
g That is, the Church, whereof the Temple was a figure.

h Which are gathered into one familie with the Iewes, to the intent they should acknowledge all one God, & one Sauiour Christ Iesus.
i For some thoght it none offence to be present in the idoles temples, and there to banket: which S. Paul saith, is to drinke the cup of the deuils, 1.Cor.10.21.
k The heathen though this no vice, but made it a common custome. As touching a strangled thing and blood, they were not vnlawfull of themselues, and therefore were obserued but for a time.
† And whatsoeuer they woulde not should be done to themselues, that they should not do it to others.
l Therefore the ceremonies commanded by God, coulde not so soone be abolished, till the libertie of the Gospel were better knowen.
m Whome the holy Ghost hath mooued and directed to ordeine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exo.14, 31. iudg.7.20, hag.1.12.
†And whatsoeuer yee would not that men should doe vnto you, doe not to others.
‖ *Or*, *comforted.*
n Hauing desired leaue of the Church, the brethren prayed God to prosper their iourney.
o Who, for iust causes, changed his minde.
† And onely Iudas went.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certeine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where wee haue preached the word of the Lord, and see howe they doe.

37 And Barnabas † counselled to take with them John called Marke.

† Would take John, &c.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

p God suffereth the most perfit to fall, and yet turneth their infirmities to the setting forth of his glorie, as this breach of company caused the word to be preached in moe places.

39 Then were they so stirred, that they p departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And hee went throgow Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothie, he tooke him with him. 7 The spirit calleth them from one countrey to another. 14 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the Iayler, 37 and are deliuered as Romans.

THen came hee to Derbe and to Lystra: and beholde, a certeine disciple was there, named * Timotheus, a womans sonne, which was a Iewesse and beleeued, but his father was a Grecian.

*Rom.16.21.phil. 2.19.1.thess.3.2.

2 Of whome the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should go forth with him, and tooke and a circumcised him, because of the Iewes, which were in those quarters: for they knew all that his father was a Grecian.

a Lest the Iewes should disdeine him as one that were prophane, & without God.

4 And as they went throgow the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Jerusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Nowe when they had gone throgow Phrygia, and the region of Galatia, they were b forbidden of the holy Ghost, to preach the word in c Asia.

b God chuseth not only mé, but also appointeth countreys where his word shalbe preached, and only as he will.

c Meaning, Asia the lesse.

† of Tesus.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit † suffered them not.

d Called also Antigonia, & Alexandria.

8 Therefore they passed throgow Mysia, and came downe to d Troas,

e We ought not to credit visions, except we be assured thereof by the spirit of God.

9 Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

f Which is in the borders of Thracia & Macedonia.

10 And after hee had seene the vision, immediately wee prepared to goe into Macedonia, beeing e assured that the Lorde had called vs to preach the Gospel vnto them.

g In Greeke and Latine the word is called Colonia, which cannot otherwise be well expressed, but by such circumstance of words.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to f Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia; and g whose inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, wee went out of the citie, beside a riuer where they were woont to h pray: and we sate downe, and spake vnto the women, which were come together.

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

14 And a certeine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when shee was baptized and her houshold, shee besought vs, saying, If yee haue iudged me to be faithfull to the Lorde, come into mine house and abide there: and she constreined vs.

16 And it came to passe, that as we went to prayer, a certeine mayd hauing * a spirit i of diuination, met vs, which gate her masters much vantage with diuining.

*Leuit. 20.27. deut. 18.10,11. 1.sam. 28.7.

i Which could gesse, and foredeeme of things past, present, and to come: which knowledge in many thinges God permitteth to the deuils.

17 She followed Paul & vs, and cryed, saying, These men are the seruants of the most high God, which shewe vnto vs the * way of saluation.

k Satan, although he speake † truth, yet was his malicious purpose to cause † Apostles to be troubled as seditious persons, and teachers of strange religion.

18 And this did shee many dayes: but Paul being grieued, k turned about, & sayde to the spirit, I command thee in the name of Jesus Christ, that thou come out of her. And he came out the same houre.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar. 1.34.

19 Nowe when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magistrates,

20 And brought them to the Gouernors, saying, These men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romans.

22 The people also rose vp together against them, and the Gouernors rent m their clothes, and * commanded them to be beaten with roddes.

m To wit, the clothes of Paul and Silas.

23 And when they had beaten them sore, they cast them into prison, commanding the Iayler to keepe them surely.

2.Cor.11.25. 1.thess.2.1.

24 Who hauing receiued such commandement, cast them into the ‖ inner prison, and made their feet fast in the stocks.

‖ Or, in the bottome of the prison, or, in a dungeon.

25 Nowe at midnight Paul and Silas prayed, and sung a Psalme vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drewe out his sword, and woulde haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loude voyce, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saued?

31 And they said, Beleeue in the Lord Ie-

sus Christ, and thou shalt be saued, and thine houshold.

32 And they preached vnto him the word of the Lord, and to all that were in his house.

‖Or, *wounded, or hurtes.*

33 Afterward hee tooke them the same houre of the night, and washed their ‖stripes, and was baptized with all that belonged vnto him, straightway.

‡*Greeke, he set the table.*

34 And when hee had brought them into his house, hee ‡ set meate before them, and reioyced that hee with all his houshold beleeued in God.

†The Gouernours assembled together in the market, & remembring the earthquake that was, they feared and sent, &c.

35 And when it was day, † the Gouernours sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and go in peace.

n No man had authoritie to beare, or to put to death a citizen Romane, but the Romans themselues by the consent of the people.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are n Romans, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

o For the punishment was great against them that did iniurie to a citizen Romane.

38 And the sergeants tolde these wordes vnto the Gouernours, who o feared when they heard that they were Romans.

39 Then came they & prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul commeth to Thessalonica,* 4 *where some receiue him, and others persecute him.* 11 *To search the Scriptures.* 17 *Hee disputeth at Athens, and the fruit of his doctrine.*

NOw as they passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening & alleging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, sayd he, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleeued not, mooued with enuy, tooke vnto them certeine vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drewe Iason and certeine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are.

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is an other * King, one Iesus.

8 Then they troubled the people, and the heades of the citie, when they heard these things.

9 Notwithstanding when they had receiued ‖ sufficient assurance of Iason and of the other, they let them go.

‖Or, *sufficient assuere.*

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also b more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and * searched the Scriptures dayly, c whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few.

13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 But by and by the brethren sent away Paul to go as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they shoulde come to him at once, they departed.

‖Or, *had the charge to conduct him safely.*

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie d subiect to idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market, dayly, * with whomsoeuer he met.

18 Then certeine Philosophers of the f Epicures, and of the g Stoikes, disputed with him, and some sayde, What will this ‖ babler say? Others sayd, He seemeth to be a setter foorth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him vnto h Mars street, saying, May wee not know, what this new doctrine, wherof thou speakest, is?

20 For thou bringest certeine straunge thinges vnto our eares: wee woulde know therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, ‖ gaue themselues to nothing els, but either to tell or to heare some newes.

‖Or, *leasure.*

22 Then Paul stoode in the middes of i Mars street, and sayd, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein

a Like quarell picking they vsed against Christ: & these be the weapons wherewith the world continually fighteth against the mẽbers of Christ, treason and sedition.

b Not more excellent of birth, but more prompt & couragious in receiuing ỹ word of God: for hee compareth them of Berea with thẽ of Thessalonica, who persecuted the Apostles in Berea. *Iohn 5.39.*

c This was not onely to trie if these thinges which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.

d That citie which was the fountaine of all knowledge, was nowe the sincke of most horrible idolatrie.

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season, as he taught afterward to Timothie.

f Who held, that pleasure was mãs whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

‖Or, *rascall, or, trifler.*

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of the people, whose eares euen tickled to heare newes.

i Which was also called Areopagus.

was

was written, k VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the worlde, and all things that are therein, seeing that hee is Lorde of heauen and earth, * dwelleth not in temples made with hands,

25 * Neither is worshipped with mens hands, as though hee needed any thing, seeing hee giueth to all, life and breath and all things,

26 And hath made of one blood all mankinde, to dwel on all the face of the earth, and hath l assigned the times which were ordeined before, and the bounds of their m habitation,

27 That they should seeke the Lorde, if so bee they might haue groped after him, and found him, though doubtlesse he be not farre from euery one of vs.

28 For in him wee liue, and moue, and haue our being, as also certaine of your owne o Poets haue said, For we are also his generation.

29 * Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto p golde, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God q regarded not: but now hee admonisheth r all men euery where to repent,

31 Because hee hath appointed a day in the which hee will iudge the world in righteousnesse, by that man whom hee hath appointed, whereof he hath giuen an assurance to all men, in that hee hath raysed him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys ‖ Areopagita, & a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 Yet receiued of many, 9 And comforted of the Lord. 14 Gallio refuseth to meddle with religio. 18 Paul vow. 21. His faith in the prouidence of God, 22 And care for the brethren. 24 The praise of Apollos.

AFter these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew, named * Aquil a, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because hee was of the same craft, he abode with them and b wrought (for their craft was to make c tents.)

4 And hee disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul d burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he * shooke his rayment, and said vnto them, e Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lorde with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then sayde the Lorde to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For f I am with thee, and no man shall lay handes on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yeere and sixe moneths, and taught the Word of God among them.

12 ¶ Nowe when Gallio was deputie of ‖ Achaia, the Iewes arose with one accorde against Paul, and brought him to the iudgment seate,

13 Saying, This felow perswadeth men to worship God contrary to the g law.

14 And as Paul was about to open his mouth, Gallio sayde vnto the Iewes, If it were a matter of wrong, or an euill deede, O yee Iewes, I would according to reason maintein you.

15 But if it be a question of wordes, and names, and of your lawe, looke yee to it your selues: for I wil bee no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians h Sosthenes, the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had tarried there yet a good while, he tooke leaue of the brethren, and sayled vnto Syria (and with him Priscilla and Aquila) after that hee had i shorne his head in Cenchrea: for he had a *vow

19 Then hee came to Ephesus, and left them there: but hee entred into the Synagogue and disputed with the Iewes.

20 Who desired him to tarry a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, * if God will. So hee sayled from Ephesus.

22 ¶ And when he came downe to k Cesarea, he went vp to Ierusalem: and when hee had saluted the Church, he went downe vnto Antiochia.

23 Nowe when hee had tarried there a while, hee departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus,

Rom.16.3.

a This was Claudius Cesar, who then was Emperour.

b Thus he vsed where euer he came: but principally at Corinthus, because of the false apostles which preached without wages to win the peoples fauour.

c Or, pauillions, which then were made of skinnes.

d And boyled with a certaine zeale.

Chap.13.51. mat.10.14.

e Because they haue none excuse, he denounceth the vengeance of God against them through their owne fault.

1.Cor.1.14.

f God promiseth him a special protection, wherby he would defend him from the violent rage of his enemies.

‖ *Or, Grecia.*

g They accused him, because he transgressed the seruice of God appointed by the Law.

h Of whom is spoken, *1.Cor. 1,1.*

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed.

Numb 6.18. chap.21.24.

1.Cor.4.19. iames 4.15.

k Called Cesarea Stratonis.

1.Cor.1,12.

‖*Or, well instructed.*

l That is, was somewhat entred.

m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

n This great learned and eloquent man disdained not to be taught of a poore crafts man.

o The way to saluation.

an eloquent man, and ‖mighty in the Scriptures.

25 The same was l instructed in the way of the Lorde, and hee spake feruently in the spirite, and taught diligently the things of the Lorde, and knewe but the m baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and n expounded vnto him the o way of God more perfectly.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, hee holpe them much which had beleeued through grace.

28 For mightily hee confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnesse, and punishment of the Coniurers, and the feare that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth his, and appeaseth it by the Towne clarke.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorowe the vpper coastes, came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue ye receiued the a holy Ghost since ye beleeued? And they sayde vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3 And hee said vnto them, b Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then saide Paul, *Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.*

5 So when they heard it, they were baptized in the Name of the Lord Iesus.

6 And Paul laid his handes vpon them, and the holy Ghost came on them, and they spake the tongues and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer, hee went into the Synagogue, and spake boldly for the space of three moneths, disputing, and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one c Tyrannus †.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the Word of the Lorde Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, ‖kerchiefs or handkerchiefs, and the diseases departed from them, and the euil spirits went out of them.

13 Then certaine of d vagabond Iewes, ‖exorcists, tooke in hand to name ouer them which had euil spirites, the Name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seuen which did this)

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whome the euil spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lorde Iesus was magnified.

18 And many that beleeued, came and confessed, and e shewed their workes.

19 Many also of them which vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it f fiftie thousand pieces of siluer.

20 So the Word of God grew mightily, and preuailed.

21 ¶ Nowe when these things were accomplished, Paul purposed i by the Spirit *to passe thorough Macedonia and Achaia, and to go to Ierusalem, saying, after I haue bene there, I must also see Rome.*

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but hee remained in Asia for a season.

23 And the same time there arose no small trouble about that k way.

24 For a certaine man named Demetrius, a siluer smith, which made siluer ‖temples of Diana, l brought great gaines vnto the crafts men:

25 Whom hee called together, with the workemen of like things, and sayde, Sirs, ye know that by this craft m wee haue our goods.

26 Moreouer, yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they bee not gods which are made with handes:

27 So that not onely this thing is dangerous vnto vs, n that the state shoulde bee reproued, but also that the o temple of the great goddesse Diana shoulde bee nothing esteemed, and that it woulde come to passe that her magnificence, which

‖*Or, napkins.*

c This was to authorize the Gospel, and to confirme Pauls ministery, not to cause men to worship, him or his napkins.

‖*Or, coniurers.*

f They abuse Pauls authoritie, and without any vocation of God vsurpe that which is not in mans power.

g That is, declared by confession of their sinnes and by their good workes, that they were faithfull.

h This mounteth to of our money about 2000. markes.

i By the motion of the holy Ghost he vndertooke this iourney.

k That is about the state of the Christians: for they contemned the Christians because they left the olde religion, and brought in another trade of doctrine.

‖*Or, shrines.*

l What impietie doeth not couetousnesse driue a man vnto.

m He was moued with his profite: and the other for their bellies, so that they would rather lose both their liues and religion, then their filthie gaine.

n Meaning, their art and occupation.

o Religion is his second argument which hee lesse esteemeth then his profite, and therefore putteth it last, which thing is contrary to the doings of the faithfull: for they preferre Religion aboue all.

a That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.

b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine, which he taught, and sealed with the signe of baptisme: to be baptized in the Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body, vnto remission of sinnes, is, that sinne by Christs death may be abolished and die in vs, and that we may grow in Christ our head, and that our sinnes may be washed away by the blood of Christ. *Matt. 3.11. mar. 1.8. luke 3.16. iohn 1.27. chap. 1.5. and 2.1. and 11.16.* c Indued with the visible graces of the holy Ghost. d That is, of a certaine man so called.

† From fiue a clocke vnto ten.

all

p He groundeth his religion vpon the multitude & authoritie of the world, as doe the Papists,

all Asia, the p woorde worshipped, should be destroyed.

18 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught * Gaius, and * Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entered in vnto the people, the disciples suffred him not.

31 Certaine also of the chiefe of Asia which were his frinds, sent vnto him desiring him that he would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the companie, q drewe foorth Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne Clarke, when he had staied the people, said, Yee men of Ephesus, what man is it that knoweth not, howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from r Jupiter?

36 Seeing then that no man can speake against these things, yee ought to bee appeased, and to do nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacrilege, neither do blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if yee inquire any thing concerning other matters, it may bee determined in a lawfull assembly.

40 For we are euen in ieopardie to be accused of this dayes sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

q And set him in an high place where the people could not come neere him, but whence they might well heare his voyce.

r Antiquitie and the couetousnes of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer changed, Plin. lib. 16. 40. by such delusions the world is most easily abused,

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lordes Supper and preacheth. 9 At Troas he raiseth vp Eutychus. 17 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, & departeth by ship towards Ierusalem.

NOw after the tumult was ceased, Paul called the Disciples vnto him, and imbraced them, and departed to goe into Macedonia.

2 And when he had gone through those parties, and had exhorted them with many words, he came into Grecia.

3 And hauing tarried there three moneths because the Iewes layd waite for him, as he was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from s Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 And t the first day of the weeke, the disciples being come together to u breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vntil midnight.

8 And there were many lightes in an vpper chamber, where ‖ they were gathered together.

9 And there sate in a windowe a certaine young man named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and laied himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee communed a long while till the dawning of the day, and so he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went forth to ship, & sailed vnto the citie x Assos, that we might receiue Paul there: for so had hee appointed, and would himselfe goe afoote.

14 Nowe when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sayled thence, and came the nexte day ouer against Chios, and the nexte day wee arrived at Samos, and taried at Trogyllium: the nexte day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if hee could possible, at Ierusalem, at the day of ‖ Pentecost.

17 ¶ Wherefore from Miletum he sent to Ephesus, & called the elders of the Church.

18 Who when they were come to him, he sayd vnto them, Ye knowe from the first day that I came into Asia after what maner I haue bene with you at all seasons,

19 y Seruing the Lord with all f modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And howe I kept g backe nothing that was profitable, but haue shewed you, and taught you openly, and throughs-

s He remained there these dais, because he had better opportunitie to teach: also ȳ abolishing of the Law was not yet knowen,

t Which we call Sunday. Of this place, and also of the 1. Cor. 16. 2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonies of ȳ Iewish Sabbath.

u To celebrate the Lords Supper, Chap. 2. 46.

x Or, we.

‖ Or, boy.

‖ Or, Whitsuntide.

y In my vocation and ministery.

f This vertue is contrary to boasting & hie mindednes which vices are detestable in the seruants of Iesus Christ.

g I neither held my tongue for feare, nor dissembled for gaine,

BRISTOL MUSEUM and — SCIENCE LIBRARY

h Which is the turning to God by newneſſe of life.
i Which is the receiuing of the grace, which Chriſt doeth offer vs.
k That is, by the impulſion & cõmandement of the holy Ghoſt, who draweth me as with a band.
l By ☞ Prophets.
† In Jeruſalem.
m I am not the occaſion of any of your deſtructions.
n Which concerneth your ſaluation.
o That which appertaineth to the humanitie of Chriſt, is here attributed to his diuinitie, becauſe of the communion of the proprieties, and vnion of the two natures in one perſon.
p Through their ambition, which is mother of all hereſie and wickedneſſe.
q To increaſe you with further graces, and to finiſh his worke in you.
r He promiſeth to the faithfull continuall increaſe of grace, till they enter into the poſſeſſion of ☞ inheritance, which is prepared for them.
1. Cor. 4 12.
1. theſſ 2 9.
2. theſſ 3 8.
ſ A though this be not orderly ſo written in any one place, yet it is gathered of diuers places of the Scripture in effect.

on euery houſe,
21 Witneſſing both to the Iewes, and alſo to the Grecians the [h] repentaunce toward God, and [i] fauth toward our Lorde Jeſus Chriſt.
22 And now behold, I goe [k] bound in the ſpirit vnto Jeruſalem, and know not what things ſhall come vnto me there,
23 Saue that the holy Ghoſt [l] witneſſeth in euery citie, ſaying, that bands and afflictions abide me†.
24 But I paſſe not at all, neither is my life deare vnto my ſelfe, ſo that I may fulfill my courſe with ioy, and the miniſtration which I haue receiued of the Lorde Jeſus, to teſtifie the Goſpel of the grace of God.
25 And now, behold, I know that henceforth yee all, thyough whom I haue gone preaching the kingdom of God, ſhall ſee my face no more.
26 Wherefore I take you to record this day, that I am pure from the [m] blood of all men.
27 For I haue kept nothing backe, but haue ſhewed you [n] all the counſell of God.
28 Take heed therefore vnto your ſelues, and to all the flocke, whereof the holy Ghoſt hath made you ouerſeers, to feed the church of God, which hee hath purchaſed with his [o] owne blood.
29 For I knowe this, that after my departing, ſhall grieuous wolues enter in among you, not ſparing the flocke.
30 Moreouer, of your owne ſelues ſhall men ariſe ſpeaking [p] peruerſe things, to draw diſciples after them.
31 Therefore watch and remember, that by the ſpace of three yeeres I ceaſed not to warne euery one, both night and day with teares.
32 And nowe, brethren, I commend you to God, and to the word of his grace, which [q] is able to build further, and to giue you an [r] inheritance, among all them which are ſanctified.
33 I haue coueted no mans ſiluer, nor gold, nor apparel.
34 Yea, ye know, that theſe handes haue miniſtred vnto my * neceſſities, and to them that were with me.
35 I haue ſhewed you all things, howe that ſo labouring, yee ought to ſupport the weake, and to remember the woordes of the Lord Jeſus, how that he ſaid, [ſ] It is a bleſſed thing to giue, rather then to receiue.
36 And when hee had thus ſpoken, hee kneeled downe, and prayed with them all
37 Then they wept all abundantly, & fell on Pauls necke, and kiſſed him,
38 Being chiefly ſorie for the woordes which hee ſpake, That they ſhould ſee his face no more. And they accompanied him vnto the ſhip.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philips foure daughters prophetiſſes. 13 Pauls conſtancie to beare the croſſe, as Agabus and others foreſhake, although hee was otherwiſe counſelled by the brethren. 28 The great danger that hee was in, and how he eſcaped.

AND as wee launched foorth, and were departed from them, wee came with a ſtraight courſe vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.
2 And we found a ſhippe that went ouer vnto Phenice, & went aboard, and ſet forth.
3 And when we had diſcouered Cyprus, we left it on the left hand, and ſailed toward Syria, and arriued at Tyrus: for there the ſhip vnladed the burden.
4 And when we had found diſciples, we tarried there ſeuen dayes. And they tolde Paul * thyough the [b] Spirit, that he ſhould not goe vp to Jeruſalem.
5 But when the dayes were ended, wee departed and went our way, and they al accompanied vs with their wiues & children, euen out of the citie: and we kneeling downe on the ſhore, prayed.
6 Then when wee had imbraced one another, wee tooke ſhippe, and they returned home.
7 And when wee had ended the courſe from Tyrus, wee arriued at Ptolemais, & ſaluted the brethren, and abode with them one day.
8 And the next day Paul and they that were with him, departed, & came vnto Ceſarea: & wee entred into the houſe of * Philip the Euangeliſt, which was one of the ſeuen [c] Deacons and abode with him.
9 Now he had foure daughters virgins, which did prophecie.
10 And as we tarried there many dayes, there came a certaine Prophet from Judea, named Agabus.
11 And when he was come vnto vs, hee tooke Pauls girdle, and bounde his owne hands and feete, and ſaide, [d] Thus ſaith the holy Ghoſt, So ſhall the Iewes at Jeruſalem [e] binde the man that oweth this girdle, and ſhall deliuer him into the handes of the Gentiles.
12 And when we had heard theſe things, both we and other of [p] ſame place beſought him that he would not go vp to Jeruſalem.
13 Then Paul anſwered, & ſaide, What doe yee weeping and breaking mine heart? [ſ] For I am readp not to be bound onelp, but alſo to die at Jeruſalem for the Name of the Lord Jeſus.
14 So when hee would not bee perſwaded, we ceaſed, ſaying, The will of the Lorde be done.
15 And after thoſe dayes wee truſſed vp our fardles, and went vp to Jeruſalem.
16 There went with vs alſo certaine of the diſciples of Ceſarea, & brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.
17 And when wee were come to Jeruſalem, the brethren receiued vs gladly.
18 And the next day Paul went in with vs vnto [f] James: and all the Elders were there aſſembled.
19 And when he had embraced them, hee tolde by order all thinges, that GOD had wrought among the Gentiles by his miniſtration.
20 So when they heard it, they glorified

a By the reuelation of Gods Spirite.
b The holy Spirite reueiled vnto them the perſecutions that Paul ſhould haue made againſt him, & the ſame Spirit alſo ſtrengthened Paul to ſuſtaine them.
Chap. 6. 5.
c This office of Deaconſhip was but for a time, according as the congregatton had need, or otherwiſe.
d God would haue his ſeruants bands knowen, to the intent that no man ſhould thinke that he caſt himſelfe into willfull danger.
e This was not to make Paul afraid, but to encourage him againſt the brunt.
f Who was the chiefe or ſuperintendent of the Church of Jeruſalem.

fied the Lord, & ſayd vnto him, Thou ſeeſt, brother, howe many thouſand Iewes there are which beleeue, and they are all zealous of the lawe.

21 Howe they are informed of thee, that thou teacheſt all the Iewes which are among the Gentiles, to forſake Moſes, and ſayeſt, that they ought not to circumciſe their children, neither to liue after the g cuſtomes.

22 What is then to be done? the multitude muſt needs come together: for they ſhall heare that thou art come.

23 Doe therefore this that wee ſay to thee. Wee haue h foure men, which haue made a vowe.

24 Them take, and i purifie thy ſelfe with them, and contribute with them, that they may * ſhaue their heads: and all ſhall know, that thoſe things, whereof they haue bene informed concerning thee, are nothing, but that thou thy ſelfe alſo walkeſt and keepeſt the Law.

25 For as touching the Gentiles, which beleeue, we haue written, and determined * that they obſerue no ſuch thing, but that they keepe themſelues from things offered to idoles, and from blood, and from that that is ſtrangled, and from fornication.

26 Then Paule tooke the men, and the next day was purified with them, and entred into the Temple, * declaring the accompliſhment of the dayes of the purification, vntil that an offring ſhould be offered for euery one of them.

27 And when the ſeuen dayes were almoſt ended, the Iewes which were of Aſia (when they ſawe him in the Temple) mooued all the people, and k layed handes on him.

28 Crying, Men of Iſrael, helpe: this is the man that teacheth all men euery where againſt the people, and the lawe, and this place: moreouer, hee hath brought Grecians into the Temple, & hath l polluted this holy place.

29 For they had ſeene before Trophimus an Ephеſian with him in the citie whom they ſuppoſed * Paul had brought into the Temple.

30 Then all the citie was mooued, & the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were ſhut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ieruſalem was on an vproze.

32 Who immediately tooke ſouldiours, and m Centurions, and ranne n downe vnto them: and when they ſawe the chiefe Captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commaunded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, hee commanded him to be led into the caſtle.

35 And when he came vnto the greeces, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould haue bene led into the caſtle, he ſaid vnto the chiefe captaine, May I ſpeake vnto thee? Who ſaid, Canſt thou ſpeake Greeke?

38 Art not thou the * ° Egyptian, who before theſe dayes raiſed a ſedition, and led out into the wildernes foure thouſand men that were murderers?

39 Then Paul ſayd, Doubtleſſe I am a man which am a Iewe, and citizen of * Tarſus, a famous citie in Cilicia, and I beſeech thee, ſuffer mee to ſpeake vnto the people.

40 And when hee had giuen him licence, Paul ſtoode on the greeces, and beckened with the hand vnto the people: and when there was made great ſilence, he ſpake vnto them in the Hebrew tongue, ſaying,

CHAP. XXII.

3 Paul rendereth an account of his life and doctrine. 25 He eſcapeth the whip by reaſon hee was a citizen of Rome.

YE men, brethren, and fathers, heare my ‖ defence now towards you. ‖Or, reaſon, or excuſe.

2 (And when they heard that hee ſpake in the Hebrew tongue to them, they kept the more ſilence, and he ſayd)

3 I am verily a man, which am a Iewe, borne in * Tarſus in Cilicia, but brought vp in this citie at the a feete of Gamaliel, and inſtructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 * And I perſecuted this ‖ way vnto the death, binding and deliuering into priſon both men and women,

5 As alſo the chiefe Prieſt doeth beare me witneſſe, and all the ſtate of the Elders: of * whome alſo I receiued letters vnto the b brethren, and went to Damaſcus to bring them which were there, bound vnto Ieruſalem, that they might be punished.

6 ¶ And ſo it was, as I iourneyed and was come neere vnto Damaſcus about noone, that ſuddenly there ſhone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce ſaying vnto mee, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And hee ſayd to mee, I am Ieſus of Nazaret, whom thou perſecuteſt.

9 Moreouer they that were with mee, ſawe in deede a light, and were afrayd: but they heard not the voyce of him that ſpake vnto me.

10 Then I ſayd, What ſhall I do, Lord? And the Lord ſayd vnto me, Ariſe, and goe into Damaſcus: and there it ſhall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not ſee for the glory of that light, I was led by the hand of them that were with mee, and came into Damaſcus.

12 And

g That is, according to the maners that our fathers obſerued, which were commanded by God.

h Who as yet were not well inſtructed in Chriſt.

i The end of this ceremonie was thankſgiuing, & was inſtituted by God, & partly of ignorance, and infirmitie retained: therefore S. Paul ſupported therein the weakeneſſe of others, and made himſelfe all to all men, not hindering his conſcience. *Num. 6. 18. chap. 18. 18. Chap. 15. 20. Num. 6. 13. chap. 24. 18.*

k In thinking to appeaſe the faithfull, and to ſupport the infirme, he falleth into the hands of his enemies.

l By bringing in ſuch as were not circumciſed.

m Which were vnder captains, and had charge ouer an hundred ſouldiers.

n A notable example of Gods prouidence for the defence of his.

Chap. 5. 36.

o Ioſep. li. Ant. 20. cap. 11. & de bello Iud. lib. 2. cap. 12.

Chap. 22. 5.

a Whereby he declareth his modeſtie, diligence, and docilitie.

Chap. 8. 3.

‖ *Or, thus profeſſed on of the Chriſtians.*

Chap. 9. 1, 2.

b To the Iewes to whom the letters were directed.

12 And one Ananias, a godly man, as pertaining to the Lawe, having good report of all the Iewes which dwelt there,

13 Came vnto mee, and stoode, and sayde vnto me, Brother Saul, receyue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath [c] appointed thee, that thou shouldest know his will, and shouldest see that [d] Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and bee baptized, and wash away thy sinnes, in calling on the [e] Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And sawe him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receyue thy witnesse concerning me.

19 Then I sayd, Lord, they know that I * prisoned, and beate in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also *stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he sayd vnto me, Depart, for I will send thee far hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and sayde, Away with such a fellow from the earth: for it is not meet that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the aire,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should bee scourged, and examined, that hee might know wherefore they cried so on him.

25 And as they bound him with thongs, Paul sayde vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is [f] a Romane, and not condemned?

26 Howe when the Centurion heard it, he went and tolde the chiefe captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, & said to him, Tell me, Art thou a Romane? And he sayd, Yea.

28 Then the chiefe captaine answered, With a great summe obteined I this burgesship. Then Paul sayd, But I was [g] so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after he knew that he was a Romane, and that hee had bound him.

30 On the next day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bondes, and commaunded the hie Priestes and all their Counsell to come together: and he brought Paul, and set him before them.

CHAP. XXIII.

3 The answere of Paul being smitten, and the ouerthrowe of his enemies. 11 The Lorde encourageth him. 23 And because the Iewes laied waite for him, he is sent to Cesarea.

AND Paul beheld earnestly the Councill, and sayde, Men and brethren, I haue in all good conscience serued God until this day.

2 Then the hie Priest Ananias commanded them that stoode by, to smite him on the mouth.

3 Then sayde Paul to him, God [a] will smite thee, thou whited wall: for thou sittest to iudge me according to the Law, and commaundest thou me to be smitten contrary to the Law?

4 And they that stoode by, sayd, Reuilest thou Gods hie Priest?

5 Then sayde Paul, I [b] knew not, brethren, that hee was the hie Priest: for it is written, *Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadducees, and the other of the Pharises, he cried in the Councill, Men and brethren, *I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a dissension betweene the Pharises and the Sadducees, so that the multitude was diuided.

8 *For the Sadducees say that there is no resurrection, neither Angel, nor spirite: but the Pharises confesse [d] both.

9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and strone, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in peeces of them, commaunded the souldiers to goe downe, and to take him from among them, and to bring him into the Castle.

11 ¶ Now the night following the Lorde stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certain of the Iewes made an assemblie, and bound themselues with an [e] othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were moe then fortie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and sayd, Wee haue bound our selues with a solemne othe, that we will eate nothing, until we haue slaine Paul.

15 Now therefore, ye and the Councell, signifie to the chiefe captaine, that he bring him forth vnto you to morow, as though yee would knowe something more perfectly of him, and we, or euer he come nere, will bee ready to kill him.

16 But when Pauls sisters [f] sonne heard of

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpō him, who vnder pretence of maintenining the Law, doth transgres it.

b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest. *Exod.* 22, 28.

Phil. 3. 5. *chap.* 24. 22.

c He denieth not but there were other points, but he expresseth ỹ for the which the Sadduces that were the chiefe gouernours hated him most. *Matth.* 22, 23.

d Vnderstanding both kindes, the Angels, and the spirits, which he concludeth vnder one, and the resurrection which is the other part.

e The word signifieth cursing, as when a man either sweareth, voweth or wisheth himselfe to die, or to be giuen to the deuil, except he bring his purpose to passe.

f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cānot conspire so craftily against them, but he hath infinite meanes to defeate their wicked practises.

c This may be referred to the eternall counsel of God, or else to the execution & declaration of the same, which seemeth here to be more proper.

d Which is Christ, 1. Iohn 2. 1.

e He sheweth that sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost. *Chap.* 8, 3. *Chap.* 7, 58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, & was their Colonia, whereof read chap. 16, 12.

g This priuiledge was oft times giuen in recompence of seruice to them that were farre off Rome, & to their children, though they were not borne in the city.

of their laying awaite, hee went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayd, Bring this young man vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayde, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hande, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, the Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morow into the Counsel, as though they would enquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them more then fourtie men, which haue bound themselues with an othe, that they will neither eate nor drinke, till they haue killed him: and nowe are they ready, and waite for thy promise.

22 The chiefe captaine then let the yong man depart, and charged him to speake it to no man, that hee had ‡ shewed him these things.

‡ *Greeke, that thou hast shewed these things to me.*

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen threescore and tenne, and two hundreth with darts, at the third houre of the night.

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And he wrote an ε Epistle in this manner:

ε This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

26 Claudius Lysias vnto the most noble Gouernour Felix, sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, h perceiuing that he was a Romane.

h The Captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane before he had rescued him, and giuen him to be straitly examined.

28 And when I would haue knowen the cause, wherefore they accused him, I brought him forth into their councill.

29 There I perceiued that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, howe that the Iewes layde waite for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things ỳ they had against him. Farewel.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the nexte day, they left the horsemen to goe with him, and returned vnto the Castle.

33 Nowe when they came to Cesarea, they deliuered the Epistle to the Gouernor, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what ι prouince hee was: and when he vnderstood that he was of Cilicia,

ι By this name the Romanes called euery countrey which they had subdued.

35 I will heare thee, sayd hee, when thine accusers also are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 *Paul being accused answereth for his life, and doctrine against his accusers.* 25 *Fœlix gropeth him, thinking to haue a bribe.* 28 *And after leaueth him in prison.*

NOwe after fiue dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine Oratour, which appeared before ỳ Gouernor against Paul.

2 And when hee was called foorth, Tertullus began to accuse him, saying, Seeing that wee haue obteined great quietnesse through thee, & that many worthy things are done vnto this nation through thy prouidence,

3 Wee acknowledge it wholy, and in all places, most ª noble Felix, with all thankes.

ª For Fœlix by his diligence had taken Eleazarus the captaine of the murtherers, and put the Egyptian to flight which raysed vp tumults in Iudea, for these the oratour praiseth him: otherwise he was both cruel and couetous, reade Iosephus lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

4 But that I bee not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few words.

5 Certainely we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a chiefe mainteiner of the ᵇ sect of the ᶜ Nazarites:

b Or, heresie: for so the wicked termed the true christian religion.

c Which taught the people to maintaine their libertie against the Romanes: and though the accusers approued both this sect, and their doctrine, yet to get Paul punished, they seeme to condemne it.

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Lawe:

7 But the ‖ chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

‖ *Or, captaine of a thousand.*

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) knowe all these things whereof wee accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answere for my selfe, forasmuch as I knowe that thou hast bene of many yeres a ᵈ iudge vnto this ᵉ nation,

d Or, gouernour

e So that thou art not ignorant of their fashions.

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vp ᶠ to worship in Ierusalem.

f Not that his purpose was to worship there, but the Iewes so founde him by the counsell of others: for he thought to haue wonne the simple brethren, and to stoppe the enemies mouthes.

12 And they neither founde mee in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they prooue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

g As the Scribes and Pharises termed the Christians doctrine.

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shall be both of iust and vniust.

16 And herein I endeuor my selfe to haue

alway a cleare conscience toward God, and toward men.

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes.

17 Now after h many yeres I came and brought *almes to my nation and offrings.

18 *At what time certaine Iewes of Asia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Who i ought to haue bene present before thee, and accuse me, if they had ought against me.

i Chap. 11.29. rom. 15.26. 2.cor.9.2.

21 Or let these themselues say, if they haue found any vnmet thing in me, while I stood in the Councell,

22 Except it be for this one voyce, that I cryed standing among them, *Of the resurrection of the dead am I accused of you this day.

* Chap. 23.6.

23 Now when Felix heard these things, he deferred them, and sayde, When I shall more perfectly know the things which concerne this ‖ way, by the comming of Lysias the chiefe Captaine, I will decide your matter.

‖ Or, sect.

24 Then he commanded a Centurion to keepe Paul, and that hee should haue ease, and that hee shoulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certaine dayes, came Felix with his wife Drusilla, which was a Iewesse, and hee called for Paul, and heard him of the faith in Christ.

k By whose counsel Felix called for Paul.

26 And as hee disputed of righteousnes, and temperance, and of the iudgement to come, Felix l trembled, and answered, Goe thy way for this time, and when I haue conuenient time, I will cal for thee.

l The word of God maketh the very wicked astonished, and therefore to them it is the sauour of death vnto death.

27 Hee hoped also that money should haue bin given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeres were expired, Portius Festus came into Felix roome: and Felix willing to ‖ get fauour of the Iewes, left Paul bound.

‖ Or, to doe a pleasure.

CHAP. XXV.

2 The Iewes accuse Paul before Festus. 8 Hee answereth for himselfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 23 And is brought foorth.

WHen Festus was then come into the Prouince, after three dayes he went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

a The enuious suit of the Priests against Paul.

3 And a desired fauour against him, that hee would sende for him to Ierusalem: and they layd waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, sayde hee, which among you are b able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

b Which may most commodiously.

6 ¶ Nowe when hee had taried among them no more then tenne dayes, hee went downe to Cesarea, and the next day sate in the iudgement seat, and command Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem stood about him, and layde many, and grieuous complaints against Paul, which they could not proue,

8 Forasmuch as hee answered c that hee had neither offended any thing against the law of the Iewes, neither against the Temple, nor against Cesar.

c Paul defendeth himselfe in iudgement.

9 Yet Festus willing to ‖ get fauour of the Iewes, answered Paul, and saide, Wilt thou goe vp to Ierusalem, and there bee iudged of these things before me?

‖ Or, to doe pleasure.

10 Then saide Paul, I stand at d Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

d Seeing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, he may be sent to Rome.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die, but if there bee none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

e It is lawful to require the defence of the Magistrate to maintaine our right.

12 Then when Festus had spoken with the Counsell, hee answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

f Without whose consent he could doe nothing.

13 ¶ And after certaine dayes, King Agrippa and e Bernice came downe to Cesarea to salute Festus.

g This was his own sister whom he entertained.

14 And when they had remained there many dayes, Festus propoled Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whome when I came to Ierusalem, the hie Priests & Elders of the Iewes informed me, and desired to haue iudgment against him.

16 To whome I answered that it is not the maner of the Romanes for fauour to deliuer any man to the death, before that hee which is accused haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay, the day following I sate on the iudgement seat, and commanded the man to be brought forth.

18 Against whome when the accusers stoode vp, they brought no crime of such things as I suppose:

19 But had certaine questions against him of their owne h superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

h This word doeth also signifie religion: but he speaketh in contempt of the true doctrine.

20 And because I doubted of such maner of question, I asked him whether hee would go to Ierusalem, and there be iudged of these things.

21 But because hee appealed to be reserued to the examination of Augustus, I commaunded him to bee kept, till I might sende him to Cesar.

22 Then Agrippa sayde vnto Festus, I would also heare the man my selfe. To morrowe, said he, thou shalt heare him.

23 And on the morrowe when Agrippa was come and Bernice with great pompe, and were entred into the ‖ Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement

‖ Or, auditorie.

mandement Paul was brought foorth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that hee ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that hee hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certeine thing to write vnto my [i] lord: wherefore I haue brought him foorth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are laid against him.

i Flatterers first vsed to call Tyrants by this name, and after it so grewe into vse, that vertuous Princes refused it not, as appeareth by Plinies epistle to Traiane.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answere against the iniuries of Festus.

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched foorth the hand, and answered for himselfe.

2 I thinke my selfe happie, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee [a] to heare me patiently.

a Forasmuch as he best vnderstood the religion, he ought to be more attentiue.

4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes,

5 Which knew mee heretofore (if they would testifie) that after the most straite [b] sect of our religion, I liued a Pharise.

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy aboue all others: for their doctrine was least corrupt.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it bee thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to do many contrarie things against the Name of Iesus of Nazaret.

10 * Which thing I also did in Ierusalem: for many of the Saintes I shut vp in prison, hauing receiued authoritie of the hie Priestes, and when they were put to death, I [c] gaue my sentence. *Chap.* 8. 3.

c That is, I approued their crueltie which they vsed against them

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to * Damascus with authoritie, and commission from the hie Priestes, *Chap.* 9. 2, 3.

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about mee, & them which went with mee.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrewe tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks. *Chap.* 9. 4. *and* 22. 7.

15 Then I said, Who art thou, Lord? And he said, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee.

17 Deliuering thee from the [d] people, and from the Gentiles, vnto whom now I send thee, d Of the Iewes.

18 To [e] open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me. e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 * But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendement of life. *Chap.* 9. 22, 26. *and* 13. 14, 16.

21 For this cause the Iewes caught mee in the * Temple, and went about to kill me. *Chap.* 21. 30.

22 Neuertheless I obteined helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

24 And as hee thus answered for himselfe, Festus said with a loud voyce, Paul, thou art beside thy selfe: much learning doeth make thee madde.

25 But he said, I am not mad, O noble Festus, but I speake the wordes of trueth and soberneste.

26 For the king knoweth of these things, before whom also I speake boldely: for I am perswaded that [f] none of these things are hid from him: for this thing was not done in a corner. f He knew that the Law, and the Prophets were of God, but he did not vnderstand the true applying of the same.

27 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest mee to become a Christian.

29 Then Paul said, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bondes.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthie of death,

not of bondes.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 *Pauls daungerous voyage, and his companie toward Rome.* 44 *How, and where they arriue.*

Now when it was concluded, that wee should saile into Italie, they deliuered both Paul, and certeine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And * wee entred into a ship of Adramyttium, purposing to saile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friendes, that they might refresh him.

4 And from thence we lanched, ‖ sayled hard by [a] Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when wee had sailed slowly many dayes, and scarse were come against Gnidum, because the winde suffered vs not, we sailed hard by ‖ Candie, neere to [b] Salmone,

8 And with much adoe sayled beyond it, and came vnto a certeine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sayling was now ieopardous, because also the [c] Fast was now passed, Paul exhorted them,

10 And said vnto them, Syrs, I see that this voyage will be with hurt and much domage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might atteine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne wind blew softly, they supposing to obteine their purpose, loosed neere, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called [d] Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were caryed away.

16 And we ranne vnder a little Ile named [e] Clauda, and had much adoe to get the boate.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing least they should haue fallen into Syrtes, and they let downe the ‖ vessell, and so were caryed.

18 The next day when we were tossed with an exceeding tempest, they ‖ lightened the ship.

19 And the third day wee cast out with our owne handes the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saued, was then taken away.

21 But after long abstinence, Paul stood foorth in the middes of them, and said, Syrs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue [f] gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

23 For there stood by mee this night the Angel of [g] God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto [h] thee all that sayle with thee.

25 Wherefore, Syrs, be of good courage: for I [i] beleeue God, that it shall be so as it hath bene told mee.

26 Howbeit, wee must be cast into a certeine Iland.

27 And when the fourteenth night was come, as wee were caried to and fro in the [k] Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a litle further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the foreshippe,

31 Paul said vnto the Centurion, & the souldiers, Except these abide in the shippe, [l] ye cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue taryed, and continued [m] fasting, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your safegard: for there shall not [n] an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then

2. *Cor.* 11. 25.

a From Sidon to Myra they should haue sayled North and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

‖ *Or, Creta.*

b Which was an high hill of Candie bowing to the seaward.

c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or euery East winde that is furious and stormy.

e This yle was West and by South from Candie streight toward the gulfe Syrtes, which were certeine bowling sandes that swallowed vp all that they caught.

‖ *Or, boate.*

‖ *Or, cast out the wares.*

f That is, ye should haue saued the losse by auoyding the danger.

g They could not then reproue him of rashnesse, seeing that this was the ordinance of God.

h The graces and blessings which God giueth to his children, profite many times the enemies, which are vnworthie to receiue the fruite thereof.

i Faith is grounded vpon the word of God.

k This sea in Strabos time was taken for all that part, which was about the mountaines called Ceraunij, and so diuideth Italy from Dalmatia, and goeth vp to Venice.

l Paul would vse such meanes as God had ordained, least he should seeme to haue tempted him.

m He meaneth an extraordinarie abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrew phrase is meant that they should be in all points safe and sound, 1. Sam. 14. 45. 1. King. 1. 52. Mat. 10. 30.

36 Then were they all of good courage, and they alſo tooke meate.

37 Nowe wee were in the ſhip in all two hundreth threeſcore and ſixteene ſoules.

38 And when they had eaten ynough, they lightened the ſhippe, and caſt out the wheate into the ſea.

39 And when it was day, they knew not the countrey, but they ſpied a certaine creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhippe.

40 So when they had taken vp the ancres, they committed the ſhippe vnto the ſea, and looſed the rudder bonds, and hoyſed vp the maine ſaile to the winde, and drew to the ſhore.

41 And when they fel into a place, where two ſeas met, they thruſt in the ſhippe: and the fore-part ſtucke faſt, and could not bee moued, but the hinder part was broken with the violence of the waues.

o This declareth the great & barbarous ingratitude of the wicked, which cannot be wonne by any benefits.

42 Then the ſouldiers counſell was o to kill the priſoners: leaſt any of them, when he had ſwomme out, ſhould flee away.

43 But the Centurion willing to ſaue Paul, ſtayed them from this counſell, and commaunded that they that could ſwimme, ſhould caſt themſelues firſt into the ſea, and goe out to land:

44 And the other, ſome on boardes, and ſome on certaine pieces of the ſhippe: and ſo it came to paſſe, that they came al ſafe to land.

CHAP. XXVIII.

2 Paul with his company are gently intreated of the barbarous people. 5 The viper burteth him not. 8 Hee healeth Publius father and others, and being furniſhed by them of things neceſſary, hee fared toward Rome, 15 Where being received of the brethren, he declareth his buſineſſe, 30 And there preacheth two yeares.

AND when they were come ſafe, then they knewe that the yle was called a Melita.

a Now called Malta.

2 And the Barbarians ſhewed vs no litle kindneſſe: for they kindled a fire, and receiued vs euery one, becauſe of the preſent ſhoure, and becauſe of the colde.

3 And when Paul had gathered a number of ſtickes, and layed them on the ‖ fire, there came a viper out of the heat, and lept on his hand.

‖Or, heape.

4 Nowe when the Barbarians ſaw the worme hang on his hand, they ſaid among themſelues, This man ſurely is a b murtherer, whome, though hee hath eſcaped the ſea, yet c Vengeance hath not ſuffered to liue.

b Such is the peruerſe iudgement of men that they condemne ſuch as they ſee in any affliction.

c Whom they made a goddeſſe and called her Dice, or Nemeſis.

5 But hee ſhooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee ſhould haue ſwollen, or fallen downe dead ſuddenly: but after they had looked a great while, and ſawe no inconuenience come to him, they changed their mindes, and ſaid, That he was a d God.

d Beholde the extremitie of theſe infidels, and how much they are bent to ſuperſtition: for after one rage and errour they fall into another.

7 In the ſame quarters, the chiefe man of the Ile (whoſe name was Publius) had poſſeſſions: the ſame receiued vs, & lodged vs three dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of the feuer, and of a bloodie flixe: to whome Paul entred in, and when he prayed, he layd his handes on him, and healed him.

9 When this then was done, other alſo in the Ile, which had diſeaſes, came to him and were healed.

10 Which alſo did vs great honour: and when wee departed, they laded vs with things neceſſarie.

11 Nowe after three moneths wee departed in a ſhip of Alexandria, which had wintred in the Ile, whoſe badge was e Caſtor and Pollux.

e These the Painims fained to be Iupiters children and gods of the ſea.

12 And when wee arriued at Syracuſe, we taried there three dayes.

13 And from thence wee fet a compaſſe, and came to Rhegium: and after one day, the South winde blew, and we came the ſecond day to Putiolt,

14 Where wee found brethren, and were deſired to tary with them ſeuen dayes, and ſo we went toward Rome.

15 And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the f Three ſtauernes, whom when Paul ſaw, he thanked God, and waxed bold.

f These places were diſtant from Rome a dayes iourney, or thereabout.

16 So when wee came to Rome, the Centurion deliuered the priſoners to the generall Captaine: but Paul was g ſuffered to dwel by himſelfe with a ſouldier that kept him.

‖Or, ſhoppes.

g No doubt the captaine vnderſtood both by Feſtus letters, & alſo by the report of the vnder captaine, that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he ſaid vnto them, Men and brethren, though I haue committed nothing againſt the people or Lawes of the fathers, yet was I deliuered priſoner from Ieruſalem into the handes of the Romanes.

18 Who when they had examined mee, would haue let me goe, becauſe there was no cauſe of death in me.

19 But when the Iewes ſpake contrary, I was conſtreined to appeale vnto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore haue I called for you, to ſee you, and to ſpeake with you: for the hope of h Iſraels ſake, I am bound with this chaine.

h That Is, for Ieſus Chriſts cauſe, whom they had long looked for as he that ſhould be the redeemer of the world.

21 Then they ſaid vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any euill of thee.

22 But we will heare of thee what thou thinkeſt: for as concerning this ſect, wee knowe that euery where it is ſpoken againſt.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and teſtified the i kingdome of God, and preached vnto them concerning Ieſus, both out of the Law of Moſes, and out of the Prophets, from morning to night.

i That this kingdome, which was ſpoken of by the Prophets, was offred vnto them by the comming of Chriſt.

24 And ſome were perſwaded with the things, which were ſpoken, and ſome beleeued not.

25 Therefore when they agreed not among them-

not of bondes.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 *Pauls daungerous voyage, and his companie toward Rome.* 44 *How, and where they arriue.*

Now when it was concluded, that wee should saile into Italie, they deliuered both Paul, and certeine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And * wee entred into a ship of Adramyttum, purposing to saile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friendes, that they might refresh him.

4 And from thence we launched, ‖ sayled hard by[a] Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when wee had sailed slowly many dayes, and scarle were come against Gnidum, because the winde suffered vs not, we sailed hard by ‖ Candie, neere to[b] Salmone,

8 And with much adoe sayled beyond it, and came vnto a certeine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sayling was now ieopardous, because also the [c] Fast was now passed, Paul exhorted them,

10 And said vnto them, Syrs, I see that this voyage will be with hurt and much domage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might atteine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne wind blew softly, they supposing to obteine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called[d] Eurocly don.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were caryed away.

16 And we ranne vnder a little Ile named [e] Clauda, and had much adoe to get the boate.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing least they should haue fallen into Syrtes, and they let downe the ‖ vessell, and so were caryed.

18 The next day when we were tossed with an exceeding tempest, they ‖ lightened the ship.

19 And the third day wee cast out with our owne handes the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saued, was then taken away.

21 But after long abstinence, Paul stood foorth in the middes of them, and said, Syrs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue [f] gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

23 For there stood by mee this night the Angel of [g] God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto [h] thee all that sayle with thee.

25 Wherefore, Syrs, be of good courage: for I [i] beleeue God, that it shall be so as it hath bene told mee.

26 Howbeit, wee must be cast into a certeine Iland.

27 And when the fourteenth night was come, as wee were caried to and fro in the [k] Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the forepart of the ship,

31 Paul said vnto the Centurion, ‖ and the souldiers, Except these abide in the shippe, [l] ye cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue tarryed, and continued [m] fasting, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your safegard: for there shall not [n] an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then

2. *Cor.* 11. 25.

a From Sidon to Myra they should haue sayled North and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

‖ *Or, Creta.*

b Which was an high hill of Candie bowing to the seaward.

c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23. 27. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or euery East winde that is furious and stormy.

e This yle was West and by South from Candie streight toward the gulfe Syrtes, which were certeine bowling sandes that swallowed vp all that they caught.

‖ *Or, boate.*

‖ *Or, cast out the wares.*

f That is, ye should haue saued the losse by auoyding the danger.

g They could not then reproue him of rashnesse, seeing that this was the ordinance of God.

h The graces and blessings which God giueth to his children, profite many times the enemies, which are vnworthie to receiue the fruite thereof.

i Faith is grounded vpon the word of God.

k This sea in Strabos time was taken for all that part, which was about the mountaines called Ceraunij, and so diuideth Italy from Dalmatia, and goeth vp to Venice.

l Paul would vse such meanes as God had ordeined, least he should seeme to haue tempted him.

m He meaneth an extraordinarie abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrew phrase is meant that they should be in all points safe and sound, 1. Sam. 14. 45. 1. King. 1. 52. Mat. 10. 30.

36 Then were they all of good courage, and they also tooke meate.

37 Nowe wee were in the ship in all two hundreth threescore and sixteene soules.

38 And when they had eaten ynough, they lightened the shippe, and cast out the wheate into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

40 So when they had taken vp the ancres, they committed the shippe vnto the sea, and loosed the rudder bonds, and hoysed vp the maine saile to the winde, and drew to the shore.

41 And when they fel into a place, where two seas met, they thrust in the shippe: and the fore-part stucke fast, and could not bee moued, but the hinder part was broken with the violence of the waues.

o This declareth the great & barbarous ingratitude of the wicked, which cannot be wonne by any benefits,

42 Then the souldiers counsell was o to kill the prisoners: least any of them, when he had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commaunded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 And the other, some on boardes, and some on certaine pieces of the shippe: and so it came to passe, that they came al safe to land.

CHAP. XXVIII.

2 Paul with his company are gently intreated of the barbarous people. 5 The viper burteth him not. 8 Hee healeth Publius father and others, and being furnished by them of things necessary, bee fared toward Rome, 15 Where being received of the brethren, he declareth his busines, 30 And there preacheth two yeares.

AND when they were come safe, then they knewe that the yle was called a Melita.

a Now called Malta.

2 And the Barbarians shewed vs no litle kindnesse: for they kindled a fire, and receiued vs euery one, because of the present shoure, and because of the colde.

3 And when Paul had gathered a number of stickes, and layed them on the ‖ fire, there came a viper out of the heat, and lept on his hand.

‖Or, heape.

b Such is the peruerse iudgement of men that they condemne such as they see in any affliction.

4 Nowe when the Barbarians saw the worme hang on his hand, they said among themselues, This man surely is a b murtherer, whome, though hee hath escaped the sea, yet c Uengeance hath not suffered to liue.

c Whom they made a goddesse and called her Dice, or Nemesis.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a d God.

d Beholde the extremitie of these infidels, and how much they are bent to superstition: for after one rage and errour they fall into another.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, e lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie flixe: to whome Paul entred in, and when he prayed, he layd his handes on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when wee departed, they laded vs with things necessarie.

11 Nowe after three moneths wee departed in a ship of Alexandria, which had wintred in the Ile, whose badge was c Castor and Pollux.

c These the Painims fained to be Iupiters children and gods of the sea.

12 And when wee arriued at Syracuse, we taried there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the South winde blew, and we came the second day to Puteoli,

14 Where wee found brethren, and were desired to tary with them seuen dayes, and so we went toward Rome.

15 And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the f Three ‖ tauernes, whom when Paul saw, he thanked God, and waxed bold.

f These places were distant from Rome a dayes iourney, or thereabout.

‖Or, shoppes.

16 So when wee came to Rome, the Centurion delinered the prisoners to the generall Captaine: but Paul was g suffered to dwel by himselfe with a souldier that kept him.

g No doubt the captaine vnderstood both by Festus letters, & also by the report of the vnder captaine, that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constreined to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of h Israels sake, I am bound with this chaine.

h That is, for Iesus Christs cause, whom they had long looked for as he that should be the redeemer of the world.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and testified the i kingdome of God, and preached vnto them concerning Iesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

i That this kingdome, which was spoken of by the Prophets, was offred vnto them by the comming of Christ.

24 And some were perswaded with the things, which were spoken, and some beleeued not.

25 Therefore when they agreed not among them-

themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

Isa.6.9.mat.13. 14.mar.4.12. luk.8.10. joh.12. 40.rom.11.8.

26 Saying, k Go vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing yee shall see, and not perceiue.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed, that they be not offended by the stubburnes of ỹ wicked.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they winked, least they shoulde see with their eyes, and heare with their eares, and vnderstande with their heartes, and should returne that I might heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had saide these things, the Iewes departed, and had great reasoning among themselues.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lorde Iesus Christ, with all boldenesse of speach, without let.

l The Word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that all men might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through faith. For when man by reason of his owne corruption could not fulfil the Law, yea, committed most abominably, both against the law of God, and nature, the infinite bountie of God, mindful of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousnes by faith. And to the intent that none should thinke that the couenant which God made to him, & his posterity was not performed: either because the Iewes receiued not Christ, (which was the blessed seed) or els beleeued not that he was the true redeemer, because he did not onely, or at least more notably preserue the Iewes: the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promes. The cause whereof is the only wil of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercy of God, which he at length will stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground-worke of faith and doctrine layed, instructions of Christian maners follow: teaching euery man to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrate, exercising charitie, putting off the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christes example. Finally, S. Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 *Paul sheweth by whome, and to what purpose he is called.* 13 *His ready will.* 16 *What the Gospel is.* 20 *The vse of creatures, and wherefore they were made.* 21. 24 *The ingratitude, peruersitie and punishment of all mankinde.*

PAul a ‖ seruaunt of Iesus Christ, called to bee an Apostle, b * put apart to preache the Gospell of God.

‖ *Or, minister.*

a Through Gods mercie, and also appointed by commandement to this Apostleship.

b Or chosen by the eternal counsell of God, or by the declaration of the same counsell.

2 (Which hee had promised afore c by his * Prophets in the c holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the d seede of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God, touching the Spirit of e sanctification by the resurrection from the dead.)

e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

5 By whom wee haue receiued grace and Apostleship (that obedience might bee giuen vnto the faith) in his Name among all the Gentiles,

6 Among whom yee bee also the f called of Iesus Christ,

f Which was that most liberall benefit to preach the vnsearchable riches of Christ.

7 To all you that bee at Rome beloued of God, called to be Saints: * b Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through I E S V S Christ for you all, because your faith is published throughout i the whole world.

9 For God is my witnes (whom I serue in my k spirit in ỹ l Gospel of his sonne) that without ceasing I make mention of you

g That is, by the mercy of God are adopted in Iesus Christ.

Acts 13.2. Deut.18.15. acts 3.22. c The Scriptures onely set forth the great benefite of God promised and performed to the world in Iesus Christ of the virgine Marie

d Meaning of the posteritie, and of the flesh

1.Cor.1.3. gal.1.3. 2.tim.1.2. h The free mercie of God, and prosperous successe in all things.

i That is, through all Christian Churches.

k Earnestly, and from the heart.

l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Alwayes

10 Allwayes in my prayers, beseeching, that by some meanes one time or other I
Chap. 15.23. m Either by Satan, 1. Thes. 2.18. or by the holy Ghost, Act. 16.6. or called to some other place to preach the Gospel, Chap. 15.20. n Whereof is spoken, Iohn 15.16. o He passeth not for the mocking of the wicked. 1. *Cor.* 1.18. p Or, effectuall instrument. ‖*Or, Gentile.* q The perfection, and integritie, which whosoeuer hath, appeareth before God holy, blameless, and can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of works, and onely is apprehended by faith which daily increaseth, Psal. 84.7. r Which God approoueth. *Habak.* 2.4. *galat.* 3.11. *hebr.* 10.38. s He diuided the Law of nature, corrupt, into vngodlinesse, and vnrighteousnesse. Vngodlinesse conteineth the false worshipping of God: vnrighteousnesse, breach of loue toward man. t In that they neither worship God, as nature partly teacheth them, nor loue one another. *Ephes.* 4.18. u They worshipped him not as he prescribed, but after their good intentions. x Or deliuered them as a iust iudge. y Seeing men woulde not according to the knowledge that God gaue them, worship him aright, he smote their hearts with blindenesse, that they should not knowe themselues, but doe iniurie one to another, and commit such horrible villenie. ‖*Or, about the Creator.*

might haue a prosperous iourney by the will of God to come vnto you.

11 ¶ For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

12 That is, that I might bee confoyted together with you, through our mutual faith, both yours and mine.

13 ✻ Nowe my brethren, I woulde that ye shoulde not bee ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene [m] let hitherto) that I might haue some [n] fruite also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not [o] ashamed of the Gospell of Christ: for it is the ✻ [p] power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the ‖Grecian.

17 For by it the [q] righteousnesse of [r] God is reuealed, from faith to faith: as it is written, ✻ The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all [s] vngodlinesse, and vnrighteousnesse of men, which withholde the trueth [t] in vnrighteousnesse,

19 For asmuch as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they should be without excuse:

21 ✻ Because that when they knew God, they [u] glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darkenesse.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God [x] [y] gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, ‖ forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompence of their error, as was meete. ‖*Or, appetite.*

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a [z] reprobate minde, to doe those things which are not conuenient,

29 Being ful of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backebiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, merciless.

31 Which men, though they knewe [a] the ‖ Lawe of God, howe that they which commit such things, are worthie of death, yet not onely doe the same, but also [b] fauour them that doe them.

z That is, such one as was destitute of all iudgement.
a Which lawe God writ in their consciences, and the Philosophers called it the Law of nature: the lawyers, the lawe of nations, where of Moses law is a plaine exposition. ‖*Or, righteousnes.*
b Or, consent to them: which is the full measure of all iniquitie.

CHAP. II.

1 *He feareth the hypocrites with Gods iudgement,* 7 *And comforteth the faithfull.* 12 *To beate downe all vaine pretence of ignorance holinesse, and of alliance with God, he proueth all men to be sinners,* 15 *The Gentiles by their conscience,* 17 *The Iewes by the Lawe written.*

THerefore thou art inexcusable, O man, whosoeuer thou art that ‖ [a] iudgest: ✻ for in that that thou iudgest another, thou condemnest [b] thy selfe: for thou that iudgest, doest the same things. ‖*Or, blamest.*
a Neither they which doe approoue euill doers, nor they which reproue them, are excusable before God, *Matt.* 7.1, 2. 1. *cor.* 4.5.
b For either thou art guiltie of the same fault, or the like.

2 But we knowe that the iudgement of God is according to [c] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnes, and ✻ patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou after thine hardnesse, and heart that cannot repent, ✻ heapest vnto thy selfe wrath against the day of [d] wrath, and of the declaration of the iust iudgement of God,

6 ✻ Who will reward euery man according to his [e] workes:

7 That is, to them which by continuance in well doing seeke glorie, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath.

9 Tribulation and anguish shall be vpon the soule of euery man that doeth euill: of

c For he iudgeth the heart, and regardeth not the outward person, 2. *Pet.* 3.9. *Iam.* 5.3.
d The wicked shalbe condemned, & the faithfull deliuered. *Psal.* 62.12. *matt.* 16.27. *reuel.* 22.12.
e The common sort of men are most vnable to be iustified by their workes: seeing Abraham the father of beleeuers hath nothing to glorie of before God, and therefore all mens workes shall condemne them, and they onely shall be saued, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iewe.
Deut.10.17. 2.chron.19.7. iob.34.19. actes.10.34.
g As touching any outward qualitie, but as the potter before he make his vessels, he doth appoynt some to glory, and others to ignominie.
h That is, without the knowledge of the lawe written, which was giuen by Moses.
Matth.7.21. Iam.1.22.
i For mans conscience sheweth him when he doth good or euill.
k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Lawe.
Chap.9.4.
‖*Or, driuest the things that dissent from it.*
l The way to teach others in the knowledge of the trueth.
Isa.52.5. eZek.36.20.
m The ende of circumcision was the keeping of the Law, and the Sacrament separated from his ende, is of none effect.
‖*Or, condemne.*
n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is meant as we consider the Law of it selfe without Christ. *Col.2.11.* o In the inward man and heart.

the Iewe first, and also of the f Grecian.
10 But to euery man that doeth good, shalbe glorie, and honour, and peace, to the Iewe first, and also to the Grecian.
11 For there is no * respect of persons with God.
12 For as many as haue sinned without the Law, shal perish also h without the Law: and as many as haue sinned in the Lawe, shalbe iudged by the Law,
13 (* For the hearers of the Law are not righteous before God: but the doers of the Lawe shalbe iustified.
14 For when the Gentiles which haue not the Law, doe by nature the things conteined in the Law, they hauing not the Lawe, are a Lawe vnto themselues,
15 Which shewe the effect of the Lawe written in their i hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing,)
16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.
17 ¶ k Beholde, thou art called a Iewe, and restest in the Law, and* gloriest in God,
18 And knowest his will, and ‖allowest the things that are excellent, In that thou art instructed by the Lawe,
19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,
20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the l forme of knowledge, and of the trueth in the Lawe:
21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man shoulde not steale, doest thou steale?
22 Thou that sayest, A man shoulde not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?
23 Thou that gloriest in the Lawe, through breaking the lawe, dishonourest thou God?
24 For the Name of God is blasphemed among the Gentiles through you,* as it is written.
25 For circumcision verily is profitable, if thou doe the Law: but if thou be a transgressour of the Lawe, thy m circumcision is made vncircumcision.
26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision bee counted for circumcision?
27 And shall not vncircumcision which is by nature (if it keepe the Lawe,) ‖iudge thee which by the * letter and circumcision are a transgressour of the Lawe?
28 For hee is not a Iewe, which is one outwarde: neither is that circumcision, which is outward in the flesh:
29 But he is a Iewe which is one within, and the * circumcision is of the heart, in the *spirite, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 Hauing graunted some prerogatiue to the Iewes, because of Gods free and stable promise, 10 He proueth by the Scriptures, both Iewes & Gentiles to be sinners, 21.24 And to be iustified by grace through faith, and not by workes, 31 And so the Lawe to be established.

WHat is then the preferment of the Iewe? or what is the profite of circumcision?
2 Much euery maner of way: for chiefly, because vnto them were committed the ‖oracles of God.
3 For what though some did not beleeue? shall their * vnbeliefe make the ‖faith of God without effect?
4 God forbid: yea, let God be * true, and * euery man a lyar, as it is written, * That thou might est bee *iustified in thy wordes, and ouercome when thou art iudged.
5 Nowe if b our vnrighteousnesse commend the righteousnesse of God, what shall we say? Is God vnrighteous which punisheth? (I speake * as a man)
6 God forbid: els howe shall God iudge the world?
7 For if the veritie of God hath more abounded through my lye vnto his glorie, why am I yet condemned as a sinner?
8 And (as we are blamed, and as some affirme that wee say) why doe wee not euill, that good may come thereof? whose damnation is iust.
9 What then? d are wee more excellent? No, in no wise: for wee haue already prooued, that all, both Iewes and Gentiles are * vnder sinne,
10 As it is written, * There is none righteous, no not one.
11 There is none that vnderstandeth: there is none that seeketh God.
12 They are all gone out of the way: they haue beene made altogether vnprofitable: there is none that doeth good, no not one.
13 * Their throte is an open sepulchre: they haue vsed their tongues to deceit: * the poyson of aspes is vnder their lippes.
14 * Whose mouth is full of cursing and bitternesse.
15 * Their feete are swift to shed blood.
16 Destruction and calamitie are in their wayes,
17 And the e way of peace haue they not knowen.
18 * The feare of God is not before their eyes.
19 Nowe we knowe that whatsoeuer the f Lawe sayeth, it saith it to them which are vnder the Lawe, that euery mouth may bee stopped, and all the worlde be g culpable before God.
20 * Therefore by the workes of the h Lawe shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne.

‖*Or, wordes.* *Isa.46.13. chap.9.6.*
2.tim.2.13.
‖*Or, promise.* *Iohn 3.33.*
Psal.116.11.
Psal.51.4.
a That thou mayest be declared iust, and thy goodnesse and trueth in performing thy promises may appeare, when man either of curiositie or arrogancy would iudge thy works.
b He sheweth howe the wicked doe reason against God.
c Whose carnall wisdome will not obey the will of God.
d Lest the Iewes should be puffed vp, in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, forasmuch as both Iewe and Gentile, through sinne are subiect to Gods wrath, that they might both be made equall in Christ.
Galat.3.22. Psal.14.1.3. and 53.1.3. Psal.5.9. Psal.140.3. Psal.10.7. Isa.59.7. prou.1.16.
e A peaceable and innocent life.
Psal.36.1.
f That is, the olde testament. g The Law doth not make vs guiltie, but doth declare that wee are guiltie before God, and deserue condemnation. *Galath.2.16.* h He meaneth the Law, either written or vnwritten, which commandeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot perfourme them.

21 But

Chap.1.17.

i The word signifieth them which are left behind in the race, and are not able to runne to the marke, that is, to everlasting life, which heere is called the glory of God.

k Or, fidelitie in performing his promise.

l The lawe of faith is ỹ Gospel which offereth salvation with condition (if thou beleevest) which condition also Christ freely giveth to vs. So the condition of the Lawe is (if thou dost all these things) the which only Christ hath fulfilled for vs.

m Meaning, that they are all iustified by one meanes, and if they will have any difference, it onely standeth in wordes: for in effect there is none.

21 But nowe is the * righteousnes of God made manifest without the Lawe, beeing witnes of the Law and of the Prophets,

22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleeve.

23 For there is no difference: for all have sinned, and are i depriued of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus.

25 Whome God hath set forth to be a reconciliation through faith in his blood, to declare his k righteousnesse, by the forgivenesse of sinnes that are passed, through the patience of God,

26 To shewe at this time his righteousnesse, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law: of workes? Nay: but by the l Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision m of faith, and vncircumcision through faith.

31 Doe we then make the Lawe of none effect through faith? God forbid: yea, n we establish the Law.

n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Lawe: so that the Law which could not bring vs to saluation by reason of our owne corruption, is nowe made effectuall to vs by Christ Iesus.

CHAP. IIII.

1. 17 Hee declareth that iustification is a free gift, euen by them themselues of whome the Iewes most boasted, as of Abraham and of David, 15 And also by the office of the Law and faith.

a That is, by workes.

b He might pretend some merite or worke worthy to be recompensed. *Gen.15.6.gala. 3.6.iam.2.23.*

c Meriteth by his workes.

d That dependeth not on his workes, neither thinketh to merite by them.

e Which maketh him that is wicked in himselfe, iust in Christ. *Psal.32.1.*

f Vnder this excellent sacrament he comprehendeth the whole Law.

WHat shall we say then, that Abraham our father hath found a concerning the flesh?

2 For if Abraham were iustified by workes, hee hath wherein to b reioyce, but not with God.

3 For what sayth the Scripture? * Abraham beleeved God, and it was counted to him for righteousnes.

4 Nowe to him, that c worketh, the wages is not counted by favour, but by debt:

5 But to him that d worketh not, but beleeveth in him that e iustifieth the ungodly, his faith is counted for righteousnes.

6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnes without workes, saying,

7 * Blessed are they, whose iniquities are forgiven, and whose sinnes are covered.

8 Blessed is the man, to whome the Lord imputeth not sinne.

9 Came this blessednesse then vpon the f circumcision onely, or vpon the vncircumcision also? For wee say, that faith was imputed vnto Abraham for righteousnes.

10 How was it then imputed? when hee was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 * After he received the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was vncircumcised, that hee should be the father of all them that beleeve, nos being circumcised, that righteousnes might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the g steppes of the faith of our father Abraham, which hee had when he was vncircumcised.

13 For the promise that hee should be the heire of the worlde was not giuen to Abraham, or to his seede, through the h Law, but through the righteousnes of faith.

14 For if they which i are of the Law, be k heires, faith is made voyd, and the promise is made of none effect.

15 For the Lawe causeth l wrath: for where no Lawe is, there is no m transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might bee sure to n all the seede, not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations) euen o before God whome hee beleeved, who quickeneth the dead, & calleth those things which be not, as though they were.

18 Which Abraham above hope, beleeved vnder hope, that hee should be the father of many nations, according to that which was spoken to him, * So shall thy seede be.

19 And he q not weake in the faith, considered not his owne body, which was now dead, being almost an hundred yere old, neither r the deadnesse of Saras wombe.

20 Neither did hee doubt of the promise of God through vnbeleefe, but was strengthened in the faith, and gave s glory to God,

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 Nowe it is not written for him onely, that it was imputed to him for righteousnesse,

24 But also t for vs, to whome it shall be imputed for righteousnesse which beleeve in him that raysed vp Iesus our Lord from the dead,

25 Who was deliuered to death for our sinnes, and u is risen againe for our iustification.

g This may not be vnderstood of the fruits of faith: (for thereof ỹ Apostle doth hereafter expressly intreate) but of the faith it selfe.

h In fulfilling ỹ workes thereof.

i And thinke to performe ỹ same by workes.

k If it be requisite to fulfill the lawe for him that shall be of Abrahams inheritance, then it is in vaine to beleeve the promise: for it serveth to no vse.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which beleeve.

Gene.17.4.

o By a spirituall kinred which God chiefly accepteth.

p Abraham begate the circumcised, euen by the vertue of faith, & not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

Gene.15.5.

q But most strong and constant.

r In that he was past childe bearing.

s For his mercie and trueth.

t For our instruction: for we shall be iustified by the same meanes.

u To accomplish, and make perfect our iustification.

CHAP. V.

1 Hee declareth the fruites of faith. 7 And by comparison setteth forth the love of God and obedience of Christ, which is the foundation and ground of the same.

THen being iustified by faith, wee haue [a] peace toward God through our Lorde Iesus Christ.

2 * By whome also wee haue accesse through faith vnto this grace, wherein we stand, and reioyce vnder the hope of the glory of God.

3 Neither doe we so only, but also we * reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, & experience hope,

5 And hope maketh not [b] ashamed, because the [c] loue of God is shead abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when wee were yet of no strength, at his time, died for the * vngodly.

7 Doubtles one will scarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, wee shall be saued from wrath through him.

10 For if when wee were [f] enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life.

11 And not onely so, but wee also reioyce in God through our Lord Iesus Christ, by whome wee haue now receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: for al much as all men haue sinned.

13 For vnto the time [g] of the Lawe was sinne in the world, but sinne is not imputed, while there is no Law.

14 But death raigned from Adam to Moses, euen ouer them also that sinned not [h] after the like maner of the transgression of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, & the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is [l] of many offences to iustification.

17 For if by the offence of one, death raigned through one, much more shall they which receiue the aboundance of grace, and of the gift of [m] righteousnesse, raigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward [n] all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also be made righteous.

20 Moreouer the [o] Law entred thereupon, that the offence should [p] abound: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had raigned vnto death, so might grace also raigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glory in the flesh, but rather seeke to subdue it to the spirit, 3 Hee sheweth by the vertue and ende of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of sinne and righteousnesse.

WHat shall wee say then? Shall wee continue still in sinne, that grace may abound? God forbid.

2 How shall we that are [a] dead to sinne, liue yet therein?

3 Know ye not, that * all we which haue bene baptized into [b] Iesus Christ, haue bene baptized into his death?

4 * Wee are buried then with him by baptisme into his death, that like as Christ was raysed vp from the dead by the glory of the Father, so wee also should * walke in newnesse of life.

5 * For if we be [c] grafted with him [d] to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of sinne might be destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead is [f] freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall also liue with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once [g] to sinne: but in that he liueth, he liueth to [h] God.

11 Likewise thinke yee also, that yee are [i] dead to sinne, but are aliue [k] to God in Iesus Christ our Lord.

12 Let not sinne raigne therefore in your mortall body, that yee should obey it in the [l] lustes thereof.

13 Neither giue yee your members as ‖ weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God.

a By peace here is meant that incredible & most constant ioy of minde, when wee are deliuered fro al terrour of conscience and fully perswaded of the fauour of God: and this peace is the fruite of faith. *Ephes.2.18. Iames 1.3.*

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs. *Heb.9.15. 1.Pet.3.13.*

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of God,

g From Adam to Moses.

h He meaneth young babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actuall sinne: and this may also comprehend the Gentiles.

i Yet all mankind, as it were, sinned, when they were as yet included in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

o The Lawe of Moses.

p That it might be more manifestly knowen, and set before all mens eyes.

a He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God *Gala.3.27.*

b Wh chis, that growing together with him, wee might receiue vertue to kill sinne, and raise vp our new man. *Colos.2.12. Ephes.4.23,24. col.3.8. heb.12.1. 1 peter 2.1. 1.Cor.6.14. 2.tim.2.11.*

c The Greeke worde meaneth, that we grow vp together with Christ, as we see mosse, yuie, mistletowe, or such like grow vp by a tree, & are nourished with the iuice thereof.

d If we by his vertue die to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead wee cannot sinne.

g That hee might destroy sinne in our flesh. h And sitteth at the right hand of the Father. i Wee may gather that wee are dead to sinne, when sinne beginneth to die in vs: which is by the participation of Christes death, by whom also being quickened, we liue to God, that is, to righteousnesse. k In that yee are led with the Spirit of God. l The minde first ministreth euill motions, where by mans will is entised: thence burst foorth the lustes by them the body is prouoked, and the body by his actions doeth sollicite the minde: therefore he commandeth, at the least that we rule our bodies. ‖ Or, *Instruments, or, armour.*

14 For sinne shall not haue dominion ouer you: for yee are not vnder the [m] Law, but vnder [a] grace.

15 What then? shall wee sinne, because wee are not vnder the Lawe, but vnder grace? God forbid.

16 *Knowe yee not that to whomsoeuer yee giue your selues as seruants to obey, his seruants ye are, to whom yee obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnesse?

17 But God be thanked, that yee haue bene the seruants of sinne, but yee haue obeyed from the heart vnto the forme of the doctrine, whereunto ye are [p] deliuered.

18 Being then made free from sinne, ye are made the seruants of righteousnesse.

19 I speake [r] after the manner of men, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannesse and to iniquitie, to commit iniquitie, so nowe giue your members seruants vnto righteousnesse in [q] holinesse.

20 For when yee were the seruants of sinne, ye were freed from righteousnesse.

21 What fruite had yee then in those things, whereof yee are nowe ashamed? For the [s] end of those things is death.

22 But nowe being freed from sinne, and made seruants vnto God, yee haue your fruite in holinesse, and the ende euerlasting life.

23 For the [t] wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

m Which is the declaration of sinne.

n Indued with the spirite of Christ. *Iohn* 8.34. 2.*pet*.2.19.

o Shewing that none can be iust, which doeth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him that is deliuered from the seruerie of sinne, to returne againe to the same.

r Leauing to speake of heauenly things, according to your capacity, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.

s Or, the rewarde and recompence.

t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

CHAP. VII.

1.7.12 *The vse of the Lawe,* 6. 24 *And how Christ hath deliuered vs from it,* 16 *The infirmitie of the faithfull,* 23 *The dangerous fight betweene the flesh and the Spirit.*

KNowe ye not, brethren, (for I speake to them that knowe the Lawe) that the [a] Lawe hath dominion ouer a man as long as he liueth?

2 *For the [b] woman which is in subiection to a man, is bound by the Lawe to the man, whyle hee liueth: but if the man bee dead, she is deliuered from the Lawe of the man.

3 So then, if while the man liueth, shee take another man, she shalbe called an *adulteresse: but if the man be dead, she is free from the Lawe, so that shee is not an adulteresse, though shee take another man.

4 So yee, my brethren, are dead also to the Lawe by the body of Christ, that yee shoulde bee vnto another, euen vnto [c] him that is raysed vp from the dead, that wee should bring forth fruite vnto God.

5 For when wee were [d] in the flesh, the ‖motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruite vnto death.

6 But nowe wee are deliuered from the Lawe, being dead vnto it, wherein wee were holden, that wee shoulde serue in newnesse of spirite, and not in the oldenesse of the letter.

7 [e] What shall we say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Lawe: for I had not knowen [f] lust, except the Law had said, *Thou shalt not lust.

8 But sinne tooke an occasion by the commaundement, and wrought in me all maner of concupiscence: for without the law sinne is dead.

9 For I once [h] was aliue, without the lawe: but when the commaundement came, sinne reuiued,

10 But I died: and the same commaundement which was ordained vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slewe me.

12 Wherefore the Law is *holy, and the commaundement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wrought death in mee by that which is good, that sinne might bee out of measure sinfull by the commandement.

14 For we know that the Lawe [k] is spirituall, but I am carnall solde vnder sinne.

15 For I allowe not that which I doe: for what I [l] woulde, that doe I not: but what I hate, that doe I.

16 If I doe then that which I woulde not, I consent to the Lawe, that it is good.

17 Nowe then, it is no more I, that doe [m] it, but the sinne that dwelleth in me.

18 For I knowe that in mee, that is, in my ‖ flesh dwelleth no good thing: for to wil is present with me: but I finde no meanes to performe that which is good.

19 For I doe not the good thing, which I woulde, but the euill, which I woulde not, that doe I.

20 Nowe if I doe that I woulde not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then by the Lawe, that when I would doe good, euill is present with me.

22 For I delite in the Law of God, concerning the [o] inner man:

23 But I see another ‖ Lawe in my [p] members, rebelling against the Lawe of my minde, and leading mee captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the [q] body of this death?

25 I thanke God through Iesus Christ our Lorde. Then I my selfe in my minde serue the Lawe of God, but in my [r] flesh the Law of sinne.

a Meaning the morall lawe. 1.*Cor*.7.39.

b Both in this first mariage and in the second, the husband and the wife must be considered within our selues: the first husband was Sinne, and our flesh was the wife: their children were the fruites of the flesh, Galat. 5.19. In the second marriage the Spirit is the husband, the new creature is the wife, and their children are the fruites of the Spirite, Galat. 5.22. Mat. 5.32.

c Which is the Spirite or the second husband.

d When wee were destitute of the Spirite of God. ‖*Or, affections.*

e Meaning to sinne, our first husband.

f There is nothing more enemie to sinne, then the Law: if so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the lawe which discloseth the sleights of sinne her enemie?

g Which is an inward vice not openly knowen. *Exod*.20.17. *deut*.5.21.

h He thought himselfe to be aliue, when he knew not the lawe. 1.*Tim*.1.8.

i Sinne being disclosed by the lawe, is so much more detestable, because it turneth the goodnesse of the lawe to our destruction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to doe, and therefore is farre from the true perfection.

m He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him. ‖*Or, in my nature.*

n The flesh stayeth euen the most perfect to runne forward as the spirite wilneth.

o That is, in my spirite. ‖*Or, commandement.*

p Euen the corruption which yet remaineth.

q This fleshly lumpe of sinne and death.

r In the part which is regenerate.

f Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruite of the holy Ghost in them. 3 The weakenesse of the Lawe, and who accomplished it. 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruite of the spirite in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.
b He annexeth the condition, lest we should abuse the libertie.
c The power and authoritie of the Spirit, that is, the grace of regeneration.
b Whose sanctification is made ours.
‖Or, of no strength.
d Christ did take flesh, which of nature was subiect to sinne, which notwithstanding he sanctifieth euen in the very instant of his conception, and so did appropriate it vnto him that he might destroy sinne in it, 2.Cor.5.21.
‖Or by sinne.
f That which the lawe requireth.
g The word comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.
‖Or, if it so be.
‖Or, flesh.
h The spirite of regeneration, which aboliseth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meantime call to God through patience.
i But to liue after the Spirite.
k So hee nameth the holy Ghost of the effect, which hee causeth in vs, when he proposeth vs saluation by the law with an impossible condition, who also doeth seale our saluation in our hearts by Christes free adoption, that wee consider not God now as a rigorous Lord, but as a most mercifull Father. *Galat.*4.5,6.
l So that we haue two witnesses, Gods spirite, and ours, who is certified by the Spirite of God.

NOwe then there is no [a] condemnation to them that are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] Lawe of the Spirite of life, which is in [d] Christ Iesus, hath freed mee from the lawe of sinne and of death.

3 For (that that was impossible to the lawe, in as much as it was ‖ weake, because of the flesh) God sending his owne Sonne, in the [e] similitude of sinfull flesh, and ‖ for sinne, condemned sinne in the flesh,

4 That the [f] righteousnesse of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh sauour the [g] things of the flesh: but they that are after the Spirite, the things of the Spirite.

6 For the wisedome of the flesh is death, but the wisedome of the spirite is life and peace,

7 Because the wisedome of the flesh is enimitie against God: for it is not subiect to the Law of God, neither in deede can be.

8 So then they that are in the flesh, cannot please God.

9 Now yee are not in the flesh, but in the Spirit, ‖ because the Spirite of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ bee in you, the ‖ body is dead, because of sinne: but the [h] Spirite is life for righteousnesse sake.

11 But if the Spirite of him that rayled vp Iesus from the dead, dwell in you, hee that rayled vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, wee are debters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the bodie by the Spirite, ye shall liue.

14 For as many as are led by the Spirite of God, they are the sonnes of God.

15 For yee haue not receiued the spirite of bondage to feare againe: but yee haue receiued the Spirite of [k] adoption, whereby we crie [l] Abba, Father.

16 The same Spirite [l] beareth witnesse with our spirite, that we are the children of God.

17 If we be children, we are also [m] heires, euen the heires of God, and heires annexed with Christ, if so bee that we suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not ‖ worthy of the glory, which shall be shewed vnto vs.

19 For the feruent desire of the creature wayteth when the sonnes of God shall bee reuealed.

20 Because the [n] creature is subiect to [o] vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope.

21 Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee knowe that euery [p] creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but wee also which haue the [q] first fruites of the Spirite, euen wee doe sigh in our selues, waiting for the adoption, euen the [r] redemption of our body.

24 For we are saued by hope: but [s] hope that is seene, is not hope: for howe can a man hope for that which hee seeth?

25 But if we hope for that wee see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we knowe not what to pray as we ought: but the spirite it selfe maketh request for vs with sighes, which cannot be expressed.

27 But hee that searcheth the heartes, knoweth what is the meaning of the Spirite: for he [t] maketh request for the Saints, according to the will of God.

28 Also we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he [u] knewe before, hee also predestinated to bee made like to the [x] image of his sonne, that he might bee the first borne among many brethren.

30 Moreouer, whome hee predestinated, them also hee called, and whome hee called, them also he iustified, and whome hee iustified, them he also glorified.

31 What shall wee then say to these things? If God bee on our side, who can be against vs?

32 Who [y] spared not his owne Sonne, but gaue him for vs all to death, howe shall he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? it is God that [z] iustifieth,

34 Who shall condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hande of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sworde?

36 As it is written, * For thy sake are we [z] killed

m Freely made partakers of the fathers treasures.
‖Or, of like value.
n The creatures shal not be restored before that Gods children be brought to their perfection: in the meane season they waite.
o That is, to destruction, because of mans sinne.
p He meaneth not the Angels, neither deuils, neither men,
q And yet are farre from the perfection. *Luke* 21.28.
r Which shall be in the resurrection, when we shal be made conformable to our head Christ.
s By hope is meant that thing which we hope for.
t In that he stirreth their hearts to pray, & sheweth both whom to aske, and how.
u He sheweth by the order of our election that afflictions are meanes to make vs like the sonne of God.
*Isa.*50.8.
x Who pronounceth his iust in his sonne Christ.
y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, and Christ is the pledge thereof. *Psal.*44.22.

z Which is to signifie the condition of Christs Church.
a Paul setteth foorth by these wordes the wonderfull nature of the spirits, as well the good, Ephe. 1.21. Col. 1.16. as the euil spirits, Ephes. 6. 12. Col. 2.15.
b That is, wherewith God loueth vs in his Sonne Christ Iesus.

a killed all day long: wee are counted as sheepe for the slaughter.
37 Neuertheles, in all these things we are more then conquerours through him that loued vs.
38 For I am perswaded that neither death nor life, nor Angels, nor a principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature shall be able to separate vs from the b loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

1 *Having testified his great loue towards his nation, and the signes thereof,* 11 *He entreateth of the election and reprobation.* 24 *Of the vocation of the Gentiles,* 30 *And reiection of the Iewes.*

a As becommeth him that reuereneeth Christ, or whose tongue Christ ruleth, & so taketh Christ for his witnesse.
b He would redeeme the reiection of the Iewes with his owne damnatiō, which declareth his zeale towards Gods glory, reade Exo. 32.32.
c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glory, 1. Sam. 4 21. Psal. 26.8.
d The two tables of the couenant, Deut. 11.9. *Chap.* 2.17. *ephes.* 2.12.
e Christ is very God. *Chap.* 2.28.
f Greeke, *fal away.*
f That is, of Iacob whose name was also Israel, *Gene.* 21.12. *hebr.* 11.18.
g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the externall vocation.
h As Ismael. *Gala.* 4.28. *Gen.* 18.10. *Gen.* 25.21. *Gen.* 25.23. *Mal.* 1.2, 3. *Exo.* 33.19.

1 I Say the truth a in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost,
2 That I haue great heauinesse, and continuall sorow in mine heart.
3 For I would wish my selfe to be b separated from Christ, for my brethren that are my kinsmen according to the flesh,
4 Which are the c Israelites, to whome pertaineth the adoption, and the e glory, and the d* Couenants, & the giuing of the Law, and the seruice of God, and promises,
5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is e God ouer all blessed for euer, Amen.
6 * Notwithstanding it cannot bee that the word of God should f take none effect: for all they are not f Israel, which are of Israel:
7 Neither are they all children, because they are the seede of Abraham: * but, In g Isaac shall thy seede be called:
8 That is, they which are the children of the h flesh, are not the children of God: but the* children of the promise are counted for the seede.
9 For this is a worde of promise, * In this same time wil I come, and Sara shall haue a sonne.
10 Neither he onely felt this, but also* Rebecca when she had conceiued by one, euen by our father Isaac.
11 For yet the children were borne, and when they had neither done good, nor euill (that the purpose of God might remaine according to election not by workes, but by him that calleth)
12 It was said vnto her, * The elder shal serue the yonger:
13 As it is written, * I haue loued Iacob, and haue hated Esau.
14 What shal we say then? Is there vnrighteousnesse with God? God forbid.
15 For he saith to Moses, * I will haue mercie on him, to whome I will shewe mercie: and will haue compassion on him, on whome I will haue compassion.
16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.
17 For the k Scripture saith vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout all the earth.
18 Therefore her hath mercie on whome he will, and whome he will, he hardeneth.
19 Thou wilt say then vnto mee, Why doeth hee yet complaine? for who hath resisted his will?
20 But, O man, who art thou which || pleadest against God? shall the *thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the potter power of the clay to make of the same lumpe one vessel to honour, and another vnto dishonour?
22 What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the vessels of wrath prepared to destruction?
23 And that he might declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory?
24 Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles,
25 As he saith also in Osee, * I will call them, My people, which were not my people: & her, Beloued, which was not beloued.
26 And it shall be, in the place where it was said vnto them, * Yee are not my people, that there they shall be called, The children of the liuing God.
27 Also Esaias crieth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.
28 l For he will make his account, and gather it into a short summe with righteousnesse: for the Lord wil make a short count in the earth.
29 * And as Esaias said before, Except the Lord of hostes had left vs a seed, we had bene made as m Sodome, and had bene like to Gomorrha.
30 What shall we say then? That the Gentiles which followed not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.
31 But Israel which followed the Lawe of righteousnesse, could not attaine vnto the Law of righteousnesse.
32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone,
33 As it is written, * Beholde, I lay in Sion a n stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

CHAP. X.

1 *After that he had declared his zeale towards them,* 3 *Hee sheweth the cause of the ruine of the Iewes.* 4 *The end of the Law.* 5 *The difference betweene the iustice of the law, & of faith.* 17 *Whereof faith commeth, & to whome it belongeth.* 19 *The reiection of the Iewes, and calling of the Gentiles.*

i As the onely wil and purpose of God is the chiefe cause of election, and reprobation: so his free mercy in Christ is an inferiour cause of saluation, and the hardening of the heart an inferiour cause of damnation.
k That is, God in the Scripture. *Exo.* 9.16.
|| *Or, speakest against.* *Isa.* 45.9. *Jere.* 18.6. *Wisd.* 15.7.
* *Or, vnto him that formed it.*
l God will make such waste of that people, that the fewe which shal remaine, shall be a worke of his iustice, and shal set forth his glory in his Church. *Isa.* 1.9.
m That is, vtterly lost.
Isai. 8.14. *and* 23.16. 1. *per.* 2.6. *psal.* 118.22.
n Iesus Christ is to the infidels destruction, and to the faithfull life and resurrection.

BRethren, mine hearts desire and prayer
to God for Israel is, that they might be
saued.

2 For I beare them recorde, that they
haue a the zeale of God, but not according
to knowledge.

3 For they being ignorant of the righte-
ousnesse of God, and going about to sta-
blish their owne righteousnesse, haue not
submitted themselues to the righteousnesse
of God.

4 * For Christ is the b ende of the Lawe
for righteousnesse vnto euery one that bele-
eueth.

5 For Moses thus describeth the righte-
ousnesse which is of the Lawe, * That the
man which doeth these things, shall liue
thereby.

6 But the righteousnesse which is of
faith, speaketh on this wise, c* Say not in
thine heart, Who shall ascend into heauen?
(that is to bring Christ from aboue)

7 Or, Who shall descend into the deepe,
(that is to bring Christ againe from the
dead)

8 But what saith it? * The word is nere
thee, euen in thy mouth, and in thine heart.
This is the d worde of faith which wee
preach.

9 For if thou shalt confesse with thy
mouth the Lord Iesus, and shalt beleeue in
thine heart, that God raised him vp from
the dead, thou shalt be saued.

10 For with the heart man beleeueth vn-
to righteousnesse, and with e the mouth man
confesseth to saluation.

11 For the Scripture saith, * Whosoeuer
beleeueth in him, shall not be ashamed.

12 For there is no difference betweene
the Iewe and the Grecian: for hee that is
Lord ouer all, is rich vnto all, that call on
him.

13 * For whosoeuer shall call vpon the
Name of the Lord, shall be saued.

14 But howe shall they call on him, in
whome they haue not beleeued? and howe
shall they beleeue on him, of whome they
haue not heard? and howe shall they heare
without a preacher?

15 And howe shall they preach, except
they be sent? as it is written, * Howe beau-
tiful are the ‖ feete of them which bring glad
tidings of peace, and bring glad tidings of
good things!

16 But they haue not all obeyed the Gos-
pel: for Esaias saith, * Lord, who hath be-
leeued our f report?

17 Then faith is by hearing, and hearing
g by the word of God.

18 But I demaund, Haue h they not
heard? * No doubt their i sound went out
through all the earth, and their wordes into
the endes of the k world.

19 But I demaund, Did not Israel
knowe God? First Moses sayth, * I will pro-
uoke you to enuie by a nation that is not
my nation, and by a foolish nation I will an-
ger you.

20 * And Esaias is bolde, and sayth, I
was found of them that sought me not, and
haue bene made manifest to them that asked
not after me.

21 And vnto Israel he saith, * All the day
long haue I stretched forth mine hands vnto
a ‖ disobedient, and gainesaying people.

CHAP. XI.

4 God hath his Church, although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles: 18 Whome hee warneth to humble themselues. 29 The giftes of God without repentance. 33 The depth of Gods iudgements.

IDemaund then, Hath God cast away his
people? God forbid: for I also am an Is-
raelite, of the seede of Abraham, of the tribe
of Beniamin.

2 God hath not cast away his people
which hee a knewe before. Knowe yee not
what the Scripture sayth of Elias, how he
maketh request vnto God b against Israel,
saying,

3 * Lord, they haue killed thy Prophets,
and digged downe thine altars: and I am
left alone, and they seeke my life.

4 But what saieth the answere of God
to him? * I haue reserued vnto my selfe c se-
uen thousand men, which haue not bowed
the knee to Baal.

5 Euen so then at this present time is
there a remnant through the ‖ election of
grace.

6 And if it be of grace, it is no more of
workes: or els were grace no more grace:
but if it be of workes, it is no more grace:
or else were worke no more worke.

7 What then? Israel hath not obteined
that he sought: but the election hath obtei-
ned it, and the rest haue bene hardened,

8 According as it is written, * God hath
giuen them the spirit of ‖ slumber: eyes that
they should not see, and eares that they
should not heare vnto this day.

9 And Dauid sayth, * Let their d table be
made a snare, and a nette, and a stumbling
blocke, for a recompense vnto them.

10 Let their eyes be darkened y they see
not, and e bow downe their backe alwayes.

11 I demaund then, Haue they stum-
bled, that they f should fall? God forbid: but
through their fall saluation commeth vnto
the Gentiles, to g prouoke them to follow
them.

12 Wherefore if the fall of them be the
riches of the world, and the diminishing of
them the h riches of the Gentiles how much
more shall their abundance be?

13 For in that I speake to you Gentiles,
in as much as I am the Apostle of the Gen-
tiles, I magnifie mine office,

a That is, a certaine affection, but not a true knowledge.
Gala. 3.24.
b The ende of the law is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.
Leuit. 18.5.
ezek. 20.11.
galat. 3.12.
c Because we can not performe the lawe, it maketh vs to doubt, who shal goe to heauen, and to say, who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, & hath descended into ‖ depth of death to destroy death, and deliuer vs.
Deut. 30.11.
Deut. 30.14.
d That is, the promise and the Gospell which agreeth with the Lawe.
e That is, the way to be saued, is to beleeue with heart that we are saued onely by Christ, and to confesse the same before the world.
Isai. 28.16.
Ioel 2.32.
actes 2.21.
Isai. 52.7.
nahum 1.15.
‖ *Or, the comming.*
Isaiah 53.1.
iohn 12.38.
f Meaning the Gospell and the good tidings of saluation, which they preached.
g That is, by Gods commandement of whome they are sent that preach the Gospel. It may be also taken for the very preaching it selfe.
h Both the Iewes and Gentiles.
Psalme 19.4.
i The Hebrewe worde signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole worlde, and setteth foorth the worthinesse of the Creator.
k Then seeing all the worlde knewe God by his creatures, the Iewes could not be ignorant, and so sinned of malice.
Deut. 32.21.
Isai. 65.1.
Isai. 65.2.
‖ *Or, vnbelieuing.*
a And elected before all beginning.
b He talked with God, not that he should punish Israel, but yet lamented their falshoode, and so his words made against them.
1. *Kings* 19.10.
1. *Kings* 19.18.
c Meaning an infinite number.
‖ *Or, free election.*
Isa. 6.9. *matt.* 13.14. *iohn* 12.40.
actes 28.26.
‖ *Or, prickyng.*
Psal. 69.22.
d Christ by the mouth of the Prophet wisheth that which came vpon the Iewes, that is, that as birdes are taken whereas they thinke to finde foode, so the law which the Iewes of a blinde zeale preferred to the Gospell, thinking to haue saluation by it, should turne to their destruction.
e Take from them thy grace and strength.
f Without hope to be restored.
g The Iewes to follow the Gentiles.
h In that the Gentiles haue the knowledge of the Gospel.

i That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they & the Gentiles shall imbrace Christ, the world shalbe restored to a new life.

l Abraham was not onely sanctified, but his seede also which neglected not the promise.

m Meaning Abraham.

‖Or, in them.

n That is, the Church of the Israelites.

o Be carefull: worship God, and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubburnnesse and induration against Gods word.

r Hee sheweth that the time shal come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to ȳ Church of Christ.

Isa.59.20. Isa.27.9. iere.31. 33,34. hebr.8.8. and 10 16,17.

f To whom God giueth his Spirit of adoption, and whom he calleth effectually, he cannot perish: for Gods eternall counsell neuer changeth.

‖Or, that by your mercie.

t That is, both Iewes and Gentiles. *Isa.40.13. wisd.9.13. 1.corint.2.16.*

u He reproueth the rashnesse of men which murmure against the iudgements of God.

14 To trie if by any meanes I might i prouoke them of my flesh to followe them, and might saue some of them.

15 For if the casting away of them be the reconciling of the worlde, what shall the receiuing be, but k life from the dead?

16 For if l the first fruits be holy, so is the whole lumpe: and if the m roote be holy, so are the branches.

17 And though some of the branches bee broken off, and thou being a wilde Olyue tree, wast graft in n for them and made partaker of the roote, and fatnesse of the o Olyue tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: bee not high minded, but o feare.

21 For if God spared not ȳ naturall branches, take heed, lest he also spare not thee.

22 p Beholde therefore the bountifulnes, and seuerities of God: toward them which haue fallen, seuerities: but towarde thee, bountifulnesse, if thou continue in his bountifulnesse: or els thou shalt be cut off.

23 And they also, if they abide not still in vnbeliefe, shalbe grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olyue tree, which was wilde by nature, and wast graffed contrary to nature in a right Olyue tree, how much more shall they that are by nature, be graffed in their owne Olyue tree?

25 For I would not, brethren, that yee should bee ignorant of this secret, (lest yee should be arrogant in your selues) that partly q obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so r all Israel shall be saued, as it is written, * The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, * When I shall take away their sinnes.

28 As concerning the Gospell, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the s gifts and calling of God are without repentance.

30 For euen as yee in time past haue not beleeued God, yet haue now obteined mercy through their vnbeliefe,

31 Euen so now haue they not beleeued ‖ by the mercie shewed vnto you, that they also may obtaine mercie.

32 For God hath shut vp t all in vnbeliefe, that he might haue mercie on all

33 O the deepenesse of the riches, both of the wisedome, and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 * For u who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath x giuen vnto him first, and he shalbe recompensed?

36 For of y him, and through him, and for him are all things: to him bee glorie for euer. Amen.

CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 Not to seeke reuengeance.

I Beseech you therefore, brethren, by the mercies of God, that yee giue vp your bodies a a liuing sacrifice, holy, acceptable vnto God, which is your b reasonable seruing of God.

2 And facion not your selues like vnto this world, but be yee changed by the renewing of your minde, that yee may * proue what is the c good will of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand, but that hee d vnderstand according to e sobrietie, as God hath dealt to euery man the * measure of faith.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee being many are one body in Christ, f euery one, one anothers members.

6 * Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether wee haue f prophecie, let vs prophecie according to the proportion of ȳ faith:

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or hee that exhorteth, on exhortation: hee that g distributeth, let him doe it * with simplicitie: hee that ruleth, with diligence: he that h sheweth mercie, with * cheerefulnesse.

9 Let loue be without dissimulation. * Abhorre that which is euill, and cleaue vnto that which is good.

10 * Bee affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,

11 Not slouthful to doe seruice: feruent in spirit: seruing ‖ the Lord,

12 Reioycing in hope, patient in tribulation, * continuing in prayer.

13 * Distributing vnto the necessities of the Saints: * giuing your selues to hospitalitie.

14 * Blesse them which persecute you: blesse, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

x That is, prouoked him by his good workes?

y All things are created & preserued of God to set forth his glory.

a In stead of dead beastes, liuely sacrifices in steade of the blood of beastes which was but a shadowe, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines and charitie.

b That is, true, lawfull and spirituall, *1.Pet.2.5. Ephe.5.17. 1.thes.4.1,3.*

c Whatsoeuer is not agreeable to Gods will, is euill, displeasant and vnperfect.

d Two things are required, if we will iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that we boast not of the gifts, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glorie. *1.Cor.12.11. ephes.4.7. 1.Pet.4.10.*

f By prophecying here he meaneth preaching and teaching, and by office and ministerie, all such offices, as appertaine to the Church, as Elders, Deacons, &c.

g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost.

h Of these officers some are Deacons, some gouernours, some keepe the poore, *Matth.6.2.*

i He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes, *Acts 6.1. 1.tim.5.9. 2.Cor.9.7. Amos 5.15. Ephe.4.2. 1.pet.2.17. hebr.13.1.*

‖Or, the time. *Luk.18.1. 1.Cor.16.1. Heb.13.2. 1.pet.4.9. Mat.5.44.*

16 Bee of like affection one towardes an other: bee not hie minded: but make your selues equall to them of the lower sort: * bee not wise in [k] your selues.

17 * Recompense to no man euill for euil: [l] procure things honest in the sight of all men.

18 * If it bee possible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.

20 * Therefore, if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape [m] coales of fire on his head.

21 Bee not ouercome of euill, but ouercome euill with goodnesse.

Prou.3.7.
Isai.5.21.
k That is, in your owne conceit.
Prou.20.22.
matth.5.39.
1.pet.3.9.
1.cor.6.7.
l Liue so honestly and godly that no man can finde fault with you.
Hebr.12.14.
Eccles.28.1.
matth.5.39.
Deut.32.35.
hebr.10.30.
Prou.25.21,22.
m For either thou shalt winne him with thy benefite, or els his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the sworde. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritee of life.

LEt * euery soule bee subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shal receiue to themselues [a] iudgement.

3 For Princes are not to bee feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same.

4 For hee is the minister of God for thy wealth: but if thou doe euill, feare: for hee beareth not the sword for nought: for hee is the minister of God ‡ to take vengeance on him that doeth euill.

5 Wherefore yee must be subiect, not because of wrath onely, but also for [b] conscience sake.

6 For, for this cause yee pay also tribute: for they are Gods ministers, applying themselues for the same [c] thing.

7 * Giue to all men therefore their duetie: tribute, to whome yee owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom yee owe honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the [d] Law.

9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare falsse witnesse, Thou shalt not couet: and if there bee any other commaundement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Lawe.

11 And that, considering the season, that it is now time that wee should arise from sleepe: for now is our saluation [e] nearer then when we beleeued it.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the [f] armour of light.

13 So that wee walke honestly, as in the day: not in * [g] lusts of ionte, and drunkennesse, neither in chambering, and wantonnesse, not in strife and enuying:

14 * But put yee on the Lorde IESVS Christ, and take no thought for the flesh, to fulfill the lustes of it.

Wisd.6 3. titus 3.1. 1.pet.2. 13,14.
a Not onely the punishment of the iudges, but also the vengeance of God.
‡*Greeke, a reuenger with wrath.*
b For no priuate man can contemne that gouernment which God hath appointed, without the breach of his conscience: and here he speaketh of ciuill magistrates: so that Antichrist and his cannot wrest this place to establish their tyrannie ouer the conscience.
c That is, to defend the good, and to punish the euill.
Matth.22.21.
d He meaneth only the second table.
Exod.20 14. deut.5.18. Leuit.19.18. matth.22.30. gal.5.14 iam.2.8. 2.Tim.1.5.
e Before we beleeued, it had bin in vaine so tell vs these things: but now seeing our saluation is neere, let vs take heede that we neglect not this occasion.
f That is, honest maners & godly.
Luke 21.34.
[g] *Or, riot.*
Galat.5.16. 1.pet.2,11.

CHAP. XIIII.

1 The weake ought not to be despised. 10 No man should offend another's conscience, 15 But one to support another in charitie and faith.

HIm that is weake in the [a] faith, receiue vnto you, but not [b] for controuersies of disputations.

2 One beleeueth that hee may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne [c] master: yea, hee shall be established: for God is able to make him stand.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man bee [d] fully perswaded in his minde.

6 Hee that [e] obserueth the day, obserueth it to the [f] Lorde: and hee that obserueth not the day, obserueth it not to the Lorde. Hee that eateth, eateth to the Lorde: for hee giueth God thanks: and hee that [g] eateth not, [h] eateth not to the Lorde, and giueth God thankes.

7 For none of vs liueth [i] to himselfe, neither doeth any die to himselfe.

8 For whether we liue, wee liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Christ therefore dyed, and rose againe, and reuiued, that hee might bee Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for wee shall all appeare before the iudgement seate of Christ.

11 For it is written, * [k] As I liue, saieth the Lord, and euery knee shall bowe to mee, and all tongues shall [l] confesse vnto God.

a That is, the doctrine of the Gospel.
b Lest he should depart eyther more ignorant then he came, or else with a greater scruple of conscience.
Iames 4.12.
c It is the Lords matter, and not thine.
d We must be assured in our conscience by Gods word in all things that wee doe: that if we be strong, we may know what is our libertie: and if we be weake, wee may learne to profite dayly.
e That counteth one day more holy then another.
f Who iudgeth whether he doe well or no.
g Because hee thinketh the meates vncleane by the Law.
h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the Law they were not: next, that he reproueth not the condemning of the acte, but of the persons: thirdly, that he meaneth not the stubburne and malicious, whom hee calleth dogges and concision, but the weake and infirme, to whom God as yet hath not reuealed the perfect libertie.
i Both our life and death ought to profite our brother. 2. *Cor.5.10. Isa 45.23. phil.2.10.*
k This othe particularly appertaineth to God, who is the true life of himselfe and giueth it to all others.
l And acknowledge me for their God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 [m] I know, and am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane.

15 But if thy brother bee grieued for the meate, now walkest thou not charitably: [n] destroy not him with thy meat, for whome Christ died.

16 Cause not your [o] commoditie to bee euill spoken of.

17 For the [o] kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoeuer [p] in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: [q] all things in deed are pure: but it is euill for the man which eateth with offence.

21 [q] It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou [q] faith? haue it with thy selfe before God: blessed is hee that [r] condemneth not himselfe in that thing which he alloweth.

23 For hee that doubteth, is condemned if he eate, because he eateth not of faith: and whatsoeuer is not of [r] faith, is sinne.

m He preuenteth the obiection which the Christians might vse. 1.Cor.8.11.

n Which is the benefite of Christian libertie, by abusing whereof ye cause the weakelings to blaspheme the Gospel, which might seeme to them contrary to Gods wil, and the doctrine of [y] law.

o God will not reigne ouer his by such obseruations.

p In peace and righteousnesse. Titus 1.15.

1.Cor.8.13.

q Faith here is taken for a full perswasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse.

r Which hath none euil remorse of conscience in his doing.

s Meaning of a right conscience.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercy of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 And requireth the same of them.

WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euery man please his neighbour in that that is good to [a] edification.

a To edifie, signifieth to doe all maner dueties to our neighbour, either to bring him to Christ, or if he be wonne, that hee may growe from faith to faith: for the faithfull are called the Temple of God wherein he is resident by his holy Spirit: and these faithfull are the stones of the newe Ierusalem: that is, the vniuersall Church, Isa.54. Reue.21. of the which building Christ is the chiefe corner stone, Ephes.2.20. *Psal.69.7,9.* b I did so beare them as if they had bene done to mee, and not to my father.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell [b] on me.

4 For whatsoeuer things are written afore time, are written for our learning, that wee through patience, and comfort of the Scriptures might haue hope.

5 Now the God of [c] patience and consolation giue you that yee be * like minded one towards another, according to Christ Iesus,

6 That ye with one mind, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue yee one another, as Christ also receiued vs to the [d] glory of God.

8 Now I say, that Iesus Christ was a [e] minister of the circumcision, for the [f] truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercy as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee sayth, * Reioyce, yee Gentiles with his people.

11 And againe, * Praise the Lorde all ye Gentiles, and laude yee him all people together.

12 And againe Esaias saith, * There shal be a roote of Iesse, and [g] hee that shall rise to reigne ouer the [h] Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that yee also are full of goodnesse, and filled with all knowledge, and are able to admonith one another.

15 Neuertheless brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should bee the minister of Iesus Christ toward the Gentiles, ministring the Gospell of God, that the offering vp of the Gentiles might bee acceptable [i] being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not [k] speake of any thing which Christ hath not wrought by mee, to make the Gentiles obedient in worde and deede,

19 With the power of signes and wonders, by the power of the spirite of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospell, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, * To whom hee was not spoken of, they shal see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue bene * oft let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

1.Cor.1.10. phil.3.16.& 4.3.

d To make vs partakers of Gods glory.

e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.

f That God might be knowen true. Psal.18.49. 2.sam.22.50. Deut.32.43. Psal.117.1. Isai.11.10.

g Which is Christ, who did spring as a yong bud out of the drie and dead roote.

h Then seeing he tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together.

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellent workes that he had done by him, that the Apostle neede not to seeke any other thing to boast vpon.

Isa.52.15.

Chap.1.13. 1.thes.2.17,18.

Chap.1.10.

to see you in my iourney, and to bee brought on my way thitherward by you, after that I haue beene somewhat filled with your companie.

l Which was to carie the almes. 1.Cor.9.11.

25 But nowe goe I to Ierusalem, to l ministers vnto the Saints.

m I shall faithfully leaue it with them, and as it were sealed most surely.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saintes which are at Ierusalem.

n Almes is the fruite of faith and charitie. Chap.1.11.

27 For it hath pleased them, and their debters are they: * for if the Gentiles bee made partakers of their spirituall things, their duetie is also to minister vnto them in carnall things.

o His comming shalbe profitable vnto them: for God wil giue him abundant knowledge of diuine mysteries, to communicate vnto them. 2.Cor.1.11.

28 When I haue therefore performed this, and haue m sealed them this n fruite, I will passe by you into Spaine.

p He feared lest slanderous tongues would haue made his message either odious, or lesse acceptable. Isa.9.6.

29 * And I know when I come, that I shall come to you with o abundance of the blessing of the Gospell of Christ.

30 Also brethren I beseech you for our Lorde Iesus Christes sake, and for the loue of the spirite, that ye * woulde striue with me by prayers to God for me,

31 That I may bee deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be p accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the * God of peace be with you all. Amen.

CHAP. XVI.

1 After many recommendations, 17 He admonisheth them to beware of false brethren, and to be circumspect. 20 He prayeth for them, and giueth thankes to God.

I Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lorde, as it becommeth Saints, and that yee assist her in whatsoeuer businesse she needeth of your ayde: for shee hath giuen holpitalitie vnto many, and to me also.

Acts 18.2.

3 Greete * Priscilla and Aquila my fellow helpers in Christ Iesus,

4 (Which haue for my life laide downe their owne necke. Vnto whome not I onely giue thankes, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the a first fruites of ‖ Achaia in Christ.

a The first which was consecrated to the Lorde by imbracing the Gospel.

‖ Or, Asia.

6 Greete Marie which bestowed much labour on vs.

b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches,

7 Salute Andronicus, and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and b were in Christ before me.

8 Greete Amplias my beloued in the Lord,

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friendes.

11 Salute Herodion my kinsman. Greet them which are of the friendes of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lorde, Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Hercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Saluте one another with an * holy c kisse. The Churches of Christ salute you.

1.Cor.16.20. 2.cor.13.12. 1.pet.5.14.

c This was a signe of amitie among the Iewes, which he willeth to be holy, that is, that it come from a minde full of godly charitie.

17 ¶ Nowe I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * auoyde them.

2.Iohn 10.

18 For they that are such, serue not the Lord Iesus Christ, but their owne d bellies, and with e faire speach and flattering deceiue the hearts of the simple.

d These bee markes, to know the false apostles by.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.

e The worde signifieth him that promiseth much & performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

Actes 16.1. phil.2.19.

21 * Timotheus my companion, and Lucius and Iason, and Sosipater my kinsmen, salute you.

1.Cor.1.14.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

‖ Or, receiuer.

23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus the ‖ Chamberlaine of f the citie saluteth you and Quartus a brother.

f Corinthus.

24 The grace of our Lord Iesus Christ be with you all. Amen.

Ephes.3.20. Eph.3.9.col.1.26 2.tim.1.9.tit.1.2

25 * To him now that is of power to establish you according to my Gospell, and preaching of Iesus Christ, * by the reuelation ‖ of the mystery, which was kept secret since the world began:

1.pet.1.20.

‖ 26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

27 To God, I say, onely wise, be prayse through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE

The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

After that Saint Paul had preached at Corinthus a yeere and a halfe, hee was compelled by the wickednesse of the Iewes to sayle into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospell. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, setting before their eyes the spirituall vertue, and heauenly wisedome of the Gospel, which cannot bee perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirite, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruantes they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued him selfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they bee not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, hee sheweth them that hee dependeth not on mans iudgement, albeit hee had declared by manifest signes that hee neuer sought his owne glorie, neither yet howhee might liue, but onely the glorie of Christ: which thing at his comming he would declare more amply, to the shame of those vaine glorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slaunder of the Gospel. This done, hee answereth to certaine points of the Corinthians letter, as touching single life, duetie of marriage, of discord and dissention among the married, of virginitie, and second marriage. And because some thought it nothing to bee present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindred, and their consciences wounded, which thing, rather then hee woulde doe, hee would neuer vse that libertie which God had giuen him. But for asmuch as pride, and selfewill was the cause of those great euils, hee admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to bee a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then hee correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the spirituall giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all hee exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

1 Hee prayseth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie. 19 Hee beateth downe all pride, and wisedome which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisedome of the world.

PAul called to be an Apostle of IESVS CHRIST, through the will of God, and our brother Sosthenes,

2 Vnto the Church of God which is at Corinthus, to them that are * a sanctified in Christ Iesus, *b Saintes by calling, *with all that c call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lorde Iesus Christ.

4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ,

5 * That in all things yee are made rich e in him, in f all kinde of speach, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: * wayting for the appearing of our Lord Iesus Christ.

8 *Who shall also confirme you vnto the ende, that yee may be g blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, *that yee all h speake one thing, and that there bee no dissensions among you: but bee yee knit

Act.15.9.1.thes.4.7.

a Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. *Rom.1.7.ephe.1.1. colos.1.22.2.tim.1.9.tit.2.3.*

b Made holy by the free mercy & calling of God. *2.Tim.1.23.*

c Which is to acknowledge him to bee the very God, to worship him, and to seeke vnto him for helpe.

d For all the benefites which ye haue receiued by the Gospel. *Colos.1.10. and 2.7.*

e As members of the same body which communicate with their head.

f He commendeth those gifts in them whose abuse after hee doeth reproue, as eloquence, philosophie, and their knowledge of Gods worde. *Phil.3.20. tit.2.13. 1.Thess.3.13. and 5.23.*

g For there is no condemnation to them that are graffed in Christ Iesus. *Psalm.138.8. 1.thes.5.24. Rom.15.5.phil.3.16.*

h Disagreeing in wordes ingendreth dissention of mind, whereof proceedeth repugnancie of iudgement, which is the mother of schisme and heresie.

knit together in one minde, & in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you by them that are of the house of i Cloe, that there are contentions among you.

12 Now this I say, that euery one of you sayeth, I am Pauls, and I am * Apollos, and I am of Cephas, and I am Christes.

13 Is Christ diuided? was Paul crucified for you? either were ye baptized k into the name of Paul?

14 I thanke God, that I baptized none of you, but * Crispus, and l Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the housholde of Stephanas: furthermore know I not, whether I baptized any other.

17 For Christ sent mee not to m baptize, but to preach the Gospel, not with * n wisedome of wordes, o lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the * power of God.

19 For it is written, * I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the p Scribe? where is the q disputer of this worlde? hath not God made the wisedome of this worlde foolishnesse?

21 For seeing the worlde by wisedome knewe not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, wee preach Christ, the power of God, and the wisedome of God.

25 For the r foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men s after the flesh, not many mightie, not many noble are called.

27 But God hath chosen the foolish things of the worlde to confound the wise, and God hath chosen the weake things of the world, to confound the mightie things,

28 And vile things of the worlde and things which are dispised, hath God chosen, and things t which are not, to bring to nought things u that are,

29 That no x flesh should reioyce in his presence.

30 But yee are of him in Christ Iesus, who of God is made vnto vs * wisedome, and righteousnesse, and sanctification, and redemption,

31 That according as it is written, * He that reioyceth, y let him reioyce in the Lord.

i Which was a vertuous woman and zealous of Gods glory, and sought the quietnesse of the Church. *Actes* 18.24.

k Reade the annotation, Actes 3.16.

Actes 18.8.

l This Gaius was Pauls host, in whose house also the Church was at Corinthus, Rom.16.23. there was yet another so called, which was of Derbe, and followed Paul, Actes 20.4.

m That is, chiefly and peculiarly. *Chap.*2.13. *galat.*1.4. 2.*pet.*1.16.

n As rhetorike, or arte oratorie.

o When men should attribute that vnto eloquence, which onely belonged to the power of God. *Rom.*1.16.

*Isai.*29.14.

p That is, the interpreter of the Lawe.

q He that is so subtill in discussing questions? and herein Paul reprocheth euen the best learned, as though not one of them could perceiue by his owne wisdome this mysterie of Christ reuelled in the Gospel. *Matth.*11.25.

r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie and weakenesse.

s According as the worlde termeth wise men.

t Which are in mans iudgement almost nothing, but taken for abiects and castawayes.

u Esteemed and in reputation.

x Thus hee calleth man in contempt, and to beate downe his arrogancie.

*Iere.*23.5,6. *Iere.*9.24. 2.*cor.*10.17.

y That is, attribute all things to God with thankesgiuing.

CHAP. II.

1 Hee putteth for example his maner of preaching, which was according to the tenor of the Gospel, 8 Which Gospel was contemptible and hid to the carnall, 10 And againe honourable and manifest to the spirituall.

AND I, brethren, when I came to you, came not with * excellencie of wordes, or of wisedome, shewing vnto you the ‖ a testimonie of God.

2 For I esteemed not to ‖ knowe any thing among you, saue Iesus Christ, and him crucified.

3 * And I was among you in b weakenesse, and in feare, and in much trembling,

4 Neither stood my worde, and my preaching in the * enticing speach of mans wisedome, but in plaine euidence of ‖ the Spirit and of power,

5 That your faith should not bee in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are c perfite: not the wisedome of this worlde, neither of the d princes of this worlde, which come to nought.

7 But wee speake the wisedome of God in a mysterie, euen the hid wisedome, which God had determined before the worlde, vnto our glorie.

8 Which e none of the princes of this worlde hath knowen: for had they knowen it, they would not haue crucified the f Lord of glorie.

9 But as it is written, * The things which eye hath not seene, neither eare hath heard, neither g came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit h searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, sauing the spirit i of man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now wee haue k receiued not the Spirit of the worlde, but the Spirite, which is of GOD, that wee might knowe the l things that are giuen to vs of God.

*Chap.*1.17. ‖ *Or, mysterie.*

a That is, the Gospel, whereby God doeth manifest himselfe to the worlde, or whereof God is the author and witnesse. ‖ *Or, I thought nothing worthy to be knowen.* *Actes* 18.1.

b Herein appeareth his great modestie, who was not glorious but abiect and humble, not full of vaine boastings and arrogancie, but with feare and trembling set foorth the mighty power of God. *Chap.*1.17. 2.*peter* 1.16. ‖ *Or, heauenly, or diuine.*

c They whose vnderstandings are illuminate by faith, acknowledge this wisedome, which the world calleth follie.

d The word is here taken for them, whom either for wisedome, riches, or power, men most esteeme.

e That is, very fewe.

f Hee calleth Iesus the mightie God, full of true glorie and maiestie, whome Dauid also calleth the King of glorie, Psalm.24.7. and Steuen nameth him the God of glory, Actes 7.2. and hereby appeareth the diuinitie of Christ, and coniunction of two natures in one person. *Isai.*64.4.

g Man is not able to thinke Gods prouidence toward his.

h For hee is one God with the Father and the Sonne.

i Mans minde which vnderstandeth and iudgeth.

k Wee are not moued with that Spirite, which teacheth things wherewith the world is delighted, and which men vnderstand by nature.

l All the benefites of God in Iesus Christ.

13 Which

13 Which things also wee speake, not in the * wordes which mans wisedome teacheth, but which the holy Ghost teacheth, comparing [m] spirituall things with spirituall things.

14 But the [n] naturall man perceiueth not the things of the spirite of God: for they are foolishnesse vnto him: neither can hee know them, because they are spiritually discerned.

15 But he that is * spirituall, discerneth all things: yet hee himselfe is [o] iudged of no man.

16 * For who hath knowen the minde of the Lorde, that hee might instruct him? but wee haue the [p] minde of Christ.

Chap.1.17.
2.pet.1.16.
m As it which we teach is spirituall, so our kind of teaching must be spirituall, that the wordes may agree with the matter.
n Whose knowledge and iudgement is not cleared by Gods spirit.
Prou.27.19.
o For the trueth of God is not subiect to the iudgement of man.
Isa.40.13.wisd.9.13.rom.11.34.
p That is, Christs spirit, Ioha 16.13.rom.8.9.

CHAP. III.

3 Paul rebuketh the sectes and authours therof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erronious doctrines. 11 Christ is the foundation of the Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I coulde not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto [a] babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are ye able.

3 For yee are yet carnall: for where as there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, and an other, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whome yee beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the encreale.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth are [b] one, * and euery man shall receiue his wages, according to his labour.

9 For wee together are Gods [c] labourers: yee are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue layde the foundation, and another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layde, which is Iesus Christ.

12 And if any man build on this foundation, gold, siluer, precious stones, timber, hay, or stubble,

13 Euery mans worke shall be made manifest: for the [e] day shall declare it, because it shall be reuealed by the [f] fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke abide, that hee hath built vpon, he shall receiue wages.

15 If any mans worke burne, hee shall lose, but he shall be [g] safe himselfe: neuertheles yet as it were by the fire.

16 * Know ye not that ye are the Temple of God, and that the Spirite of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to be wise in this world, let him be a foole, that hee may be wise.

19 For the wisedome of this worlde is foolishnesse with God: for it is written, * He catcheth the wise [k] in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man [l] reioyce in men: for all things are yours.

22 Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death: whether they bee things present, or things to come, euen all are yours,

23 And ye Christes, and Christ Gods.

a Being ingrafted in Christ by faith, we begin to moue by his Spirit, & as we profit in faith, we growe vp to a ripe age. And here let him take heed that teacheth, lest for milke he giue poison: for milke and strong meate in effect are one, but onely differ in maner and forme.
b He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.
Psal 62.12.
galat.6.5.
c So made by his grace.
d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.
e Or the time: which is, when the light of the trueth shal expell the darknes of ignorance, then the curious ostentation of mans wisedome shall bee brought to nought.
f By the triall of Gods Spirit.
g Both his labour and reward.
h He reproueth them not as false apostles, but as curious teachers of humane sciences, as they which loathing at the simplicitie of Gods worde, preach philosophicall speculations.
i As touching his life, if he hold fast the foundation.
Chap.6.19.
2.cor.6.16.
Iob 5.13.
k When they themselues are entangled in the same snares, which they layd for others.
Psal.94.11.
l But in God who worketh by his ministers to his owne glorie and the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 Hee appealeth to Gods iudgement, 7 Beating downe their glorie which hindred them to prayse that, which they dispraysed in him. 16 Hee sheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LET a man so thinke of vs, as of the [a] ministers of Christ, and dispolers of the secrets of God.

2 And as for the rest, it is required of the dispolers, that euery man be found faithfull.

3 * As touching mee, I passe very litle to bee iudged of you, or [z] mans iudgement: no, I iudge not mine [b] owne selfe,

4 For I [c] knowe nothing by [d] my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lorde come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue prayse of God.

6 Now these things brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos for your sakes, that yee might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who [f] separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.
Matth.7.1.2.
z *Greeke, mans day.*
b Whether I haue great giftes or litle, fewe or many.
c For as I do not knowe whereby I should take any occasion of glorie: so I am certaine that before God another maner of iustice is required.
d Concerning mine office.
Matth.7.1.
rom.2.1.
e By our example. f To wit, from other men & preiudiceth thee.

8 Nowe ye are full: nowe yee are made rich: yee reigne as Kings without vs, and would to God yee did reigne, that wee also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for wee are made a gasing stocke vnto the worlde, and to the Angels, and to men.

10 We are [b] fooles for Christes sake, and yee are wise in Christ: wee are weake, and yee strong: yee are honourable, and we are despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, and yet we bleste: we are persecuted, and suffer it.

13 * We are euil spoken of, and we ‖ pray: we are made as the filth of the worlde, the off-scowring of all things, vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though yee haue ten thousande ‖instructours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lorde, which shall put you in [i] remembrance of my wayes in Christ as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lorde will, and will knowe, not the speech of them which are puffed vp, but the power.

20 For the kingdome of God is not in word, but in [l] power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirite of meeknesse?

CHAP. V.

1 He reproueth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednesse.

IT is heard certainely, that there is fornication among you, and such fornication as is not once named among the [a] Gentiles, * that one should haue his fathers wife.

2 And ye are puffed vp and haue not rather sorowed, that hee which hath done this deede, might be put from among you.

3 * For I verely as absent in body, but present in spirite, haue determined already, as though I were present, that he that hath [b] thus done this thing,

4 (When ye are gathered together, and my [c] spirit, in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 * Be deliuered vnto [e] Satan, for the [f] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not [g] good: * know ye not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that yee may be a newe lumpe, [h] as ye are vnleauened: for Christ our passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leaurn, neither in the leauen of malitiousnes and wickednes: but with the vnleauened bread of sincerite and trueth.

9 I wrote vnto you in an Epistle, * that yee should not company together with fornicatours,

10 And [i] not altogether with the fornicatours of this worlde, or with the couetous, or with extortioners, or with idolaters: for then yee must goe out of the world.

11 But nowe I haue written vnto you, that yee company not together: if any that is called a brother, bee a fornicatour, or couetous, or [k] an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe, to iudge them also, which are [l] without? doe ye not iudge them that are [m] within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

CHAP. VI.

1 Hee rebuketh them for going to lawe together before the heathen. 7 Christians ought rather to suffer. 12 Hee reprooueth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely both in body and in soule.

DAre any of you, hauing businesse against another, be iudged vnder ‖the [a] vniust, and not vnder the Saints?

2 * Doe yee not knowe, that the Saints shall iudge the worlde? If the world then shall be iudged by you, are yee vnworthie to iudge the smallest matters?

3 Knowe yee not that wee shall iudge the [b] Angels? how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, [c] set vp them which are [d] least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infidels.

7 Now therefore there is vtterly ‖a fault among

g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.

h By this bitter taunting in abiecting himselfe and exalting the Corinthians he maketh them ashamed of their vaine glorie. *Acles* 20.34. 1. *Thes.* 2.9. 2. *Thes.* 3.8. *Matt.* 5.44. *Luke* 23.34. *Acles* 7.60.

‖ *Or, vse gentle wordes.*

‖ *Or, pedagogues, and scholemasters.*

i For as much as they had so soone forgotten. *Acles* 18.21. *and* 19.21. *Ioh.* 4.15.

k That is, what soeuer gifts we haue receiued of God, to this ende that he may reigne among vs.

l Of the holy Ghost.

a Who would thinke that you would suffer that mischiefe vnpunished, which the most barbarous nations abhorre to speake off. *Leuit.* 18.8. *Col.* 2.5.

b Hauing nowe receiued the Gospel.

c My will and consent.

d With inuocatiō of Gods name, as becommeth the

which procure § Lords busines & not their owne.

1. *Tim.* 1.20.

e Which is, to be as an heathen man and publicane.

f For being wounded with shame and sorowe, his flesh or olde man shall die: and the Spirite or new man shall remaine aliue and enioy the victorie in that day when the Lord shall iudge the quicke and dead, 2. Cor. 4.18. 1. Peter 4.6.

g Seeing you suffer such monsterous vices among you. *Gal.* 5.9.

h As euery man particularly is pure, so ‡ whole Church in generall may be pure. *Matth.* 18.17. 2. *Thes.* 3.14.

i But he meant of those that were conuersant in the Church, whome they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.

k Who to please both parts would be present at idole seruice, & yet professe the Gospel.

l Vnto whom the ecclesiasticall discipline doeth not stretch.

m Which are subiect to Gods worde, and to the discipline of the Church.

‖ *Or, iudges & magistrates, which are infidels.*

a He calleth the vniust, whosoeuer are not sanctified in Christ. *Wisd.* 3.8.

b Who are now apostates, and deuils, Matth. 25.41.

c That is, make them iudges.

d If ye so burne with desire to pleade, keepe a court among your selues, and make the least

‖ *Or, impotencie of minde.*

among you, because yee goe to Lawe one with another: * why rather suffer yee not wrong? why rather suffeyne yee not harme?

8 * Nay, ye your selues * doe wrong, and doe harme, and that to your brethren.

9 Knowe yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkardes, nor railers, nor extortioners shal inherite the kingdome of God.

11 And such were * some of yon: but yee are washed, but yee are sanctified, but yee are iustified in the name of the Lorde Iesus, and by the spirit of our God.

12 ¶ * All f things are lawfull vnto me: but all things are not profitable. I may doe all things, but I will not bee brought vnder g the power of any thing.

13 Meates are ordeined for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Nowe the body is not for h fornication, but for the Lorde, and the Lord for the body.

14 And God hath also raysed vp the Lord, and shall rayse vs vp by his power.

15 Knowe yee not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an h harlot? God forbid.

16 Doe ye not know, that her which coupleth hunselfe with an harlot, is one body? * for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirite.

18 Flee fornication: euery sinne that a man doeth, is without the body: but hee that committeth fornication, sinneth against his i owne body.

19 Knowe ye not, that * your body is the temple of the holy Ghost, which is in you, whome yee haue of God? and yee are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirite: for they are Gods.

Le.5.39.
1.Cor.6.
m 13.19.
1.Thes.4.6.
e He doeth not reproue the godly, which with good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges & desires of reuengeance.
Ephes.5.3.5.
1.tim.1.9,10.
Ephes.2.12.
titus 3.3.
1.pet.4.3.
Chap.10.23.
eccles.37.27.
f Here he speaketh of things indifferent of their nature, and first as touching carnall libertie.
g For we are subiect to those things which we cannot want.
h They abused meates, both in that they offended others thereby, and also prouoked their owne lustes to vncleannesse.
i God will be Lord both of the soule and body.
Rom.6.5.
k Whereby he signifieth, that both we shall see the glory of the resurrection of the iust, and also that dignitie and priuiledge whereby wee bee made the members of Christ. *Gen.2.24. matt.19.5. mar.10.8. ephes.5.31.* l That is, he more polluteth his owne body, then hee that committeth any other sinne. *Chap.3.16.2.cor.6.16. Chap.7.23.1.pet.2.15,19.*

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to knowe 2 As of single life, 3 Of the dutie of marriage, 11 Of discordes and dissention in marriage, 13 Of marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And second marriage.

NOwe concerning the things whereof ye wrote vnto mee, It were a good for a man not to touch a woman.

2 Neuertheless, to auoyde fornication, let b euery man haue his wife, and let euery woman haue her owne husband.

3 * Let the husband giue vnto the wife c due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, d not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to * burne.

10 And vnto the married I commaund, not I, but the Lorde, Let not the wife * depart from her husband.

11 But and if she e depart, let her remaine vnmarried, or bee reconciled vnto her husband, and let not the husband put f away his wife.

12 But to the remnant I speake, and not h the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if her bee content to dwell with her, let her not forsake him.

14 For the vnbeleeuing husbande is i sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, els were your children vncleane: but nowe are they k holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in l such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath m called euery one, so let him walke: and so ordayne I in all Churches.

18 Is any man called being circumcised? let him not a gather his vncircumcision. Is any called vncircumcised? let him not bee circumcised.

19 * Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vo-

1.*Pet.3.7.*
c Which conteineth all duties perteyning to marriage.
d He theweth that he commandeth not precisely al men to marry, but that God hath graunted this remedy vnto them which cannot liue chaste.
e With the fire of concupiscēce, that is, when mans will to giueth place to the lust that tempteth, that he cannot call vpon God with a quiet conscience.
Mat.5.32. and 19.9. mar.10.11. luke 16.18.
f For hatred, dissention, anger, &c.
g Saue for whordome, as Mat. 5.32.
h In as much as there was nothing expressly spoken hereof in the Law, or Prophets: or els he spake this moued by the spirit of God as he testifieth in the 25. verse.
i Meaning, that the faith of the beleeuer hath more power to sanctifie marriage, then the wickednesse of the other to pollute it.
k They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise. *Acts 2.39.*
l When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause.
m The lawfull vocation in outward things must not lightly be neglected.
n Which is when the Surgeon by arte draweth out the skinne to couer the part circumcised. Celsus lib.7. Cap.25. Epiphan. lib.de ponderibus & mensuris.1.Mac.1.16.
o It is all one whether thou be Iewe or Gentile. *Ephes.4.1.1.vse.6.1.*

a Or, expedient: because mariage, thorow mans corruption, and not by Gods institution, bringeth cares and troubles.
b Speaking to all men in generall,

cation wherein he was called.

21 Art thou called being a seruant? p care not for it: but if yet thou mayest be free, vse it rather.

22 For hee that is called in the q Lord being a seruant, is the Lordes free man: likewise also hee that is called being free, is Christs seruant.

23 * Ye are bought ‖ with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide r with God.

25 Now concerning ‖ virgins, I haue no s commandement of the Lorde: but I giue mine aduice, as one that hath obteyned mercy of the Lord to be ‖ faithfull.

26 I suppose then t this to bee good for the present u necessitie: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? x seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheless, such shall haue y trouble in the flesh: but I z spare you.

29 And this I say, brethren, because the time is short, ‖ hereafter that both they which haue wiues, bee as though they had none:

30 And they that a weepe, as though they wept not: and they that b reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this worlde, as though they vsed it not: for the c facion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lorde.

33 But he that is married, careth for the things of the d worlde, how hee may please his wife.‡

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lorde, that shee may be e holy, both in body and in spirite: but shee that is married, careth for the things of the worlde, howe she may please her husband.

35 And this I speake for your owne commoditie, not to f tangle you in a snare, but that yee followe that, which is honest, and that yee may cleaue fast vnto the Lorde without separation.

36 But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of her age, and g needs so require, let him doe what he wil, he sinneth not: let them be married.

37 Neuertheless, he h that standeth firme in his heart, that hee hath no neede, but hath i power ouer his owne will, and hath so decreed in his heart, that hee will keepe his virgine, he doeth well.

38 So then hee that gineth her to marriage, doeth well, but hee that gineth her not to marriage, doeth k better.

39 The wife is bounde by the l law, as long as her husband * liueth: but if her husband bee dead, she is at libertie to marry with whom she will, onely in the ‖ Lord.

40 But shee is more blessed, if she so abide, in my iudgement: * and I thinke that I haue also the spirite of God.

i For the fathers will dependeth on his childrens in this poynt: in so much as he is bound to haue respect to their infirmity, neither can he iustly require of them singlenes, if they haue not that gift of God so to liue,
k And more commodious for his children in preserning them from cares.
l Of matrimonie. *Rom.*7.2. 1.*Thess.*4.8.

CHAP. VIII.

1 *He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices,* 9 *And sheweth how men ought to behaue them toward such as be weake.*

NOw as touching things sacrificed vnto idoles, wee knowe that wee all haue a knowledge: knowledge puffeth vp, but loue edifieth.

a Of the libertie that God hath giuen vs touching outward things.

2 Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is ‖ knowen of him.

‖ *Or, taught.*
b This he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

4 Concerning therefore meate sacrificed vnto idoles, wee knowe that an idole is b nothing in the worlde, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many c lords)

c Which being idoles, yet are esteemed of men as Lordes and Seigniours. *Iohn* 13.13. *chap.*12.3.

6 Yet vnto vs there is but one God, which is the Father, of whome are all things, and wee in him: and * one Lorde Iesus Christ, by whome are all things, and wee by him.

7 But euery man hath not knowledge: for some hauing d conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

d In that they thought the meate offred vp to the image, not to be pure, and therefore could not eate it with a good conscience.

8 But meate maketh not vs acceptable to God: for neyther if we eate, haue we the e more: neither if wee eate not, haue we the lesse.

e This abundance and want is referred to spirituall things, Rom.14.17.

9 But take heede least by any meanes this ‖ power of yours bee an occasion of falling to them that are weake.

‖ *Or, libertie in things indifferent.*

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, bee ‡ boldened to eate those things which are sacrificed to idoles?

‡ *Greeke, builed vp.*

11 And through thy knowledge shall the * weake brother perish, for whome Christ died.

12 Nowe when yee sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

f By thine example without any ground of doctrine.

13 * Wherefore if meate offende my brother, I wil eat no flesh while the world standeth, that I may not offende my brother.

*Rom.*14.15. g Which eateth against his conscience, or in doubt. *Rom.*14.21.

CHAP.

p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian: but reioyce, that thou art deliuered by Christ, from the miserable slauery of sinne & death.
q Being seruant by condition, is made partaker of Christ. *Chap.*6.20. 1.*pet.*1.19.
‖ *Or, dearely.*
r Syncerely as in the presence of God.
‖ *Or, the state of virginitie.*
s He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.
‖ *Or, beleeued.*
t To the single.
u In these afflictions and persecutions.
x As worldly eates of their children and familie.
y He doeth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.
z In wishing that you could liue without wiues.
‖ *Or, it remaineth that.*
a Which be in aduersitie.
b Which be in prosperitie. c In this worlde there is nothing but meere vanitie. d Which onely appertaine to this present life. ‡ *And he is diuided*, meaning into diuers cares. e She may attaine vnto it sooner then the other, because she is without cares. f Seeing S. Paul coulde binde no mans conscience to single life, what presumption is it, that any other should doe it? g That is, that shee shoulde marrie to auoyde fornication. h Meaning, hee that is fully perswaded that he hath no neede.

CHAP. IX.

Hee exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begunne.

a I need no further declaration, but the workes that I wrought among you.
b And call into dout mine office.
c On the Church charges.
d The Apostles led their wiues about with them.
e A faithful and Christian wife.
‖ *Or, confins.*
f Whether they might not as lawfully liue without labouring for their liuing with their owne hands, as other apostles.
Deut.25.4. 1.tim.5.18.
g Had God respect properly to the oxen themselues when hee made this law, and not rather vnto men?
Rom.15.27.
h To liue on other mens charges?
‖ *Or, take in worth.*
Deut.18.1.
i For that part that was burnt, was deuoured of the altar, and the other was due vnto the priests by the law.
k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.
l Seeing hee is charged to preach, he must willingly & earnestly folow it: for if he doe it by constraint, hee doth not his duty.
m That I be not chargeable to them vnto whom I preach, seeing that they thinke that I preach for gaines.

AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord?
2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the seale of mine Apostleship in the Lord.
3 My defence to them that examine me, is this,
4 Haue wee not power to eate, and to drinke?
5 Haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?
6 Or I onely and Barnabas, haue not we power not to worke?
7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?
8 Say I these things according to man? sayth not the Law the same also?
9 For it is written in the Law of Moses, *Thou shalt not muzzell the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?
10 Either saith hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: and that he that thresheth in hope, should be partaker of his hope.
11 *If we haue sowen vnto you spirituall things, is it a great thing if wee reape your carnall things?
12 If others with you be partakers of this power, are not wee rather? neuertheless, we haue not vsed this power: but ‖ suffer all things, that we should not hinder the Gospel of Christ.
13 Doe yee not know, that they which minister about the holy things, eate of the things of the Temple? and they which waite at the altar, are partakers with the altar?
14 So also hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.
15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto mee: for it were better for mee to die, then that any man should make my reioycing haine.
16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layde vpon mee, and woe is vnto mee, if I preach not the Gospel.
17 For if I doe willingly, I haue a reward: but if I doe it against my will, notwithstanding the dispensation is committed vnto me.
18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authoritie in the Gospel.
19 For though I be free from all men, yet haue I made my selfe seruaunt vnto all men, that I might winne the more.
20 And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Law:
21 To them that are without Lawe, as though I were without Law (when I am not without Lawe as perteining to God, but am in the Law through Christ) that I may winne them that are without Law.
22 To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I might bee partaker thereof with you.
24 Know yee not, that they which run in a race, runne all, yet one receiueth the price? so runne, that ye may obtaine.
25 And euery man that proueth masteries, abstaineth from all things: and they doe it to obteine a corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the aire.
27 But I beate downe my body, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be reproued.

CHAP. X.

Hee feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

MOreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder the cloude, and all passed through the sea,
2 And were all baptized vnto Moses, in the cloude, and in the sea,
3 And did all eate the same spirituall meate,
4 And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke was Christ)
5 But with many of them God was not pleased: for they were ouerthrowen in the wildernesse.
6 Now these are ensamples to vs, to the entent that wee should not lust after euill things as they also lusted.
7 Neither be yee idolaters as were some of them, as it is written, The people sate downe to eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some of them committed fornication, and fell in one day three & twentie thousand.

Acts 16.3. galat.2.3.
n As touching the ceremonies.
o In things indifferent, as eating of meates, obseruation of feastes and dayes, & such like, he fashioned himselfe to men in such sort as hee might best gaine them to Christ.
p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.
q Or, olde man, which rebelleth against the spirit.
r Lest he should be reproued of men when they should see him doe contrary, or contemne that thing which he taught others to doe.

Exod.13.21. Num.9.18.
Exod.14.16,22.
a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses.
Exod.16.15.
b That is, Manna which was the outward signe or Sacrament of the Spirituall graces.
c They ate the same meate that we doe, because the substance of theirs and our Sacraments is all one.
Exod.17.6. num.20.10,11.
d That is, signified Christ as all Sacraments do. *Num.26.65. Num.11.4 and 26.64. psal.106.14. Exod.32.6.*
e Because hereby occasion was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie. *Num.25.9.*
f Moses readeth foure and twentie thousand, which declareth an infinite number.

9 Neither let vs tempt c Christ, as some of them also tempted him, and were destroyed of serpents.

10 Neither murmure yee, as some of them * also murmured, and were destroyed of the h destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish vs, vpon whome the * endes of the world are come.

12 Wherefore, let him that thinketh hee standeth, take heede least he fall.

13 There hath no tentation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but i will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of ‖ blessing which wee * blesse, is it not the communion of ỹ blood of Christ? The bread which we breake, is it not the * communion of the body of Christ?

17 For we that are many, are o one bread, and one body, because we all are partakers of one bread.

18 Behold Israel which is after the flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that yee should haue q fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords table and of the table of deuils.

22 Doe we prouoke the Lord to anger? are we stronger then he?

23 * All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is sold in the r shambles, eate yee, and s aske no question for conscience sake.

26 * For the earth is the Lords, and all that therein is.

27 If any of them which beleeue not, call you to a feast: and if ye will go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my t libertie be condemned of an other mans conscience?

30 For * if I through Gods benefite bee partaker, why am I euill spoken of, for that wherefore I giue thanks?

31 * Whether therefore ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please x all men y in all things, not seeking mine owne profite, but the profite of many, that they might be saued.

CHAP. XI.

Hee rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophecying, 18 And ministring the Lords Supper, 23 Bringing them againe to the first institution thereof.

BE * ye the followers of me, euen as I am of Christ.

2 Nowe, brethren, I commend you, that yee remember ‖ all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that yee know, that Christ is the * head of euery man: and the man is the womans head: and God is Christes head.

4 Euery man a praying, or ‖ prophecying hauing any thing on his head, b dishonoureth his head.

5 But euery woman that prayeth or c prophecieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be ‖ shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as he is the * d image and glory of God: but the woman is the e glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue f power on her head, because of the g Angels.

11 Neuertheles, neither is the man without the woman, neither the woman without the man in the h Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long k haire, it is a shame vnto him.

15 But if a woman haue long haire, it is

---

g Who was their leader, and was called the Angel of God. *Num.21.6. Psal.106.14. Num.14.37.*

h Meaning either the good or euil angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

i How God wil plague vs, if we be subiect to the like vices.

k Or, latter daies of Christes coming.

l Hee that led you into this tentation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, wil turne it to your cõmoditie, and deliuer you.

‖ *Or, thanksgiuing.*

m Or, prepare to this holy vse with prayse and thankesgiuing.

n The effectuall badge of our coniunction and incorporation with Christ?

o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatrie which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the Law.

q Which is to assemble in that company where idoles are called vpon. *Chap.6.12. Leuit.17.7.*

r For in those dayes they were accustomed to sell certaine of the flesh of beasts sacrificed in the shambles, and turned the money to the Priests profite.

s Or, doubt not. *Psal.24.1.*

t We must take heede that thorowe our abuse, our libertie be not condemned.

u If by the benefite of God I may eate any kinde of meate, why should I by my default cause this benefit to be euil spoken of? *Col.3.17.*

x That is, the infirme.

y Which are indifferent.

1. Thess.5.9.

‖ *Or, in all things remember me. Ephes.5.23.*

a This is referred to common prayer, & preaching: for although one speake, yet the action is cõmon, so that the whole Church may be sayd to pray or preach.

‖ *Or, preaching.*

b This tradition was obserued according to the time and place, that all things might be done in comlinesse and to edification.

c Reade Chap. 14.34.

‖ *Or, powled. Gen.1.26. & 5.1. & 9.6. col.3.10.*

d The image of Gods glory in whome his maiestie and power shine concerning his authoritie.

e Or, receiueth her glory, in cõmendation of man, and therefore is subiect. *Gen.2.18,22.*

f Some thing to couer her head in signe of subiection.

g To whom they also shew their dissolution, & not only to Christ.

h Who is author and maintainer of their mutuall coniunction,

i For as God made the woman of man, so nowe is man multiplied by the woman.

k As women vse to weare.

a prayse

l For God hath giuen to woman longer haire then vnto man, to the ende she should trusse it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not onely subiect to dissention as touching orders and maners, but also to heresies as touching doctrine.

o Who ought onely to beare authoritie in the Church. *Matth.* 26.26, *mar.* 14.22. *luke* 22.19.

p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighes of the theeues were) the which thing the breaking of the bread, as a figure, doth most liuely represent.

q By peruerting the true and pure vse of the same, 2. *Cor.* 13.5.

r But as though these holy mysteries of the Lords body and blood were common meates, so without reuerence he cõmeth vnto them.

s Or, die. Let them looke to themselues, which eyther adde or take away from the Lordes institution,

a praise vnto her: for her haire is l giuen her for a couering.

16 But if any man lust to bee contentious, wee haue no such custome, neither the Churches of God.

17 ¶ Nowe in this that I declare, I praise you not, that yee come together, not with profite, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleeue it to bee true m in some part.

19 For there must bee n heresies euen among you, that they which are approoued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eate the Lordes supper.

21 For euery man when they shoulde eate, taketh his owne supper afore, and one is hungrie, and another is drunken.

22 Haue yee not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the o Lorde that which I also haue deliuered vnto you, to wit, that the Lorde Iesus in the night that he was betrayed, tooke bread:

24 *And when he had giuen thankes, he brake it, and sayde, Take, eate: this is my body, which is p broken for you: this doe yee in remembrance of me.

25 After the same maner also he tooke the cuppe, when hee had supped, saying, This cuppe is the newe Testament in my blood: this doe as oft as yee drinke it, in remembrance of me.

26 For as often as yee shall eate this bread, and drinke this cuppe, yee shewe the Lords death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lorde q vnworthily, shalbe guilty of the body and blood of the Lord.

28 *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not r the Lords body.

30 For this cause many are weake, and sicke among you, and many s sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, tarie one for another.

34 And if any man bee hungrie, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

1 *The diuersities of the gifts of the holy Ghost ought to be vsed to the edifying of Christes Church,* 12 *As the members of mans body serue to the vse one of another.*

NOw concerning spirituall gifts, brethren, I would not haue you a ignorant.

2 Ye knowe that yee were Gentiles, and were caried away vnto the b dumme idoles, as ye were led.

3 Wherefore, I declare vnto you, that no man c speaking by the d Spirite of God, calleth Iesus * execrable: also no man can say that Iesus is the Lorde, but by the holy Ghoste.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to e profit withall.

8 For to one is giuen by the Spirit the word of wisdome: and to another the word of f knowledge, by the same Spirit:

9 And to another is giuen g faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another h the operations of great workes: and to another, i prophecie: and to another, k the discerning of spirits: and to another, diuersities of tongues, and to another, the interpretation of tongues.

11 * And all these things worketh euen the selfe same spirite, distributing to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ.

13 For by one Spirite are we all baptized into l one body, whether we be Iewes or Grecians, whether we be bond, or free, and haue beene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were al one member, where were the body?

20 But nowe are there many members, yet but m one body.

21 And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to bee n more feeble,

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what ende they had receiued them,

b Which could not heare your prayers.

c By Satans suggestion. *Marke* 9.39.

d As no man that hath the spirit of God, can blaspheme Christ, and worshippe idoles: so none can acknowledge Christ for Lord and God without the same spirit. *Iohn* 13.13. *chap.* 8.6. *phil.* 2.11.

e To wit, the Church, whichis the whole body.

f That is, the vnderstanding of the Scriptures.

g To doe onely miracles by.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning, the declaration of Gods mysteries.

k To trie both the doctrine and the persons. *Rom.* 12.3. *ephes* 4.7.

l That we might be one body with Christ, and the whole Church one Christ: of the which coniunction, baptisme and the Lords Supper are effectuall signes: for by baptisme we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs body to bee gouerned by the same Spirit.

m And therefore what soeuer the diuersitie is, yet the profite ought to bee common, and serue to the edification of the Church.

n Whose vse seemeth to bemore vile,

are necessarie.

23 And vpon those members of the body, which we thinke most vnhonest, put wee most o honestie on: and our vncomely parts haue more comelinesse on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked,

25 Lest there should bee any diuision in the body: but that the members should p haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member bee had in honour, all the members reioyce with it.

27 Nowe yee are the body of Christ, and members q ‖ for your part.

28 * And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the giftes of healing, r helpers, s gouernors, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles: haue all the giftes of healing? doe all speake with tongues? doe all interprete?

31 But ‖ desire you the best giftes, and I will yet shew you a more excellent way.

o We are more carefull to couer them.

p Euery one in his office for the preseruation of the body.

q For all Churches dispersed through out the world are diuers members of one body. ‖ *Or, euery one for his part.*

Ephes. 4. 11.

r As deacons.

s As Elders.

‖ *Or, doe you then desire the best giftes.*

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office, and prayse thereof.

THough I speake with the tongues of t men and a Angels, and haue not loue, I am as sounding brasse, or a tinckling cymball.

2 And though I had the gift of prophetie, and knew all secrets, and al knowledge, yea, if I had b all faith, so that I could remoue * mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue emieth not: loue doeth not boast it selfe it is not puffed vp:

5 It disdayneth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It suffereth all things: it beleeueth c all things: it hopeth all things: it endureth d all things.

8 Loue doeth neuer fall away, though that prophecyings bee abolished, or the tongues cease, or knowledge vanish away.

9 For e wee know f in part, and we ‖ prophecie in part.

10 But when that which is perfect, is come, then that which is in part, shall be abolished.

11 When I was a childe, I spake as a childe, I vnderstoode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For nowe wee see g through a glasse darkely: but then shall wee see face to face. Nowe I knowe in part: but then shall I knowe euen as I am ‖ knowen.

13 And now abideth faith, hope, and loue, euen these three: but the h chiefest of these is loue.

t If the Angels had tongues, and I had the vse thereof, and did not bestow them to profite my neighbour, it were nothing but vaine babbling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historicall) which beleeueth the mightie power of Christ, but cannot apprehend Gods mercie through him: and this deuils haue, Iam. 2. 19. and therefore is separated from charitie, but the faith that iustifieth in effect cannot, as 1. Iohn 2. 9. *Matt.* 17. 20. *Luke* 17. 6.

c Not that it suffereth it selfe to be abused, but iudgeth others by all loue and humanitie.

d Which may bee without offence of Gods word.

e Knowledge it selfe shalbe perfected in the world to come, and not abolished: but the maner of knowing and teaching shal cease, when we shall be before Gods presence, where we shall neyther neede scholes nor teachers.

f That is, imperfectly. ‖ *Or, teach.*

CHAP. XIIII.

1 Hee exhorteth to loue, commendeth the gift of tongues, and other spirituall giftes, 5 But chiefly prophecying. 34 Hee commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

FOllow after loue, and couet spirituall giftes, and rather that ye may a prophecie.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man b heareth him: howbeit in the c spirit he speaketh secret things.

3 But hee that prophecieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh a strange language, edifieth d himselfe: but he that prophecieth, edifieth the Church.

5 I woulde that yee all spake strange languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that speaketh diuers tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, eyther by e reuelation, or by knowledge, or by prophecying, or by doctrine?

7 Moreouer, things without life which giue a sounde, whether it bee a ‖ pipe or an harpe, except they make a distinction in the soundes, howe shall it bee knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except ye vtter wordes that haue signification, how shall it bee vnderstoode what is spoken? for ye shall speake in the f ayre.

10 There are so many kindes of voyces (as it commeth to passe) in the worlde, and none of them g is dumme.

11 Except I knowe then the power of the voyce, I shall bee vnto him that speaketh, h a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12 Euen so, forasmuch as yee couet spirituall gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, pray, that he may interpret.

14 For if I pray in a strange tongue, my spirite i prayeth: but mine vnderstanding is without k fruite.

15 What

g The mysteries of God. ‖ *Or, taught of God.*

h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

a That is, to expound the word of God to the edification of the Church.

b Vnderstandeth him.

c By the spiritual gift, which he hath receiued.

d For he profiteth none saue himselfe.

e The prophecie expounded with that which God hath reueiled: and the doctrine teacheth that which he hath giuen vs to vnderstand. ‖ *Or, sture.*

f Your words shall be lost: for ye shall neither glorifie God thereby, nor profit man. ‖ *Or, as the thing requireth.*

g That is, they may be able to be vnderstood.

h He condemneth the Corinthians of barbarousnesse in that thing, whereby they thought to haue attained to the greatest praise of eloquence.

i And doeth his part.

k Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

15 What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also.

16 Else, when thou blessest with the spirit, how shall hee that occupieth the roome of the vnlearned, say Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?

17 For thou verely giuest thankes well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake fiue wordes with mine vnderstanding, that I might also instruct others, then tenne thousande wordes in a strange tongue.

20 Brethren, be not children in vnderstanding, but as concerning malicionsnesse be children, but in vnderstanding be of a ripe age.

21 In the Lawe it is written, By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, sayth the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleeue: but to them that beleeue not: but prophecying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore when the whole Church is come together in one, and all speake strange tonguss, there come in they that are vnlearned, or they which beleeue not, will they not say, that ye are out of your wittes?

24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, and say plainely that God is in you indeede.

26 What is to be done then, brethren? when ye come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two, or three, and let the other iudge.

30 And if any thing be reuciled to another that sitteth by, let the first holde his peace.

31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the spirits of the Prophets are subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also the Law sayth.

35 And if they will learne any thing, let them aske their husbandes at home, for it is a shame for women to speake in the Church.

36 Came the worde of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly and by order.

1Or, giue thanks by singing.
m One onely made the praiers, and the rest of the people followed in heart his words, and when hee had prayed, they all sayd, Amen, signifying that they beleeued assuredly that God would graunt their requestes.
n That is, most fewe.
Matth.18.3.
Isa.28.11.
deut.28.46.
iere.5.15.
Ezek.3.6.
o Hee threatneth them most sharply, that God wil punish the contempt of his worde, and their counterfait ignorance, for as much as to speake with vnknowen tongues is a signe of Gods curse towards the wicked.
p Of Gods curse when they are not vnderstood.
q By hearing his secret faults ript vp, and his sinnes reproued by Gods word, he is compelled by his owne conscience to prayse God.
r Which expound the word of God.
s Paul beareth as yet with their weaknes, because also these were the gifts of God: but yet he sheweth that they should not passe this measure, that first one, after another, and at the vtmost the third should reade in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commaundeth that nothing be done without interpretation.
t Or, learning, which Gods spirit mooueth them to vtter.
u To the intent that others may iudge of him that hath spoken, if he haue passed the compasse of Gods word: wherefore Saint Ioha commandeth to try the spirits whether they be of God. *1.Thes.2.11.*
x Because this disorder was in the Church, that women vsurped that which was peculiar to men, the Apostle here sheweth what is meete to be done and what is not: and albeit hee mentioned this abuse afore, yet he referred it to this place to be reproued, because there he brought it for another purpose. *Gene.3.16.*
y Are ye the first or the last Christians, that yee neither submit your selues to the Churches of whome ye haue receiued the Gospel? nor haue respect to the others, to whome the Gospel doeth likewise appertaine?
z To haue vnderstanding of spirituall things.
a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that wee shall rise, 52 And the maner how.

MOreouer, brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,

2 And whereby ye are saued, if yee keepe in memorie, after what maner I preached it vnto you, except yee haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, howe that Christ died for our sinnes, according to the Scriptures,

4 And that he was buried, and that hee arose the third day, according to the Scriptures,

5 And that hee was seene of Cephas, then of the twelue.

6 After that, hee was seene of mo then fiue hundreth brethren at once: whereof many remaine vnto this present, and some also are asleepe.

7 After that hee was seene of Iames: then of all the Apostles.

8 And last of all hee was seene also of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.

10 But by the grace of God, I am that

Gala.1.22.
a If you beleeue to be saued by the Gospel, yee must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.
b He sheweth, nothing ought to be taught, which we haue not learned by Gods worde. *Isa.53.5.1.pet.2.24.*
Ionas 2.1,10.
Iohn 20.19.
c Although Iudas wanted, yet they were so called still. *Actes 9.4.*
rom.6.3.
Ephes.3.8.
Ephes.3.7.
d For he was but the instrument and minister, and giueth the whole glory to God.

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ Nowe if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching [e] vaine, and your [f] faith is also vaine.

15 And we are found also false witnesses of God: for wee haue testified of God, that hee hath raised vp Christ: whome hee hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not rayled.

17 And if Christ be not raised, your faith is [g] vaine: ye are yet in your [h] sinnes.

18 And so they which are asleepe in Christ, are perished.

19 If in this life [i] onely wee haue hope in Christ, wee are of all men the most miserable.

20 But nowe is Christ risen from the dead, and was made the [*] first fruites of that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in [k] Christ shall [l] all be made aliue,

23 But euery man in his [*] owne order: the first fruits is Christ, afterward, they that are of Christ, at his comming shall rise againe.

24 Then shall be the ende, when he hath [m] deliuered vp the kingdome to God, euen the Father, when hee hath put downe all rule, and all authoritie and power.

25 For he must raigne [*] till hee hath put all his enemies vnder his feete.

26 The last enemie that shalbe destroied, is death.

27 [*] For hee hath put downe all things vnder his feete. (And when he sayth that all things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be [n] all in all.

29 Els, what shall they doe which are baptized [o] [p] for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are wee also in ieopardie euery houre?

31 [q] By our reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 If I haue fought with beastes at Ephesus after the [r] maner of men, what aduantageth it mee, if the dead be not rayled vp? [*] let vs eate and drinke: for to morowe we shall die.

33 Be not deceiued: [*] euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man will say, Howe are the dead rayled vp? and with what body come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one [s] flesh of men, and an other flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

41 There is another glory of the [t] sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sowen in corruption, and is rayled in incorruption.

43 It is sowen in [u] dishonour, and is raised in glory: it is sowen in weaknesse, and is raised in power.

44 It is sowen a naturall body, and is rayled a [x] spirituall body, there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man [*] Adam was made a liuing soule: and the last Adam was made a [y] quickening Spirit.

46 Howbeit that was not first made which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth earthly: the second man is the Lord [z] from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as wee haue borne the [a] image of the earthly, so shall wee beare the image of the heauenly.

50 This say I, brethren, that [b] flesh and blood cannot inherit the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I shewe you a secret thing, We shall not all sleepe, but wee shall all be [c] changed,

52 In

---

e Christs death is not effectuall, except hee rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g As mortification and remission of sinnes depend on Christes death: so our quickening and restoring to life stand in his resurrection.

h You are not forgiuen nor sanctified.

i Or, onely for this lifes sake. *Col.*1.18.*rem.*1.5.

k As by the offering of the first fruite the whole fruit is sanctified, so by Christ which is the first that is raised, all haue assurance of the resurrection.

l Who rose first from the dead to take possession in our flesh for vs his members.

l To wit, the faithfull.

*.Thes.*4.15.

m Christ as he is man and head of the Church, is sayd to be subiect to God: but in respect of the world, is king of heauen and earth. This kingdome standeth in gouerning the faithfull, and ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shal as he is man, & head of the Church, with his fellow heires deliuer his kingdome, and be subiect to God, with whom and the holy Ghost in Godhead he is equal. *Psal.*110.1. *actes* 2.34.35. *heb.*1.13.& 10.13. *Psal.*8.6. *hebr.*2.8.

n We shall be perfectly fulfilled with his glory and felicitie.

o That is, as dead, and because they were but newly come to Christ, would be baptized before they died.

p Except these things be true of Christes kingdome & his subiection, what shal become of them whom the Church dayly baptizeth, for to destroy death in them, which is the ende of Baptisme, and so they to rise againe?

q I take to witnesse all my sorowes wherein I may iustly reioyce in the Lord, that I haue susteined them among you.

r That is, hauing regard to this present life, and not to Gods glory, and to life euerlasting.

*Isa.*22.13. *wisd.*2.6.

* *Menander in Thaide.*

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

t Euen as the Sunne and the Moone being of one substance differ in dignitie: so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to looke vnto, then the dead carkeises?

x Not changing the substance, but made partaker of the diuine nature. *Gene.*2.7.

y Christ bringeth vs from heauen the Spirit of life.

z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie, whose flesh hath this glory by the power of God who dwelleth in it.

a Both in substance & forme we are earthly.

b This naturall Spirite of Christ.

c When the Lord commeth to iudgement, some of the Saints shall be aliue, whom he will change euen as if they were dead, so that this change is in stead of death to them.

*Matth.*24.31. *1.thes.*4.16. *Isa.*25.8. *reuel.*7.17.

52 In a moment, in the twinkling of an eye at the laſt *trumpet: for the trumpet ſhal blowe, and the dead ſhall be raiſed vp incorruptible, and we ſhalbe changed.

53 For this corruptible muſt put on incorruption: and this mortall muſt put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhall be brought to paſſe the ſaying that is written, * Death is ſwallowed vp into victorie.

55 † O death, where is thy ſting? O graue, where is thy victorie?

56 The ſting of death is ſinne: and the [d]ſtrength of ſinne is the Law.

57 * But thankes bee vnto God, which hath giuen vs victorie through our Lorde Jeſus Chriſt.

58 Therefore my beloued brethren, be ye ſtedfaſt, vnmooueable, aboundant alwayes in the worke of the Lorde, foraſmuch as yee knowe, that your labour is not in [e]vaine in the Lord.

Hoſ 13.14. *heb.*2.14.

d Sinne firſt brought in death and giueth it power ouer vs, and the ſtrength of ſinne is the law, becauſe it doeth reueile the iudgement of God againſt vs: or els the chiefe cauſe of our deſtruction is in our ſelues.

1.Iohn 5.5.

e The hope of reſurrection cauſeth the faithfull to ſurmount all difficulties.

CHAP. XVI.

Hee putteth them in remembrance of the gathering for the poore brethren at Hieruſalem. 13 We muſt perſeuere in faith, in the loue of Chriſt and our neighbour. 15 After his commendations he wiſheth to them all proſperitie.

Acts 11.29. *and* 12.25. *rom.*12.13 *Acts* 18.23.

COncerning * the gathering for the Saintes, as I haue ordeyned in the Churches * of Galatia, ſo doe ye alſo.

2 [a]Euery firſt day of the weeke, let euery one of you put aſide by himſelfe, and lay vp as God hath proſpered him, that then there be no gatherings when I come.

3 And when I am come, whomſoeuer yee ſhall allowe [b]by letters, them will I ſend to bring your liberalitie vnto Ieruſalem.

4 And if it be meete that I goe alſo, they ſhall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia)

6 And it may bee that I will abide, yea, or winter with you, that yee may bring mee on my way whitherſoeuer I goe.

7 For I will not ſee you now in my paſſage: but I truſt to abide a while with you, if the Lord permit.

8 And I will tarie at Epheſus vntill Pentecoſt.

9 For a great doore and [e]effectuall is opened vnto me: but there are many aduerſaries.

10 ¶ Now if Timotheus come, ſee that he be [d]without feare with you: for hee worketh the worke of the Lorde, euen as I doe.

11 Let no man therefore * deſpiſe him: but conuey him forth [e]in peace, that he may come vnto mee: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly deſired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he ſhall haue conuenient time.

13 ¶ [f]Watch ye: ſtand faſt in the faith: quite you like men, and be ſtrong.

14 Let all your things be done in [g]loue.

15 Now, brethren, I beſeech you (yee knowe the houſe of Stephanas, that it is the [i]firſt fruites of Achaia, and that they haue giuen themſelues to miniſter vnto the Saints)

16 That ye be [k]obedient euen vnto ſuch, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue [l]ſupplyed the want of you.

18 For they haue comforted my ‖ſpirite and yours: acknowledge therefore ſuch men.

19 The Churches of Aſia ſalute you: Aquila and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an * holy [m]kiſſe.

21 The ſalutation of me Paul with mine owne hand.

22 If any man loue not the Lorde Jeſus Chriſt, let him bee had in execration, ‖yea excommunicate to death.

23 The grace of our Lorde Jeſus Chriſt be with you.

24 My loue bee with you all in Chriſt Jeſus, Amen.

The firſt Epiſtle to the Corinthians, written from [n]Philippi, and ſent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

e Becauſe God bleſſed his labour.

d Willing that they ſhould defend him againſt the aduerſaries of Chriſt, becauſe it is the Churches duetie to be carefull for the preſeruation of their miniſters.

e As though he were too yong to be a miniſter.

f That is, ſafe and ſound.

g Leſt Satan ſteale vpon you at vnwares.

h For they had euery man reſpect to himſelfe contrary to loue.

i That is, the firſt which embraced the Goſpel.

k And reuerence them.

l The griefe that I tooke for your abſence, was greatly aſſwaged by their preſence.

‖*Or, minde.* *Rom.*16.16. *2.cor* 13.12. *1.pet.* 5.14.

m In token of mutuall loue, which thing was obſerued in the primitiue Church when the Lords Supper was miniſtred.

‖*Or, Maranatha.*

n Or, as is moſt probable, from Epheſus.

The ſecond Epiſtle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can bee written either ſo perfectly, or with ſo great affection and zeale, which is not vnprofitable to many, and reſiſted by ſome: ſo the firſt Epiſtle written by Saint Paul to the Corinthians, beſides the puritie and perfection of the doctrine, ſheweth a loue toward them farre paſſing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their ſtubburneſſe, and contemne the Apoſtles authoritie. By reaſon whereof S. Paul, being let with iuſt occaſions to come vnto them, wrote this Epiſtle from Macedonia, minding to accompliſh the worke which he had begun among them. Firſt therefore hee wiſheth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherly affection, hee should haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing hee doeth repent: and also in that hee was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, he confuteth their arrogant brags, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospell in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisedome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, whereas hee contrariwise, sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming hee menaceth such as rebell against his authoritie, that hee will declare by liuely example that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 Hee declareth the great profite that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnesse, that he deferred his comming contrary to his promise, hee prooueth his constancie, both by the sinceritie of his preaching, and also by the immutable truth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAUL an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saints which are in all [a] Achaia:

2 Grace bee with you, and peace from God our Father, and from the Lorde Iesus Christ.

3 [b] Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether wee be afflicted, it is for your consolation, and [d] saluation, which [e] is wrought in the enduring of the same sufferings, which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we knowe that as yee are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how wee were pressed [f] out of measure passing strength, so that we altogether doubted, euen of life.

9 Yea, we [g] receiued the sentence of death in our selues, because wee should not trust in our selues, but in God, which raiseth the dead,

10 Who deliuered vs from so [h] great a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs,

11 * So that yee labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may bee giuen by many persons for vs.

12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureness, and not in fleshly wisedome, [k] but by the grace of God wee haue had our conuersation in the world, and most of all to youwards.

13 For wee [l] write none other things vnto you, then that ye reade, or else that yee acknowledge, and I trust yee shall acknowledge vnto the ende.

14 Euen as yee haue acknowledged vs partly, that wee are your [m] reioycing, euen as yee are [n] ours, in the [o] day of our Lorde Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I vse lightnesse? or minde I those things which I minde, [p] according to the flesh, that with mee should be [q] Yea, yea, and Nay, nay?

18 Yea, [r] God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was [s] Yea.

20 For all the promises of God in him are Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also * sealed vs, & hath giuen the * earnest of the Spirit in our hearts.

Rom.15.30.

a Meaning the countrey whereof Corinthus was the chiefe citie. *Ephes.1.3. 1.pet.1.3.*

b Or, prayse and glory be giuen.

c Which I suffer for Christ, or which Christ suffereth in me, Rom.7.5. & 8.5. col.1.24.

d For seeing him endure so much, they had occasion to be confirmed in the Gospel.

e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such meanes as he hath here left in this life for vs to be exercised in.

f Hereby hee sheweth his own infirmitie, that it might appeare how wonderfully Gods graces wrought in him.

g I was vtterly resolued in my selfe to die.

h So many dangers of death.

i He rendreth a reason why they ought to pray vnto God for his recouerie.

k Vsing that wisdome which God gaue me from heauen.

l Ye know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust yee shall know me to be the same to the very ende.

m In that wee haue taught you the Gospell so sincerely.

n Because wee haue wonne you to Christ.

o Which shall abolish all worldly glory.

p Which is rashly to promise and not to performe.

q Now to affirme one thing, and then to denie it, which is a signe of inconstancie.

r Hee taketh God to witnesse, that he preacheth the truth.

s He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father.

t They are made and performed, and wee are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Ephes.1.13. and 4.30. Ephes.1.14. chap.5.5.*

23 Nowe, I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

w In that I say I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences. but that I am Gods minister to confirme and comfort you.

24 Not that wee x haue dominion ouer your faith, but wee are helpers of your ioye: for by x faith ye stand.

x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towardes them, 7 Requiring likewise that they would bee fauourable to the incestuous adulterer, seeing he did repent. 14 Hee also reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby such quarrell pickers as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

BVt I determined thus in my selfe, that I woulde not come againe to you in heauinesse.

a Which was giuen to Satan, but now doth repent.

2 But if I will make you sorie, who is he then that should make mee gladde, but the same which is a made sorie by me?

b Which made you and him sory in my former epistle.

3 And I wrote b this same thing vnto you, lest when I came, I should take heauinesse of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

c After this adulterer did repent and amend, Paul did so vtterly cast off all sorow, that he denieth that in maner he was any whit sorie.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that yee should be made sorie, but that yee might perceiue the loue which I haue, specially vnto you.

d And so should increase his sorowe which I would diminish.

5 And if any haue caused sorowe, the same hath not c made mee sorie, but partly (lest I should d more charge him) you all.

e The adulterer, which interteined his mother in lawe.

6 It is sufficient vnto the same man, that he was rebuked of many.

f That at my intercession you would declare by the publike consent of the Church that you imbrace him againe as a brother, seeing he was excommunicate by the common consent.

7 So that nowe contrariwise yee ought rather to forgiue him, and comfort him, lest the same e should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would f confirme your loue towards him.

9 For this cause also did I write, that I might knowe the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the g sight of Christ,

g That is, truely, and from mine heart, euen as in the presence of Christ.

11 Least Satan should h circumuent vs: for we are not ignorant of his enterprises.

h By our rigorous punishing.

12 ¶ Furthermore, when I came to Troas to preach Christes Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest ‖ in my spirit, because I found not Titus my brother, but tooke my leaue of them, & went away into Macedonia.

for, in my minde.

14 i Nowe thankes be vnto God which alwayes maketh vs k to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

i From this place vnto the 6. Chap. 11. he intreateth onely of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as Chap. 3. 17. & 18. verses, and not onely to the ministers.

15 For wee are vnto God the sweete fauour of Christ, in them that are saued, and

k In working mightily by vs, he maketh vs partakers of his victorie and triumph.

l The preaching of the crosse bringeth death to them which onely consider Christes death as a common death, and be thereat offended, or els in them which perish.

16 To the one wee are the l fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for these things?

17 * For wee are not as many, m which make merchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we ‖ in Christ.

thinke it folly: and bringeth againe life to them, who in his death beholde their life. *Rom.* 11.15, 16. *Rom.* 16, 18. *chap.* 4. 2.

m That is, which preach for gaine, and corrupt it to serue mens affections. ‖ Or, through Christ, or of Christ.

CHAP. III.

1 Hee taketh for example the faith of the Corinthians for a probation of the trueth which hee preached. 6 And to exalt his Apostleship against the brags of the false Apostles, 7. 13 He maketh comparison betwixt the Law and the Gospel.

DO a we begin to praise our selues again? or neede wee as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

a Meaning him selfe, Timotheus, and Siluanus.

2 Ye are our epistle, written in our hearts, which is vnderstood and read of all men,

3 In that ye are manifest, to be the epistle of Christ b ministred by vs, and written, not with inke, but with the Spirit of the liuing God, not in c tables of stone, but in fleshly tables of the heart.

b Who were Gods pen.

c The hardnesse of mans heart, before he be regenerate, is as a stonie table, Ezek. 11.19. and 36.26. but being regenerate by the spirit of God, it is as soft as flesh, that the grace of the Gospel may be written in it, as in new tables, Ierem. 31.31, 32, 33.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thing any thing, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs able ministers of the newe Testament, not of the d letter, but of the e Spirit: for the letter killeth, but the f Spirit giueth life.

d Whose minister Moses was.

e Which Christ gaue.

f Meaning, the spiritual doctrine, which is in our hearts.

7 If then the ministration g of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the h glory of his countenance (which glorie is done away)

g Thus he nameth the Law, in comparison of the Gospel.

h After that God had spoken with him, and giuen him the law.

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministerie of i condemnation was glorious, much more doeth the ministration of k righteousnesse exceede in glorie.

i For the Lawe declareth all men to be vnder condemnation.

k Meaning, of the Gospel, which declareth that Christ is made our righteousnesse.

10 For euen that which was glorified, was not glorified in this poynt, that is, as touching the exceeding glory.

11 For if that which should bee aboliished, was glorious, much more shall that which remaineth, be glorious.

l In preaching the Gospel. *Exod.* 34.33.

12 Seeing then that wee haue such trust, we vse l great boldnesse of speach.

13 * And wee are not as Moses, which m put a vaile vpon his face, that the children of Israel should not looke vnto the ende

m Moses shewed the Law as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the ende thereof: against the Gospel setteth foorth the glory of God cleerely, not couering our eyes, but driuing the darknesse away from them.

of

n Christ is our mediatour, and authour of the newe Testament, whose doctrine is spirituall, and giueth life to the Lawe.
Iohn 4.24.
o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.

16 Neuertheless, when their heart shall be turned to the Lorde, the vaile shall be taken away.

17 Nowe the n Lord is the * Spirite, and where the spirit of the Lord is, there is liberty.

18 But wee all beholde as in a o mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

1 Hee declareth his diligence and roundnesse in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which hee endured, be turneth to his great aduantage, 11. 17 Shewing what profite commeth thereby.

THerefore, seeing that we haue this ministerie, as wee haue receiued mercie, p we faint not:

2 But haue cast from vs the b cloakes of shame, and * walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the trueth we approoue our selues to euery mans conscience in the sight of God.

3 If our Gospell bee then hid, it is hid to them that are lost.

4 In whom the c god of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, which is the d image of God, shoulde not shine vnto them.

5 For wee preach not our e selues, but Christ Iesus the Lorde, and our selues your seruants for Iesus sake.

6 For God that * commandeth the light to shine out of darkenesse, is hee which hath shined in f our heartes, to giue the g light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this b treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where wee beare about in our body the i dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For wee which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 So then h death worketh in vs, and life in you.

13 And because wee haue the same l Spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken; wee also beleeue, and therefore speake,

14 Knowing that hee which hath raysed vp the Lord Iesus, shall m raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that most plenteous grace by the thankesgiuing of n many, may redound to the praise of God.

16 Therefore we faint not, but though our outward man ‖ perish, yet the inwarde man is o renued dayly.

17 For our p light affliction which is but for a moment, causeth vnto vs a farre most excellent, and an eternall weight of glory:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

a For any troubles or afflictions.
b Meaning, such shifts and pretences as become not them that haue such a great office in hand.
Chap. 2.17.
c To wit, Satan, Iohn 12.31. and 14.30. Eph. 6.12.
d In whom God doth shew himselfe to be seene: and here Christ is called so in respect of his office.
e As they, which preach for gaine, or els which rather seeke to bee seene & knowen, then to edifie.
Gene. 1.3.
f Which are your seruants.
g That we hauing receiued light, should communicate the same with others, & therefore Christ calleth them the light of the world, Mat. 5.14.
h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they cary is nothing worse or inferior.
i All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerors.
k By our death you haue life: so that the fruit of our afflictions commeth to you.
l The same faith by the inspiration of the holy Ghost.
Psal. 116.10.
m In deliuering vs from these dangers, which is as it were a restoring from death to life.
n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory. ‖ *Or, be corrupted.*
o Groweth stronger.
p Which is so called in respect of the euerlasting life.

CHAP V.

1 Paul proceedeth to declare the vilitie that commeth by the crosse. 4 How wee ought to prepare our selues vnto it, 5 By whom, 9 And for what ende. 14. 19 Hee setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

FOr wee knowe that if a our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heauen.

3 ‖ Because that if we be clothed, we shall not be found * naked.

4 For in deede wee that are in this tabernacle, sigh and are burdened, ‖ because wee would not be vnclothed, but would be clothed vpon, that mortalitie might be swallowed vp of life.

5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the * earnest of the Spirit.

6 Therefore we are alway b bold, though wee knowe that whiles wee are ‖ at home in the body, wee are absent from the Lord.

7 (For wee c walke by faith, and not by sight)

8 Neuertheless, wee are bolde, and loue rather to remooue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling d at home, and remooning e from home, we may be acceptable to him.

10 * For wee must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be f good or euill.

11 Knowing therefore the g terrour of the

a After this body shalbe dissolued, it shalbe made incorruptible and immortall.
‖ *Or, if so be wee shalbe found clothed, and not naked, Reuel. 16.15.*
‖ *Or, wherein.*
Chap. 1.22.
b Not onely quiet in minde, but also ready to sustaine all dangers: being assured of the good successe thereof.
‖ *Or, strangers in the body.*
c For here onely we beleeue in God, and see him not.
d In this body.
e Out of this body, to heauen.
Rom. 14.10.
f That is, either glorie or shame.
g His fearefull iudgement.

h He prooueth the dignitie of his ministerie by the fruite and effect thereof, which is to bring men to Christ.

i By imbracing the same faith which we preach to others.

k As they, which more esteemed the outwarde shew of wisdome and eloquence, then true godlinesse.

l As the aduersaries said, which could not abide to heare them praised.

m Our follie serueth to Gods glorie.

n Therefore whosoeuer giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.

o As the onely faithfull doe in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We doe not esteeme, nor commend Christ himselfe now, as hee was an excellent man: but as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his giftes? Yea, when I praise my ministerie, I commend the power of God: when I commend our worthie facies, I prayse the mightie power of God set foorth by vs wormes and wretches.

r Let him be regenerate, and renounce himselfe, els all the rest is nothing. *Isa.*43.19. *Reuel.*21.5.

s Therefore without Christ wee cannot enioy the life euerlasting, nor come to God.

t That is a sacrifice for sinne.

u By imputation, when we shall be clad with Christes iustice.

the Lord, wee [k] perswade men, and we [i] are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answere against them, which reioyce in the [l] face, and not in the heart.

13 For whether wee be [l] out of our wit, we are it [m] to God: or whether wee be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because wee thus iudge, that if one bee dead for all, then were [n] all dead,

15 And he died for all, that they [o] which liue, should not henceforth liue vnto themselues, but vnto him which dyed for them, and rose againe.

16 Wherefore, henceforth knowe wee no man [p] after the flesh, yea though wee had knowen Christ after y flesh, yet now henceforth [q] know we him no more.

17 Therefore if any man be in Christ, let him be a [r] new creature. [*] Olde things are passed away: beholde, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was [s] in Christ, and reconciled the worlde to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are wee ambassadours for Christ: as though God did beseech you thrugh vs, we pray you in Christes stead, that ye be reconciled to God.

21 For he hath made him to bee [t] sinne for vs, which knewe no sinne, that wee should bee [u] made the righteousnesse of God in him.

b By the infidels, if they saw no fruite come thereof.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause.

e Which is the finall cause.

f By the Gospel and the power of God & his owne integritie, he ouerthrew Satan, and the world, as with weapons, on euery side most ready.

g Signifying his most vehement affection.

h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.

i Shewe like affection towards me.

k He seemeth to allude to that which is written, Deut.22.10. where the Lord commaundeth that an oxe and an asse be not yoked together, because the match is vnequall: so if the faithfull marrie with the infidels, or els haue to doe with them in any thing vnlawfull, it is here reproued. *Eccl.*13.18. ‖ *Or, the deuil.* 1. *Cor.*3.16. & 6.19.

l So called, because he hath not only life in himselfe, but giueth it also to all liuing creatures. *Leuit.*26.11,12. *Isa.*52,11, *Iere.*31.1.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as hee doeth them: 14 Also to keepe themselues from all pollution of idolatrie both in body and soule, and to haue none acquaintance with idolaters.

WE wee therefore as workers together beseech you, that yee receiue not the grace of God in vaine.

2 For hee saith, [*] I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 Wee giue no occasion of offence in any

*Isa.*49.8.

a To wit, Gods free mercie, wherein he hath powred foorth his infinite loue.

thing, that our ministerie should not be [b] reprehended.

4 But in all things wee approoue our selues as [*] the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffering, by kindenesse, by the [d] holy Ghost, by [e] loue vnfained,

7 [f] By the word of trueth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour, and dishonour, by euill report and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and beholde, wee liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing al things.

11 [g] O Corinthians, our [h] mouth is open vnto you: our heart is made large.

12 Yee are not kept straite in vs, but yee are kept straite in your owne [i] bowels.

13 Now for the same recompence, I speake as to my children, [i] Bee you also inlarged.

14 [k] Be not vnequally yoked with the infidels: for [*] what felowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with [*] Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idoles? [*] for yee are the Temple of the [l] liuing God: as God hath sayd, [*] I will dwell among them, and walke there: and I will bee their God, and they shalbe my people.

17 [*] Wherefore, come out from among them, and separate your selues, sayeth the Lord: and touch none vncleane thing, and I will receiue you.

18 [*] And I will bee a Father vnto you, and yee shall be my sonnes and daughters, sayeth the Lord Almighty.

CHAP. VII.

1 Hee exhorteth them by the promises of God to keepe themselues pure, 3.7 Assuring them of his loue, 8.13 And doeth not excuse his severitie toward them, but recyteth thereat, considering what profite came thereby. 10 Of two sortes of sorow.

SEeing then wee haue these promises, dearely beloued, let vs [a] cleanse our selues from all filthinesse of the [b] flesh and spirite, and grow vp vnto full holinesse in the feare of God.

a Consider this well, yee that serue idoles with your bodies, and yet thicke your consciences pure toward God: God will one day finite you for your halting.

b Of body and soule.

c That we may teach you.
d By greedy couetousnesse.

e He had neither rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deuter. 32.25. For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends.
f This ioy ouercame all my sorowes.
1. Pet. 1. 19.
g Whose heart Gods Spirit doth touch, he is sory for his sinnes committed against so mercifull a Father, and these are the fruites of his repentance, as witnesse Dauids and Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Ahitophel, and and Iudas.
h In asking God forgiuenesse.
i For in iudging and chastising your selues, you preuented Gods anger.
‖ Or, heart.
k The Greeke worde signifieth his bowels, whereby is meant most great loue and tender affections.
l Both in thinking & reporting well of you.

2 c Receiue vs: we haue done wrong to no man: wee haue corrupted no man: wee haue d defrauded no man.
3 I speake it not to your condemnation: for I haue sayde before, that yee are in our hearts, to die and liue together.
4 I vse great boldnesse of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.
5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings e without, and terrours within.
6 But God, that comforteth the abiect, comforted vs at the comming of Titus.
7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee tolde vs your great desire, your mourning, your feruent minde to mee-ward, so that I reioyced f much more.
8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorie, though it were but for a season.
9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.
10 * For godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.
11 For beholde, this thing that yee haue bene g godly sorie, what great care it hath wrought in you: yea, what h clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what i punishment: in all things ye haue shewed your selues, that yee are pure in this matter.
12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care towarde you in the sight of God might appeare vnto you.
13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his ‖ spirite was refreshed by you all.
14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, euen so our boasting vnto Titus was true.
15 And his k inwarde affection is more abundant toward you, when hee remembreth the obedience of you all, and how with feare and trembling ye receiued him.
16 I reioyce therefore that I may l put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, hee exhorteth them to continue in relieuing the poore Saints, commending their good beginning. 23 After hee commendeth Titus, and his fellowes vnto them.

WE doe you also to wit, brethren, of the a grace of God bestowed vpon the Churches of Macedonia,
2 Because in great tryall of affliction their ioy abounded, and their most extreme pouertie b abounded vnto their riche liberalitie.
3 For to their power (I beare recorde) yea, and beyonde their power, they were willing,
4 And prayed vs with great instance that wee would receiue the c grace, and fellowship * of the ministring which is toward the Saints.
5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,
6 That we should exhort Titus, that as he had begunne, so he would also accomplish the same grace among you also.
7 Therefore, as yee abound in euery thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, euen so see that yee abound in this grace also.
8 This say I not by commaundement, but because of the diligence of others: therefore prooue I the naturalnesse of your loue.
9 For yee knowe the grace of our Lorde Iesus Christ, that hee being rich for your sakes became poore, that yee through his pouertie might be made rich.
10 And I shewe my minde herein: for this is expedient for you which haue begun not to doe onely, but also to d will, a yeere agoe.
11 Nowe therefore perfourme to doe it also, that as there was a readinesse to will, euen so yee may perfourme it of that which yee haue.
12 For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.
13 Neither is it, that other men should bee eased and you grieued.
14 But vpon like condition, at this time your e aboundance supplieth their lacke, that also their aboundance may be for your lacke, that there may be f equalitie:
15 As it is written, * Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.
16 And thankes bee vnto God, which hath put in the heart of Titus the same care for you.
17 Because hee accepted the g exhortation, yea, he was so carefull, that of his owne accord he went vnto you.
18 And wee haue sent also with him the brother, whose prayse is h in the Gospell throughout all the Churches,
19 (And not so onely, but is also chosen of the Churches to bee a fellowe in our iourney concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde)
20 Auoyding this, that no man should blame vs in this abundance that is ministred by vs,
21 * Prouiding for i honest things, not onely before the Lord, but also before men.

22 And

a This benefite of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouertie, were very liberall towards others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberalitie, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof. *Chap. 9. 12.*
d Euery man may doe good that hath abilitie thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.
e That as you helpe others in their neede, so others shall relieue your want.
f That both you and others, as occasion shal serue, may relieue the godly according to their necessities. *Exod. 16. 18.*
g And willingly offered himselfe to gather your almes.
h In preaching the Gospell. Some vnderstand this to be spoken of Luke, others, of Barnabas. *Rom. 12. 17.*
i His well doing is approoued before God and man.

22 And wee haue sent with them our brother whome wee haue oft times proouen to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellowe and helper to youward: or of our brethren, they are messengers of the Churches, and the k glory of Christ.

24 Wherefore shewe toward them, and before the Churches the proofe of your loue, and of the reioycing that wee haue of you.

k That is, by whome Christes glory is greatly aduanced.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cheerefully. 7 Shewing what fruite will come thereof.

FOr as touching the ministering to the Saints, it is superfluous for mee to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, & say, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, least our reioycing ouer you should bee in vaine in this behalfe, that ye (as I haue sayde) be readie:

4 Least if they of Macedonia come with me, and finde you vnprepared, we (I meede not to say, you) should bee ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your benevolence appointed afore, that it might be ready, and come as of benevolence, and not as of sparing.

Prou. 11.25. 2.cor.12.8. Eccius. 35.10.

a Least they should giue but litle, distrusting to impouerish themselues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue ynough for themselues, and also to helpe others withall.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not * grudgingly, or of necessitie: * For God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that yee alwayes hauing a all sufficiencie in all things, may abound in euery b good worke,

b That ye may doe good and helpe others at all times. *Psal. 112.9.*

9 * As it is written, c He hath sparsed abroad, and hath giuen to the poore: his benevolence remaineth for euer.

c Dauid speaketh of ỹ man which feareth God and loueth his neighbour.

10 Also hee that ministreth seede to the sower, will minister likewise bread for food, and multiplie your seede, and increase the fruits of your benevolence,

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 For the ministration of this seruice not onely supplieth the necessities of the Saints, but also is abundant by the thanksgiuing of many vnto God,

13 (Which by the experiment of this ministration prayse God for your voluntarie subiection to the Gospel of Christ, and for you liberall distribution to them, and to all men)

14 And by d their prayer for you, ‖ desiring after you greatly, for the abundant grace of God in you.

d Besides that by their liberalitie God shalbe praysed, they also shalbe commended to God by their prayers whom they haue holpen, yea, and all men shal reuerence them, as being endued with an excellent gift of God.

‖ Or, greatly affectioned toward you.

15 Thankes therefore be vnto God for his vnspeakeable gift.

CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience. 11 And sheweth what his power is. 13 And how he vseth it.

NOwe I Paul my selfe beseech you by the meekenes and gentlenesse of Christ, which when I am present among you, am a base, but am bolde toward you being absent:

a These words his backbiters vsed, thinking thereby to diminish his authoritie, as vers. 10.

2 And this I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked b according to the flesh.

b As though we boasted of our selues by a carnal affection.

3 Neuertheless, though we walke in the flesh, yet we doe not warre after the flesh.

4 (For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes)

5 Casting downe the imagnations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ.

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance? If any man trust in himselfe that hee is Christes, let him consider this againe of himselfe, that as he is Christes, euen so are we Christes.

c Meaning a certaine man among them, which thus spake of Paul.

8 For though I should boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthie actes: and if they will compare with others, let them shew what countreys, what cities, and people they haue wonne to the Lord: for who will prayse that souldier, which onely at the table can finely talke of warres, and when he commeth to the brunt, is neither valiant nor experi?

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, e saith he, are sore and strong, but his bodily presence is weake, and his speach is of no value.

e That is, the giftes and vocation, which God had giuen him to winne others by.

11 Let such one thinke this, that such as wee are in worde by letters when wee are ablent, such will we be also in deede, when we are present.

12 For wee dare not make our selues of the number, or to compare our selues to them, which prayse themselues: but they vnderstand not that they d measure themselues with themselues, and compare themselues with themselues.

13 But wee will not reioyce of things, which are not within our measure, * but according to the e measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyond our measure, as though wee had not attayned vnto you: for euen to you also haue wee come in preaching the Gospell of Christ,

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

16 And

16 And to preach the Goſpell in thoſe regions which are beyond you: not to reioyce in [f] another mans line, that is, in thoſe things that are prepared already.

17 *But let him that reioyceth, reioyce in the Lord.

18 For hee that praiſeth himſelfe, is not allowed, but he whom the Lord praiſeth.

f God gave the whole world to the Apoſtles to preach in, ſo that Paul here meaneth by the line, his portion of the countreyes where he preached. *Ierem.9.24.1.cor.1.31.*

CHAP. XI.

1 Hee declareth his affection towarde them, 5 The excellencie of his miniſterie, 9 And his diligence in the ſame. 13 The fetches of the falſe Apoſtles, 16 The peruerſe iudgement of the Corinthians, 22. And his owne prayſes.

WOulde to God yee coulde ſuffer a litle my [a] fooliſhneſſe, and in deede, [b] yee ſuffer me.

2 For I am ielous ouer you, with godly ielouſie: for [c] I haue prepared you for one huſband, to preſent you as a pure virgine to Chriſt:

3 But I feare leaſt as the * ſerpent beguiled Eue through his ſubtiltie, ſo your mindes ſhould be corrupt from the ſimplicitie that is in Chriſt.

4 For if hee that commeth preacheth an other [d] Ieſus then him whome wee haue preached: or if yee receiue another [e] ſpirite then that which yee haue receiued: eyther another Goſpell, then that yee haue receyued, ye might well haue ſuffered him.

5 Verily I [f] ſuppoſe that I was not inferiour to the very chiefe Apoſtles.

6 And though I bee [g] rude in ſpeaking, yet I am not ſo in knowledge, but among you we haue bene made manifeſt to the vtmoſt, in all things.

7 Haue I committed an offence, becauſe I abaſed my ſelfe, that ye might be exalted, and becauſe I preached to you the Goſpell of God freely?

8 I [h] robbed other Churches, and tooke wages of them to doe you ſeruice.

9 And when I was preſent with you, and had neede, I was [i] not ſlouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia ſupplied, and in all things I kept and will keepe my ſelfe, that I ſhould not * be grieuous to you.

10 [k] The trueth of Chriſt is in me, that this reioycing ſhall not be ſhut vp againſt me in the regions of Achata.

11 Wherefore? becauſe I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occaſion from them which deſire [l] occaſion, that they might be found like vnto vs in that wherein they reioyce.

a He calleth the prayſing of himſelfe dotage, to the which thing the arrogancie of the falſe Apoſtles compelled him who ſought nothing els, but to ouerthrowe the Church by diminiſhing the authoritie of his miniſterie.

b To ſpeake in mine owne commendation.

c The miniſter marieth Chriſt and his Church as husband and wife by the preaching of the Goſpel. *Gen.3.4.*

d That is, more perfect doctrine concerning Chriſt Ieſus.

e More excellent giftes of the ſpirite by other mens preaching.

f They did not preach Chriſt more purely then I did: for in this behalfe I was nothing inferiour to the chiefeſt Apoſtles.

g That is, vſe no worldly eloquence.

h Other Churches relieued me.

i Hee did not onely labour with his handes for his liuing, but in his extreme pouertie preached diligently without burdening any man, or elſe waxing ſlouthfull to doe his duetie to euery man. *Chap.12.13. Actes 20.34.* k Let not the trueth of Chriſt bee thought to be in me, if I ſuffer my ioy to be ſhut vp, which I haue conceiued of Grecia. l To ſlaunder my miniſterie, if I ſhould receiue wages.

13 For ſuch falſe [m] Apoſtles are deceitfull workers, and tranſforme themſelues into the Apoſtles of Chriſt.

14 And no marueil: for Satan himſelfe is tranſformed into an Angel of light.

15 Therefore it is no great thing, though his miniſters tranſforme themſelues, as though they were the miniſters of righteouſneſſe, whoſe ende ſhall be according to their workes.

16 I ſay againe, let no man thinke, that I am fooliſh: or els take me euen as a foole, that I alſo may boaſt my ſelfe a little.

17 That I ſpeake, I ſpeake it not after the * Lord: but as it were fooliſhly, in this my great boaſting.

18 Seeing that many reioyce [o] after the fleſh I will reioyce alſo.

19 For yee ſuffer fooles gladly, becauſe that ye are wiſe.

20 For ye ſuffer men if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himſelfe, if a man ſmite you on the face.

21 [p] I ſpeake as concerning the reproch: as though that wee had bene [q] weake: but wherein any man is bolde (I ſpeake fooliſhly) I am bold alſo.

22 They are Ebrewes, * ſo am I: they are Iſraelites, ſo am I: they are the ſeede of Abraham, ſo am I:

23 They are the miniſters of Chriſt, (I [r] ſpeake as a foole) I am more: in labours more abundant: in ſtripes aboue meaſure: in priſon more plentifully: in [s] death oft.

24 Of the Iewes [t] fiue times receiued I fourtie ſtripes * ſaue one.

25 * I was thriſe [u] beaten with roddes: I was * once ſtoned: I ſuffered thriſe * ſhipwracke: night and day haue I bene in the deepe ſea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the ſea, in perils among falſe brethren,

27 In wearineſſe and painefulneſſe, in watching often, in hunger, and thirſt, in faſtings often, in colde and in nakednes.

28 Beſide the things which are outward, I am cumbred dayly, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I muſt needes reioyce, I will reioyce of mine * infirmities.

31 The God, euen [x] Father of our Lord Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not.

32 In * Damaſcus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damaſcens, and would haue caught me.

33 But at a windowe was I let downe in a baſket through the wall, and eſcaped his handes.

m By falſe apoſtles here is not meant ſuch as teach falſe doctrine (which doubtleſſe, they would haue growen vnto) but ſuch as were vaineglorious, & did not their duetie ſincerely.

n In his heart he had reſpect to the Lord: but this faſhion of boaſting ſeemed according to man, whereunto they compelled him.

o In outward things.

p I note this diſhonour, which they doe vnto you.

q That is, abiect, vile, miſerable, a craftesman, an idiote, and ſubiect to a thouſand calamities, which things the falſe apoſtles obiected againſt him as moſt certaine teſtimonies of his vnworthineſſe. *Phil.3.5.*

r Put caſe yee terme it ſo, yet is it true.

ſ In the preſent danger of death.

t At fiue ſeuerall times, euery time thirtie and nine. *Deut.25.3.*

u Of the Romane Magiſtrates. *Act 16.22,23. Actes 14.19. Actes 27.14.*

x As impriſonments, beating, hunger, thirſt, colde, nakednes, and ſuch like: which things the aduerſaries condemne as infirme in mee. *Actes 9.24.*

CHAP. XII.

1 He reioyceth in his preferment. 5,7 But chiefly in his humblenesse, 11 And layeth the cauſe of

Acts 9.9.

a That is, a Christian: or, I speake it in Christ.

b That is to say, into the highest heauen.

c Mans infirmitie was not able to declare them, neyther were they shewed vnto him for that ende.

‖*Or, lawfull.*

d The Greeke worde signifieth a sharpe piece of wood, as a pale, or stake, and also a litle spilde or sharpe thing which pricketh one as he goeth through bushie and thicke places, and entring into the flesh cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.

e That is to say, oftentimes.

f Is knowen and euidently seene.

g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therin for Christes sake.

Chap. 11.9.

‖*Or, elargeable.*

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16.5. Then when the Lord letteth his purpose, he appoynted to go straight from Ephesus to Corinthus, Chap. 1.15. Which intent being changed he went to Macedonia, from whence now hee appoynteth the third time to come vnto them.

i Which declareth his fatherly affection.

‖*Or, your cause, or person.*

himselfe very God: so thinke, that we whom yee contemne as dead men and castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ.

1. *Cor.* 11.28.

e In mans iudgement, who for the most part reiecteth the best and approoueth the worst.

f Hauing abundance of the grace of God.

k Thus sayd his aduersaries, that though he tooke it not by himself, yet did he it by the meanes of others.

l To go to you.

m Meaning, sharpe and seuere.

n There was nothing wherein he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much eate downe his heart, as when his labour did no good.

a His first comming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three commings he calleth his three witnesses. *Deut.* 16.15. *mat.* 18.16. *iohn* 8.17. *hebr.* 10.28.

b In my first epistle, Chap. 4.20.

c In that he humbled himself, and tooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgement was vile & abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, hee shewed himselfe very God: so thinke, that we whom yee contemne as dead men and castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. 1. *Cor.* 11.28.

e In mans iudgement, who for the most part reiecteth the best and approoueth the worst.

f Hauing abundance of the grace of God.

his boasting vpon the Corinthians. 14 Hee sheweth what good will he beareth them, 20 And professeth to come vnto them.

IT is not expedient for me no doubt, to reioyce: for I will come to visions and reuelations of the Lord.

2 * I knowe a man a in Christ aboue fourteene yeeres agone, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the b third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that hee was taken vp into paradise, c heard words which cannot bee spoken, which are not ‖possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not bee a foole: for I will say the trueth, but I refraine lest any man should thinke of mee aboue that he seeth in mee, or that he heareth of me.

7 And lest I should bee exalted out of measure, through the abundance of reuelations, there was giuen vnto mee d a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lorde e thrise, that it might depart from me.

9 And hee sayde vnto mee, My grace is sufficient for thee: for my power is made f perfect through weakenesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore g I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled mee: for I ought to haue beene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, * except that I haue not beene ‖slouthfull to your hinderance? forgiue me this wrong.

14 Beholde, the h third time I am readie to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but i you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will be bestowed for your ‖soules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not * yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked wee not in the selfe same spirite? walked we not in the same steppes?

19 Againe, thinke yee that we excuse our selues vnto you? wee speake before God in Christ. But we doe all things, dearely beloued, for your edifying.

20 For I feare, lest when I come, I shall not finde you such as I would: and that I shall bee found vnto you m such as yee would not, and least there bee strife, enuying, wrath, contentions, backebitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God * abase me among you, and I shall bewaste many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse, which they haue committed.

CHAP. XIII.

1 *He threatneth the obstinate,* 5 *And declareth what his power is by their owne testimonie.* 10 *Also hee sheweth what is the effect of this Epistle,* 11 *After hauing exhorted them to their duetie, he wisheth them all prosperitie.*

THis is the * third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

2 a I told you before, and tell you before: as though I had beene present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For though hee was crucified concerning his b infirmitie, yet liueth he through the power of God. And wee no doubt are weake in him: c but wee shall liue with him, through the power of God towarde you.

5 * Proue your selues whether yee are in the faith: examine your selues: know ye not your owne selues, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that yee shall knowe that we are not reprobates.

7 Now I pray vnto God, that yee doe none euill, not that we should seeme approoued, but that yee should doe that which is honest: though we be as d reprobates.

8 For wee can not doe any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are e strong: this also wee wish for, euen your perfection.

Vvv.i. 10 Therefore

10 Therefore write I these things being absent, lest when I am present, I shoulde vse sharpenesse, according to the power which the Lorde hath giuen me, to edification, and not to destruction.

g Commit not by your negligence, that that which is ordeined to saluatiō, turne to your destruction,

11 Finally brethren, fare ye well: be perfect: be of good comfort: bee of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an * holy kisse. All the Saints salute you.

Rom.16.16. 1.cor.16.20. 1.pet.5.14.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

h Which was according to those countreys in those dayes both of the Iewes and of other nations.

The second Epistle to the Corinthians, written from Philippi, a citie of Macedonia, and sent by Titus and Lucas.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THe Galatians, after they had bene instructed by Saint Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he prooueth that the graunting thereof, is the ouerthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had beene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, he prooueth both that he is an Apostle ordeyned by God, and also that he is not inferiour to the rest of the Apostles. Which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any works or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the ende thereof is come: wherefore men ought now to imbrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the greenes of mans traditions: finally he shewethwherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 Hee sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to bee equall with the chiefe Apostles.

PAul * an Apostle (not a of men, neyther by b man, but by Iesus Christ, and God the Father which hath raised him from the dead)

1.Thes 1.3.

a For God is the authour of all ministerie.

b This prerogatiue was peculiar to the Apostles. *Luke 1.74.*

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ,

c Which is, the corrupt life of men without Christ.

4 Which gaue himselfe for our sinnes, that hee might deliuer vs * from this c present euill world, according to the will of God, euen our Father,

‖*Or, doctrine.*

d That is, to be partakers of the saluation offred freely by Christ.

5 To whom be glorie for euer and euer, Amen.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our workes? therfore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth vtterly ouerthrow the Gospel.

6 I marualle that yee are so soone remooued away vnto another ‖ Gospell from him that hath called you in the d grace of Christ,

7 Which is not another Gospel, saue that there bee some which trouble you, and intend to e peruert the Gospel of Christ.

8 But though that wee, or an f Angell from heauen preach vnto you otherwise, then that which wee haue preached vnto you, let him be ‖ accursed.

f If it were possible, that an Angel, should so doe: whereby Paul declareth the certainetie of his preaching.

‖*Or, abominable.*

9 As wee sayde before, so say I now againe, if any man preach vnto you otherwise then that yee haue receiued, let him be accursed.

10 For g now preach I mans doctrine, or Gods? or goe I about to please men? for if I should please men, I were not the seruant of Christ.

g Since that of a Pharise I was made an Apostle. *1.Cor.15.1.*

11 * Nowe I certifie you, brethren, that the Gospel which was preached of mee, was not after h man.

h That is, doctrine inuented by man, neyther by mans authoritie doe I preach it.

12 For neyther receiued I it of man, neyther was I taught it, but by the i reuelation of Iesus Christ.

i By an extraordinarie reuelation. *Acts 9.1.*

13 For yee haue heard of my conuersation in time past, in the Iewish religion, howe that * I persecuted the Church of God extremely, and wasted it,

‖*Or, age.*

14 And profited in the Iewish religion aboue many of my ‖ companions of mine owne nation, and was much more zealous of the k traditions of my fathers.

k That is, of the Law of God, which was giuen to the ancient fathers.

15 But when it l pleased God (which had separated mee from my mothers wombe, and called me by his grace)

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appoynting from the mothers wombe, and thirdly his calling. [*Or, to me. Ephe.3.8.*

16 To reueale his sonne ‖ in mee, that I shoulde preach him * among the Gentiles, immediately I communicated not with m flesh and blood:

‖*Or, to me.*

m That is, with any man, as though I had neede of his counsell to approoue my doctrine.

17 Neither

17 Neither came I againe to Ierusalem to them which were Apostles before mee, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeres I came againe to Ierusalem to visite Peter, & abode with him fifteene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, nowe preacheth the [n] faith which before hee destroyed.

23 And they glorified God for me.

n That is, the Gospell which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 Hee sheweth why Titus was not circumcised, 6 And that he is nothing inferiour to other Apostles: 11 Yea, and that hee hath reproued Peter the Apostle of the Iewes. 16 After hee commeth to the principal scope, which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

THen fourteene yeeres after, I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also,

2 And I went vp by reuelation, and [a] communicated with them of the Gospell which I preach among the Gentiles, * but particularly with them that were the chiefe, least by anymeanes I should runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with me, though hee were a Grecian, was [b] compelled to be circumcised.

4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which wee haue in Christ Iesus, that they might bring vs into bondage.

5 To whome we [c] gaue not place by subiection for an houre, that the trueth of the Gospell might continue with you.

6 And of them which seemed to be great, I was not taught (what they [d] were in time passed, it maketh no matter to mee: [e] God accepteth no mans person) neuertheles, they that are the chiefe, [e] did communicate nothing with me.

7 But contrariwise, when they sawe that the Gospell ouer the vncircumcision, was committed vnto me, as the Gospell ouer the circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by mee toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the [f] right hands of fellowship, that wee should preach vnto the Gentiles, and they vnto the Circumcision,

10 * Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstoode him ‡ to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, hee withdrewe and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the ‡ right way to the trueth of the Gospel, I sayd vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [h] constrainest thou the Gentiles to doe like the Iewes?

15 Wee which are Iewes by nature, and not [i] sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: euen wee I say, haue beleeued in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe no ‖ flesh shall be iustified.

17 * If then while we seeke to be made righteous by Christ, wee our selues are found [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

18 For if I build againe the things that I haue destroyed, [m] I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am [n] crucified with Christ.

20 Thus I liue, yet [o] not I nowe, but Christ liueth in me: and in that that I now liue in the [p] flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.

21 I do not abrogate the [q] grace of God: for if righteousnesse be by the Lawe, then Christ died ‖ without a cause.

a Paul nothing doubted of his doctrine: but because many reported that hee taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospel) he indeuoured to remedie it, & to proue that they consented with him. *Acles 15.2.*

‡ *Greeke, without profite.*

b Which declareth that the other Apostles agreed with him.

c Lest we should haue betrayed the Christian libertie.

d Albeit they had bene conuersant with Christ aforetime.

Deut.10.17. 2.chro.19.7.iob. 34.19.wisd.6.7. ecclus.35.12,16. Acles 10.34.rom. 2.11.ephes.6.9.col.3.25.1.pet.1.17.

e But approoued my doctrine

f In token that we all agreed in doctrine.

Acles 11.30. 2.cor.9.3.

g Meaning, before all men.

‡ *Greeke, with a right foote.*

h In bringing their consciences into doubt by thine example & authoritie: and here the Apostle commeth to his chiefe point.

i For so the Iewes called the Gentiles in reproch.

‖ *Or, man. Rom.3.19,20, phil.3.9.*

k Except our fiuities be agreeable to our faith, we declare that wee haue not Christ.

l For he caused them not to sinne, but disclosed it, neither tooke he away the righteousnes of the Lawe, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne.

n And feele his strength in me which killeth sinne.

o Not as I was once, but regenerate, and changed into a newe

p In this mortall body.

q As did the false Apostles which preached not the

‖ *Or, for nothing.*

CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10. 19. 24 And by the office, and the end, both of the Law, 11. 25 And of faith.

O Foolish Galatians, who hath bewitched you, that yee should not obey the trueth, to whome Iesus Christ before [a] was described in your sight, and among you crucified?

2 This onely would I learne of you, Receiued yee the [b] Spirite by the workes

a To whome Christ was so liuely preached, as if his liuely image were set before our eyes, or els had bene

b Meaning the giftes of the Spirite.

c That is, the doctrine of salvation through faith in Iesus Christ, as Chap. 1.22.

d The false apostles taught that Christ profited nothing, except they were circumcised, and that the Lawe was the perfection, and Christes doctrine onely the rudiments thereunto.

e And ceremonies of the Law? *Gene.*15.6. *rom.*4.3.*iames* 2.23. *Gen.*12.3.*ecclus.* 44.20,21. *actes* 3.25.

f Which thinke to be iustified by them. *Deut.*27.26. *Habak.*2.4. *rom.*1.17. *hebr.*10.38.

g The Law pronounceth not them iust, which beleeue, but which worke, and so condemneth all them which in all points doe not fulfill it. *Leuit.*18.5. *Deut.*21.23.

h Which is the Gospel.

i I will vse a common example, that you may be ashamed to attribute lesse vnto God, then to such couenants which one man maketh to another. *Hebr.*9.17.

k No more is the promise or couenant of God abrogated by the Law, nor yet is the Law added to the promise to take any thing away that was superfluous, or to supply any thing that wanted.

l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seede.

m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

of the Lawe, or by the hearing of faith preached?

3 Are ye so foolish, that after ye haue begun in the Spirit, yee would nowe be made perfect by the flesh?

4 Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Lawe, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was imputed to him for righteousnesse.

7 Know yee therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospell vnto Abraham, saying, In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are of the workes of the Lawe, are vnder the curse: for it is written, Cursed is euery man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustified by the Lawe in the sight of God, it is euident: for the iust shall liue by faith.

12 And the Lawe is not of faith: but the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Lawe, when hee was made a curse for vs (for it is written, Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the promise of the Spirit through faith.

15 Brethren, I speake as men doe, Though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Nowe to Abraham and his seede were the promises made. Hee saieth not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which is Christ.

17 And this I say, that the Law which was foure hundreth and thirtie yeeres after, can not disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Lawe, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Law? It was added because of the transgressions, till the seede came vnto the which the promise was made: and it was ordeined by Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not a Mediatour of one: but God is one.

21 Is the Lawe then against the promise of God? God forbid: for if there had bene a Lawe giuen which could haue giuen life, surely righteousnesse should haue bene by the Lawe.

22 But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue.

23 But before faith came, we were kept vnder the Lawe, and shut vp vnto the faith, which should afterward be reuealed.

24 Wherefore the Law was our schoolemaster to bring vs to Christ, that wee might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a schoolemaster.

26 For yee are all the sonnes of God by faith, in Christ Iesus.

27 For all yee that are baptized into Christ, haue put on Christ.

28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

29 And if ye be Christes, then are yee Abrahams seede, and heires by promise.

n Who as ministers gaue it to Moses by the authoritie of Christ.

o But serueth both for the Iewes and Gentiles to ioyne them to God.

p Constant and alwayes like himselfe. *Rom.*3.9.

q Both men and all their workes.

r The full reuelation of things which were hid vnder the shadowes of the Law. *Rom.*10.4.

f Not that the doctrine of the Lawe is abolished, but the condemnation thereof is taken away by faith. *Rom.*6.3.

t So that baptisme succeedeth circumcision, and so thorow Christ both Iew and Gentile is saued.

u As all one man.

CHAP. IIII.

1 He sheweth wherefore the ceremonies were ordeined. 3 Which being shadowes must end when Christ the trueth commeth. 9 He moueth them by certaine exhortations, 22 And confirmeth his argument with a strong example, or allegorie.

NOw I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutours and gouernours, vntill the time appointed of the Father.

3 Euen so, wee when wee were children, were in bondage vnder the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Lawe,

5 That hee might redeeme them which were vnder the Lawe, that wee might receiue the adoption of his sonnes.

6 And because ye are sonnes, God hath sent forth the Spirite of his Sonne into your hearts, which cryeth, Abba, Father.

7 Wherefore, thou art no more a seruaunt, but a sonne: nowe if thou bee a sonne, thou art also the heire of God through Christ.

a The Church of Israel was vnder the Law as the pupill subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelship ended.

b That is, the Law, which before he called a scholemaster, Chap.3.25.

c That is, vnder the Lawe, which was but an a.b.c, in respect of the Gospell.

d That is, who was subiect vnto the Law. *Rom.*8.14,15.

e For our adoption vnto Christ is sealed by him.

f He instructeth both Iewes & Gentiles to call God their Father in euery language, so that none are excepted.

g Which maiest not vse thy liberty.

h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their tutelship.
i Not in deede, but in opinion.
k The Galatians of Painims began to be Christians, but by false apostles were turned backeward to beginne anewe the Iewish ceremonies, and so in stead of going forward toward Christ, they ranne backeward from him.
l Ye obserue dayes, as Sabbaths, newe moones, &c. ye obserue moneths, as the first and seuenth moneth: ye obserue times, as Easter, Whitsuntide, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yeere of forgiuenesse, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them back into superstitious slauerie.
m So friendfull to mee, as I am affectioned toward you.
n For I pardon you, if you repent.

8 But euen then, when yee [h] knewe not God, ye did seruice vnto them, which by nature are not gods.
9 But nowe seeing yee knowe God, yea, rather are knowen of God, how turne [k] yee againe vnto impotent and beggerly rudiments, whereunto as from the beginning yee will be in bondage againe?
10 Ye obserue [l] dayes, and moneths, and times, and yeeres.
11 I am in feare of you, lest I haue bestowed on you labour in vaine.
12 Be yee as [m] I: for am euen as you: brethren, I beseech you: yee haue not hurt [n] me at all.
13 And yee knowe, howe through [o] infirmitie of the flesh I preached the Gospel vnto you at the first.
14 [p] And the triall of mee which was in my flesh, yee despised not, neither abhorred: but yee receiued mee as an [q] Angel of God, yea, as Christ Iesus.
15 What was then your felicitie? For I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemie, because I tell you the trueth?
17 They are ielous ouer you [r] amisse: yea, they would exclude [s] you, that yee should altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,
19 My little children, of whom I trauaile in birth againe, vntill Christ be [t] formed in you.
20 And I would I were with you now, that I might change my voyce: for I am in doubt of you.
21 Tell mee, yee that will be vnder the lawe, doe ye not heare the Lawe?
22 For it is written, that Abraham had two sonnes, * one by a seruant, and * one by a free woman.
23 But hee which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promise.
24 By the which things an other thing is meant: for these mothers [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,
25 (For Agar or Sina is a mountaine in [y] Arabia, and it answereth to Ierusalem which nowe is) and shee is in bondage with her children.
26 But Ierusalem, which is [z] aboue, is free: which is the mother of vs all.
27 For it is written, * Reioyce thou barren that bearest no children: breake foorth, and crie, thou that trauailest not: for the desolate hath many moe children, then shee which hath an husband.
28 * Therefore, brethren, we are after the maner of Isaac, children of the promise.
29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.
30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not bee heire with the sonne of the free woman.
31 Then brethren, we are not children of the seruant, but of the free woman. †

Rom.9.8. Gen.21.10.
a For we are in the Church of Christ, which is our mother, and not of the Synagogue, which is a seruant vnder the Lawe.
† By the libertie wherewith Christ hath made vs free.

CHAP. V.

2 He laboureth to draw them away from circumcision, 17 And sheweth them the battel betwixt the spirit and the flesh, and the fruites of them both.

STand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.
2 * Beholde, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profite you nothing.
3 For I testifie againe to euery man, which is circumcised, that hee is bound to keepe the whole Lawe.
4 Ye are * abolished from Christ, whosoeuer are iustified by the Law, ye are fallen from grace.
5 For wee through the Spirite [d] waite for the hope of righteousnesse through faith.
6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.
7 Yee did runne well: who did let you, that ye did not obey the [e] trueth?
8 It is not the perswasion of him that [d] calleth you.
9 * A little [e] leauen doeth leauen the whole lumpe.
10 I haue trust in you through the Lord, that yee will bee none otherwise [f] minded: but hee that troubleth you, shall beare his condemnation, whosoeuer he be.
11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [g] slaunder of the Crosse abolished.
12 Woulde to God they were euen cut off, which doe disquiet you.
13 For brethren, ye haue beene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.
14 For [h] all the Lawe is fulfilled in one worde, which is this, * Thou shalt loue thy neighbour as thy selfe.
15 If yee bite and deuoure one another, take heede least yee be consumed one of another.
16 Then I say, * Walke in the [i] Spirit, and ye shall not fulfill the lustes of the flesh.
17 For the [k] flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.

Acts 15.1.
a If you ioyne circumcision to the Gospel, as a thing necessary to saluation.
1.Cor.1.17.
b We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that wee should by faith and not by the Lawe obtaine the crowne of glory, which Christ giueth freely.
c Then whatsoeuer is not the word of God, which here he calleth trueth, is very lies.
d Which is God, *1.Cor.5.6.*
e A little corruption doeth destroy the whole doctrine.
f That ye will imbrace the word of God purely.
g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, and therewith were offended.
h Meaning, the second table. *Leuit.19.18. matt.22.39. mar.12.31. iam.2.8. Rom.13.1. 14.1. pet.2.11.*
i In the man regenerate.
k That is, the naturall man striueth against the Spirit of regeneration.

rit, and the Spirite against the flesh: and these are contrary one to the other, so that yee cannot doe the same things that yee would.

18 And if ye be led by the l Spirit, ye are not vnder the Lawe.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shal not inherite the kingdome of God.

22 But the fruite of the Spirite is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is m no lawe.

24 For they that are Christs, n haue crucified the flesh with the affections and the lustes.

25 If wee liue in the Spirite, let vs also walke in the o Spirit.

26 Let vs not bee desirous of vaine glorie, prouoking one another, enuying one another.

l If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.

m For they are vnder the Spirit or grace.

n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.

o That being dead to sinne, and liuing to God, we may declare the same in holinesse and innocencie of life.

CHAP. VI.

1 Hee exhorteth them to vse gentlenesse toward the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To persuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all, wisheth to them with the rest of the faithfull all prosperitie.

BRethren, if a man bee a fallen by occasion into any fault, yee which are spirituall, restore such one with the spirite of meekenesse, considering thy selfe, lest thou also bee tempted.

2 Beare yee one anothers burden, and so b fulfill the Lawe of Christ.

3 For if any man seeme to himselfe, that he is some what, when hee is c nothing, hee deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke, and then shall he haue d reioycing in himselfe onely and not in another.

5 * For euery man shall beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his e * goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.

8 For he that f soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirite, shall of the spirit reape life euerlasting.

9 * Let vs not therefore be weary of wel doing: for in due season wee shall g reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the houshold of faith.

11 ¶ Yee see howe large a letter I haue written vnto you with mine owne hand.

12 As many as desire to haue a faire shewe h in the flesh, they constraine you to bee circumcised, onely because they would not suffer persecution for the i crosse of Christ.

13 For they themselues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce k in your flesh.

14 But God forbid that I shoulde reioyce, but in the crosse of our Lorde Iesus Christ, whereby the l world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auayleth any thing, nor vncircumcision, but a new m creature.

16 And as many as walke according to this rule, peace shalbe vpon them, and mercie, and * vpon the Israel of God.

17 From henceforth let no man o put me to businesse: for I beare in my body the p markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

1.Cor.3.8.

e For it were a shame not to prouide for their corporal necessities, which feede our soules with the heauenly deinties.

1.Cor.9.7.

f He prooueth that the ministers must be nourished: for if men onely prouide for worldly things without respect of the life euerlasting, then they procure to themselues death, and mocke God, who hath giuen them his ministers to teach them heauenly things.

2.Thes.3.13.

g The fruite which God hath promised.

h By the outward ceremonies.

i That is, for preaching Christ crucified.

k That they haue made you Iewes.

l By the world be meaneth all outward pompe, ceremonies and things which please mens fantasies.

m Which is regenerate by faith.

n That is, vpon the Iewes, as Rom. 10.19.

o Let no man trouble my preaching from henceforth: for my markes are witnesses howe valiantly I haue fought.

p Which are odious to the worlde, but glorious before God.

a Either by reason of his flesh, or Satan.

b Christ exhorteth in sundry places to mutuall loue, and therefore brotherly loue is here called the lawe of Christ, and his commaundement, Iohn 13.34. and 15.12.

c Hee sheweth that man hath nothing of himselfe whereof he should reioyce.

d For his reioycing is a testimonie of a good conscience, 2. Corinth. 1.12. wherein hee may reioyce before men, but not before God.

¶ Vnto the Galatians written from Rome.

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie hee prayeth God to confirme toward them. And to the intent they shoulde not glorie in themselues, hee sheweth them their extreme miserie,

miserie wherein they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, and yet, by the free mercy of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfect vnderstanding of his Sonne, and exhorteth them likewise to be mindfull of so great benefites, neither to be mooued with the false apostles, which seeke to ouerthrow their faith, and tread vnderfoote the Gospell, which was not preached to them, as by chaunce or fortune, but according to the eternall counsell of God: who by this meanes only preserueth his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby raigneth among men, and causeth it to bring foorth most plentifull fruits, as innocencie, holinesse, with all such offices appertaining to godlinesse. Last of all, hee declareth not onely in generall, what ought to bee the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his salutation, 4 Hee sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will toward them, giuing thankes and praying God for their faith. 21 The maiestie of Christ.

1.Cor.1.2. 2.Cor.1.3. 1.pet.1.3.

PAUL an Apostle of Iesus Christ, by the will of God, to the * Saints which are at Ephesus, and to the faithfull in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

a As with the knowledge of God in Christ, with faith, hope, charitie, and other gifts.

3 *Blessed be God euen the Father of our Lorde Iesus Christ, which hath blessed vs with all a spirituall blessing in heauenly things in Christ,

b This election to life euerlasting can neuer bee changed: but in temporall offices which God hath appointed for a certaine space, when the terme is expired, hee changeth his election, as we see in Saul & Iudas.

4 *As he hath b chosen vs in him, before the foundation of the world, that we *should be c holy, & without blame before him in loue:

Col.1.22.

c When Christs iustice is imputed ours.

5 Who hath predestinate vs, to be d adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.

d Whereas wee were not the naturall children, he receiued vs by grace, and made vs his children.

6 To the e praise of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

e The principall end of our election is to praise and glorifie the grace of God.

7 By whome wee haue redemption through his blood, euen the forgiuenesse of sinnes, according to his rich grace:

8 Whereby he hath bene aboundant toward vs in all wisdome & vnderstanding,

9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed f in him,

f That is, in Christ.

10 That in the dispensation of the fulnesse of the times hee might gather together in one g all things, both which are in heauen and which are in earth, euen in Christ:

g By this he meaneth y whole body of the Church, which he deuideth into them which are in heauen, and them which are in earth: also the faithfull which remaine in earth stand of the Iewes and the Gentiles.

11 In whome also wee are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That h wee, which first trusted in Christ, should be vnto the praise of his glory:

h To wit, the Iewes.

13 In whome also yee haue trusted after that yee heard the worde of truth, euen the Gospel of your saluation, wherein also after that yee beleeued, yee were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, i vntill the redemption of the possession purchased vnto the praise of his glory.

i Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 22. yet we hope for this second redemption which shalbe when we shal possesse our inheritance in the heauens, whereof we haue the holy Ghost for a gage, as Chap. 4. 30.

15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thankes for you, making mention of you in my prayers,

17 That the God of our Lorde Iesus Christ the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation thrugh the knowledge of k him,

k Of Christ. Col 2.12.

18 That the eyes of your vnderstanding may be lightned, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, *according to the working of his mightie power,

chap.3.7.

l Made him gouernour of all things both in heauen and in earth: so that Christs body is now only there, or els it should not be a true body, and his ascension should be but a fantasticall thing, and onely imagined.

20 Which he wrought in Christ, when hee raised him from the dead, and l set him at his right hand in the heauenly places,

Psal.8.6. hebr.2.8.

21 Farre aboue all principalitie, and power, and might, and dominion, and euery name that is named, not in this world onely, but also in that that is to come,

22 * And hath made all things subiect vnder his feete, and hath appointed him ouer all things to be the head to the Church,

m This is, the great loue of Christ toward his Church, that he counteth not himselfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1. Cor. 12. 12, 13.

23 Which is his body, euen the m fulnesse of him that filleth all in all things.

CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are now in Christ.

AND * you hath hee quickened, that were dead in trespasses and sinnes,

Col.2.13.

2 Wherein in time past yee walked, according to the course of this world, and after the * a prince that ruleth in the aire, euen the spirit, that nowe worketh in the children of disobedience.

Chap.6.12. a Meaning, Satan.

3 Among whome wee also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were b by nature the children of wrath, as well as others.

b Not by creation, but by Adams transgression, and so by birth.

4 But God which is rich in mercie, through his great loue where with hee loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs c together * in Christ, by whose grace ye are saued,

c Both Iew and Gentile. *Or, with Christ.

6 And hath [d] raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shewe in the ages to come, the exceeding riches of his grace, through his kindnesse towarde vs in Christ Iesus.

8 For by grace are yee saued through faith, and that not of your selues: it is the gift of God,

9 Not of workes, least any man should boast himselfe.

10 For wee are [e] his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that wee should walke in them.

11 Wherefore [f] remember that yee being in time past Gentiles in the flesh, and called [a] vncircumcision of them, which are called circumcision in the flesh, made with handes,

12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were [b] strangers from the [g] couenants of promise, and had no [h] hope, and were [i] without God in the world.

13 But nowe in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the [k] stop of the partition wall,

15 In abrogating through his [k] flesh the hatred, that is, the Lawe of commaundements which standeth in ordinances, for to make of twaine one newe man in himselfe, so making peace,

16 And that he might reconcile both vnto God in one [l] body by his ‖ crosse, and slay hatred thereby,

17 And came, and preached peace to you which were afar off, and to them that were neere.

18 [m] For through him wee both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore yee are no more straungers and forreiners: but citizens with the Saints, and of the housholde of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whome all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whome yee also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

FOr this cause, I Paul am the [a] prisoner of Iesus Christ for you Gentiles,

2 If yee haue heard of the [b] dispensation of the grace of God, which is giuen mee to youward,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in few words,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ)

5 Which in other ages was [d] not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles, and Prophets by the Spirit,

6 That the Gentiles should be inheiters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a Minister by the gift of the grace of God giuen vnto me [m] through the working of his power.

8 [c] Euen vnto me the least of all Saints is this grace giuen, that I should preach among the [e] Gentiles the vnsearchable riches of Christ,

9 And to make [f] cleare vnto all men what the felowship of the [e] mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto [e] principalities and powers in heauenly places might be knowen [f] by the Church the manifold wisedome of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord,

12 By whome wee haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole [g] familie in [h] heauen and in earth)

16 That he might graunt you according to the riches of his glory, that yee may be strengthened by his spirit in the inner man,

17 That Christ may dwel in your [i] hearts by faith, that ye, being rooted and grounded in loue,

18 May be able to comprehend with all Saints, what is the [k] breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may be filled with all [l] fulnesse of God.

20 [m] Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in [m] vs,

21 Bee prayse in the Church by Christ Iesus, throughout [l] all generations for euer, Amen.

CHAP. IIII.

1 He exhorteth them vnto meekenesse, long suffering, vnto loue and peace. 3 Euery one to serue and edifie an other with the gift that God hath giuen him. 14 To beware of strange doctrine. 22 To lay aside the olde conuersation of griedy lustes, and to walke in a new life.

I [a] Therefore, being prisoner in the [a] Lord, I pray you that yee walke worthy of the vocation wherevnto ye are called.

2 With

d We that are the members, are raised vp from death, and reigne with out head Christ in heauen by faith.

e Here he meaneth, as concerning grace, and not by nature.

f Hee sheweth here that the further the Gentiles were off from the grace of God, the greater debters they are now to the same.

1. *Sam.* 17. 36. *ezek.* 44. 7. *Rom.* 9. 4.

g It was but one couenant, but because it was diuers times confirmed and established, therefore here he calleth them Couenants.

h Where no promise is, there is no hope.

‖ *Or, Atheists.*

i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigured in the Law.

l For of the Iewes and the Gentiles he made one flocke.

‖ *Or, death.* *Rom.* 5. 2.

a He reioyceth in ỹ he suffered imprisonment for the maintenance of Christs glory.

b Which was his vocation to preach vnto the Gentiles.

c That is, in the first chap. of this Epistle, verse 9.

d Although the fathers and the Prophets had reuelations certaine, yet it was not in comparison of that abundance which was shewed when the Gentiles were called, neither yet was the time nor the maner knowen. *Chap.* 1. 19.

1. *Cor.* 15. 9. *Galat.* 1. 16. *Rom.* 16. 25. *col.* 1. 26. 2. *tim.* 1. 10. *tit.* 1. 2. 1. *pet.* 1. 20.

e The Angels.

f The Church being gathered of so many kindes of people, is an example, or a glasse for the Angels to behold the wisedome of God in, who hath turned their particular discordes into an vniuersall concord, and of the Synagogue of bondage, hath made the Church of freedome.

g He that is not of the body of Christ, is in death

h The faithfull which died before Christ came, were adopted by him and make one familie with the Saints which yet remaine aliue.

i For we confesse that which we beleeue.

k All perfection on euery side is in him. *Roman.* 16. 25.

l That all the graces of God may abound in you.

m In that we feele Christ in vs.

a For the Lords cause.

2 With all humblenesse of minde, and meekenesse, with long sustering, supporting one another through loue,

3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 There is one [b] body, and one [c] Spirit, euen as yee are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 * One God and Father of all, which is [d] aboue all, and [e] through all, and in you all.

7 * But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he sayth, * When he ascended vp on high, hee [g] led captiuitie captiue, and gaue gifts vnto men.

9 (Now, in that he ascended, what is it but that hee had also descended first into the lowest partes of the earth?

10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that he might fill [h] all things)

11 * Hee therefore gaue some to bee Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

12 For the [i] gathering together of the Saints, for the worke of the ministerie, [k] and for the edification of the body of Christ,

13 Till we all meete together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfect man, and vnto the measure of the age of the fulnesse of Christ,

14 That wee henceforth be no more children, wauering and caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wayte to deceiue.

15 But let vs followe the trueth in loue, and in all things growe vp vnto him, which is the [m] head, that is, Christ,

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lorde, that yee henceforth walke not as * other Gentiles walke, in vanitie of their [n] minde,

18 Hauing their cogitation darkened, and being strangers from the life of [o] God through the ignorance that is in them, because of the [p] hardnesse of their heart:

19 Which being [‖] past * feeling, haue giuen themselues vnto wantonnesse, to worke all vncleanesse, euen with greedinesse.

20 But ye haue not so learned Christ,

21 If so be yee haue heard him, and haue bene taught by him, as the [q] trueth is in Iesus,

22 That is, * that yee cast off, concerning the conuersation in time past, the [r] olde man, which is corrupt through the deceiueable lustes,

23 And bee renewed in the spirit of your minde,

24 * And put on the new man, which [s] after God is created in righteousnesse, and true holinesse.

25 * Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for we are members one of another.

26 * Bee [t] angry, but sinne not: let not the sunne goe downe vpon your wrath,

27 * Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceede out of your mouthes: but that which is good to the vse of edifying, that it may minister [u] grace vnto the hearers.

30 And [x] grieue not the holy Spirit of God, by whom yee are * sealed vnto the day of redemption.

31 Let all bitternesse, and anger, & wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.

your abusing of Gods graces. 2. *Cor.* 1. 22. *Coloss.* 3. 12, 13.

CHAP. V.

2 Hee exhorteth them vnto loue, 3 Warneth them to beware of vncleanesse, couetousnes, foolish talking, and false doctrine, 17 To be circumspect, 18 To auoyde drunkennes, 19 To reioyce, and to be thankefull toward God, 21 To submit themselues one to another. 22 He entreateth of corporal marriage, & of the spiritual betwixt Christ & his Church.

BEe yee therefore followers of God, as deare children,

2 * And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete [a] smelling sauour to God.

3 * But fornication, and all vncleanesse, or couetousnesse, let it not be once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither [b] iesting, which are things not comely, but rather giuing of thanks.

5 For this yee knowe, that no whoremonger, neither vncleane person, nor couetous person, which is [c] an Idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no [d] man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

7 Be not therefore companions with them.

8 For yee were once darkenesse, but are now light in the Lord: walke as [e] children of light.

Iob. 13. 34. & 15. 12. 1. *Iohn* 3. 23.

a Alluding to the perfumes and incensing in the Lawe. *Mar.* 7. 21. *chap.* 4. 29. *col.* 3. 5. 2. *Thes.* 2, 17.

b Which is either vaine, or els by example and euill speaking may hurt your neighbour: for otherwise there be diuers examples in the Scriptures of pleasant talke, which is also godly, as 1. Kings 18. 27.

c Because hee thinketh that his life standeth in his riches. *Mat.* 24. 4. *mar.* 13. 5. *luke* 21. 8. 2. *thes.* 2. 3.

d Either in excusing sinne, or in mocking at the menacies & iudgements of God.

e Seeing God hath adopted you for his, that ye should be holy.

9 (For

b Which by dissentions you separate asunder.

c So that ye cannot dissent one from an other, seeing the spirit, which ioyneth you in one body, cannot dissent from himselfe. *Mal.* 2. 10.

d In power.

e By his prouidence. *Rom.* 12. 3. 1. *cor.* 12, 11. 2. *cor.* 10. 13.

f Which he giueth vs. *Psal.* 68. 18.

g The Messias came down from heauen into the earth, to triumph ouer Satan, death and sinne, and led them as prisoners and slaues, which before were conquerers, and kept all in subiection: which victorie he gate and also gaue it as a most precious gift to his Church.

h With his gifts and benefites. 1. *Cor.* 12. 27.

i To restore that which was out of order.

k That the body of Christ might be perfect.

l That we may be of a ripe Christian age, & come to the full measure of y knowledge which we shall haue of Christ.

m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may grow vp to perfection. *Rom.* 1. 21.

n Man not regenerate, hath his minde, vnderstanding, and heart corrupt.

o By the which, God liueth in his.

p The hardnes of heart is the fountaine of ignorance.

‖ *Or, without remorse of conscience.* 1. *Tim.* 4. 2.

q As they are taught which truely know Christ. *Coloss.* 3. 8.

r That is, all the naturall corruption that is in vs. *Rom.* 6. 4. *col.* 3. 10. *heb.* 12. 1.

1. *pet.* 2. 1. & 4. 2.

s Which is created according to the image of God. *Zach.* 8. 16. *Psal.* 4. 4.

t If so be that ye bee angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. *Iames* 4. 7. *Chap.* 5. 3. *col.* 4. 6.

u And cause them to profit in godlinesse.

x So behaue your selues that the holy Ghost may willingly dwell in you, and giue him no occasion to depart for sorowe by

f And make them knowen by your honest and godly life.
g The worde of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to drawe the infidels from their blindnesse. *Col.4.5.*
i Selling all worldly pleasures to buy time.
k In these perilous dayes and craft of the aduersaries, take heede how to buy againe the occasions of godlines, which y world hath taken from you. *Rom.12.2, 1.thes.4.3.*
‖*Or, songes of praise, & thanksgiuing.*
l And not onely with tongue.
m Except our friendship bee ioyned and knit in God, it is not to be esteemed. *Col.3.18.tit.2.5. 1.pet.3.1. 1.Cor.11.3.*
n The Church: so the husband ought to nourish, gouerne, and defend his wife fro perils. *Col.3.19.*
o Baptisme is a token that God hath consecrated the Church to himselfe, and made it holy by his word: that is, his promise of free iustification and sanctification in Christ.
p Because it is couered and clad with Christs iustice and holinesse.
q This our coniunction with Christ must be considered as Christ is the husband, and we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimonie thereof is the Supper of the Lorde. *Gene.2.24, matt.19.5, mar.10.7. 1.cor.6.16.*

9 (For the fruite of the Spirit is in all goodnesse, and righteousnesse, and trueth)
10 Approuing that which is pleasing to the Lord.
11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euen rebuke them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But all things when they are reproued of the light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he sayth, a Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.
15 Take heede therefore that yee walke circumspectly, not as fooles, but as wise,
16 Redeeming the time: for the dayes are euill.
17 Wherefore, be yee not vnwise, but vnderstand what the will of the Lord is.
18 And be not drunke with wine, wherin is excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and ‖hymnes, and spirituall songs, singing, and making melodie to the Lorde in your hearts,
20 Giuing thanks alwayes for all things vnto God euen the Father, in the name of the Lord Iesus Christ,
21 Submitting your selues one to another in the feare of God.
22 ¶ Wiues, submit your selues vnto your husbands, as vnto the Lord.
23 For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauiour of his body.
24 Therefore, as the Church is in subiection to Christ, euen so let the wiues be to their husbands in euery thing.
25 ¶ Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, & cleanse it by the washing of water thoug the worde,
27 That he might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it should be holy, and without blame.
28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leaue father and mother, and shal cleaue to his wife, and they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, & concerning the Church.
33 Therefore euery one of you, doe yee so let euery one loue his wife, euen as himselfe, and let the wife see she feare her husband.

CHAP. VI.

1 *How children should behaue themselues toward their fathers and mothers,* 4 *Likewise parents toward their children,* 5 *Seruants toward their maisters,* 9 *Maisters toward their seruants.* 13 *An exhortation to the spirituall battell, and what weapons the Christians should fight withall.*

Children, obey your parents in the Lord: for this is right. *Col.3.20.*
2 Honour thy father and mother (which is the first commaundement with promes) *Exod.20.12. deut.5.16, ecclus. 3.9. matt.15.4. mar.7.10.*
3 That it may bee well with thee, and that thou mayest liue long on earth.
4 And yee, fathers, prouoke not your children to wrath: but bring them vp in the instruction and information of the Lord.
5 Seruants, bee obedient vnto them that are your maisters, according to the flesh, with feare and trembling, in singlenesse of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will seruing the Lord, and not men.
8 And knowe yee that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lorde, whether he be bond or free.
9 And yee maisters, doe the same things vnto them, putting away threatning: and knowe that euen your master also is in heauen, neither is there respect of person with him.
10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the ‖whole armour of God, that yee may be able to stand against the assaults of the deuill.
12 For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernors, the princes of the darkenesse of this worlde, against spirituall wickednesses, which are in the hie places.
13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.
14 Stand therefore, and your loynes girde about with verities, and hauing on the brestplate of righteousnesse,
15 And your feete shod with the preparation of the Gospel of peace.
16 Aboue all, take the shielde of faith wherewith yee may quench all the fierie dartes of the wicked,
17 And take the helmet of saluation, and the sword of the Spirite, which is the word of God.
18 And pray alwayes with all maner prayer and supplication in the Spirit: and watch thereunto with all perseuerance and supplication for all Saints,
19 And for me, that vtterance may bee giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in bonds,

a This is the first commandement of the second table, and hath the promise with condition.
b By austeritie.
c That they be not brought vp in wantonnesse, but in the feare of the Lord. *Col.3.22.tit.2.9. 1.pet.2.18.*
d Which haue dominion ouer your bodies, but not ouer ‖ soules.
‖*Or, both yours and their master.* *Deu.10.17.2.chr. 19.7.iob 34.19. wisd.6.7, eccles.35. 12.16.act.10.34. rom.2.11.gal.2. 6. col.3.25. 1.pet.1.17.*
e Whether he be seruant or master.
‖*Or, complete harnesse.*
f The faithfull haue not only to striue against mē and themselues, but against Satan the spirituall enemie, who is most dangerous: for he is ouer our heads, so that we cannot reach him, but he must be resisted by Gods grace. *Chap.2.2.*
g Innocencie and godly life.
h That ye may be ready to suffer all things for the Gospel. *Isa.59.17. 1.thes.5.8.*
i The saluation purchased by Iesus Christ. *Col.4.2. Col.4.3. 2.thes. 3.1.*

bonds, that therein I may speake boldely, as I ought to speake.

21 ¶ But that yee may also knowe mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lorde, shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that hee might knowe mine affaires, and that hee might comfort your hearts,

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Jesus Christ.

34 Grace bee with all them which loue our Lord Jesus Christ, to their k immortalitie, Amen.

k Or, to be without corruption, that is, to haue life euerlasting, which is the end of his grace.

Written from Rome vnto the Ephesians, and sent by Tychicus.

The Epistle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghost to goe to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospell vniuersally to all the Gentiles, he trauailed from place to place, till at the length he was taken prisoner at Rome. whereof the Philippians being aduertised, sent their minister Epaphroditus with relieue vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stoode manfully against the false apostles, putting them in minde of his good will towarde them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospell thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, hee confuteth their false doctrine, by prouing only Christ to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and generall, with testification of his affection toward them, and thankfull accepting of their benevolence.

CHAP. I.

1 *Saint Paul discouereth his heart toward them,* 3 *By his thankesgiuing,* 4 *Prayers,* 8 *And wishes for their health and saluation.* 7.12.20 *He sheweth the fruite of his crosse,* 15.27 *And exhorteth them to vnitie,* 28 *And patience.*

a By Bishops here he meaneth them that had charge of the word, and gouerning, as pastours, doctors, elders: by deacons, such as had charge of the distribution, & of poore and sicke, 1. *Thess.* 1.2.

b With other Churches.

c That ye receiued the Gospel.

d When you shall receiue the crowne of glory.

e It was a sure token they did helpe him by al meanes possible when he was absent, and in prison, euen as if they had bin prisoners with him.

f Of this peculiar benefit to suffer for Christs sake.

‖ *Or, are excellent.*

PAul and Timotheus the seruants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the a Bishops, and Deacons:

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 *I thanke my God, hauing you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the b fellowship which yee haue in the Gospel, from the c first day vnto now.

6 And I am perswaded of this same thing, that hee that hath begunne this good worke in you, will performe it vntill the d Day of Jesus Christ,

7 As it becommeth mee so to iudge of you all, because I haue you in remembrance, e that both in my bonds, and in my defence and confirmation of the Gospel, you al were partakers of my f grace.

8 For God is my record, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may discerne things that ‖differ one from another, that yee may bee pure, and g without offence, vntill the day of Christ,

g That so you increase in godlines, that not only ye can put difference betweene good & euil: but also that ye profit more and more without slipping backe, or standing in a stay.

11 Filled with the fruites of h righteousnesse, which are by Jesus Christ vnto the glory and praise of God.

h Righteousnesse is the tree, good works the fruite.

12 ¶ I would yee vnderstood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospel,

i Which I suffeine for Christs cause.

13 So that my bonds in i Christ are famous throughout all the k iudgement hall, and in all other places,

k That is, in the court or palace of the Emperour Nero.

14 And so much that many of the brethren in the Lord are boldened through my bonds, and dare more frankly speake the l worde.

l Or, professe the Gospel, considering my constancie.

15 Some preach Christ, euen through enuie and strife, and some also of good will.

16 The one part preach Christ of contention and not ‖ purely, supposing to adde more affliction to my bands:

‖ *Or, sincerely.*

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all maner of wayes, whether it be m vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

m But with a corrupt minde.

19 For I knowe that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Jesus Christ,

20 As I heartily looke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as alwayes, so now Christ shalbe magnified in my body, whether it be by life or by death.

21 For Christ is to mee both in life, and in death aduantage.

22 And

n Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul and preferre themselues.

o To liue in the flesh is to liue in this brittle body, till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthie concupiscences of the flesh. ‖*Or, body.* *Ephes.4.1. coloss.1.10. 1.thes.2.12.* ‖*Or, stand.*

22 And whether to o liue in the flesh, were profitable for mee, and what to choose, I know not.

23 For I am greatly in doubt on both sides, desiring to bee loosed and to bee with Christ, which is best of all.

24 Neuertheless, to abide in the ‖ flesh, is more needefull for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in Iesus Christ for mee, by my coming to you againe.

27 *Onely let your conuersation bee, as it becommeth the Gospel of Christ, that whether I come and see you, or els bee absent, I may heare of your matters that yee ‖ continue in one spirite, and in one minde fighting together through the faith of the Gospel.

p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe, constant perseuerance for Christes

28 And in nothing feare your aduersaries, which is to them an token of perdition, and to you of saluation, and that of God.

29 For vnto you it is giuen for ‖ Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 Hauing the same fight, which ye saw in me, and now heare to be in me.

sake is an euident signe of saluation. q God sheweth by this meanes of bearing the crosse who are his, and who are not. ‖*Or, Christs cause.*

CHAP. II.

3 He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintened. 19 Promising that hee and Timotheus will speedily come vnto them, 27 And excuseth the long tarying of Epaphroditus.

1 IF there bee therefore any a consolation in Christ, if any comfort of loue, if any fellowship of the Spirite, if any compassion and mercie,

a If you so loue me, that you desire my comfort.

2 Fulfill my ioy, that ye bee like minded, hauing the same loue, being of one accord, and of one b iudgement,

b From the consent of willes and mindes hee proceedeth to the agreement in doctrine, that there might be full and perfect concord. *Rom.12.16.*

3 That nothing be done through contention or vaine glory, but that in meekenesse of minde * euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

c If Christ being very God equall with the Father, hide aside his glory, and being Lord, became a seruant, and willingly submitted himselfe to most shamefull death, shall wee which are nothing but vile slaues, through arrogancie tread

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who c being in the forme of God, thought it no d robberie to be equall vn God:

7 *But hee made himselfe of no reputation, and tooke on him the e forme of a seruant, and was made like vnto men, and was found in f shape as a man.

8 *He humbled himselfe, and became o- bedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery Name,

downe our brethren, and preferre our selues? d For hee that was God should haue done none iniurie to the Godhead. *Matth.20.28.* e The poore and weake nature of man. f He was seene and heard of men, so that his behauiour and person declared that hee was as a miserable man. *Hebr.2.9.*

10 *That at the Name of Iesus should euery knee g bow, both of things in heauen, and things in earth, and things vnder the earth,

11 *And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued, as yee haue alwayes obeyed, not as in my presence onely, but nowe much more in mine absence, so h make an ende of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his k good pleasure.

14 Doe all things without * murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whome yee shine, as * lights in the world,

16 ‖ Holding forth the m word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be n offered vp vpon the sacrifice, and seruice o of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send * Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters,

21 * For all p seeke their owne, and not that which is Iesus Christs.

22 But yee knowe the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send assoone as I know how it will goe with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For hee longed after all you, and was full of heauinesse, because yee had heard, that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercie on him, and not on him only, but on me also, lest I should haue sorow vpon sorow.

28 I sent him therefore the more diligently, that when ye should see him againe, yee might reioyce, and I might bee the lesse sorowfull.

29 Receiue him therefore in the Lorde with all gladnesse, and make much of such:

30 Because that for the q worcke of Christ hee r was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part towarde mee.

Rom.14.11.isa. 45.23.

g Worship & be subiect to him. *John 13.13.1.cor. 8.6.and 12.3.*

h Runne forward in that race of righteousnes, wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good works, and so to make your vocation sure.

i Which may make you carefull and diligent.

k Which is his free grace. *1.Pet.4.9. Matth.5.16.*

l As they which in the night set forth a candle to giue light to others.

m The Gospel.

n The worde signifieth to powre out as the drinke offering was powred on the sacrifice.

o To confirme you in your faith. *Acts 16.1. 1.Cor.10.24.*

p They rather sought profite by their preaching then Gods glory.

q He calleth it here the worke of Christ, to visite Christ, who was bound in the person of Paul, and was in neede of necessaries.

r He approueth them which hazard their life to relieue the prisoners of Christ.

CHAP.

CHAP. III.

1 Hee warneth them to beware of false teachers, 3 against whom he setteth Christ, 4 likewise himselfe, 9 and his doctrine, 12 and reprouth mans owne righteousnesse.

MOreouer, my brethren, reioyce in the Lord. It grieueth me not to write [a] the same things to you, and for you it is a sure thing.

2 Beware of [b] dogges: beware of euill workers: beware of the [c] concision.

3 For wee are the circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence [d] in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof hee might trust in the flesh, much more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, *an Ebrewe of the Ebrewes, *by the ‖lawe a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto me, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue counted all things losse, and doe iudge them to bee dung, that I might winne Christ,

9 And might bee [e] found in him, that is, not hauing mine owne righteousnesse, which is of the law, but that which is through the faith of Christ, euen the righteousnes which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and bee made conformable vnto his death,

11 If by any meanes I might attaine vnto the [f] resurrection of the dead:

12 [g] Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am [h] comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endeuour my selfe vnto that which is before,

14 And follow hard toward the [i] marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as [k] be [l] perfect, be thus minded: and if ye be otherwise minded, God shall reueile euen the [m] same vnto you.

16 Neuertheless, in that whereunto wee are come, let vs proceede by one rule, *that we may minde one thing.

17 Brethren, bee followers of mee, and looke on them, which walke so, as yee haue vs for an ensample.

18 *For many walke, of whom I haue told you often, & now tell you weeping, that they are the enemies of the [n] Crosse of Christ,

19 Whose ‖ende is damnation, whose God is their belly, and whose [o] glory is to their shame, which minde earthly things.

20 But our [p] conuersation is in heauen, from whence also wee looke for the *Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling the concision, which is cutting off and tearing asunder of the Church.
d In outward things.
2. *Cor.* 11. 22. *Actes* 23. 6.
‖*Or, profession.*
e As one grafted in by faith.
f That is, to life euerlasting.
g Or haue now taken full possession thereof, not that he doubted to atteine vnto it, but because he would declare the excellencie thereof.
h We can run no farther then God giueth vs strength, & sheweth vs the way.
i That is, to obteine the crowne of glorie in the heauens.
k Or, haue more profited then others.
l This perfection standeth in forsaking sinne, and to be renewed through faith by him which is onely perfect.
m That is, that this is the true wisedome, and streight rule of liuing.
Rom. 15. 5. 1. *Cor.* 1. 10.
Rom. 16. 17, 18.
a That is, of the Gospel, which is the preaching ‖ of the crosse.

CHAP. IIII.

1 Hee exhorteth them to bee of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

THerefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the *[a] booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knowen vnto all men. The Lord is [b] at hand.

6 *Be nothing carefull, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thankes.

7 And the peace of God which passeth all vnderstanding, shall [c] preserue your hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any prayse, thinke on these things,

9 Which yee haue both learned and receiued, and heard and seene in mee: those things doe, and the God of peace shall bee with you.

10 Now I reioyce also in the Lord greatly, that now at the last yee are [d] reuiued againe to care for mee, wherein notwithstanding yee were carefull, but yee lacked opportunitie.

11 I speake not because of [e] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can bee abased, and I can abound: euery where in all things I am instructed both to be full, and to bee hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of [f] Christ, which strengtheneth mee.

14 Notwithstanding yee haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the [g] beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee concerning the [h] matter of giuing and receiuing, but ye onely.

‖*Or, reward.*
o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.
p In minde and affection.
1. *Cor.* 1. 7. *Tit.* 2. 11, 13.

Psal. 69. 28. *Luke* 10. 20. *Reue.* 3. 5. *and* 20. 12. *and* 21. 27.
a This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, Chap. 13. 9.
b To succour you.
Matth. 6. 25.
c From Satan, who seeketh to take from vs this peace of conscience.
d That is, begin anew to help me.
e That I was not able to endure my pouertie.
f Not of his owne vertue or free will.
g When I first preached the Gospel vnto you.
h He had giuen of his part in communicating with them spirituall things but be receiued nothing of them, which ought at least to haue relieued him in his necessitie.

16 For

16 For euen when I was in Theſſalonica, ye ſent once, and afterward againe for my neceſſitie,

17 Not that I deſire a gift: but I deſire the fruite which may ‖ further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities through his riches, with glory in Jeſus Chriſt.

20 Vnto God euen our Father be praiſe for euermore, Amen.

21 Salute all the Saints in Chriſt Jeſus. The brethren, which are with me, greete you.

22 All the Saints ſalute you, and moſt of all they which are of i Ceſars houſhold.

23 The grace of our Lord Jeſus Chriſt be with you all, Amen.

‖ Or, abound toward your count.

i Of ſuch as did belong to the Emperour Nero.

Written to the Philippians from Rome, and ſent by Epaphroditus.

The Epiſtle of Paul to the Coloſſians.

THE ARGVMENT.

IN this Epiſtle S. Paul putteth difference betweene the liuely, effectuall, & true Chriſt, and the fained, counterfeit, and imagined Chriſt, whom the falſe apoſtles taught. And firſt, hee confirmeth the doctrine, which Epaphras had preached, wiſhing them increaſe of faith, to eſteeme ỹ excellency of Gods benefit toward them, teaching them alſo that ſaluation, and whatſoeuer good thing can bee deſired, ſtandeth onely in Chriſt, whom onely we embrace by the Goſpel. But foraſmuch as the falſe brethren would haue mixed the Law with the Goſpel, hee toucheth thoſe flatterers vehemently, and exhorteth the Coloſsians to ſtay onely on Chriſt, without whom all things are but meere vanitie. And as for circumciſion, abſtinence from meates, externall holineſſe, worſhipping of Angels as meanes whereby to come to Chriſt, he vtterly condemneth, ſhewing what was the office and nature of ceremonies, which by Chriſt are abrogate: ſo that now the exerciſes of the Chriſtians ſtand in mortification of the fleſh, newneſſe of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 Hee giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increaſe of their faith. 13 Hee ſheweth vnto them the true Chriſt, and diſcouereth the counterfeite Chriſt of the falſe apoſtles. 25 Hee approueth his authoritie and charge, 28 And of his faithfull executing of the ſame.

PAul an Apoſtle of IESVS Chriſt, by the will of God, and Timotheus our brother,

2 To them which are at a Coloſſe, Saints and faithfull brethren in Chriſt: Grace bee with you, and peace from God our Father, and from the Lord Jeſus Chriſt.

3 We giue thankes to God euen the Father of our Lorde Jeſus Chriſt, alwayes praying for you:

4 Since we heard of your faith b in Chriſt Jeſus, and of your loue toward all Saints,

5 For the hopes ſake, which is laid vp for you in heauen, whereof ye haue heard before by the word of trueth, which is the Goſpel,

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruitfull, as it is alſo among you, from the day that yee heard and truely knew the grace of God,

7 As ye alſo learned of Epaphras our deare fellowe ſeruant, which is for you a faithfull miniſter of Chriſt:

8 Who hath alſo declared vnto vs your loue, which ye haue c by the ſpirit.

9 For this cauſe wee alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that yee might bee fulfilled with knowledge of d his will, in all wiſedome, and ſpirituall vnderſtanding,

10 * That ye might walke worthy of the Lorde, and pleaſe him in all things, being * fruitfull in all good workes, and increaſing in the knowledge of God,

11 Strengthened vnto all might through his glorious power, vnto all patience, and long ſuffering with ioyfulneſſe,

12 Giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from ỹ power of darkeneſſe, and hath tranſlated vs into the kingdome * of his deare Sonne,

14 In whome wee haue redemption through his blood, that is, the forgiueneſſe of ſinnes,

15 Who is the * e image of the inuiſible God, the ſ firſt borne of euery creature.

16 * For by him were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether they be Thrones, or Dominions, or Principalities, or powers, all things were created by him and for him,

17 And he is before all things, and in him all things conſiſt.

18 And hee is the head of the body of the Church: he is the beginning, * and ſ the firſt borne of the dead, that in all things hee might haue the preeminence.

19 ' For it pleaſed the Father, that in him ſhould all h fulneſſe dwell,

20 And by him to reconcile i all things vnto himſelfe, and to ſet at peace through the blood of his croſſe both the things in earth, and the things in heauen.

21 And you which were in times paſt ſtrangers and enemies, becauſe your mindes were ſet in euill workes, hath hee now alſo reconciled,

22 In

a Which was a citie of Phrygia.

b For without Chriſt there is no faith to be ſaued by, but onely a vaine opinion.

c Which commeth of the holy Ghoſt.

d That is, Gods. *Epheſ.4.1. Phil.1.27. Coloſſ.3.12.*

1. *Cor.1.5.*

Mat.3.17. and 17.5. 2. Pet.1.17. Hebr.1.3.

e For God is made viſible in the fleſh of Chriſt, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created. *Iohn 1.3. 1. Cor.15.20. reuel.1.5.*

g He that roſe firſt againe from the dead, to take poſſeſſion of life euerlaſting: which riſing may be called a new birth. *Iohn 1.14. chap.2.9.*

h That the Church, which is his body, might receiue of his abundance.

i That is, the whole Church.

22 In the body of his flesh through death, to make you * holy, and vnblameable, and without fault in his sight,

23 * If yee continue grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof yee haue heard, and which hath beene preached to euery creature which is vnder heauen, whereof I Paul am a minister.

24 Now reioyce I in my sufferings for k you, and fulfill[l] the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am minister, according to the dispensation of God, which is giuen me vnto you ward, to fulfill the [m] worde of God,

26 * Which is the mysterie hid since the worlde began, and from all ages, but now is made manifest to his * Saints,

27 To whome God would make known what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, * the hope of glorie,

28 Whom we preach, admonishing euery man, and teaching euery man in all wisedome, that wee may present euery man perfect in Christ Iesus:

29 Whereunto I also labour and strine, according to his working which worketh in me mightily.

CHAP. II.

1 Hauing protested his good will toward them, 4 Hee admonisheth them not to turne backe from Christ, 8 To the seruice of Angels or any other inuention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

FOr I would yee knew what great ‖ fighting I haue for you, and for them of Laodicea, and for as many as haue not seene my * person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the mysterie of God euen the Father, and of Christ:

3 In whome are hid all the treasures of wisedome and knowledge.

4 And this I say, least any man should beguile you with enticing wordes:

5 * For though I be absent in the [b] flesh, yet am I with you in the [c] spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As yee haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue * bene taught, abounding therein with thankesgiuing.

8 Beware least there bee any man that spoyle you through [d] philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnesse of the [e] Godhead ‖ bodily.

10 And ye are complete in him, which is the head of all Principalitie and power:

11 In whom also ye are circumcised with * circumcision made without handes, by putting off the sinnefull body of the flesh, through the circumcision [f] of Christ,

12 In that yee are * buried with him through baptisme, in whome ye are also raised vp together through * the faith [g] of the operation of God which raised him from the dead.

13 * And yee which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing ‖ you all your trespasses,

14 And putting out the * ‖ [h] hand writing of ordinances that was against vs, which was contrary to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath [i] spoyled the Principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of an [k] holy day, or of the newe moone, or of the Sabbath dayes,

17 Which are but a shadowe of things to come: but the body is in Christ.

18 * Let no man [l] at his pleasure ‖ beare rule ouer you by humblenesse of minde and worshipping of Angels, aduancing himselfe in those things which hee neuer sawe, rashly puft vp with his fleshly minde,

19 And holdeth not the head, whereof all the body furnished and knit together by ioynts and bands, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though yee liued in the world, are ye burdened with traditions?

21 As Touch not, Taste not, Handle not:

22 Which all [m] perish with the vsing, and are after the commandements and doctrines of men:

23 Which things haue in deede a shewe of wisedome, in [n] voluntarie religion and humblenesse of minde, and in not sparing the body: ‖ neither haue they it in any estimation to satisfie the [o] flesh.

CHAP. III.

1 He sheweth where wee should seeke Christ. 5 He exhorteth to mortification, 10 To put off the olde man, and to put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.

IF yee then bee [a] risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which [b] are on the earth.

3 For yee are [c] dead, and your life is hid with Christ in God,

4 When Christ which is our life, shall appeare, then shall yee also appeare with him in glorie.

5 * [d] Mor-

Luke 1.75. *2.cor.*1.2. *eph.*1.4 *titus* 2.11,12. *Iohn* 15.6.

k Or, your commoditie.

l As Christ hath once suffered in himselfe to redeeme his church & to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, and therfore a reuenger of their iniuries.

m Which is the promises of Christ, and of the calling of the Gentiles. *Rom.*16.25. *ephe.* 3.9.2.*tim.*1.10, *titus* 1.2. 1.*pet.*1.20.

n Whom he hath elected and consecrated to him by Christ. 1.*Tim.*1.1.

‖ *Or, paine & care.*

a Me present in body. 1.*Cor.*5.3.

b In body.

c In minde. 2.*Cor.*12.5.

d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and beggerly traditions: for now they haue none vse, seeing Christ is come. *Chap.*1.19. *Iohn* 1.14.

e In saying that the *Godhead* is really in Christ, he sheweth that hee is very God: also saying, *in him* he declareth two distinct natures, and by this word *dwelleth*, he proueth that it is there for euer. ‖ *Or, essentially.* *Rom.*2.29.

f Made by the Spirit of Christ. *Rom.*6.4. *Ephes.*1.19.

g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme. *Ephes.*2.1. ‖ *Or, vs all our.* *Ephes.*2.15.

‖ *Or, obligation.*

h The ceremonies and rites were as it were a publike profession, & hand writing of the miserable estate of mankinde: for circumcision did declare our naturall pollution the purfyings, and washings signified the filth of sinne: the sacrifices testified that we were guiltie of death, which were all taken away by Christs death.

i As Satan and his Angels from whome he hath taken all power.

k Or, distinction, as to make difference betwixt dayes. *Matth.*24.4.

l Meaning that the hypocrites led them at their

pleasure into all superstition, and errour. ‖ *Or, defraude you of your price.*

m And appertaine nothing to the kingdom of God.

n Such as men haue chosen according to their owne fantasie. ‖ *Or, but they are of no value saue for the filing of the flesh.*

o They pinch and defraud their body to shew themselues greater hypocrites.

a After that ye haue bene dead to beggerly ceremonies.

b Which either serue but for a time, or els are inuented by men.

c With Christ.

Ephes.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirite, that ye may liue in the Spirit, and not in the flesh.
Rom.6.4.ephe.4.
25.hebr.12.1.
2.pet.2.1.and
4.1,2.
Gen.1.26.and
5.1.and 9.6.
Ephe.4.32.
and 6.11.
e He sheweth what fruites are in them that are dead to the world and are risen again with Christ.
‖*Or, the bowels of mercies.*
f Let it guide all your doings.
‖*Or, gracious, or thankfull.*
g The doctrine of the Gospel.
h Psalmes properly conteyne complainings to God, narrations, and expostulations, hymnes only thanks giuing: songs conteyne prayses, & thanks giuing, but not so largely & amply as hymnes doe.
Ephes.4.29.
‖*Or, thanks giuing.*
2.Cor.10.31.
Ephes.5.22.
1.Pet.3.7.
ephes.5.25.
Ephes.6.1.
i Which are in the Lord.
k By too much rigour.
Ephes.6.5.
titus 2.9.
1.pet.2.18.
l The cruell master.
Deut.10,17.
wisd.6.7.
eccles.35.12.
rom.2.11.
gala.2.6.
ephes.6.9.
m Whether he be master or seruant.

5 *d Mortifie therefore your members which are on the earth, fornication, vncleannesse, the inordinate affection, euil concupiscence, and couetousnesse which is idolatrie.
6 For the which things sake the wrath of God commeth on the children of disobedience,
7 Wherein ye also walked once, when ye liued in them.
8 *But nowe put yee away euen all these things, wrath, anger, malicousnesse, cursed speaking, filthie speaking out of your mouth.
9 Lie not one to another, seeing that yee haue put off the olde man with his workes,
10 And haue put on the newe, which is renewed in knowledge * after the image of him that created him,
11 Where is neither Grecian, nor Iewe, circumcision, nor vncircumcision, Barbarian, Scythian, bonde, free: but Christ is all and in all things.
12 *Nowe therefore, as the elect of God e holy and beloued, put on ‖ tender mercie, kindnesse, humblenesse of minde, meekenes, long suffering:
13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue you, euen so do ye.
14 And aboue all these things put on loue, which is the bond of perfectnesse.
15 And let the peace of GOD f rule in your hearts, to the which yee are called in one body, and be ye ‖ amiable.
19 Let the g worde of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues, in h Psalmes, and hymnes, & spirituall songs, singing with a * ‖ grace in your hearts to the Lord.
17 *And whatsoeuer ye shall doe in word or deede, doe all in the name of the Lorde Iesus, giuing thankes to God euen the Father by him.
18 ¶ *Wiues, submit your selues vnto your husbands, as it is comely in the Lord.
19 *Husbands, loue your wiues, and be not bitter vnto them.
20 ¶ *Children, obey your parents in i all things: for that is well pleasing vnto the Lord.
21 Fathers, k prouoke not your children to anger, least they be discouraged.
22 ¶ *Seruants be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.
23 And whatsoeuer ye doe, do it heartily, as to the Lord, and not vnto men,
24 Knowing that of the Lord ye shall receiue the reward of the inheritance: for yee serue the Lord Christ.
25 But he l that doeth wrong, shall receiue for the wrong that hee hath done, and there is no * ‖ respect of persons.

CHAP. IIII.

2 *Hee exhorteth them to bee seruant in prayer,*
3 *To walke wisely towarde them that are not yet come to the true knowledge of Christ. Hee saluteth them, and wisheth them all prosperitie.*

YE masters, doe vnto your seruants, that which is iust, and equall, knowing that ye also haue a master in heauen.
2 *Continue in prayer, and watch in the same with thankesgiuing,
3 *Praying also for vs, that God may open vnto vs the a doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,
4 That I may vtter it, as it becommeth me to speake.
5 ¶ *Walke b wisely toward them that are without, and c redeeme the time.
6 Let your speach be gracious alwayes, and powdred with d salt, that yee may know how to answere euery man.
7 ¶ Tychicus our beloued brother, and faithfull minister, and fellowe seruaunt in the Lord, shall declare vnto you my whole state,
8 Whome I haue sent vnto you for the same purpose that he might know your state, and might comfort your hearts,
9 *With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.
10 Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas sisters sonne (touching whome yee receiued commandements: If he come vnto you, receiue him)
11 And Iesus which is called Iustus, which are of the circumcision. These e onely are my f worke tellowes vnto the kingdome of God, which haue bene vnto my consolation.
12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that yee may stand perfect, and full in all the will of God.
13 For I beare him record, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.
14 *Luke the beloued physicion greeteth you, and Demas.
15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his house.
16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that yee like wise reade the Epistle g written from Laodicea.
17 And say to Archippus, Take heede to the ministery, that thou hast receiued in the Lord, that thou fulfill it.
18 The salutation by the hande of mee Paul. Remember my bondes. Grace bee with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

Luke 18.1.
1.thess.5.17.
Ephes.6.18.
2.thess.3.1.
a That I may freely preach the Gospel.
Ephes.5.15.
b To the commoditie of your neighbours.
c Bestow the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.
d Perteining to edification and mixt with no vanitie.
Philem.10.
e If they onely did helpe him to preach the Gospel at Rome, where was Peter? or those fiue and twentie yeeres that they faine hi abode at Rome?
f In preaching the Gospel.
2.Tim.4.10,11.
g Either to Paul, or els which they would write as an answere to this Epistle sent to the Colossians.

THE

The first Epistle of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution (which perpetually followeth the preaching of the Gospell) arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheate, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the poynt of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to knowe the times, willing them rather to watch, lest the sudden comming of Christ come vpon them at vnawares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

1 Hee thanketh God for them, that they are so stedfast in faith and good workes, 6 And receiue the Gospel with such earnestnes, 7 That they are an example to all others.

PAul and Siluanus, and Timothens, vnto the Church of the Thessalonias, which is in [a] God the Father, and in the Lord Iesus Christ: Grace be with you, & peace from God our father, and from the Lord Iesus Christ.

2 * Wee giue God thankes alwayes for you all, making * mention of you in our prayers

3 Without ceasing, remembring your [b] effectual faith, and [c] diligent loue, and the patience of your hope in our Lorde Iesus Christ, in ỹ sight of God euen our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our [d] Gospell was not vnto you in worde onely, but also in power, and in the holy Ghost, and in much assurance, as yee knowe after what maner wee were among you for your sakes.

6 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with [e] ioy of the holy Ghost,

7 So that ye were as ‖ ensamples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but your faith also which is towarde God, spread abroad in all quarters, that wee needе not to speake any thing.

9 For [f] they themselues shewe of you what maner of entring in wee had vnto you, and how yee turned to God from idoles, to serue the [g] liuing and true God,

10 And to looke for his Sonne from heauen, whome hee rayled from the dead, euen Iesus which deliuereth vs from ỹ [h] wrath to come.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 Hee commendeth his diligence in preaching, 13 And theirs in obeying. 18 Hee excuseth his absence, that hee could not come and open his heart to them.

FOr ye your selues knowe, brethren, that our entrance in vnto you was not in [a] vaine,

2 But euen after that wee had suffered before, and were shamefully intreated at * Philippi (as ye know) wee were bold [b] in our God, to speake vnto you the Gospell of God with much striuing.

3 For our exhortation was not by deceit, nor by vncleannesse, nor by guile.

4 But as wee were allowed of God, that the Gospell should be committed vnto vs, so wee speake not, as they that [c] please men, but God, which trieth our hearts.

5 Neyther yet did wee euer vse flattering wordes, as yee knowe, nor coloured couetousnesse, God is record.

6 Neither sought we praise of men, neyther of you, nor of others,

7 When wee might haue bene ‖ chargeable, as the Apostles of Christ: but wee were gentle among you, euen as a [d] nource cherisheth her children.

8 Thus being affectioned towarde you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

9 For yee remember, brethren, * our labour and trauaile: for we laboured day and night, because wee would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily, and iustly, and vnblameably we behaued our selues among [e] you that beleeue.

11 As yee knowe how that wee exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That yee * would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke wee God without ceasing, that when yee receiued of vs the worde of the preaching of God, yee receiued it not as the worde of men, but as it is in deede the worde of God, which also worketh in you that beleeue.

14 For brethren, yee are become followers of the Churches of God, which in Iudea are in [f] Christ Iesus, because yee haue also suffered the same things of your owne

a For there is no Church which is not ioyned together in God. 2. *Thess.* 1. 3. *Philip.* 1. 3. 4.

b Which declareth it selfe by most liuely fruites.

c Whereby you declared your selues most ready and painefull to helpe the poore.

d The effectuall preaching of the Gospel is an euident token of our election.

e To beleeue and to be fully perswaded to haue the gifts of the holy Ghost, and ioyfully to suffer for Christs sake, are most certaine signes of our election.

‖ *Or, patternes.*

f To wit, all the faithfull.

g For idoles are dead things and onely fained fantasies.

h Which he shal execute vpon the wicked.

a Not in outward shewe and in pompe, but in trauell and in the feare of God. *Act.* 16. 12. 23.

b By his helpe and grace.

c Which declareth a naughtie conscience.

‖ *Or, in authority.*

d He humbled himselfe to support all things without all respect of lucre: euen as the render mother which nourceth her children, and thinketh no office too vile for her childrens sake. *Act.* 20. 34. 1. *cor.* 4. 12. 2. *thes.* 3. 8.

e For it is not possible to auoyd the reproches of the wicked, which euer hate good doings. *Ephes.* 4. 1. *phil.* 1. 27. *colos.* 1. 10.

f In his Name: and vnder his protection.

countrey men, euen as the haue of ỹ Iewes,
15 Who both killed the Lorde Iesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary to all men,
16 And forbid vs to preach vnto the Gentiles, that they might be saued, to[h] fulfill their sinnes alwayes: for the wrath of God is [i] come on them, to the vtmost.
17 Forasmuch, brethren, as wee were kept from you for a season, concerning sight, but not in the heart, wee * enforced the more to see your face with great desire.
18 Therefore wee would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.
19 For what is our hope or ioy, or crowne of reioycing? are [k] not euen you it in the presence of the Lorde Iesus Christ at his comming?
20 Yes, ye are our glory and ioy.

k Therefore I could not forget you, except I would forget my selfe.

CHAP. III.

2 Hee sheweth how greatly hee was affectioned towarde them, how in that he sent Timotheus to them, 10 And also prayed for them.

WHerefore since wee could no longer forbeare, wee thought it good to remaine at Athens [a] alone,
2 * And haue sent Timotheus our brother and minister of God, & our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,
3 That no man should bee moued with these afflictions: for ye your selues knowe, that we are appointed thereunto.
4 For verily when wee were with you, we tolde you before that wee should suffer tribulations, euen as it came to passe, and ye know it.
5 Euen for this cause, when [b] I could no longer forbeare, I sent him that I might knowe of your faith, least the [c] tempter had tempted you in any sort, and that our labour had bene in vaine.
6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also doe you,
7 Therefore, brethren, we had consolation in you, in all our affliction, and necessitie through your faith.
8 For nowe are wee [d] aliue, if ye [e] stand fast in the Lord.
9 For what thankes can we recompense to GOD againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,
10 Night and day * praying exceedingly that we might see your face, and might [f] accomplish that which is lacking in your faith?
11 Nowe God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you,
12 And the Lord increase you, and make you abound in loue one towarde another, and towarde all men, euen as wee doe toward you:
13 * To make your hearts stable, and vnblameable in holinesse before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saints.

CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

AND furthermore wee beseech you, brethren, and exhort you in the Lorde Iesus, that [a] yee increase more and more, as yee haue receiued of vs, how yee ought to walke, and to please God.
2 For yee knowe what [b] commandements we gaue you by the Lord Iesus.
3 * For this is the will of God euen your sanctification, [c] and that ye shoulde abstaine from fornication,
4 That euery one of you shoulde knowe, how to possesse his [d] vessell in holinesse and honour,
5 And not in the lust of concupiscence, euē as the Gentiles which knowe not God:
6 * That no man oppresse or defraude his brother in any matter: for the Lorde is auenger of all such things, as wee also haue tolde you before time, and testified.
7 * For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 He therefore that despiseth [e] these things, despiseth not man, but God who hath euen giuen * you his holy Spirit.
9 But as touching brotherly loue, yee neede not that I write vnto you: * for yee are taught of God to loue one another.
10 Yea, and that thing verily yee doe vnto all the brethren, which are throughout all Macedonia: but wee beseech you, brethren, that ye increase more and more,
11 * And that yee studie to bee quiet, and to meddle with your owne businesse, and to worke with your [f] owne handes, as wee commanded you,
12 That yee may behaue your selues honestly towarde them that [g] are without, and that nothing be [h] lacking vnto you.
13 ¶ I would not, brethren, haue you ignorant concerning them which are asleepe, that yee [i] sorowe not, euen as other which haue no hope.
14 For if wee beleeue that Iesus is dead, and is risen, euen so them which sleepe in [k] Iesus, will God [l] bring with him.
15 For this say wee vnto you by the [m] worde of the Lorde, * that wee which liue, and are remayning in the comming of the Lord, shall not preuent them which sleepe.
16 For the Lorde himselfe shall descende from heauen with a showte, and with the voyce of the Archangell, * and with the trumpet of God: and the dead in Christ shall rise first.
17 Then shal [n] we which liue & remaine, bee [o] caught vp with them also in the

a And as it were, ouercome your selues.
b The Greeke word signifieth such commandements as one receiueth from * some man to them in his name to others.
Rom.12.2. ephes.5.17.
c That is, that you should dedicate your selues wholy vnto God.
d That is, his body which is prophaned by such filthinesse,
1.Cor.6.8. 1.Cor.1.2.
e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto them.
1.Cor.7.40. Iohn 13.34. and 15.12.1.Iob. 2.8.and 4.21. 2.Thes.3.7.
f And not be idle.
g As strangers and Infidels.
h But that ye may be able by your diligence to supply your want and necessitie.
i He doeth not condemne all kinde of sorow, but that which proceedeth of infidelitie.
k Or, haue continued constantly in the faith of Christ.
l By raysing their bodies out of the graue. m Which is in the name of the Lorde, and as he should speake himselfe. *1 Cor.15.23. Mat.24.31.1.cor.15.52.*
n Meaning them which shalbe found aliue o In this sudden taking vp there shall be a kinde of mutation of the qualities of our bodies, which shalbe as a kind of death,

clouds

clouds, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these wordes.

CHAP. V.

1 He enformeth them of the day of iudgement and comming of the Lorde, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them.

BVt of the a times and seasons, brethren, ye haue no neede that I write vnto you.

2 For yee your selues knowe perfectly, that the b day of the Lord shall come, euen as a theefe in the night.

3 For when they shall say, Peace, & safetie, then shall come vpon them sudden destruction, as the c trauaile vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that day should come on you, as it were a theefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not d sleepe as doe other, but let vs e watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the e day, be sober, * putting on the brestplate of faith and loue, & the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Iesus Christ.

10 Which died for vs, that whether wee wake or f sleepe, wee should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Now we beseech you, brethren, that ye knowe them, which labour among you, and are ouer you in the Lorde, and g admonish you,

13 That yee haue them in singular loue for h their workes sake. Be at peace among your selues.

14 Wee desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.

15 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 i Reioyce euermore.

17 * Pray continually.

18 In all things giue thankes: for this is the will of God in Christ Iesus toward you.

19 Quench not the k Spirit.

20 Despise not l prophecying.

21 Trie all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God * of peace sanctifie you throughout: and I pray God that your m whole spirit and soule and body, may bee kept blameless vnto the comming of our Lord Iesus Christ.

24 * Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lorde, that this Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lorde Iesus Christ be with you. Amen.

a So much the more we ought to beware of all dreames and fantasies of men, which wearie themselues and others in searching out curiously y time that the Lord shall appeare, alledging for themselues a vaine prophesie, and most falsly ascribed to Elias, that 2000. yere before the Law, 2000. vnder the Law, & 2000. after the Law the world shall endure. *Matth.* 24. 44. 2. *pet.* 3. 10. *reue.* 3. 3. & 16. 15.

b That is, suddenly and vnlooked for.

c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse.

d And not be ouercome with the cares of the world.

e That is, lightned by the Gospel. *Isa.* 59. 17. *ephes.* 6, 17.

f Here it is taken onely to die, and is meant of the faithfull.

g As the flocke is bound to loue the shepheard, so is it his duetie to teach them and exhort them in true religion.

h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Pro.* 17. 13. & 20. 22. *mat.* 5. 39. *rom.* 12. 17. 1. *pet.* 3. 9.

i Haue a quiet minde and conscience in Christ, which shall make you reioyce in the middes of sorowes, Rom. 5. 3. 2. *cor.* 6. 10. *Luke* 18. 1. *ecclus.* 18, 22. *col.* 4. 2.

k God that hath giuen his Spirite to his elect, will neuer suffer it to be quenched, but hath reueiled by what meanes it may be maintained, that is by such exhortations as these, and by continuall increase in godlinesse.

l The preaching of the word of God. *Chap.* 3. 12, 13. 1. *cor.* 1. 8.

m Then is a man fully sanctified & perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding and will couet nothing, neither his body doeth execute any thing contrary to the will of God. 1. *Cor.* 1. 9.

The first Epistle vnto the Thessalonians written from Athens.

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians should thinke that Paul neglected them, because hee went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be mooued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the worlde, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, hee willeth them to correct such sharpely, as liue idlely of other mens labours, whome, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue, and patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruit shall come thereof.

PAul and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, & peace from God our father, and from the Lord Iesus Christ.

3 * Wee ought to thanke God alwaies for you brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you towarde another aboundeth, 1. *Thes.* 1. 2.

a Which proceedeth of your faith as a most notable fruite.
b The faithfull by their afflictions see as in a cleare glasse, the end of Gods iust iudgement, when as they shall reigne with Christ which haue suffered with him, and the wicked shall feele his extreme wrath and vengeance. *Iude 6.* *1.Thes.4.16.*
c By whom he declareth his might.
d As God is euerlasting, so shal their punishment be euerlasting: & as hee is most mighty of power, so shall their punishment be most sore.
e The free benevolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith conteineth our iustification, to the which God addeth glorification: and all these he worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs, g As the head with the body,

4 So that wee our selues reioyce of you in the Churches of God, because of your [a] patience, and faith in all your persecutions and tribulations that ye suffer.
5 Which is a [b] token of the righteous * iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.
6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,
7 And to you which are troubled, rest with vs * when the Lorde Iesus shall shewe himselfe from heauen with his [c] mightie Angels,
8 In flaming fire, rendring vengeance vnto them that doe not know God, f which obey not vnto the Gospell of our Lorde Iesus Christ,
9 Which shall be punished with [d] euerlasting perdition, from the presence of the Lord, and from the glory of his power,
10 When he shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.
11 Wherefore, wee also pray alwayes for you, that our God may make you worthy of his calling, and fulfill * all the good pleasure of his goodnes, and the f worke of faith with power,
12 That the Name of our Lorde Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till the departing from the faith come first, 9 And the kingdome of Antichrist, 15 And therefore hee exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

NOw, wee beseech you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,
2 That yee be not suddenly moued from your minde, nor troubled, neither by [a] spirite, nor by [b] worde, nor by letter, as it were from vs, as though the day of Christ were at hand.
3 * Let no man deceiue you by any meanes: for that day shall not come, except there come a [c] departing first, and that that [d] man of sinne be disclosed, euen the sonne of [e] perdition,
4 Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that hee doeth sit as God in the Temple of God, shewing himselfe that he is God.
5 Remember yee not, that when I was yet with you, I tolde you these things?
6 And nowe yee knowe what [f] withholdeth that he might be reuealed in his time.
7 For the mysterie of iniquitie doeth already [g] worke: onely hee which [h] nowe withholdeth, shall let, till hee be taken out of the way.
8 And then shall the wicked man be reuealed, * whome the Lorde shall consume with the [i] Spirit of his mouth, and shall abolish with the brightnesse of his comming,
9 Euen him whose [k] comming is by the working of Satan, with all power and signes, and lying wonders,
10 And in all deceiuablenes of vnrighteousnes, among them that [l] perish, because they receiued not the loue of the trueth, that they might be saued.
11 And therefore God shall send them strong delusion, that they should beleeue lies,
12 That all they might be damned, which beleeued not the trueth, but had [m] pleasure in vnrighteousnesse.
13 But we ought to giue thankes alway to God for you, brethren [n] beloued of the Lord, because that God hath [o] from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of [p] trueth,
14 Whereunto hee called you by [q] our Gospell, to obteine the glory of our Lorde Iesus Christ.
15 Therefore, brethren, stand fast and keepe the [r] instructions, which yee haue bene taught, either [s] by word, or by our Epistle.
16 Nowe the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,
17 Comfort your hearts, and stablish you in euery word and good worke.

a As false reuelation, or dreames.
b Which are spoken or written. *Ephes.5.6.*
c A wonderfull departing of the most part from the faith.
d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, & all that abominable kingdome of Satan, whereof some were beares, some lions, others leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God.
e Who as he destroyeth others, so shall he be destroyed himselfe.
f Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipatiō before: and therefore rather to prepare themselues to patience then to rest and quietnes for as yet there was a let, that is, that the Gospel should be preached throughout all, Matt. 24. 14.
g To wit, priuily, and is therefore called a mysterie, because it is secret.
h Which shall stay for a time. *Isa.11.4.*
i That is, with his word.
k Meaning, the whole time that he shall remaine.
l Satans power is limited that he can not hurt the elect to their destruction.
m Delited in false doctrine.
n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleeuing the trueth are testimonies of the same election. o Before the foundation of the world.
p And Gospel, *1.Thes.2.2.Chap.3.6.*
q By our preaching. r That is, the doctrine, *1.Thes.4.2.*
s That is, by my preaching of the Gospel.

CHAP. III.

1 Hee desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

FUrthermore, brethren, * pray for vs, that the worde of the Lorde may haue free passage, and be glorified, euen as it is with you.
2 And that wee may bee deliuered from vnreasonable and euill men: for all men haue not [a] faith.
3 But the Lorde is faithfull, which will stablish you, and keepe you from [b] euill.
4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we [c] commaund you.
5 And the Lorde guide your hearts to the loue of God, and the waiting for of Christ.

Ephes.6.18,19. Colos.4.3.

a Although they boast themselues thereof.
b From the sleights of Satan.
c By the word of God.

6 We

6 We commaund you, brethren, in the Name of our Lorde Iesus Christ, that yee withdrawe your selues from euery brother that walketh inordinately, and not after the d instruction, which he receiued of vs.

7 For yee your selues knowe howe yee ought to followe vs: for wee behaued not our selues inordinately among you,

8 Neyther tooke wee bread of any man for nought: but we wrought with labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not but that we had authoritie, but that we might make our selues an ensample vnto you to followe vs.

10 For euen when wee were with you, this wee warned you of, that if there were any, which would not worke, that hee should not eate.

11 For wee heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, we commaund and exhort by our Lorde Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 And yee brethren, bee not wearie in well doing. *Galat.6.9.

14 If any man obey not our sayings, note him by a letter, and haue no companie with him, that he may be ashamed. *Matth.18.17. 1.cor.5.9.

15 Yet count him not as an enemie, but admonish him as a brother.

16 Nowe the Lorde of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the e token in euery Epistle: so I write.

18 The grace of our Lorde Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

d Which is, to trauaile, if he will eate, as verse 10, Chap.2.15. 1.Cor.4.12. 1.thess.4.11. Acts 20.34. 1.cor.4.12. 2.Thess.2.9. 1.Cor.11.1.

e Then by the worde of God none ought to liue idlely, but ought to giue himselfe to some vocation, to get his liuing by, and to doe good to others.

f The end of excommunication, is not to driue from the Church such as haue fallen, but to winne them to the Church by amendement.

g Whether they be mine epistles, or other mens.

The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle, Paul seemeth not only to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doeth arme him against those ambitious questionists, which vnder pretence of zeale to the Lawe, disquieted the godly with foolish and vnprofitable questions, wherby they declared, that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, he so confesseth his vnworthinesse, that he sheweth to what worthinesse the grace of God hath preferred him: and therefore hee willeth prayers to be made for all degrees and sorts of men, because that God by offring his Gospel and Christ his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinatie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whome the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this hee sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shall teach things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculation, of couetousnesse, of rich men, and aboue all things he chargeth him to beware false doctrine.

CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his office, namely to see that nothing bee taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charitie, and edification are the ende thereof, 20 And admonisheth of Hymeneus and Alexander.

PAul an Apostle of Iesus Christ, by the ‖ commaundement of God our Sauiour, and of our Lord Iesus Christ * our hope,

2 *Vnto Timotheus my a naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from Christ Iesus our Lord.

3 As I beought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest commaund some, that they teach none other doctrine,

4 Neyther that they giue heede to * fables and genealogies, * which are endlesse, which breede questions rather then godly edifying which is by faith.

5 For * the b ende of the ‖ commaundement is loue out of a pure heart, and of a good conscience, and of faith vnfained. *Rom.13.10.

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would be Doctors of the Lawe, and yet vnderstand not what they speake, neither whereof they affirme.

8 * And we know that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a c righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to d sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To

‖ Or, ordinance.

Colosse.1.27. Act.16.1.

a So called because he followed the simplicitie of the Gospell.

Chap.4.7. 2it.1.14. Chap.6.4.

b Because these questionists preferred their curious fables to all other knowledge, and beautified them with the Lawe, as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which cannot be without a good conscience, neyther a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention, is worth nothing. ‖ Or, of the Lawe. Rom.7.12.

c Whose hearts Gods Spirit doth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a Lawe without further constraint.

d Such as onely delite in sinning.

e Which sleale away children or seruants.

Chap.6.15.

f He declareth to Timothie the excellent force of Gods spirit in them whom he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelitie.

i Which ouercame cruelties.

‖*Or, faithfull and assured.*

Matth.9.13.

marke 2,17.

k He brasteth forth into these godly affections, considering Gods great mercie toward him.

l It appeareth that the vocation of Timothie was approued by notable prophecies, which then were reueiled in the primitiue Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles.

Chap.6.12.

m That is, found doctrine.

1.Cor.5.5.

n Excommunicate, and cast out of the Church.

10 To whoremongers, to buggerers, to [e] menstealers, to lyars, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospel of the * blessed God, which is committed vnto me.

12 Therefore [f] I thanke him, which hath made me strong, that is, Christ Iesus our Lorde: for hee counted me faithfull, and put me in his seruice:

13 When before I was a blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it [g] ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with [h] faith and [i] loue, which is in Christ Iesus.

15 This is a [l] true saying, & by all meanes worthie to bee receiued, that * Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ shoulde first shewe on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 * Nowe vnto the king euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the [l] prophecies, which went before vpon thee, that thou by them shouldest * fight a good fight,

19 Hauing [m] faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Hymeneus, and Alexander, * whom I haue [n] deliuered vnto Satan, that they might learne not to blaspheme.

CHAP. II.

1 *Hee exhorteth to pray for all men,* 4 *Wherefore,* 8 *And howe.* 9 *As touching the apparell and modestie of women.*

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for [a] all men,

2 For [b] kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life, in all godlinesse and honestie.

3 For this is good and acceptable in the sight of God our Sauiour,

4 * Who will that [c] all men shalbe saued, and come vnto the knowledge of the trueth.

5 For there is one God, and one [d] Mediatour betweene God and man, which is the [e] man Christ Iesus,

6 Who gaue himselfe a [f] ransome for all

a That is, of euery degree, and of all sorts of people.

b Although they persecute the Church of God, so it be of ignorance: els if they doe it maliciously as Iulianus Apostata, they may not be praied for, Galat.5.12.

2.thes.2.16.2.tim.4.14.1.iohn 5.16. *1.Pet.3.9.*

c As Iewe and Gentile, poore and rich.

d Who will reconcile of all nations, people and sortes to one God.

e Who being God, was made man.

f He sheweth that there can be no mediator, except he be also redeemer.

s men, to be a [h] testimonie in due time,

7 * Whereunto I am ordeyned a preacher and an Apostle (I speake the trueth in Christ, and lye not) euen a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, euery where lifting vp [i] pure handes without wrath, or doubting.

9 * Likewise also the women, that they aray themselues in comely apparell, with shamefastnesse and modestie, not with [k] broyded haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the women learne in silence with all subiection.

12 I permit not a woman to [l] teach, neither to vsurpe authoritie ouer the man, but to be in silence.

13 For * Adam was first formed, then Eue.

14 * And Adam was [m] not deceiued, but the woman was deceiued, and was in the [n] transgression.

15 Notwithstanding, through bearing of children she shall be saued, if ‖ they continue in faith, and loue, & holinesse with modestie.

g Which should beleeue.

h Which the Prophets testified, that Christ should offer himselfe for the redemption of man, at the time that God had determined.

2.Tim.1.11.

i As testimonies of a pure heart and conscience.

1.Pet.3.3.

k The word signifieth to plat, to crispe, to broide, to folde, to bush, to curle, or to lay it curiously: wherby al pompe and wantonnesse is condemned, which women vse in trimming their heads.

l Reade 1.Cor. 14.34. *Gene.1.27. Gene.3.6.*

m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shalbe saued.

n That is, guiltie of the transgression.

‖*Or, women.*

CHAP. III.

2 *Hee declareth what is the office of Ministers,* 11 *And as touching their families,* 15 *The dignitie of the Church.* 16 *And the principall poynt of the heauenly doctrine.*

THis is a true saying, * If any man [a] desire the office of a [b] Bishop, hee desireth [c] a worthy worke.

2 A Bishop therefore must be vnreprouable, the husband of [d] one wife, watching, sober, modest, harberous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all ‖ honestie.

5 For any if cannot rule his owne house, how shall he [e] care for the Church of God?

6 Hee may not bee a yong [f] scholler, lest hee being puffed vp fall into the [g] condemnation of the deuill.

7 Hee must also bee well reported of, euen of them which are [h] without, least hee fall into [i] rebuke, and the snare of the deuill.

8 Likewise must Deacons bee honest, not

Titus 1.6.

a With a feruent zeale to profite the Church of God, wheresoeuer he shall call him.

b Whether he be Pastor or Elder.

c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.

d For in those countries at that time some men had moe then one, which was a signe of incontinencie.

‖*Or, reuerence.*

e If it bee requisite that a man should take care in gouerning his owne house, howe much more are they bound to bee carefull, which Church of God?

f In the doctrine of faith.

g Lest being proude of his degree, he be likewise condemned as the deuill was, for lifting vp himselfe by pride.

h That is, no man may haue any thing iustly to lay to his charge.

i As being defamed, should become impudent, and doe much harme.

Chap.1.19.
k Hauing the true doctrine of the Gospel, & the feare of God.
l Of the Bishops and Deacons.
m The good report of all men.
n To serue God with greater assurance, because they haue alway a good conscience.
o This is spoken in respect of men, forasmuch as in this world the trueth onely remaineth in the Church, by reason of Gods word: for otherwise Christ is the foundation and the corner stone, which both beareth and maintaineth his Church.
p Approued iust, in that hee was not onely a man, but God also.
q So that the Angels marueiled at his excellence.
r To the right hand of God the Father.

doubte tongued, not giuen vnto much wine, neither to filthy lucre,

9 *k Hauing the mistery of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blameless.

11 Likewise their l wiues must be honest, not euill speakers, but sober, and faithfull in all things.

12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselues a m good degree, and great a libertie in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come vnto thee shortly.

15 But if I tary long, that thou mayest yet knowe, howe thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the o pillar and ground of trueth.

16 And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh, p iustified in the spirite, q seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in r glory.

2.Tim.3.1.
2 pet.3.3.
iude 18.
a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.
b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt off with an hote yron, so that hee meaneth such as haue no conscience, Ephes.4.19.
c Vnto vs, which receiue it, as at Gods hands.
Chap.1.4. and 6, 20.2.tim.2.16, 23.tit.3.9.
d Meaning to be giuen to ceremonies, and to such things as delite ỹ fantasie of man.
e That is, he that hath faith and a good conscience is promised to haue all things necessarie for this life, and to enioy life euerlasting.

CHAP. IIII.

1 He teacheth him what doctrine he ought to flee, 6.8.11 And what to follow, 15 And wherein he ought to exercise himselfe continually.

NOw the Spirit speaketh euidently, that in the * latter times some shall depart from the faith, and shal giue heede vnto a spirits of errour, and doctrines of deuils,

2 Which speake lies through hypocrisie, and haue their b consciences burned with an hote yron,

3 Forbidding to marry, and commanding to abstaine from meates which God hath created to be receiued with giuing thankes of them which beleeue and know the trueth.

4 For euery creature of God is good, and nothing ought to be refused, if it be receiued with thankesgiuing.

5 For it is c sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.

7 *But cast away prophane, & old wiues fables, and exercise thy selfe vnto godlines.

8 For d bodily exercise profiteth little: but e godlines is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthy to be receiued.

10 For therefore wee labour and are rebuked, because we trust in the liuing God, which is the f Sauiour of all men, specially of those that beleeue.

11 These things commaund and teach.

12 Let no man despise thy youth, but be vnto them that beleeue, an ensample, in worde, in conuersation, in loue, in a spirit, in faith, and in pureness.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was giuen thee h by prophesie with the laying on of the hands of the company of the i Eldership.

15 These things exercise, & giue thy selfe vnto them, that ỹ it may be seene howe thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou k shalt both saue thy selfe, and them that heare thee.

f The goodnes of God declareth it selfe toward all men, but chiefly toward the faithfull by preserning them, and here he meaneth not of life euerlasting.
g In godly zeale or gifts of the Spirit.
h And reuelation of the holy Ghost.
i Vnder this name he comprehendeth the whole ministerie of the Church which was at Ephesus. ‖ *Or, that all may see how thou profitest.*
k Thou shalt faithfully doe thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of ministers. 23 The gouernance of his body, 24 And the iudgement of sinnes.

REbuke not an Elder, but exhort him as a Father, and the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all pureness.

3 a Honor widowes, which are widowes in deede.

4 But if any widow haue children or nephewes, let b them learne first to shew godlines toward their owne house, and to recompence their kindred: for that is an honest thing, and acceptable before God.

5 And she that is a widow c indeede, and left alone, trusteth in God, & continueth in supplications and prayers night and day.

6 But shee that liueth in pleasure, is d dead, while she liueth.

7 These things therefore command, that they may be blamelesse.

8 If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell.

9 Let not a widowe be taken into the number vnder threescore yeere old, that hath bene the wife of e one husband,

10 And well reported of for good works: if shee haue nourished her children, if shee haue lodged ỹ strangers, if she haue washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if shee were continually giuen vnto euery good worke.

11 But refuse the yonger widowes: for when they haue begunne to wax f wanton against Christ, they will marry,

12 Hauing g damnation, because they haue broken the h first faith.

13 And likewise also being idle they learne

a Take care for them.
b Paul willeth ỹ the widowes put the Church to no charge, which haue either children or kinsfolks, that are able to relieue them, but that the children nourish their mother, or kinsfolks according as nature bindeth the.
c Which hath no maner of worldly meanes to helpe her selfe with.
d Because she is vtterly vnprofitable.
e He meaneth such widowes, which being iustly diuorced from their first husbands, married againe to ỹ slaunder of ỹ Church: for els he doeth not reproue the widowes ỹ haue bene ofter married then once.
f Forgetting their vocation,
g Not only haue slandered the Church in leauing their charge, but haue forsaken their religion, & therfore shalbe punished with euerlasting death.
h They haue not onely done dishonour to Christ in leauing their vocation, but also haue broken their faith.

to goe about from house to house: yea, they are not onely idle, but also prattlers and busie bodies, speaking things which are not comely.

14 I will therefore that the yonger women marrie, and beare children, & gouerne the house, and giue none occasion to the aduerlarie to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may bee sufficient for them that are widowes in [i] deede.

17 ¶ The Elders that rule wel, are worthy of * double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not mouzell the mouth of the ore that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder [k] receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, [l] rebuke openly, that the rest also may feare.

21 ¶ * I charge thee before God and the Lorde Iesus Christ, and the elect Angels, that thou obserue these things without [j] preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man [m] neither be partaker of other mens sinnes: keepe thy selfe [n] pure.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open [o] before hand, and goe before vnto iudgement: but some mens [p] follow after.

25 Likewise also the good workes are manifest beforehand, and they that are otherwise, can not be hid.

CHAP. VI.

1 The dutie of seruants toward their masters. 3 Against such as are not satisfied with the worde of God. 6 Of true godlines, & contentation of mind. 9 Against couetousnes. 11 A charge giuē to Timothie.

LEt as many * seruants as are vnder the yoke, count their masters worthy of all honour, that the [q] Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithful, and beloued, & partakers of the [r] benefit. These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puft vp, and knoweth nothing, but doteth about * questions and strife of words, whereof commeth enuie, strife, railings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 [b] But godlinesse is great gaine, if a man be content with that he hath.

7 * For wee brought nothing into the world, and it is certaine, that wee can carry nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 For they that will be [c] rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and [d] pearced themselues through with many sorowes.

11 But thou, O [e] man of God, flee these things, and follow after righteousnes, godlinesse, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 * I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate [f] witnessed a good confession,

14 That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shew, that is * blessed and prince onely, [g] the * King of kings, and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whome neuer man sawe, neither can see, vnto whome be honour and power euerlasting, Amen.

17 Charge them that are rich [g] in this world, that they be not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs aboundantly all things to enioy)

18 That they doe good, and bee rich in good workes, and ready to distribute, and communicate,

19 * Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.

20 ¶ O Timotheus, keepe [h] that which is committed vnto thee, and * auoyde prophane and vaine babblings, and [i] oppositions of science falsly so called,

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

j Which are without all mens helpe and succour.
Deut.5.16.
Deut.25.4.
1.cor.9.9.
Matt.10.10.
luke 10.7.
k Except that he which doeth accuse him, haue at least two witnesses, which promise with the accuser to proue [y] which they lay to his charge.
l Chiefly the ministers, and so all others.
Chap.6.13.
j *Or, proteſt.*
[y] *Or, without haſtie iudgement.*
m In admitting them without sufficient triall.
n From iust offence.
o As Simon the sorcerer.
p Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

Ephes.6.5.
col.3.22.
1.pet.2,18.

q That is, of the grace of God, as their seruants are, and hauing the same adoption.
Chap.1.4.

b They that measure religion by riches, are here taught, that only religion is the true riches.
Iob 1.21.pro.27.
24.eccles.5.14.
c That set their felicitie in riches.

d For they are neuer quiet neither in soule nor body.
e Whom Gods Spirit doeth rule.

Chap.5.21.

Matt.27.11.
iohn 18.37.

Chap.1.11.
f By this mighty power of God the faithfull are admonished boldly to stand in their vocation, although [y] world, Satan & hell rage against them.
Reuel.17.14.
and 19.16.
John 1.18.
1.iohn 4.12.
g In things pertaining to this life.
Mar.4.19.
luke 12.15.
Matt.6.20.
luke 12.33.
h The giftes of God for the vtilitie of the Church.
Chap.1.4. & 4.7.
i As when question engendreth question.

The ij. Epistle of Paul to Timotheus.

THE ARGVMENT.

THe Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospell, and in the

the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue, as doe husbandmen, which at length receiue the fruites of their labours, and to cast off all feare and care, as souldiers doe which seeke only to please their captaine: shewing him briefly the summe of the Gospel, which he preached, commaunding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible, and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee reserueth them whom hee hath elected, euen to the ende. And that Timotheus should not bee discouraged by the wicked, hee declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine, that hee had taught him, 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

PAUL an Apostle of Jesus Christ, by the will of God, a according to the promise of life, which is in Christ Jesus,

a Being sent of God to preach that life which he had promised in Christ Iesus. *Acts* 22.3.

2 To Timotheus my beloued sonne: Grace, mercy and peace from God the Father, and from Jesus Christ our Lord.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiued the true religion by succession.

3 I thanke God, * whom I serue from mine b elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfeined faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.

6 Wherefore, I put thee in remembrance, that thou c stirre vp the gift of God which is in thee, by the putting on of d mine hands.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

7 For God hath not giuen to vs the Spirit of e feare, but of power, and of loue, and of a sound minde.

e As though God would destroy vs. 1. *Cor.* 1.2. *Ephes.* 1.3,4. *Titus* 3.5. *Rom.* 16.25. *ephe.* 3.9. *col.* 1,26 *tit.* 1.2. 1. *pet.* 1.20.

8 Bee not therefore ashamed of the testimonie of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs and called vs with an * holy calling, not according to our * workes, but according to his owne purpose and grace, which was giuen to vs through Christ Jesus before the * worlde was,

10 But is now made manifest by the f appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

f Hee speaketh here of his first comming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1. *Tim.* 2.7.

11 * Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue g committed to him against that day.

g Which is my selfe.

13 Keepe the true patterne of the wholesome wordes, which thou hast heard of me in faith and loue which is in Christ Jesus.

14 That h worthy thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

h The graces of the holy Ghost.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him, that he may finde mercy with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

1 Hee exhorteth him to bee constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 19 And the marke thereof.

THou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, ‖ by many witnesses, the same deliuer to faithfull men, which shalbe able to a teach other also.

‖ *Or, in the presence of many witnesses.*

a So that the trueth of God may remaine perfect.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him selfe with b the affaires of this life, because he would please him that hath chosen him to be a souldier.

b As with his household, and other ordinarie affaires.

5 And if any man also striue for a masterie, he is not crowned, except he striue as hee ought to doe.

6 The husbandman c must labour before he receiue the fruites.

c So that the paine must goe before the recompence.

7 Consider what I say: and the Lorde giue thee vnderstanding in all things.

8 Remember that Jesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel:

d Notwithstanding mine imprisonment the worde of God hath his race, and increaseth.

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not d bound.

10 There-

2. Cor. 1. 4. col. 1. 24.
e To confirme their faith, more esteeming the edification of the Church then himselfe.
Rom. 6. 5. Matth. 10. 33. marke 8. 38. Rom. 3. 3. & 9. 6.
f Giuing to euery one his iust portion: wherein he alludeth to the Priests of the olde Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his duetie.
1. Tim. 4. 7. and 6. 20. tit. 3. 9.
g He groundeth vpon Gods election and mans faith.
h Because the wicked should not couer themselues vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.
i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.
1. Cor. 1. 2.
2. Tim. 1. 4. and 4. 7. tit. 3. 9.
k Which doe not edifie.
l Which faile of ignorance.
m He meaneth not this of Apostates or heretikes, whom hee willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance. ‖ *Or, that being deliuered out of the snare of the deuill, of whom they are taken, they may come to amendment and performe his will.*

10 Therefore I suffer all things, for the * e elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 It is a true saying, For if we be * dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: * if we denie him, he also will denie vs.

13 * If wee beleeue not, yet abideth hee faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lorde, that they striue not about wordes, which is to no profite, but to the perverting of the heaters.

15 Studie to shewe thy selfe approoued vnto God, a workeman that needeth not to be ashamed, f dividing the worde of trueth aright.

16 * Stay prophane, and vaine bablings: for they shall increase vnto more vngodlinesse.

17 And their word shal fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remayneth sure, and hath this seale, g The Lorde knoweth who are his, and, Let euery one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a h great house are not onely vessels of golde and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from i these, he shalbe a vessell vnto honour, sanctified, and meete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lustes of youth, and followe after righteousnesse, faith, loue, and peace, with them that * call on the Lord with pure heart.

23 * And put away foolish, and k vnlearned questions, knowing that they engender strife.

24 But the seruant of the Lord must not striue, but must be gentle toward all men, apt to teach, l suffering the euill men patiently,

25 Instructing them with meekenesse that are contrary m minded, prouing if God at any time will giue them repentance, that they may know the trueth,

26 And ‖ that they may come to amendment out of the snare of the deuill, which are taken of him at his will.

CHAP. III.

1 He prophesieth of the perillous times, 5 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And how to auoyde dangers, 16 Also what profite commeth of the Scriptures.

THis knowe also, that in the * last dayes shall come perillous times.

2. Tim. 4. 1.
2. pet. 3. 3. iude 18.

2 For a men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankefull, vnholy,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, hie minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which b creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of c corrupt mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnesse shalbe euident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of liuing, d purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto mee at * Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered mee.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and e deceiuers, shall waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and art perswaded thereof, knowing of whome thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 * For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct and to instruct in righteousnesse,

17 That the f man of God may be g absolute, being made perfect vnto all good workes.

CHAP. IIII.

1 He exhorteth Timothaus to be feruent in the word, & to suffer aduersitie, 6 Maketh mentio of his owne death, 9 and biddeth Timothy come vnto him.

¶ Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the worde: be instant, a in season and out of season: improoue, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen vnto b fables.

5 But

a He speaketh of them which make profession to be Christians.
b As Monkes, Friers, and such hypocrites.
Exod. 7. 11, 12.
c Which can iudge nothing aright.
d Not onely what I taught and did, but also what my minde and will was.
Actes 13. 14, 50. and 14. 1, 6, 19.
e The worde signifieth them, that by any craftie packing or conueiance beguile men with false colours, flatteries, and illusions, and such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them.
2. Tes. 1, 1, 20.
f Which is content to be gouerned by Gods worde.
g The onely Scripture sufficeth to leade vs to perfection.
‖ *Or, admire.*
a Leaue none occasion to preach and to profite.
b To false and vnprofitable doctrine.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make c thy ministerie fully knowen.

6 For I am nowe readie to be d offered, and the time of my ‖departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layde vp for mee the crowne of righteousnesse, which the Lorde the righteous iudge shall giue mee at that day: and not to me onely, but vnto all them also that loue his appearing.

9 Make speede to come vnto me at once.

10 For Demas hath forsaken mee, and hath imbraced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 *c Onely Luke is with me. Take Marke and bring him with thee: for hee is profitable vnto me to ministe.

12 And Tychicus haue I sent to Ephesus.

13 The f cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchements.

14 Alexander the coppersmith hath done mee much euill: the Lord g reward him according to his workes.

15 Of whome bee thou ware also: for he withstoode our preaching sore.

16 At my first answering h no man assisted me, but all forsooke me: I pray God, that it may not be laid to their charge.

17 Notwithstanding the Lorde assisted me, and strengthened mee, that by mee the preaching might be fully knowen, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of the i Lion.

18 And the Lorde will deliuer mee from euery k euill worke, and will preserue mee vnto his heauenly kingdome: to whome be praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, and the *houshold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

d Reade Phil. 2.17.

‖*Or, dissoluing.*

e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.

f Some reade coffer: others, booke.

g For Paul saw in him manifest signes of reprobation.

h If S. Peter had bene there, he would not haue forsaken him,

i Out of the great danger of Nero.

k That I commit nothing vnworthy mine office. *Chap.* 1.16.

The second Epistle written from Rome vnto Timotheus the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

The Epistle of Paul to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begunne, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselues to be pastours: others, vnder pretext of Moses Lawe brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sound doctrine, to the intent they might resist the aduersaries, and amongs other things hee noteth the Iewes which put a certaine holinesse in meates and such outwarde ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doeth not obey, hee willeth him to be auoyded.

CHAP. I.

1 He aduertiseth Titus touching the gouernement of the Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians and of them which sowe abroad Iewish fables and inuentions of men.

PAul a ‖seruant of God, and an Apostle of Iesus Christ, according to the a faith of Gods elect, and the knowledge of the trueth, which is according to godlinesse,

2 Vnder the hope of eternall life, which God that cannot lie, hath b promised before the* world began:

3 But hath made his worde manifest in due time through the preaching, which is *committed vnto me, according to the commandement of God our c Sauiour.

4 To Titus my naturall d sonne according to the common faith, grace, mercy and peace from God the Father, and from the Lord Iesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remayne, and shouldest ordeine elders in euery citie, as I appointed thee,

6 *If any e be vnreprouable, the husband of one wife, hauing faithfull children, which are not slandered of ryot, neither are disobedient.

7 For a Bishop must bee vnreprouable as f Gods steward, not ‖froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth ‖goodnesse, wise, g righteous, h holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improoue them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of mindes, chiefly

[Or, minister.

a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may attaine eternall life.

b Hath willingly, & of his meere liberalitie promised without foreseeing our faith or works as a cause to moue him to this free mercie.

Rom. 16.25. *ephe.* 3.9. *colos.* 1.26. 2. *tim.* 1.9, 10. 1 *pet.* 1.20. *Gal.* 1.1.

c Which both giueth life, & preserueth life.

d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministerie, Paul begate him as his sonne in faith.

1. *Tim.* 3.2.

e That is, without all infamie, whereby his authoritie might be diminished.

f Who hath the dispensation of his giftes.

‖*Or, selfewilly.*

‖*Or, good men.*

g Toward men.

h Toward God.

i Which were not onely the Iewes, but also the Hebionites and Cerinthians heretikes, which taught that the Law must be ioyned with Christ.

k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him, as to a God, forasmuch as he had a marueilous gift to vnderstand things to come, which thing Satan by the permission of God hath opened to the Infidels from time to time, but it turneth to their greater condemnation. 1. *Tim.* 1. 4. *Rom.* 14. 20.

l Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselues to all wickednesse.

chiefly they of the i Circumcision,

11 Whose mouths must be stopped, which subuert whole houses, teaching things which they ought not, for filthy lucres sake.

12 One of themselues, euen one of their owne k prophets said, The Cretians are alwayes lyars, euill beasts, slowe bellies.

13 This witnesse is true: wherefore rebuke them sharpely, that they may bee sound in the faith,

14 And not taking heede to * Iewish fables and commaundements of men, that turne from the truth.

15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their minde and consciences are defiled.

16 They professe that they knowe God, but by l workes they deny him, and are abominable and disobedient, and vnto euery good worke reprobate.

CHAP. II.

1 *How commendeth vnto him the wholesome doctrine, and telleth him how he shall teach all degrees to behaue themselues.* 11 *Through the benefite of the grace of Christ.*

BVt speake thou the things which become * wholesome doctrine,

2 That the elder men bee sober, honest, discrete, sounde in the faith, in loue, and in patience:

3 The elder women likewise, that they bee in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the yong women to be sober minded, that they loue their husbands, that they loue their children,

5 That they be discreete, chaste, b keeping at home, good, and * subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things shewe thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholesome word, which cannot be reproued, that hee which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 * Let seruants be subiect to their masters, and please them in all things, not answering againe,

10 Neither pikers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our sauiour in all things.

11 * For the grace of God, that bringeth c saluation vnto all men, hath appeared,

12 And teacheth vs that we should denie vngodlinesse, and worldly lustes, and that we should liue soberly, and righteously, and godly in this present world,

13 Looking for the blessed hope, and appearing of the glory of the mightie God, and of our Sauiour Iesus Christ.

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a d peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and rebuke with all e authoritie. See that no man despise thee.

CHAP. III.

1 *Of obedience to such as be in authoritie.* 9 *He warneth Titus to beware of foolish and vnprofitable questions.* 12 *Concluding with certaine priuate matters,* 15 *And salutations.*

PVt them in remembrance that they * a be subiect to the principalities and powers, and that they be obedient, and ready to euery good worke.

2 That they speake euill of no man, that they be no fighters, but soft, shewing all meekenesse vnto all men.

3 * b For wee our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and enuie, hatefull, and hating one another.

4 But when the bountifulnesse and loue of God our Sauiour toward man appeared,

5 * Not c by the workes of righteousnes, which wee had done, but according to his mercie he saued vs, by the d washing of the new birth, & the renewing of the holy Ghost,

6 Which hee shed on vs aboundantly, through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued in God, might be carefull to shewe foorth good workes. These things are good and profitable vnto men.

9 * But stay foolish questions, & genealogies, & contentions, & brawlings about the Law: for they are vnprofitable and vaine.

10 e Reiect him that is an heretike, after once or twise admonition,

11 Knowing that hee that is such, is f peruerted, and s sinneth being damned of his owne selfe.

12 When I shall sende Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas h the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessarie vses, that they be not vnfruitfull.

15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first Bishoppe of the Church of the Cretians, written from Nicopolis in Macedonia.

a Wherewith our soules are fed and maintained in health.

b Not running to and fro without necessarie occasions, which is a signe of lightnesse.

Ephes. 5. 22, 23, 25.

Ephes. 6. 5. *Coloss.* 3. 22. 1. *pet.* 2. 18.

1. *Cor.* 1. 2. *Coloss.* 1. 22.

c Of what condition or state soeuer they be,

d Most deare & precious.

e As becometh the ambassadour of God.

Rom. 13. 1. 1. *pet.* 2. 13, 14.

a Although the rulers be infidels, yet we are bound to obey them in ciuill policies, and whereas they command vs nothing against the word of God.

1. *Cor.* 6. 11.

b For let vs consider what wee our selues were, when God shewed vs fauour.

2. *Tim.* 1. 9.

c God doeth not iustifie vs for respect of any thing, which he seeth in vs, but doeth preuent vs with his grace and freely acceepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

1. *Tim.* 1. 4. & 4. 7. 2. *tim.* 2. 16, 23.

e This commandement is giuen to the minister, and so particularly to all men to whom the sword is not committed: but els the Magistrate, whose chiefe office is to maintaine Gods glorie in his Church, ought to cut off all such rotten and infectious members from the body.

f So that there is no hope of amendment. g Willingly, and wittingly. h It is probable that hee was an interpreter of the Lawe of Moses, as Apollos, &c.

THE

The Epistle of Paul to Philemon.

THE ARGVMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse, and a declaration of the same. For farre passing the baseneſse of his matter, hee flieth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments prouing the duetie of one Christian to another, and so with salutations endeth.

4 Hee reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.

PAVL a prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I * giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the [a] fellowshippe of thy faith may be made fruitfull, and that what goeuer good thing is in you [b] through Christ Iesus, may be knowen.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints [c] hearts are comforted.

8 Wherefore, though I be very bolde in Christ to commaund thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is, mine owne bowels,

13 Whom I would haue retained with me, that in thy steade hee might haue ministred vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessitie, but willingly.

15 It may be that he therefore [d] departed for a season, that thou shouldest receiue him for euer,

16 [e] Not now as a seruant, but aboue a seruant, euen as a brother beloued, spectally to me: how much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our thinges [f] common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my [g] bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare mee lodging: for I trust through your prayers I shall be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner [h] in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

1 Thes. 1. 2. 2 Thes. 1. 3.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

b That experience may declare that you are the members of Iesus Christ.

c Meaning, their inward parts and affections were through his charitie comforted.

Colos. 4 9.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lords so that both for thine owne sake and for ỹ Lords, thou oughtest to loue him.

f That all thine is mine, and all mine is thine.

g Graunt me this benefite, which shalbe most acceptable vnto me of all others.

h That is, for Christes cause.

The Epistle to the Hebrewes.

THE ARGVMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the authour thereof, it diminisheth nothing the authoritie, although wee know not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby hee principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Prophecies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and hee the Lord, but so Lorde, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. verse 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12. Chap. verse 18. to the twentie and fiue verse of the same Chapter: yea and is the king to whom all things are subiect, as appeareth from that verse 25. to the beginning of the last Chapter. Wherefore according to the examples of the olde fathers, we must constantly

stantly beleeue in him, that being sanctified by his iustice, taught by his wisedome, and governed by his power, wee may stedfastly and couragiously persuere euen to the ende, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that wee may both be thankefull to God, and ductifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 aboue the Angels, 7 and of their office.

AT sundry times and in diuers maners a God spake in the old time to our Fathers by the Prophets:

2 In these b last dayes hee hath spoken vnto vs by his Sonne, whom hee hath made heir of all things, c by whom also he made the worlds,

3 * Who being the brightnesse of the glory, and the d engraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe e purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so much more excellent then the f Angels, inasmuch as he hath obteined a more excellent name then they.

5 For vnto which of the Angels said hee at any time, * Thou art my Sonne, g this day begate I thee? and againe, I * will be his Father, and he shalbe my Sonne?

6 And againe when hee bringeth in his first begotten Sonne into the worlde, hee saith, * And let all the Angels of God worship him.

7 And of the Angels he sayth, * He maketh the h Spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he saith, * O God, thy throne is for euer and euer: the i scepter of thy kingdome is a scepter of righteousnesse.

9 Thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God, hath k anoynted thee with the oyle of gladnesse aboue thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels sayde hee at any time, * Sit at my right hand, till I make thine enemies thy footestoole?

14 Are they not all ministring spirits, sent forth to minister, for their sakes which shall be heires of saluation?

a God, who is euer constant, and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all truth to vs by his Sonne.

b So that now we may not credite any newe reuelations after him.

c He intreateth here of Christ, both as touching his person, which is very God and very man, by whom all things are made, and also as touching his office, whereby he is King, Prophet, and Priest. *Wisd.7.26. Colos.1.15.*

d The liuely image & patterne, so that he that seeth him, seeth the Father, Iohn 14.9. for else the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can be purged by none other meanes.

f Much more then, then all other things created.

Psal.2.7. chap.5.5. act.13.33. g Because he was at the time appointed, declared to the world. *2.Sam.7.14. 1.chro.22.10. Psal.97.7. Psal.104.4.* h Hee compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal.45.6,7.* i The administration of thy kingdom is iust. k This is meant in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that wee may all receiue of him euery one according to his measure. *Psal.102.25. Psa.110.1. mat.22.44. 1.cor.15.25. chap.10.12.*

CHAP. II.

1 Hee exhorteth vs to be obedient vnto the new Lawe which Christ hath giuen vs, 9 And not to be offended at the infirmitie and lowe degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble state vpon him, that he might be like vnto his brethren.

WHerefore we ought diligently to giue heede to the things which wee haue heard, lest at any a time wee should let them slippe.

2 For if the b worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 How shall we escape, if we neglect so c great saluation, which at the first begainne to bee preached by the Lorde, and afterward was confirmed vnto vs by d them that heard him,

4 * God bearing witnesse thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the e world to come, whereof we speake.

6 But * one in a certaine place witnessed, saying, f What is man, that thou shouldest be mindfull of him! or the sonne of man that thou wouldest consider him!

7 Thou madest him a litle inferiour to the Angels: thou crownedst him with g glorie and honour, and hast set him aboue the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. h But we yet see not all things subdued vnto him.

9 But we see Iesus k crowned with glorie and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whome are all things, and by whom are all things, seeing that hee brought many children vnto glory, that hee should consecrate the l Prince of their saluation through m afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all n of one: wherefore hee is not ashamed to call them brethren,

12 Saying, * I will declare thy Name vnto my o brethren: in the middes of the Church will I sing prayses to thee.

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps we leake, and runne out on euery part.

b Which was the Law giuen to Moses by the hands of Angels, Gal.3.19. *Actes 7.53.*

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Marke 16.20.*

e Which Esay calleth the new heauens, and the new earth, Chap.65.17. Where of Christ is the Father, Iesa. 9.6. that is, the head of vs his members. *Psal.8.4.*

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all their things which now they haue onely but in part.

g In making him fellow heire with Christ. *Mat.28.18. 1.cor.15.27. philip.2.9,10,11.* h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth him to the same glory with him. i To man as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortalitie, giueth vs assurance of our saluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh. *Psal,22.22.*

o This proueth Christes humanitie.

13 And

*Psal.18.2.
Meaning, that Christ touching his humanitie put his trust in God.
*Psa. 8.18.
Isai speaketh this of himselfe & his disciples, but properly it is applied to Christ the head of all ministers.
*Hose.13.14. 1.Cor.15.55.
And Gods anger.
Not the nature of Angels but of man.
Not onely as touching nature but also qualities,onely sinne except.

13 And againe, *I will put my trust in him. And againe, *Beholde, here am I,and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy *through death, him that had the power of death, that is the deuill,

15 And that hee might deliuer all them, which for feare of death were all their life time subiect to bondage.

16 For hee in no sort tooke the Angels, but he tooke the seede of Abraham.

17 Wherefore in all things it became him to be made like vnto his brethren, that hee might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that hee suffered, and was tempted, hee is able to succour them that are tempted.

u Forasmuch as he is exercised in our miseries, we may bee assured,that at all times in our tentations he will succour vs.

CHAP. III.

1 Hee requireth them to bee obedient vnto the worde of Christ, 3 Who is more worthie then Moses. 12 The punishment of such as will harden their hearts,and not beleeue, that they might haue eternall rest.

Wherefore, holy brethren, partakers of the heauenly vocation, *consider the Apostle and high Priest of our profession, Christ Iesus:

Take heede to his words and receiue him.
Of that doctrine which we beleeue,and ought to confesse.

2 Who was faithfull to him that hath appointed him,euen as *Moses was in all his house.

To be the ambassadour and hie Priest.
*Numb.12.7.
Moses was but part of the house, that is, of the Church whereof the pastors are the liuely stones,but Christ builded it, and layde the stones: therefore he deserueth more prayse.

3 For this man is counted worthie of more glorie then Moses,in as much as hee which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, but he that hath built all things,is God.

5 And Moses verily was faithfull in all his house,as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose house wee are, if wee holde fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore, as the holy Ghost sayeth, *To day if ye shall heare his voyce,

8 Harden not your heartes, as in the prouocation, according to the day of the tentation in the wildernesse.

9 Where your fathers tempted me, proued mee, and saw my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and sayd, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 Take heede, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called To day, least any of you be hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the ende the beginning, wherewith we are vpholden,

15 So long as it is sayd, To day if yee heare his voyce, harden not your heartes, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whome was hee displeased fourtie yeeres? was hee not displeased with them that sinned, *whose carkeises fell in the wildernesse?

18 And to whome sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So wee see that they could not enter in, because of vnbeliefe.

CHAP. IIII.

2 The worde without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the worde of God.

Let vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to bee deprined.

2 For vnto vs was the Gospell preached as also vnto them: but the worde that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For we which haue beleeued, doe enter into rest, as hee sayde to the other, *As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, *And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remayneth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbeliefes sake:

7 Againe hee appointeth in Dauid a certain day by To day, after so long a time, saying, as it is sayd, *This day if ye heare his voyce,harden not your hearts.

8 For if Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entred into his rest, hath also ceased from his owne workes,

Take heede to your selues.
Meaning, that we should not be like vnto them.
Hebr.12.25.
Meaning, that we should not be like vnto them.
Psal.95.7.
Meaning, that we should not be like vnto them.
Psal.95.8.
Meaning, that we should not be like vnto them.
Psal.95.9.
Meaning, that we should not be like vnto them.
Psal.95.10.
Meaning, that we should not be like vnto them.
Psal.95.11.
Meaning, that we should not be like vnto them.
Gen.2.2.
Meaning, that we should not be like vnto them.
Psal.95.7.
Meaning, that we should not be like vnto them.
Gen.2.2.

signifie our heauenly rest. *Gene.2.2.deut.5.14.* Psalmes. *Chap.3.7.*

a Meaning, Iosua.
b Meaning by this othe, that they should not enter.
c For in obeying the Sonne, wee are made the house of God. *Psal.95.7,8,chap.4.7.*
d As when ye prouoked Gods anger in Massa and Meriba, Exod.17.7.
e Meaning, Iosua.
f Hath cast off his appetites,mortified his flesh, renounced himselfe, and followeth God.
g As disobeying God, they in old time were debarred from the quietnesse of the land of Canaan: so they which do not obey Christ, shal not enter into the heauenly rest.
h Which is all that time wherin God doeth call vs: while he therefore speaketh, let vs heare.
i Which is by faith to embrace and hold fast the true doctrine of Iesus Christ.
*Or, foundation of our assurance.
To wit,the Lord. *Numb.14.37.*
Or, bodies and members.

a He compareth the preaching of the Gospel, as it were,to wine, whereof if we wil taste,that is, heare and vnderstand with profite,we must temper or mixe it with faith. *Psal.95.11.*
b Although that God by his rest, after the creation of his workes, signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan, which was but a figure of the heauenly rest, and endured but for a time.
c The perfection of Gods workes, and so his rest.
d That is, in the

as God did from his.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.

h Where the affections are.

i Which conteineth will and reason.

k As that thing which is cleft asunder euen through the mids of the backe, and so is made open, that it may be seene throughout.

‖Or, concerning whom we speake.

l Therefore when we heare his worde, we must tremble, knowing thereby that God soundeth our hearts.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the worde of God is liuely, and mighty in operation, and sharper then any two edged sword, and g entreth through, euen vnto the deuiding asunder of the h soule and the i spirit, and of the ioyntes, and the marowe, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and k open vnto his eyes, ‖ with whom we haue l to doe.

14 Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For wee haue not an hie Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of neede.

CHAP. V.

5 He compareth Iesus Christ with the Leuitical Priestes, shewing wherein they ayther agree, or disagree. 11 Afterward he reproueth the negligence of the Iewes.

a He sheweth that man can haue none accesse to God without an hie Priest, because that of him selfe he is prophane and sinfull.

b Which were of things without life.

c As of beasts, which are killed.

d That is, of sinners.

1. *Cor.* 13. 10. *Psal.* 2. 7. *chap.* 1. 5. *Psal.* 110. 4. *chap.* 7. 17.

e Who was both Priest and King.

f When he liued in this world.

g He meaneth that most earnest prier which Christ prayed in the garden, where he sweat drops of blood.

h Being in perplexitie, and feazing the horrors of death.

i He digresseth till hee come to the beginning of the 7. chap.

FOr euery high Priest is taken from among men, and is a ordeyned for men, in things pertaining to God, that hee may offer both b giftes, and c sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them d that are ignorant, and that are out of the way, because that he also is compassed with infirmitie,

3 And for the same sake hee is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 * And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but hee that said vnto him, * Thou art my Sonne, this day begate I thee, gaue it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer after e the order of Melchi-sedec.

7 Which in the f dayes of his flesh did offer vp prayers and supplications, with g strong crying and teares vnto him, that was able to saue him from death, and was also heard h in that which he feared.

8 And though hee were the Sonne, yet learned hee obedience, by the things which he suffered.

9 And being consecrate, was made the authour of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 i Of whome we haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to bee teachers, yet haue yee neede againe that wee teach you the first ‖ principles of the worde of God: and are become such as haue neede of k milke, and not of strong meate.

‖Or, rudiments.

k Reade 1. Cor. 3. 2.

13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for he is a babe.

l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

CHAP. VI.

1 He proceedeth in reproouing them, & exhorteth them not to faint, 12 But to be stedfast and patient, 18 forasmuch as God is sure in his promise.

THerefore leauing the doctrine of the a beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation b of repentance from dead workes, and of faith toward God,

a That is, the first rudiments of our Christian religion.

2 Of the doctrine of c baptismes, and laying on of hands, & of the resurrection from the dead, and of eternall iudgement.

b Hee meaneth fiue points of the catechisme which was then in vse: the confession of a mans owne faith: the summe of the faith: a briefe explication of baptisme, and laying on of handes: the article of the resurrection, and the last iudgement.

3 And this will we doe, d if God permit.

4 * For it is impossible that they, which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

c Then the vse of baptisme was declared, when on the solemne dayes appoynted to baptize, the Church came together.

5 And haue tasted of the good worde of God, & of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they e crucifie againe to them selues the Sonne of God, and make a mocke of him.

d It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods word. *Mat.* 12. 31, 32. 2. *pet.* 2. 20. *chap.* 10. 26.

7 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briers, is reprooued, & is neere vnto cursing, whose ende is to be burned.

e They which are apostates, and sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their own destruction, and therefore fall into desperation, & cannot repent.

9 But beloued, wee haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that hee should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saintes, and yet ministre.

11 And wee desire that euery one of you shew the same diligence, to the f full assurance of hope vnto the ende,

12 That ye be not slouthfull, but followers of g them, which through faith and patience, inherite the promises.

f Whereby it may appeare, that you are fully perswaded of life euerlasting. g As the holy fathers, Prophets, and Martyrs, that were before vs. *Gene.* 12. 2. *and* 17. 4. *and* 22. 17.

13 For when God made the promise to Abraham, because hee had no greater to sweare by, he sware by himselfe,

14 Saying, * Surely I will abundantly blesse thee and multiply thee marueilously.

15 And so after that hee had tarried patiently, he enioyed the promise.

16 For men verely sweare by him that is greater then themselues, and an othe for

confirmation is among them an ende of all strife.

17 So God willing more abundantly to shewe vnto the heires of promise the stablenesse of his counsell, bound himselfe by an othe,

18 That by two immutable things, wherein it is vnpossible that God should lie, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs,

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile,

20 Whither the fourrunner is for vs entred in, euen Iesus that is made an hie Priest for euer after the order of Melchisedec.

l Which is heauen, whither Christ is gone before to prepare vs place.

CHAP. VII.

He compareth the Priesthood of Christ vnto Melchi-sedec, 11 Also Christes Priesthood aboue the Leuites.

Gen. 14. 18.

FOr this Melchi-sedec a was king of Salem, the Priest of the most high God, whomet Abraham, as hee returned from the slaughter of the kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, he is also King of Salem, that is, King of peace,

3 Without b father, without mother, without kinred, and hath neither beginning of his dayes, neyther ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Nowe consider howe great this man was, vnto whom euen the c Patriarke Abraham gaue the tithe of the spoiles.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a d commandement to take according to the Lawe, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, e receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the lesse is blessed of the greater.

8 And heremen that die, receiue tithes: but there hee receiueth them, of whome it is witnessed, that he liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-sedec mette him.

11 If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthoode bee changed, then of necessitie must there bee a change of the f Lawe.

13 For hee of whom those things are spoken, pertayneth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lorde sprung out of Iuda, concerning which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made Priest after the g Lawe of the carnall commandement, but after the power of the endelesse life.

17 For hee testifieth thus, h Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of the weakenes thereof, and vnprofitablenesse.

19 For the Lawe made nothing perfite, but i the bringing in of a better hope made perfite, wherby we draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priests without an othe:

21 But this, hee is made with an othe by him that sayde vnto him, k The Lorde hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so much is Iesus made a suretie of a better l Testament.

23 And among them many were made priests, because they were not suffered to endure by the reason of death.

24 But this man, because hee endureth euer, hath an m euerlasting Priesthood.

25 Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not dayly as those hie Priests to offer vp sacrifice, n first for his owne sinnes, & then for the peoples: for that did he o once, when he offered vp himselfe.

28 For the Lorde maketh men high Priestes, which haue infirmitie: but the worde of the othe that was since the lawe, maketh the Sonne, who is consecrated for euermore.

g The Law and the Priesthood are both of one condition: for that both Aarons and Moses office pertaine to Christ, which is Priest and Lawmaker.

h Which stood in outward and corporall ceremonies. *Psal. 110. 4. chap. 5. 6.*

i For the Lawe hath no vertue nor profit, till a man be come to Christ.

Or, is a an introduction of a better hope.

Psal. 110. 4.

Or, couenant.

k Therefore others are blasphemous, that either make them selues his successors, or pretend any other sacrifice.

l The fruite of the Priesthood is to saue, and that dayly and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfect by reason of our infirmities. *Leuit. 16. 6.*

m And cannot without blasphemie be said to be offered againe, or else by any creature: for none could offer him, but himselfe.

n Not that it was first made after the Lawe was giuen: but because the declaration of that eternall othe was then reuealed to the world.

CHAP. VIII.

He proueth the abolishing of all of the Leuiticall Priesthood, as of the old Couenant by the spirituall and euerlasting Priesthode of Christ, 8 And by the new couenant.

NOwe of the things which wee haue spoken, this is, the summe, that we haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauens.

2 And is a minister of the p Sanctuarie, and

o That is, heauen.

b Which is the body of Christ.
c For els it should be corruptible.
d He prooueth that Christs body is the true Tabernacle, and that he must needes be made man, to the intent that he might haue a thing to offer, which was his body. *Exod.* 25.40. *actes* 7.44.
e Seeing the offrings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly sanctuarie, his tabernacle and office, are farre more excellent.
‖ *Or, couenant.* *Iere.* 31.31, *rom.* 11.27. *chap.* 10.16.
f That is, when Christ shall remit our sinnes by the preaching of the Gospel.
g Signifying, that there should be no more diuision, but all shall be made one Church.
h Men by transgressing the bands of the couenant could not enioy the commodity thereof.
i Men shall not in the time of the Gospel be so ignorant as they were before, but shall knowe God much more perfectly through Christ.

and of the true [b] Tabernacle, which the Lord pight, and not [c] man.

3 For [d] euery hie Priest is ordeyned to offer both giftes and sacrifices: wherefore it was of necessitie, that this man shoulde haue somewhat also to offer.

4 For yee were not a Priest, if hee were on the earth, seeing there are Priestes that according to the Law offer giftes,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. *See, sayd hee, that thou make all things according to the [e] paterne shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as hee is the Mediatour of a better ‖ Testament, which is established vpon better promises.

7 For if that first Testament had bin faultlesse, no place should haue bene sought for the second.

8 For in rebuking them hee sayeth, *Behold, the dayes will [f] come, sayeth the Lorde, when I shall make with the house of Israel, and with the house of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they [h] continued not in my testament, and I regarded them not, sayeth the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayeth the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will bee their God, and they shall be my people,

11 And they shall not [i] teach euery man his neighbour, and euery man his brother, saying, Knowe the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that hee sayeth a new Testament, he hath abrogate the olde: now that which is disanulled and waxed olde: is ready to vanish away.

CHAP. IX.

1 *How that the ceremonies and sacrifices of the Lawe are abolished.* 11 *by the eternitie and perfection of Christs sacrifice.*

THen the first ‖ Testament had also [a] ordinances of religion, and a worldly Sanctuarie.

2 For the first [b] Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the [c] second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlaid round about with golde, wherein the golden potte which had Manna, was, and * Aarons rod that had budded, and the * Tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the ‖ Mercie seate: of which things wee will not nowe speake particularly.

6 Nowe when these things were thus ordeyned, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the seconde went the * high Priest alone, once euery yeere, not without blood which hee offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signifies, that the [c] way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make ‖ holy, concerning the conscience, [d] him that did the seruice,

10 Which onely stoode in meates and drinkes, and diuers washings, and * carnall rites, vntill the time of [f] reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and more perfect [g] Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred hee in once vnto the [h] holy place, [i] and obteyned eternall redemption for vs.

13 * For if the [k] blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 How much more shall the * blood of Christ, which through the eternall spirite offred himselfe without spotte to God, purge your conscience from [m] dead workes, [n] to serue the liuing God?

15 And for this cause is hee the Mediatour of the newe Testament, that through * death which was for the redemption of the transgressions that were in the [o] former Testament, they which were called, might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 * For the [p] Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the first ordeined without [r] blood.

Numb. 17.10. 1. *King.* 8.9. 2. *chron.* 5.10.
Exod. 25.22. ‖ *Or, couer of the Arke.* *Exod.* 30.10. *leuit.* 16.2.
‖ *Or, errours.*
c For so long as the hie Priest offered once a yeere for his owne sinnes and for the peoples, and also while this earthly tabernacle stood, the way to the heauenly tabernacle, which is made open by Christs blood, could not be entred into.
‖ *Or, perfect.*
d Neither yet him, for whom they were offered.
e Which ceremonies although they were ordeined of God, yet considered in themselues, or els compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.
f Till the newe Testament was appointed.
g Which was his body and humane nature.
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle, and the Priest.
Leuit. 16.14. *numb.* 19.4.
k The Leuiticall Priest offered beastes blood:

‖ *Or, Tabernacle.*
‖ *Or, ceremonies.*
a Not heauenly and spirituall. *Exod.* 26.1. *and* 36.1.
b That is, on the inward side of the vaile, which was hid from the people,

but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one only sacrifice hath made holy for euer all them that beleeue. 1 Outwardly in the sight of man. *1. Pet.* 1.19. 1 *John* 1.7. *reuelation* 1.5.
m Which of themselues procure death, and are the fruites thereof. *Luke* 1.74. *Rom.* 5.6. 1. *pet.* 3.18.
n Made betweene God and Christ, who by his death should make vs heires. *Gal.* 3.16.
o Hee prooueth that Christ must die, because the couenant or Testament is of none effect without the death of the Testator.
p Without the death of beasts that were sacrificed, which signified that Christ would pacifie his Fathers wrath with his blood.

19 For

19 For when Moses had spoken euery precept to the people, according to the Law, hee tooke the blood of calues and of goats, with water and purple woull and hyssope, and sprinkled both the booke, and all the people.

Exod.24.8.

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heauenly things should be purified with such things: but the heauenly things themselues are purified with better q sacrifices then are these.

24 For Christ is not entred into the holy places that are made with hands, which are ‖ similitudes of the true Sanctuarie: but is entred into very heauen, to appeare now in the sight of God for vs,

25 Not that hee should offer himselfe * often, as the High Priest entred into the holy place euery yeere with other blood,

26 (For then must he haue often suffered since the foundation of the world) but nowe in the t ende of the world hath hee appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,

28 So * Christ was once offered to take away the sinnes of * many, and vnto them that looke for him, shall hee appeare the second time u without sinne vnto saluation.

CHAP. X.

1 The olde Lawe had no power to cleanse away sinne, 10 but Christ did it with offering of his body once for all. 22 An exhortation to receiue the goodnesse of God thankfully with patience and stedfast faith.

FOr the * Lawe hauing the a shadowe of good things to b come, and not the very ‖ image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, ‖ sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of bulles and goats should * take away sinnes.

5 Wherefore when he c commeth into the world, hee sayth, * Sacrifice and offering thou wouldest not: but a d body hast thou prepared me.

6 In burnt offerings, and braue offerings thou hast had no pleasure.

7 Then I sayd, Lo, I come (In the beginning of the e booke it is written of me,) to obey thee, which both tend to one purpose.

8 Aboue when hee sayd, Sacrifice and offering, and burnt offerings, and sinne offerings, thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then sayd he, Lo, I come to doe thy will, O God, he taketh away f the first, that he may establish the g second.

10 By the which will wee are sanctified, euen by the offering of the body of Jesus Christ once made.

11 And euery Priest appeareth dayly ministring, and oft times offereth one maner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tarieth * till his enemies be made his footestoole.

14 For with one offering hath h he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had sayd before,

16 * This is the Testament that I will make vnto them, After those dayes, sayth the Lord, I wil put my lawes in their heart, and in their mindes I will write them,

17 And their sinnes and iniquities will I remember no more.

18 Now where i remission of these things is, there is no more k offering for sinne.

19 Seeing therefore, brethren, that by the blood of Jesus we l may be bold to enter into the holy place,

20 By the new, and m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, n sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe o profession of our hope, without wauering (for hee is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the p day draweth neere.

26 * For if we sinne willingly after that wee haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses lawe, dieth without mercy * vnder two or three witnesses.

29 Of how much sorer punishment suppose yee shall he be worthy, which treadeth vnder foote the Sonne of GOD, and counteth

Lev.16.14,21.

a Which was as it were the first draught & portrait of the liuely paterne to come.

b Which are eternall.

‖ *Or, substance.*

‖ *Or, make perfit.*

Leuit.16.21.

c When Christ was made man.

Psal.40.6,7.

d In the Hebrew it is thou hast pearced mine eares thorow, that is, hast made me prompt & ready to heare: & in the Greeke, thou hast made me a body, that is,

e Or roll & folding: for in old time they vsed to fold books like rolls,

f That is, sacrifices.

g Which is the will of God to stand content with Christes sacrifice.

Chap.1.13.

Psal.110.1.

1 cor.15.25.

chap 1.13.

h That is, sanctified to God and made perfect.

Iere.31.33.

chap.8.8,10.

rom.11.27.

i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therefore that onely Christes death hath washed away al sinnes, and doeth euer afresh when sinners doe repent, there can be none other sacrifice but that, and it can be no more reiterated.

k For the offering of thanksgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiuing and an offering vp of our selues and ours for the same.

l We by Christ haue that libertie which the ancient fathers could not haue by the Lawe.

m The blood of Christ is alwayes fresh and liuely before the Father to sprinkle and quicken vs.

n That is, hauing our hearts made pure.

o Of Christes second comming.

Chap.6.4.

p That is, forsake did. *Deut.19.*

Iesus Christ, as Iudas, Saul, Arrius, Iulian the Apostata did.

15.man.18,16.1ohn 8.17.2.cor.13,1.

teth the blood of the Testament an vnholy thing, wherewith he was sanctified, and q doeth despite the Spirit of grace?

30 For wee knowe him that hath sayd, * Vengeance belongeth vnto mee: I will recompence, sayth the Lord. And againe, The Lord shall * iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye endured a great fight in afflictions,

33 Partly while you were made a gasing stocke both by reproches and afflictions, and partly while ye became * companions of them which were ‖ so tossed to and fro.

34 For both ye sorowed with me for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues howe that ye haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 * Now the iust shall liue by faith: but if any withdraw himselfe, my soule shal haue no pleasure in him.

39 But we are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, & a commendation of the same. 6 Without faith we cannot please God, 16 The stedfast beleefe of the fathers in old time.

NOw faith is the ground of things which are hoped for, & the euidence of things which are not seene.

2 For by it our Elders were well * reported of.

3 * Through faith wee vnderstand that the worlde was ordained by the worde of God, so that the things which wee see, are not made of things, which b did appeare.

4 By faith Abel * offered vnto God a greater sacrifice then Cain, c by * the which he obtained witnes that he was d righteous: God testifying of his giftes: by the which faith also, he being dead, yet e speaketh.

5 By faith was * f Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for hee that commeth to God, must beleeue that God is, and that he is a g rewarder of them that seeke him.

7 By faith * Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saueing of his houshold, through the which Arke hee condemned the world, and was made heire of the righteousnesse, which is by faith.

8 By faith * Abraham, when hee was called, obeyed God, to goe out into a place, which he should afterwarde receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith hee abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For he looked for a city hauing a * foundation, whose builder and maker is God.

11 Through faith * Sarra also receiued strength to conceiue seede, and was deliuered of a childe when shee was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was i dead, so many as * the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and * receiued not the promises, but sawe them l afarre off, and beleeued them, and receiued them thankfully, and confessed that they were m straungers and pilgrims on the earth.

14 For they that say such things, declare plainely that they seeke a countrey.

15 And if they had bene mindful of * that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith * Abraham offred vp Isaac, when hee o was tried, and hee that had receiued the promises, offered vp his only begotten sonne.

18 (To whome it was sayd, * In Isaac shall thy seede be called.)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort.

20 By faith * Isaac blessed Jacob and Esau, concerning things to come.

21 By faith, * Jacob when he was a dying, blessed both the sonnes of Joseph, and * ‖ leaning on the ende of his staffe, worshipped God.

22 By faith * Joseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.

23 * By faith Moses when he was borne, was hidde three moneths of his parents, because they sawe hee was a proper childe, neither feared they the Kings * commaundement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the p pleasures

---

q Whereby it is euident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap. 6.4.

Deut. 32.35.
rom. 12.19.

r Defend the godly & punish the wicked.

s For the which thing also Saint Paul prayseth the Philippians and Thessalonians.

‖ *Or, of that state.*

Habak. 2.4.
rom. 1.17.
gala. 3.11.

a Haue bene approued, and so obtained saluation.

Gene. 4.3.
iohn 1.10.

b For God made all things of nothing.

Gene. 1.1.

c Meaning faith.

Matth. 23.35.

d Because God receiued him to mercy, therefore he imputed him righteous.

e That is, liueth.

Gene. 5.24.
eccles. 44.16. *and* 49.14.

f For Enochs and Elias taking vp, was such a thing as is spoken of, 1. Cor. 15 51. and 1. thess. 4. 17.

g First God must find vs before we can seeke him: then wee must seeke him with a pure heart in Christ, who is reuealed in his word: and thereby wee learne to beleeue Gods free mercy towards vs in his Sonne, through whome we obteine the reward of his promise, and not of our deserts.

Gene. 6.13.
eccles. 44.17.

Gene. 12.4.

h For all things in the world are subiect to corruption.

Gene. 17.19. *and* 21.2.

i Euen as dead.
Eccles. 44.21.

k Which was the enioying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

n That is, of Mesopotamia.

Gene. 22.10.
eccles. 44.20.

o For it might seeme to the flesh, that the promise was contrary to this commandement, to sacrifice his sonne.

Gene. 21.12.
rom. 9.7.
Gene. 27.28.
Gene. 48.15, 16.
Gene. 47.31.

‖ *Or, worshipped toward the end of his staffe.*

Gene. 50.24, 25.
Exod. 2.2. *acts* 7.20.
Exod. 1.16.

Exod. 2.11.

p The intisings of the worlde, which drawe vs from God, and which we can not vse without prouoking of Gods anger.

r pleasures of sinnes for a season,

26 Estéeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenesse of the king: for he endured, as he that sawe him which is inuisible.

Exod.12,21,22. 28 Through faith he ordeined the * Passeouer and the effusion of blood, least hee that destroyed the first borne, shoulde touch them.

Exod.14.22,23. 29 By faith they * passed thorowe the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.

Iosh.6.20. 30 By faith the * walles of Iericho fell downe after they were compassed about seuen dayes.

Iosh.6.23. 31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

Iosh.2,1.

32 And what shall I more say? for the time woulde bee too short for mee to tell of *Gedeon, of * Barac, and of * Sampson, and of * Iephte, also of * Dauid, and Samuel, and of the Prophets:

Iudg.6.18, Iudg.4.6, Iudg.13.24, Iudg.11.1, and 12.7.

33 Which through faith subdued kingdomes, wrought righteousnesse, obtayned the q promises, stopped the mouthes of Lyons,

1.Sam.1.20, and 13.14.

q Or fruite thereof.

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The women receiued their dead raised to life: other also were racked, and would not bee deliuered, that they might receiue a better resurrection.

t As Elias raised vp the widow of Sarepta's sonne, and Eliseus the Sunamites sonne.

36 And others haue bene tried by mockings and scourgings, yea, moreouer by bonds and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sworde, they wandred vp and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted, and tormented:

f They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

38 Whome the worlde was not worthy of: they wandred in wildernesses, & mountaines, and dennes, and caues of the earth.

t For we are all one body together.

39 And these all through faith obtayned good report, and receiued not the promise,

40 God prouiding a better thing for vs, that they * without vs should not bee made perfite.

CHAP. XII.

1 An exhortation to bee patient and stedfast in trouble and aduersitie, vpon hope of euerlasting reward. 26 A commandation of the new Testament aboue the olde.

Rom.8.4.ephe.4.23,24.col.3.8.1 pet.2.1.

WHerefore, * let vs also, seeing that wee are cõpassed with so great a cloude of witnesses, cast away euery thing that a presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,

2 b Looking vnto Iesus the authour and

[Or, multitude, a As riches, cares, and such like, and so to become Christs disciples by denying our selues, and taking our crosse to follow him. [Or, so easily compasseth vs about. b As being our marke.

finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God,

3 Consider therefore him that endured such speaking against of sinners, least ye should be wearied, and faint in your minds.

4 Yee haue not yet resisted vnto blood, striuing against sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lorde, neither faint when thou art rebuked of him.

6 For whom the Lorde loueth, he chasteneth: and he scourgeth euery sonne that hee receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

8 If therefore yee be without correction, whereof all are partakers, then are yee bastards, and not c sonnes.

9 Moreouer we haue had the fathers of our * bodies which corrected vs, and wee gaue them reuerence: should wee not much rather be in subiection vnto the Father of * spirits, that we might liue?

10 For they verily for a few dayes chastened vs after their owne pleasure: but hee chasteneth vs for our profite, that we might be partakers of his holinesse.

11 Now no chastising for the present seemeth to bee ioyous, but grieuous: but afterwarde, it bringeth the quiet fruite of righteousnesse, vnto them which are therby exercised.

12 Wherefore lift vp your handes which hang downe, and your weake knees,

13 And make streight steppes vnto your feete, lest d that which is halting, be turned out of the way, but let it rather be healed.

14 * Follow peace with all men, and holinesse, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no b roote of bitternesse spring vp and trouble you, least thereby many be defiled.

19 Let there bee no fornicator, or prophane person as * Esau, which for a pottion of meate solde his birthright.

17 * For yee knowe howe that afterward also when hee woulde haue inherited the blessing, hee was reiected: for hee found no place to f repentance, though hee sought the blessing with teares.

18 For ye are not come vnto the * mount that b might bee touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

19 Neither vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, that the worde should not be spoken to them any more.

20 (For they were not able to abide that which was commanded, * Yea, though a beast touch the mountaine, it shall be stoned, or thrust thorowe with a dart:

21 And so terrible was the sight which

c Which by reason of our concupiscence assaileth vs on all sides, *Prou.3.11, reuel.3.19.*

d He concludeth that they which refuse the crosse, deny to be of the number of Gods children, but are bastards.

e Which haue naturally begotten vs.

f As he doeth create our spirits without any worldly meane, so he doth instruct and maintein them by the wonderful vertue of his Spirite.

g Their halting partly declared their slownesse, & partly their inconstancie in doctrine: therefore they were in danger to be punished.

Rom.12.18.

h As heresies or apostasie. *Gen.25.33, Gen.27.38.*

i He was full of despite, and disdaine, but was not touched with true repentance to be displeased for his sinnes and to seeke amendment. *Exod.19.16, and 20.21.*

k Which might be touched and seene, forasmuch as it was material, but God had commanded that none shoulde touch it. *Exod 19.23.*

appeared, that Moles said, I feare & quake.)

22 But yee are come vnto the mount [l] Sion, and to the city of the liuing God, the [m] celestiall Ierusalem, and to the company of innumerable [n] Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinckling that speaketh better things then that of * Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on [o] earth: much more shall we not escape, if wee turne away from him, that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth onely, but also heauen.

27 And this worde, Yet once more signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receiue a kingdome, which cannot bee shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence & feare.

29 For * euen our God is a [p] consuming fire.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as bee in aduersitie, 4 To maintaine wedlocke, 5 To auoyde couetousnesse, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankefull vnto God, 17 And obedient vnto our gouernours.

LEt * brotherly loue continue.

2 Be not forgetful to lodge strangers: for thereby some haue * receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though yee were bounde with them: and them that are in affliction, as if yee were also afflicted in the body.

4 * Marriage is honourable among all, and the [q] bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation bee without couetousnesse, & bee content with those things that yee haue: for [b] he hath sayd, * I will not faile thee, neither forsake thee:

6 So that we may boldly say, * The Lord is mine helper, neyther will I feare what man can doe vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith follow, considering what hath bene the ende of their conuersation.

8 Iesus Christ [c] yesterday, and to day, the same also is for euer.

9 Bee not caried about with diuers and strange [d] doctrines: for it is a good thing that the heart be stablished with grace, and not with [e] meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar, whereof they haue no authoritie to [f] eate, which serue in the tabernacle.

11 * For the bodies of those beastes whose blood is brought into the Holy place by the hie Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproch.

14 * For here haue wee no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruite of the lippes, which confesse his Name.

16 [h] To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for our soules, as they that must giue accoumpts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for wee are assured that wee haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may bee restored to you more quickely.

20 The God of peace that brought againe from the dead our Lorde Iesus, the great [i] shepheard of the sheepe through the blood of the euerlasting Couenant,

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Knowe that our brother Timothens is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italie salute you.

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie, and sent by Timothens.

l Whence the worde of God must come.
m Which shall be extended thorowe all the world.
n By the Gospel we are ioyned with the Angels and Patriarks. *Gene.4.10.*
o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel. *Hag.2.7.*
Deut.4.24.
p To destroy them that resist him.
Rom.12.10. 1.pet.4.8. Gene.18.3. and 19.3.
a As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedy is offered by the free mercie of God to all maner of men without respect.
b The Lord. *Iosh.1.9. Psal.118.6.*
c He was, is, and shalbe the foundation of the Church for euer.
d Whatsoeuer doctrine is not according to the simple trueth of Gods worde, is strange.
e By reprouing them which superstitiously put difference betwixt meates, he condemneth all the seruice which stood in ceremonies, comparing it with the spirituall worshipping and regeneration.
f They that sticke to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is thankesgiuing and liberalitie, which two sacrifices or offrings are now only left to the Christians. *Leuit.4 11.& 6. 30.and 16.27.*
g So that the Priests had no piece thereof. *Micah.2.10. Hose.14.2.*
h Thankesgiuing and doing good are our onely sacrifices which please God.
i Reade Acts 20. 28.& Ioh.10.11.

* That is, written to no one man, city, or countrey, but to all the Iewes generally, being now dispersed.

The * generall Epistle of Iames.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed thorowout diuers countreys, and therefore hee exhorteth them to patience and prayer, to embrace the true word of God, and not bee partiall, neyther to boast of an idle faith,

faith, but to declare a true faith by lively fruites, to auoide ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faultes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

a He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to do thereafter in deede. 27 What true religion is.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when yee fall into diuers ‖ tentations,

3 *Knowing that the ᵃ trying of your faith bringeth forth patience.

4 And let patience haue her ᵇ perfect worke, that yee may be perfect and entire, lacking nothing.

5 If any of you lacke ᶜ wisdome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shalbe giuen him.

6 *But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and carried away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 A ᵈ ‖ wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is ᵉ exalted:

10 Againe hee that is rich, in that he is made ᵉ lowe: for as the flower of the grasse shall he * vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the rich man fade away in all his ‖ wayes.

12 *Blessed is the man, that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is ‖ tempted, I am tempted of God: for God can not be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good ʰ giuing, & euery perfect gift is from aboue, & commeth downe from the Father of lights, with whome is no variablenes, neither ⁱ shadowing by turning.

18 Of his owne will begate hee vs with the word of trueth, that wee should be as the first fruites of his creatures.

19 Wherefore my deare brethren, * let euery man be ᵏ swift to heare, slow to speake, and ˡ slow to wrath.

20 For the wrath of man doeth not accomplish ᵐ the righteousnesse of God.

21 Wherefore lay apart all filthines, and superfluitie of malitiousnesse, and receiue with meekenesse the worde that is ⁿ grafted in you, which is able to saue your soules.

22 * And be ye doers of the worde, & not hearers onely, deceiuing your owne selues.

23 For if any heare the worde, and doe it not, hee is like vnto a man, that beholdeth his naturall face in a ᵒ glasse.

24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Lawe of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed ᵖ in his deede.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 Pure religion and vndefiled before God, euen the Father, is this, to visite the fatherlesse, and widowes in their aduersitie, & to keepe himselfe vnspotted of the world.

CHAP. II.

1 Hee forbiddeth to haue any respect of persons, 5 But to regard the poore as well as the rich, 8 To be louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead faith, where good workes follow not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ ᵃ in respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit thou here vnder my footstoole,

4 Are ye not partiall in your selues, and are become iudges of euill ᵇ thoughts?

5 Hearken my beloued brethren, hath not ᶜ God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Do not the rich oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

7 Doe not they blaspheme the ᵈ worthy Name after which ye be named?

8 But if ye fulfill the ᵉ royall Law according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 * But if ye regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.

10 For * whosoeuer shall keepe the whole

*Or, affections.
Rom. 5.3.
a Afflictions trie our faith, and ingender patience.
b Our patience ought to continue to the end, till by working it hath polished vs & made vs perfect in Christ.
c To endure patiently whatsoeuer God layeth vpon him.
*Mat.*7.7. *mar.*11.24. *luke* 11.9. *iohn* 14.13. & 16.23.
d Doubting in doctrine, or of Gods will.
Or, double.
e That he is called to the company of Christ and his Angels.
f Or, contemptible to the world. *Eccl.*14.18. *isa.*40.6.1. *pet.*1.24.
Or, in all his thoughts & deedes.
Iob 5.17.
Or, moued to euil.
g He meaneth now of the inward tentations as of our disordred appetites, which cause vs to sinne.
h Seeing all good things come of God, we ought not to make him the author of euill.
i He alludeth vnto the Sunne which in his course and turning sometime is clere & bright, sometime darke and cloudie: but Gods liberalitie is euer like it self, bright and continually shining.
*Pro.*17,27.
k That is, prompt to learne,
l For we cannot heare God except wee bee peaceable and modest.
m But hindreth Gods worke in vs.
n By hearing the word preached.
*Matth.*7.21. *rom.*2.13.
o So Gods word is a glasse wherein we must beholde our selues and become like vnto him.
p In so behauing himselfe.
a As esteeming faith and religion by the outward appearance of men.
Or, acceptation.
b That is, are ye not euil affectioned.
c Seeing God esteemeth them, we may not contemne them.
d The Name of God and Christ, wherof you make profession: and in that they dishonor God, it is not meete for you his children should honour them.
e Which is here taken prouerbially, for the hie or broad way wherein there is no turnings, and euery man can go right to euery man is our neighbour, alwell the poore as the rich.
Leuit. 19.18. *matth.*22.39. *marke* 12.31.
*rom.*13.9. *gal.*5.14. *Leu.*19.15. *deu.*1,27. & 16.19. *Matt.*5.19.

Lawe, and yet faileth in one point, he is guilty of all.

11 For he that said, * Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Lawe.

12 So speake ye, and so doe, as they that shall be iudged by the [f] Lawe of libertie.

13 For there shall be iudgement merciles to him that sheweth no mercy, and mercie reioyceth against iudgement.

14 What auaileth it, my brethren, though a man saith he hath [h] faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister be * naked and destitute of dayly foode.

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needefull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes: shewe me thy faith out of thy [k] workes, and I will shewe thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his workes? and through the workes was the faith made [m] perfite.

23 And the Scripture was fulfilled which saieth, * Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 Ye see then how that of workes a man is [n] iustified, and not of faith onely.

25 Likewise also was not * [p] Rahab the harlot iustified through workes, when shee had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

Exod.20.14. deut.5.18.

f By the mercy of God which deliuereth vs from the curse of the Lawe.

g And feareth it not.

h S. Paul to the Romanes and Galatians, disputeth against them, which attributed iustification to workes: and here S. Iames reasoneth against them, which vtterly condemne workes: therefore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared howe wee are iustified: here howe wee are knowen to be iustified: there works are excluded as not the cause of our iustification: here they are approued as effectes proceeding thereof: there they are denied to goe before them that shall be iustified: and here they are sayd to followe them that are iustified.

Luke 3.11. 2. Esdr. 3.17.

i In thine owne opinion.

Or, without workes.

k Here deedes are considered as ioyned with true faith.

l So that faith was not idle.

m The more his faith was declared by his obedience and good workes, the more was it knowen to man to be perfect, as the goodnes of a tree is knowen by her good fruite, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. *Gen.15.6. rom.4.3. gal.3.6.*

n Is so knowen and declared to man.

o Of that barren & dead faith whereof ye boast. *Iosh.2.1.*

p Meaning hereby all them that were not Iewes, & were receiued to grace.

q Wherefore we are iustified onely by that liuely faith, which doeth apprehend the mercy of God toward vs in Iesus Christ.

CHAP. III.

1 Hee forbiddeth all ambition to seeke honour about our brethren. 3 He describeth the properties of the tongue, 15. 16 And what difference there is betwixt the wisedome of God, and the wisedome of the world.

MY brethren, bee not [a] many masters, knowing that we shall receiue the greater condemnation.

2 For in many things wee [b] sinne all. * If any man sinne not in [c] worde, hee is a perfite man, and able to bridle all the body.

3 Beholde, wee put bits into the horses mouthes, that they should obey vs, and wee turne about all their body.

4 Beholde also the ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: beholde, how great a [‖] thing a little fire kindleth.

6 And the tongue is fire, yea, a [d] world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and [e] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.

9 Therewith blesse we God euen the Father, and therewith curse wee men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send foorth at one place [f] sweete water and bitter?

12 Can the figtree, my brethren, bring foorth olives, either a vine figs? so can no fountaine make both salt water and sweete.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither be liars against the trueth.

15 This wisedome descendeth not from aboue, but is earthly, sensuall, and diuelish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisedome that is from aboue, is first [g] pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without [s] iudging, and without hypocrisie.

18 And the [h] fruite of righteousnesse is sowen in peace, of them that make peace.

a Vsurpe not through ambition authoritie ouer your brethren.

Or, stumble.

b He that well considereth himselfe, shall not be rigorous toward his brethren. *Eccles.14.1. and 19.16. and 25.8.*

c He that is able to moderate his tongue, hath attained to an excellent vertue.

Or, master.

d An heape, and full measure of all iniquitie.

e The intemperancie of the tongue, is as a flame of hel fire.

f Without mixtion and dissimulation.

g And examining things with extreme rigour as hypocrites, who only iustifie themselues, and condemne all others.

h So that their life is according to their profession.

CHAP. IIII.

1 Hauing shewed the cause of all wrong, and wickednesse, and also of all graces and goodnesse, 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods prouidence.

FRom whence are warres and contentions among you? are they not hence, euen of your lustes, that [a] fight in your members?

2 Ye lust, and haue not: ye enuy, and haue indignation, and cannot obtaine: yet fight and

a For the Lawe of the members continually fighteth against the Lawe of the minde.

and warre, and get nothing, because yee aske not.

3 Yee aske and receiue not, because yee aske amisse, that yee might consume it on your lusts.

4 Ye adulterers and [b] adulteresses, know yee not that the amitie of the worlde is the enimitie of God? * Whosoeuer therefore will be a friend of the worlde, maketh himselfe the enemie of God.

5 Do ye thinke that the Scripture saith in vaine, The [c] spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giueth grace to the humble.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, yee sinners, and purge your hearts, yee wauering minded.

9 Suffer afflictions, and [d] sorowe yee, and weepe: let your laughter be turned into mourning, and your ioy into heauinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Lawe, and [e] condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one [f] Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?

13 Goe to now yee that say, [g] To day or to morow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet yee cannot tell what shall be to morow. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away)

15 For that ye ought to say, * If the Lord will, and, If wee liue, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, [h] to him that knoweth how to doe well, and doeth it not, to him it is sinne.

b Hee calleth adulterers here, after the maner of the Scriptures, them which preferre the pleasures of the world to the loue of God. 1.*Iohn* 2.15.

c The imagination of mans heart is wicked, Gene.6.5.& 8.21. *Prou.*3.34. 1.*pet.*5.5. *Ephes.*4.27.

d The Greeke word signifieth that [b] easinesse, which is ioyned with a certaine shamefastnesse, as appeareth in the countenance. 1.*Tet.*5.6.

e In vsurping the authoritie of iudging, which is due to the law.

f He sheweth that this sorme iudging of others, is to deprive God of his authoritie. *Rom.*14.4.

g We ought to submit our selues to the prouidence of God. *Actes* 18.21. 1.*cor.*4.19.

h He answereth to them, which said they knew what was good, but they would not doe it.

CHAP. V.

2 He threatneth the wicked rich men, 7 Exhorteth vnto patience, 12 To beware of swearing, 16 One to knowledge his faultes to another, 20 And one to labour to bring another to the trueth.

GO to now, yee rich men: weepe, and [a] howle for your miseries that shall come vpon you.

2 Your riches are corrupt: and your garments are motheaten.

3 Your golde and siluer is cankred, and the rust of them shall be a [b] witnesse against you, and shall eate your flesh as it were fire. * Yee haue heaped vp treasure for the [c] last dayes.

4 Beholde, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnesse. Yee haue nourished your hearts, as in a day of [d] slaughter.

6 Yee haue condemned and haue killed the iust, and he hath not resisted you.

7 Bee patient therefore, brethren, vnto the comming of the Lorde. Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill hee receiue the [e] former and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lorde draweth neere.

9 [f] Grudge not one against another, brethren, lest ye be condemned: beholde, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Beholde, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other othe: but let your [g] yea, be yea, and your nay, nay, lest yee fall into [h] condemnation.

13 Is any among you afflicted? Let him pray. Is any merye? Let him sing.

14 Is any sicke among you? Let him call for the [i] Elders of the Church, and let them pray for him, and anoynt him with * oyle in the [k] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall rayse him vp: and if hee haue committed sinne, it shalbe forgiuen him.

16 Acknowledge [l] your faults one to an other, and pray one for another, that yee may bee healed: for the prayer of a righteous man auayleth much, if it bee feruent.

17 * Helias was a man subiect to like passions as we are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And hee prayed againe, and the heauen gaue raine, and the earth brought foorth her fruite.

19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,

20 Let him knowe that hee which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

a He menaceth them with the vengeance of God, which shall not onely make them to weepe, but to howle and despaire.

b And kindle the wrath of God against you.

*Rom.*2.5.

c To suffice till the ende of the world.

d Which were the dayes of the sacrifices or feasles, when they vied to banket and feede more abundantly then other dayes.

e Which is when the corne is sowen, and a litle before it is mowen.

f Be not grieued nor aske vengeance. *Matth.*5.34.

g That which must be affirmed, affirme it simply and without oth: likewise that which must be denied: by this he taketh not from the magistrate his authoritie, who may require an oth for the maintenance of iustice, iudgement, and trueth.

h *Or, hypocrisie.*

i The gift of healing was then in the Church. *Marke*6.13.

k Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.

l In calling on the Name of the Lord.

l Open that which grieueth you, that a remedie may be found: and this is commanded both for him that complaineth, and for him that heareth, that [l] one should shew his griefe to the other. 1.*King.*17.1. *ecclus.*48 3. *Luke* 4.25.

THE

The first Epistle generall of Peter.

THE ARGVMENT.

HE exhorteth the faithfull to denie themselues, and to contemne the worlde, that being deliuered from all carnall affections and impediments, they may more speedily atteine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reuciled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole worlde, hee declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forwarde, considering what they were, and to what dignitie God hath called them. After, he entreateth particular poyntes, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselues. And because it is appoynted for all that are godly, to suffer persecutions, hee sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all, hee teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

1 Hee sheweth that through the abundant mercie of God wee are elect and regenarate to actiuely hope, 7 And how faith must bee tried, 10 That the saluation of Christ is no newes, but a thing prophecied of olde. 13 Hee exhorteth them to a godly conuersation, foresmuch as they are now borne anew by the word of God.

PETER an Apostle of Iesus Christ, to [a] the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirite, ‖through [c] obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 *Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a [d] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein ye reioyce, though now for a season (if need require) yee are in heauinesse, through manifold temptations,

7 That the tryall of your faith, being much more precious then golde that perisheth (though it bee tryed with fire) might bee found vnto your prayse, and honour, and glorie, at the [h] appearing of Iesus Christ:

8 Whom yee haue not seene, and yet loue him, in whom now, though yet see him not, yet doe you beleeue, and reioyce with ioy vnspeakable and glorious,

9 Receiuing the ‖ende of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or what time the Spirite which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow.

12 Vnto whom it was reuealed, that [i] not vnto themselues, but vnto vs they should minister the things which are now shewed vnto you by them which * haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to beholde.

13 Wherefore, [k] gird vp the * loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former [m] lustes of your ignorance:

15 But as hee which hath called you, is holy, so be yee holy in * all maner of conuersation,

16 Because it is written, * Bee ye holy, for I am holy.

17 And if yee call him Father, which without * respect of person iudgeth according to euery mans [o] worke, passe the time of your dwelling here in feare,

18 Knowing that yee were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the [p] fathers,

19 * But with the precious blood of Christ, as of a lambe vndefiled, and without spot,

20 Which was * ordeined before the foundation of the world, but was declared in the [p] last times for your sakes,

21 Which by his meanes doe beleeue in God that rayled him from the dead, and gaue him glory, that your faith and hope might

a Which were Iewes to whom he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, the materiall cause is Christes obedience, our effectuall calling is the formall cause, and the finall cause is our sanctification.
‖Or, vnto obedience.
c To wit, of Christ.
2. Cor. 1. 3. ep. ef. 1. 3.
d For it is but dead and vaine hope which is without Christ.
e Therefore they ought to looke for no earthly kingdome of the Messias.
f At the day of iudgement.
g And neede doeth to require, when it pleaseth God to lay his crosse vpon his, for to drawe them from earthly things, and make them partakers of his heauenly graces.
h At his second comming.

i Their ministerie was more profitable to vs then to them: for we see the things vttered which they prophecied. Act. 2. 4.
k Prepare your selues to the Lord. Luke 12. 35.
l Vntill his second comming.
m When you were in ignorance and knew not Christ. Luke 1, 75. Lewit. 11. 44 and 19. 2. and 20. 7. Deut. 10. 17. rim. 2. 11. gal. 2. 6.
n According to the syncerite of the heart.
o Reade Ezekiel 20. 18. 1. Cor. 6. 20. & 7. 23. heb 9. 14. 1. iohn 1. 7. reuel. 1. 5. Rom. 16 25. eph. 3. 9. col. 1. 26. 2. tim. 1. 9. tit. 1. 2.
p When Christ appeared vnto the world, and when the Gospel was preached.

might be in God.

22 Seeing your ſoules are purified in obeying the trueth through the ſpirite, to *loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne anewe, not of mortall ſeede, but of immortall, by the worde of God, who liueth and endureth for euer.

24 For all * flesh is as graſſe, and all the glory of man as the flower of graſſe. The graſſe withereth, & the flower falleth away.

25 But the worde of the Lorde endureth for euer: and this is the worde which is preached among you.

CHAP. II.

1 *He exhorteth them to lay aside all vice,* 4 *Shewing that Chriſt is the foundation whereupon they builde.* 9 *The excellent eſtate of the Chriſtiani,* 11 *Exhorting them to abſteine from fleſhly luſtes.* 13 *And obey the rulers.* 18 *Howe ſeruants muſt behaue themſelues toward their maſters.* 21 *Chriſt ſuffereth to ſuffer after the enſample of him.*

WHerefore, *laying aſide all malicious[a] and all guile, and diſſimulation, and enuies, and all euill ſpeaking,

2 As newe borne babes deſire the ‖ ſyncere milke of the worde, that yee may growe thereby,

3 If ſo be that ye haue taſted how bountifull the Lord is.

4 To whome yee come as vnto a liuing ſtone, diſallowed of men, but choſen of God and precious.

5 Yee as liuely ſtones, bee made a ſpirituall houſe, and holy * Prieſthoode to offer vp ſpirituall ſacrifices acceptable to God by Iheſus Chriſt.

6 Wherefore it is conteined in the Scripture, *Beholde, I put in[b] Sion a chiefe corner ſtone, elect and precious: and he that beleeueth therein, ſhall not be aſhamed.

7 Vnto you therefore which beleeue, it is precious: but vnto them which bee diſobedient, the * ſtone which the[c] builders diſallowed, the ſame is made the head of the corner,

8 And a *ſtone to ſtumble at, and a rocke of offence, euen to them which ſtumble at the word being diſobedient, vnto the which thing they were euen ordeined,

9 But ye are a choſen generation, a[d] royall * Prieſthood, an holy nation, a ‖ peculiar people, that yee ſhould ſhew forth the vertues of him that hath called you out of darkneſſe into his marueilous light,

10 *Which in time paſt were not a people, yet are nowe the people of God, which in time paſt were not vnder mercie, but now haue obteined mercy.

11 Dearely beloued, I beſeech you as ſtrangers and pilgrims, * abſteine from fleſhly luſtes, which fight againſt the ſoule,

12 * And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your *good workes which they ſhall ſee, glorifie God in the day of[e] the viſitation.

13 *Submit your ſelues vnto all ‖ manner ordinance of man for the Lordes ſake, whether it be vnto the King, as vnto the ſuperiour,

14 Or vnto gouernours, as vnto them that are ſent of him, for the puniſhment of euill doers, and for the prayſe of them that doe well.

15 For ſo is the will of God, that by well doing yee may put to ſilence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of malicioufneſſe, but as the ſeruants of God.

17 Honour all men: *loue[f] brotherly fellowſhip: feare God: honour the King.

18 *Seruants, be ſubiect to your maſters with all feare, not onely to the good and courteous, but alſo to the ſ froward.

19 *For this is thanke worthy, if a man for[h] conſcience toward God endure griefe ſuffring wrongfully.

20 For what prayſe is it, if when yee be buffeted for your faults, ye take it patiently? but and if when ye doe well, ye ſuffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Chriſt alſo ſuffered for vs, leauing vs an enſample that ye ſhould follow his ſteps.

22 *Who did no ſinne, neither was there guile found in his mouth.

*23 Who when hee was reuiled, reuiled not againe: when he ſuffered, hee threatned not, but committed it to him that iudgeth righteouſly.

24 *Who his owne ſelfe bare our ſinnes in his body on the tree, that wee being deliuered from ſinne, ſhould liue in righteouſneſſe: by whoſe ſtripes yee were healed.

25 For yee were as ſheepe going aſtray: but are now returned vnto the shepheard and biſhop of your ſoules.

CHAP. III.

1 *How wiues ought to order themſelues toward their husbands,* 3 *And in their apparell.* 7 *The duetie of man toward their wiues.* 8 *He exhorteth all men to vnitie and loue,* 14 *And patiently to ſuffer trouble by the example and benefite of Chriſt.*

LIkewiſe *let the wiues be ſubiect to their husbands, that euen they which obey not the word, may without the worde be wonne by the conuerſation of the wiues,

2 While they beholde your pure converſation, which is with feare.

3 *Whoſe apparelling let it not be outward, as with broyded haire, and golde put about, or in putting on of apparell.

4 But let the hid man of the heart bee vncorrupt, with a meeke and quiet ſpirite, which is before God a thing much let by.

5 For euen after this maner in time paſt did the holy women, which truſted in God, tire themſelues, and were ſubiect to their husbands.

6 As Sara obeyed Abraham, and *called him[i] Syr: whoſe daughters yee are, ‖ whiles

---

Rom.12.10. ephes.4.2. chap.2.17.

a Therefore we muſt renounce our former nature.

Iſa.40.6. eccluſ. 14.18. iam.1.10.

Rom.6.4. ephe.4.23,25. coloſ.3.8. heb.12.1.

In this their infancie and new comming to Chriſt, he willeth them to take heede leſt for the pure milke, &c.

Or, the milke of vnderſtanding which is without deceite.

Reuel.1.6. Iſa.28.16. rom.9.33.

b Meaning that God hath appointed Chriſt to be chiefe and head of his Church.

Pſal.118.22. matt.21.42. actes 4.11.

c The Prieſtes, Doctors, and Ancients of the people.

Iſa.8.14. rom.9.33.

d That is, partakers of Chriſtes Prieſthood and kingdome.

Exod.19.6. reu.5.10. ‖ *Or, gotten by purchaſe. Hoſ.2. 23. rom.9.25. Gal.5.16. rom.13.14. Chap.3.16. Matth.5.16.*

e Your good converſation ſhalbe as a preparatiue againſt that day that God ſhal ſhewe mercy vnto them and turne them.

Rom.13.1. ‖ *Or, ſubiect yourſelues gouernement.*

Chap.2.22. rom.12.10.

f With them which acknowledge one ſelfe Father in heauen.

Epheſ.6.5. col.3.22.

g In all obedience: this muſt be before our eyes, that we obey in the Lorde for if any commaund things againſt God, then let vs anſwere, Ie is better to obey God then men.

2.Cor.7.10.

h Knowing that God layeth his charge vpon him.

Iſa.53.9. 1.iohn 3.5. Iſa.53.5. matth.8.17.

Col.3.18. epheſ.5.22.

1.Tim.2.9.

Gene.18.12. ‖ *Or, maſter.*

a But willingly doe your duetie: for your condition is not the worse for your obedience. 1. Cor. 7. 3.
b By neyther keeping them too straite nor in giuing them too much libertie.
c Taking care, and prouiding for her.
d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellow heires together of life euerlasting.
e For they cannot pray when they are at dissention. Prou. 17. 13. and 20. 22. mat. 5. 39. rom. 12. 17. 1. thes. 5. 15.
f God hath made vs when we were his enemies heires of his kingdome, and shall not we forgiue our brethren a small fault? Psal. 34. 13. Isa. 1. 16.
g To take vengeance on him. Deuteron. 5. 10.
h That is, when they thinke to make you afraide by their threatnings. Isa. 8. 13.
i Giue him prayse and depend on him. Chap. 2. 12. Rom. 5. 6. hebr. 9. 15, 18.
k By the power of God.
l Christ being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in body, which then hee had not, but in Spirite, and preached by the mouth of Noe, for the space of 120. yeeres, to the disobedient, which would not repent, and therefore are now in prison reserued to the last iudgement. Gene. 6. 3. matth. 24. 38. luke 17. 16. ‖ Or, persons. ‖ Or, the taking to witnesse of a good conscience. Hebr. 11. 3.

whiles ye doe well, not being afraid of any terrour.

7 Likewise yee husbandes dwell with them as men of b knowledge, giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are d heires together of the grace of life, that your e prayers be not interrupted.

8 Finally, bee yee all of one minde: one suffer with another: loue as brethren: bee pitifull: be courteous,

9 Not rendring euill for euill, neyther rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, that ye should be f heires of blessing.

10 For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake not guile.

11 Let him eschew euill and doe good: let him seeke peace, and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is vpon them that doe euill.

13 And who is it that will harme you, if ye followe that which is good?

14 Notwithstanding blessed are yee, if ye suffer for righteousnesse sake. Dea, h feare not their feare, neither be troubled.

15 But i sanctifie the Lord God in your hearts: and bee ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you,

16 And that with meekenesse and reuerence, hauing a good conscience, that when they speake euil of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God bee so) that yee suffer for well doing, then for euill doing.

18 For Christ also hath once suffred for sinnes, the iust for the vniust, that hee might bring vs to God, and was put to death concerning the flesh, but was quickened in the k spirite.

19 By the which l he also went, and preached vnto the spirits that are in prison,

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of Noe, while the Arke was preparing, wherein fewe, that is, eight ‖ soules were saued in the water.

21 To the which also the figures that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone into heauen, to whome the Angels, and powers, and might are subiect.

CHAP. IIII.

1 Hee exhorteth men to ceasse from sinne, 2 To spend no more time in vice, 7 To be sober and apt to pray, 8 To loue eche other, 13 To bee patient in trouble. 15 To beware that no man suffer as an euill doer. 16 But as a Christian man, and so not to be ashamed.

FOrasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same a minde, which is that her which hath suffered in the flesh, hath ceased from sinne,

2 That he thenceforward should liue (as much time as remaineth in the flesh) not after the lustes of men, but after the will of God.

3 For it is sufficient [illegible] we haue spent the time past of the [illegible] of the Gentiles, [illegible] lusts, drunkennes, [illegible] and in abominable idolatr[illegible]

4 Wherein it seemeth [illegible] that ye runne not with them [illegible] excesse of ryot: therefore [illegible] of you.

5 Which shall giue account to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the b dead, that they might bee condemned according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the end of all things is at hand. Bee yee therefore sober, and watching in prayer.

8 But aboue all things haue feruent [illegible] among you: for c loue couereth the multitude of sinnes.

9 Bee yee harborous one to another, without grudging.

10 As euery man as hee hath receiued the gift, minister the same one to another, as good stewards of the manifolde grace of God.

11 If any man speake, let him talke as the wordes of God. If any man minister, let him doe it as of the ability which God ministreth, that God in all things may bee glorified through Iesus Christ, to whome is prayse and dominion for euer and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the fiery triall, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in as much as yee are partakers of Christes sufferings, that when his glory shall appeare, yee may be glad and reioyce.

14 If yee be railed vpon for the Name of Christ, blessed are ye: for the spirit of glorie, and of God resteth vpon you: which on their d part is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murtherer, or as a thiefe, or an euill doer, or as a busie body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For

a Our sanctification standeth in two points, in dying to sinne, & liuing to God. ‖ Or, body. Ephes. 4. 22.

b Although the wicked thinke the Gospel new, [illegible] the intent that they might haue been condemned, & dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospel. Prou. 10. 12.

c As hate moueth vs to reproch our brother when hee offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many. Rom. 12. 13. hebr. 13. 2. Rom. 12. 6. phil. 2. 14. Mat. 5. 10.

d That is, by the infidels.

[Or, punishment. Iereм 25.29. Luke 23.31.

17 For the time is come, that Iudgement must begin at * the house of God. If it first begin at vs, what shall the ende be of them which obey not the Gospel of God?

18 * And if the righteous scarcely e be sauen, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duetie of Pastours is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 5 He exhorteth yong persons to submit themselues to the elders. 8 To be sober, and to watch that they resist the enemie.

THE elders which are among you, I [illegible] am also an elder, and a [illegible] sings of Christ, and also [illegible] glory that shall be re-

[illegible] flocke of ‖ God, which ‖ dependeth] [illegible] ou, caring for it not by constraint, but willingly: not for filthie lucre, but [illegible] inde:

3 Neither as though yee were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man one to another: * beeke your selues inwardly in lowlinesse of minde: for God *resisteth the proud, and giueth grace to the humble.

6 Humble * your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Cast * all your care on him: for he careth for you.

8 Be sober and watch: for * your aduersarie the deuill as a roaring lion walketh about, seeking whom he may deuoure:

9 Whom resist stedfast in y faith, knowing b that the same afflictions are accomplished in your brethren which are in the world.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that yee haue suffered a litle, make you perfect, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for euer and euer. Amen.

12 By Syluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein yee stand.

13 The Church that is at c Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

Rom.12.10.

Iames 4.6.

Iames 4.10.

Psal.55.22.wisd. 12.22.mat.6.25. luke 12.22. Luke 22.31.

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

[Or, Christ.

‖Or, which is committed vnto you, or, asmuch as in you lyeth.

a In that he declared himselfe iust and faithfull in accomplishing his promise by Christ.

b Nothing commeth vnto vs, which we see not to apperteine to the rest of Christs members: and therefore wee ought not to refuse that condition which is common to all the Saints.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

Rom.16.16. 1.Cor.16.20. 2.Cor.13.12.

The second Epistle generall of Peter.

THE ARGVMENT.

THE effect of the Apostle heere, is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifts in the godly: wherefore by godly life, hee being now almost at deaths doore, exhorteth them to approue their vocation, not setting their affection on worldly things (as he had writen vnto them) but lifting their eyes toward heauen, as they be taught by y Gospel, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed frō heauen to be the Sonn of God, as likewise the Prophets testified. And lest they should promise to themselues quietnesse by professing the Gospel, hee warneth them both of troubles which they should susteine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade hee liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue themselues vnspotted against the same.

CHAP. I.

3 Forasmuch as the power of God hath giuen the all things perteining vnto life, he exhorteth them to flee the corruption of worldly lustes, 10 To make their calling sure with good workes, and fruites of faith. 14 Hee maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God as he himselfe had seene vpon the mount.

SIMON Peter a seruant and an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by the a righteousnesse of our God and Sauiour Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lorde,

3 According as his b godly power hath giuen vnto vs all things that perteine vnto c life and godlinesse, d through the knowledge of him that hath called vs ‖ vnto glory and vertue.

4 Whereby most great and precious promises are giuen vnto vs, that by them yee should bee partakers of the e godly nature, in that ye flee the corruption, which is in the world through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreouer f vertue with your faith: and with vertue, knowledge:

b He speaketh of Christ as he is God and Sauiour.

c That is, saluation.

d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

‖Or, through his glory.

e We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth, are dead to sinne, and are not in the flesh.

f Godly maners.

6 And

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:
7 And with godlinesse, brotherly kindnesse: and with brotherly kindenesse, loue.
8 For if these things be among you, and abound, they will make you that yee neither shall be idle, nor vnfruitful in the knowledge of our Lord Jesus Christ.
9 For hee that hath not these things, is blinde, and g cannot see farre off, and hath forgotten that he was purged from his olde sinnes.
10 Wherefore, brethren, giue rather diligence to make your calling and election h sure: for if ye doe these things, ye shall neuer i fall.
11 For by this meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Jesus Christ.
12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth.
13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance,
14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lorde Jesus Christ hath * shewed me.
15 I will endeuour therefore alwayes, that yee also may bee able to haue remembrance of these things after my departing.
16 For wee followed not * [d]eceiuable fables, when wee opened vnto you the power, and comming of our Lorde Jesus Christ, but with our eyes we sawe his maiestie:
17 For hee receiued of God the Father honour and glory, when there came such a voyce to him from ‖ excellent glory, * This is my beloued Sonne, in whom I am well pleased.
18 And this voyce wee heard when it came from heauen, being with him in the l holy mount.
19 We haue also a most sure m word of the Prophets, to the which ye doe well that yee take heede, as vnto a light that shineth in a darke place, vntill the n day dawne, and the o day starre arise in your hearts.
20 * So that yee first knowe this, that no prophesie in the scripture is of p any priuate ‖ motion.
21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were ‖ moued by the holy Ghost.

g The Greeke worde signifieth him that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblinde, or sandblinde.
h Albeit it be sure in it selfe, forasmuch as God can not change: yet we must confirme it in our selues by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth and iustifieth vs.
i For God will ouer vpholde you.
k In this body, 2. Cor 5. 3, 4.
Iohn 21. 18.
1. *Cor.* 1. 17. *and* 2. 1.
‖ *Or, sophisticall and craftie.*
Matth. 17. 5.
l For by Christs presence it was for the time holy.
m That is, the doctrine of the Prophets.
n A perfecter knowledge then vnder the Law.
o Meaning Christ the sunne of iustice, by his Gospel.
2. *Tim.* 3. 16.
p Commeth not of men.
‖ *Or, interpretation.*

CHAP. II.

He prophesieth of false teachers, & sheweth their punishment.

Acts 20. 29. 2. *tim.* 4. 1. *iude* 4. *and* 18.

BVt * there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation.
2 And many shall follow their ‖ damnable wayes, by whom the way of truetly shall be euill spoken of.
3 And through couetousnesse shall they with fained wordes make q marchandise of you, whose iudgement long agone is not farre off, and their damnation sleepeth not.
4 For if God spared not the * Angels, that had sinned, but cast them downe into hel and deliuered them into chaines of darknesse, to be kept vnto damnation:
5 Neither hath spared the olde worlde, but saued * Noe the eight person a preacher of righteousnesse, and brought in the flood vpon the world of the vngodly.
6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,
7 * And deliuered iust Lot, [illegible] the vncleanly conuersation of [illegible]
8 (For he being righteous, [illegible] among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)
9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to bee punished:
10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise the gouernment, which are presumptuous, and stand in their owne conceite, and feare not to speake euill of them that are in dignitie.
11 Whereas the Angels which are greater both in power and might, * giue not r railing iudgement against them before the Lord.
12 But these, as s brute beastes, led with sensualitie and made to bee taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption,
13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blots, t delighting themselues in their deceiuings, in feasting with you,
14 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnesse, cursed children,
15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnesse,
16 But hee was rebuked for his iniquitie: for the dumme Asse speaking with mans voyce, forbade the foolishnesse of the prophet.
17 * These are welles without water, and u cloudes carried about with a tempest, to whom the blacke darknesse is reserued for euer.
18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lustes of the flesh them that were

‖ *Or, insolent and wanton.*
a This is euidently seene in the Pope and his Priests, which by lyes and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.
Iob 4. 18. *made* 6. *Gene.* 7. 1. *Gen.* 19. 24, 25. *Gen.* 29. 16.
1. *King.* 22. 22. *iob* 1. 12.
b Albeit the Angels condemne the vices and iniquitie of wicked magistrates, yet they blame not the authority and power which is [illegible] them of [illegible] without [illegible] wit. [illegible] thith [illegible] men detracte of the Spirit of God, onely seeke to fulfill their sensualitie, and as they are vessels made to destruction and appointed to this iudgement, so they fall into the snares of Satan, to their destruction.
d For in your holy feastes they sit as members of the Church, whereas in deede they be but spots, & so deceiue you, reade Iude 12.
Num. 22. 23. *iude* 11. *Iude* 12.
e They haue some appearance outward, but within they are drie and barren, or at most they cause but a temporall.

were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 * For if they, after they haue escaped from the filthinesse of the worlde, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning.

21 For it had bene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the mire.

CHAP. III.

1 Heestoweth the impiety of them which mocke at Gods promise. 7 After what sort the end of the world shalbe. 8 That they prepare themselues thereunto. 16 Vvho they are which abuse the writings of S. Paul and the rest of the Scriptures, 18 Concluding with a earnest thankes to Christ Iesus.

THis second Epistle I nowe write vnto you, beloued, wherewith * I stirre vp, and warne your pure mindes,

2 To call to remembrance the wordes, which were tolde before of the holy Prophets, and also the commaundement of vs the Apostles of the Lord and Sauiour.

3 * This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lustes,

4 And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they [b] willingly knowe not, that the heauens were of olde, and the earth that was of the water and by the water, by the word of God.

6 Wherefore the [c] world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are nowe are kept by the same word in store, and reserued vnto fire against the day of iudgement, and of the destruction of vngodly men.

8 Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 The Lord is not slacke concerning his promise (as some men count slacknesse) but is patient towards vs, and * [d] would haue no man to perish, but would all men come to repentance.

10 * But the day of the Lord wil come as a theefe in the night, in the which [e] heauens shal passe away with a noyse, & the elements shall melt with heate, and the earth with the workes that are therein, shall be burnt vp.

11 Seeing therfore [f] all these things must be dissolued, what maner persons ought yee to be in holy conuersation and godlines,

12 Looking for, & hasting vnto the comming of the day of God, by the which the heauens being on fire, shalbe dissolued, and the elements shall melt with heate?

13 But we looke for * newe heauens, and a newe earth, according to his promise, wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee may be found of him in * peace, without spot, and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to [f] you,

16 As one, that in all his Epistles speaketh of these things: among the which some things are [g] hard to be vnderstood, which they that are vnlearned and vnstable ‖ peruers, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing yee know these things before, beware least yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnes.

18 But grow in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glory both now and for euermore. Amen.

John 8. 34. rom. 6. 20.

Mat. 12. 45. & 16. 4, 5, 6. and 10. 26, 27.

[1] Which commeth by hearing the Gospel preached.

Or, doctrine.

Prou. 26. 11.

[a] For we fall quickely asleepe and forget that which we are taught. *1. Tim. 4. 1. 2. tim. 3. 1. & 4. 3.*

[b] He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicureans and Atheists.

[c] As touching the beauty thereof, and things which were therein, except them which were in the Arke.

Psal. 90. 4.

Ecclus. 33. 11.

1. Iohn. 2. 4.

[d] Hee speaketh not here of the secret and eternal counsel of God, whereby hee electeth whome it pleaseth him, but of the preaching of the Gospel, whereby all are called & bidden to [f] banket.

Matth. 24. 44. 1. Thes. 5. 2. rom. 3. 3. and 16. 15. Isa. 65. 17. & 66. 22. reue. 21. 1.

[e] In quiet conscience.

Rom. 2. 4.

[f] Albeit his epistles were written to peculiar Churches, yet they containe a generall doctrine appertaining to all men.

[g] As no man condemneth the brightnes of the sunne because his eie is not able to susteine the clearenesse thereof: so the hardenesse which we cannot sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖ *Or, wrest.*

The first Epistle generall of Iohn.

THE ARGVMENT.

AFter that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, least that any man should thereby take a boldnesse to sinne, hee sheweth that no man can beleeue in Christ, vnlesse he doeth endeuour himselfe to keepe his commandements, which thing being done, he exhorteth them to beware of false prophets, whom hee calleth Antichrists, and to trie the spirits. Last of all, he doeth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

1 True witnesse of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

THat which was [a] from the beginning, which wee haue [b] heard, which wee haue seene with our eyes, which wee haue looked vpon, and our handes haue handled of the worde [c] of life.

2 (For the life appeared, and wee haue seene it, and beare witnesse, and shew vnto you the eternall life, which was [d] with the Father, and appeared vnto vs)

3 That, I say, which wee haue seene and heard, declare wee vnto you, that yee may also [e] haue fellowshippe with vs, and that our fellowshippe may be ioyned together in Christ by faith, should bee the sonnes of God,

[a] That is, Christ, God eternall.

[b] That is, Christ being man.

[c] Which giueth life and had it in himselfe, Iohn 1. 4.

[d] Before all beginning.

[e] The effect of the Gospel is, that all vse being ioyned

our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that your ioy may be full.

5 This then is the message, which wee haue heard of him, and declare vnto you, that God [e] is light, and in him is no darkenesse.

6 If we say that we haue fellowship with him, and walke in [k] darkenesse, wee lie, and doe not truely:

7 But if we walke in the light as hee is in the light, wee haue fellowship [b] one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, wee deceiue our selues, and trueth is not in vs.

9 If we [i] acknowledge our sinnes, hee is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If wee say wee haue not sinned, wee make him a liar, and his ‖ word is not in vs.

Iohn 8.12.

f The fruites of our faith must declare whether we be ioyned in God or no: for God being the very purity and light, will not haue fellowship with them which lie in sinne and darkenesse.

g In an euill conscience, and without the feare of God.

h That is, Christ with vs, and we with our selues. *Hebr. 9.14. 1. pet. 1.19. reuel. 1.5.*

i If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. ‖ *Or, doctrine.*

CHAP. II.

1 *Christ is our aduocate.* 10 *Of true loue, and hatred is a friend.* 18 *To beware of Antichrist.*

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an * Aduocate with the Father, Iesus Christ the Iust.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of [b] the whole world.

3 And hereby we are sure that we [c] know him, if we keepe his commandements.

4 Hee that sayeth, I know him, and keepeth not his commandements, is a lyar, and the trueth is not in him.

5 But whoso keepeth his word, in him is [d] the loue of God perfect in deede: hereby we know we that we are in him.

6 Hee that sayeth hee remayneth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no newe ‖ commandement vnto you: but an olde commandement which yee haue had from the * beginning: the [e] olde commandement is the worde, which yee haue heard from the beginning.

8 Againe, a newe commaundement I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.

9 He that sayth that he is in the light, and hateth his brother, is in darkenesse vntill this time.

10 * He that loueth his brother, abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither he goeth, because that darkenesse hath blinded his eyes.

12 * Little children, I write vnto you, because your sinnes are forgiuen you for [h] his Names sake.

13 I write vnto you, fathers, because yee haue knowen him that is from the beginning. I write vnto you young men, because ye haue ouercome the ‖ wicked.

14 I write vnto you, babes, because yee haue knowne the Father. I haue written vnto you, fathers, because yee haue knowen him, that is from the beginning. I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.

15 Loue not [b] the world, neither the things that are in the worlde. If any man loue the * worlde, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the [l] flesh, the [l] lust of the eyes, and the [m] pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but hee that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as yee haue heard that Antichrist shall come, euen now are there many Antichrists: whereby we know that it is the last time.

19 * They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.

20 But ye haue an * vnction from him, that is * holy, & ye haue knowen all things.

21 I * haue not written vnto you, because ye know not the trueth: but because ye know it, and that no lie is of the trueth.

22 Who is a lyar, but hee that denyeth that Iesus is * Christ? the same is the Antichrist that denyeth the Father and the Sonne.

23 Whosoeuer denyeth the Sonne, the same [c] hath not the Father †.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that he hath promised vs, euen eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anoynting which ye receiued of him, dwelleth in you: and ye need not that any man teach you: but as the same * anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide ‖ in him.

28 And now, * litle children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

29 If yee knowe that hee is righteous, knowe ye that hee which doeth righteously, is borne of him.

a Christ is our onely aduocate and atonement: for the office of intercession and redemption are ioyned together.

b That is, of them which haue embraced the Gospel by faith in all ages degrees, and places: for there is no saluation without Christ.

c That is, by faith & so obey him: for knowledge cannot be without obedience.

d Whereby he loueth God: so that to loue God is to obey his word. ‖ *Or, doctrine.*

e When the Law was giuen.

f Loue thy neighbour as thy selfe, is the old commandement taught in the Lawe: but when Christ saith, So loue one another as I haue loued you, he giueth a newe commaundement onely as touching the forme, but not as touching the nature or substance of the precept. *Chap. 3.14.*

g He meaneth all the faithfull children, as hee being their spirituall Father, attributing to olde men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.

h For Christes sake. ‖ *Or, the deuill.* ‖ *Or, the deuill.*

i As it is aduersarie to God, *Iames 4.4.*

k To liue in pleasure.

l Wantonnesse.

m Ambition and pride.

n Which seemed to haue bene of our number, because for a time they occupied a place in the Church.

o The grace of the holy Ghost.

p Which is Christ.

q The spirite which I now write vnto you.

r He that taketh away or diminisheth either of the natures in Christ, or hee that confoundeth or separateth them, els he that puteth not difference between the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denyeth Christ to be the true Messias.

s Then the infidels worship not the true God.

t But he that confesseth the Sonne, hath also the father.

u Christ communicateth himself vnto you, and teacheth you by the holy Ghost ‖ *Or, in Christ.*

v By this name hee meaneth the whole Church of Christ in generall.

CHAP.

CHAP. III.

1 The singular loue of God toward vs, 7 And howe we againe ought to loue one another.

BEholde, what loue the Father hath shewed on vs, that we shoulde be [a] called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearely beloued, nowe are wee the sonnes of God, but yet it doeth not appeare what we shall bee: and we know that when [b] he shall appeare, we shall be [c] like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the lawe: for sinne is the transgression of the [e] law.

5 And ye know that hee appeared that he might [*] take away our sinne, and in him is no sinne.

6 Whosoeuer abideth in him sinneth not: whosoeuer sinneth, hath not seene him, neither hath knowen him.

7 Litle children, Let no man deceiue you: he that doth righteousnesse, is righteous, as he is righteous.

8 He that [*] committeth sinne, is of the deuill: for the deuill sinneth from the [*] beginning: for this purpose appeared the Sonne of God, that he might loose the works of the deuill.

9 Whosoeuer is borne of God, sinneth not: for his [f] seede remayneth in him, neyther can hee [g] sinne, because hee is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, neither he that [h] loueth not his brother.

11 For this is the message, that ye heard from the begynning, that [*] wee shoulde loue one another.

12 Not as [*] Cain which was of the wicked, and slewe his brother: and wherefore slewe he him? because his owne workes were euill, and his brothers good.

13 Maruele not, my brethren, though the world hate you.

14 Wee knowe that wee are translated from death vnto life, because wee [i] loue the brethren: [*] hee that loueth not his brother, abideth in death.

15 Whosoeuer hateth his brother, is a manslayer: and yee knowe that no manslayer hath eternall life abiding in him.

16 [*] Hereby haue wee perceiued loue, that he laide downe his life for vs: therefore wee ought also to lay downe our liues for the brethren.

17 [*] And whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

18 My litle children, let vs not loue in word, neither in tongue onely, but in [k] deede and in trueth.

19 For thereby wee knowe that wee are of the trueth, and shall before him assure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 [*] And whatsoeuer wee aske, wee receiue of him, because wee keepe his commaundements, and doe those things which are pleasing in his sight.

23 [*] This is then his commaundement, That we beleeue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commaundement.

24 [*] For hee that keepeth his commaundements, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the spirite which he hath giuen vs.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.
b That is, Christ.
c As the members and head are, which make one perfect body.
d That is in who sinne doth reign, so that he seeketh not to be sanctified.
Isa.53.4,9.
1.pet.2.22.
Iohn 8.44.
e As appeared by Adam.
f Which is the holy Ghost.
g He cannot be vnder the power of sinne, because the spirite of God correcteth his euill and corrupt affections.
h He descendeth from the first table of the commandements to the second.
Iohn 13.34.
and 15.12.
Gene.4.8.
i This loue is the speciall fruite of our faith, and a certaine signe of our regeneration.
Chap.2.10.
Ieuit.19.17.18.
Iohn 15.13.
Luke 3.11.
k Which is not the cause wherefore we are the sonnes of God, but a most certaine signe.
l If our conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God, which knowethour hearts better then we our selues, is able to condemne vs.
Iohn 15 17.
and 16.23.
matt.21.22.
chap.5.14.
Iohn 9.29.
and 17.3.
Iohn 13.34.
and 15.10.

CHAP. IIII.

1 Difference of spirites. 2 Howe the spirite of God may bee knowen from the spirite of errour. 7 Of the loue of God and of our neighbour.

DEarely beloued, beleeue not euery spirite, but trie the [a] spirites whether they are of God: for many false prophets are gone out into the world.

2 Hereby shal ye know the spirit of God, Euery spirite that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirite which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirite of Antichrist, of whome yee haue heard, howe that he should come, and [c] nowe already hee is in the world.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the world.

5 They are of the world, therefore speake they of the worlde, and the worlde heareth them.

6 Wee are of God, [*] hee that knoweth God, [e] heareth vs: hee that is not of God, heareth vs not. Hereby knowe we the spirite of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God: for God is loue.

9 [*] In [f] this appeared the loue of God toward vs, because God sent his only begotten Sonne into the worlde, that wee might liue through him.

10 Herein is loue, not that wee loued God, but that he loued vs, & sent his Sonne to be a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 [*] No man hath seene God at any time. If wee loue one another God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that wee dwell in him, and he in vs: because hee hath giuen vs of his Spirite.

14 And wee haue seene and doe testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And wee haue knowen, and beleeued

a Them which boast that they haue the Spirite to preach or prophecie.
b Who being very God, came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, else not.
c He began to build the mysterie of iniquitie.
d Satan the prince of the world.
Iohn 8.47.
e With great affection and obedience.
Iohn 3.16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.
g By his onely death.
Iohn 1.18.
1.tim.6.16.
h So that his profession proceedeth of faith.

the loue that God hath [1] in vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that wee shoulde haue boldenesse in the day of iudgement: for as hee is, euen so are wee in this world.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath paine: and hee that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, hee is a lyar: for [l] howe can hee that loueth not his brother whome hee hath seene, loue God whom he hath not seene?

21 *And this commandement haue wee of him, that hee which loueth God, shoulde loue his brother also.

CHAP. V.

1.10. 13. *Of the fruites of faith.* 14.20. *The office, authoritie, and diuinitie of Christ.* 21 *Against images.*

WHosoeuer beleeueth that Iesus is the Christ, is [a] borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

2 In this wee knowe that wee loue the children of God, when we loue [b] God, and keepe his commandements.

3 For this is the loue of God, that wee keepe his commandements: and his * commandements are not [c] grieuous.

4 For all that is borne of God, ouercommeth the world: and this is the victory that ouercommeth the world, euen our faith.

5 *Who is it that ouercommeth the worlde, but hee which beleeueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by [d] water [e] and blood, not by water onely, but by water and blood: and it is the Spirit, that beareth witnesse: for the Spirit is [g] trueth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three, which beare record in the earth, the spirite, and the water, and the blood: and these three agree in one.

9 If wee receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.

10 *He that beleeueth in the Sonne of God, hath the witnesse [f] in himselfe: hee that beleeueth not God, hath made him a lyar, because hee beleeued not the record, that God witnessed of his Sonne.

11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and hee that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that yee may knowe that yee haue eternall life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the assurance, that wee haue in him, * that if we aske any thing according to his will, he heareth vs.

15 And if wee knowe that hee heareth vs, whatsoeuer wee aske, wee knowe that wee haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne, that is not vnto death, let him aske, and he shall giue him life for them that sinne not [h] vnto death. *There is a sinne [i] vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 Wee knowe that whosoeuer is borne of God, * sinneth not: but hee that is begotten of God, [l] keepeth himselfe, and the [m] wicked [n] toucheth him not.

19 Wee knowe that we are of God, and the whole world [o] lieth in wickednesse.

20 But wee knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: this same is very [p] God, and eternall life.

21 Babes, keepe your selues from [q] idoles. Amen.

[1] By inspiring it into vs.

[k] Such as should trouble the conscience.

[l] For God presenteth himselfe to vs in them, which beare his image. *Iohn* 13.34. *and* 15.12.

[a] Is regenerate by the vertue of his spirit.

[b] The loue of God must go before, or els we can not loue aright. *Matt.* 11.30.

[c] They are easie to the sonnes of God, which are led with his spirite: for they delite therein. 1. *Cor.* 15.17.

[d] That is, regeneration.

[e] The water, and blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.

[f] Our minde inspired by the holy Ghost testifieth to our hearts, that we be the children of God.

[g] Which

Iohn 3.36.

† Of God.

Mat. 7.7. & 21, 22. *chap.* 3.22.

[h] Although euery sinne be to death, yet God through his mercie pardoneth his in his Sonne Christ. *Mat.* 12.31. *mar.* 3.26. *luke* 12.10.

[i] As theirs is whom God doth so forsake, that they fall into vtter despaire.

[k] Giueth not himselfe so ouer to sinne, that he forgetteth God.

[l] Taketh heede that he sinne not.

[m] That is, Satan.

[n] With a mortal wound.

[o] That is, all men generally, as of themselues lie as it were buried in euill. *Luke* 24.45.

[p] Christ very God.

[q] Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

The second Epistle of Iohn.

He writeth vnto a certaine Ladie, 4 *Reioycing that her children walke in the trueth,* 5 *And exhorteth them vnto loue,* 7 *Warneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh,* 8 *Prayeth them to continue in the doctrine of Christ,* 10 *And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Sauiour.*

THe Elder to the [1] elect Ladie, and her children, whome I loue in [a] the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the truths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace bee with you, mercie and peace from God the Father, and from the Lord Iesus Christ the sonne of the Father, with [b] trueth and loue.

4 I reioyced greatly, that I founde of thy children walking [c] in trueth, as we haue receiued a commandement of the father.

5 And nowe beseech I thee Lady, (not as writing a newe commandement vnto thee, but that same which wee had from the beginning) that we * loue one another.

6 And this is the loue, that wee shoulde walke after his commandements. This commandement is, that as yee haue heard from the beginning, ye should walke in it.

7 For many deceiuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

[1] *Or, worthie and noble.*

[a] According to godlinesse, and not with any worldly affection.

[b] We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.

[c] According to Gods word. *Iohn* 15.12.

Or, doctrine.

8 Looke to your selues, that we [d] lose not the things which we haue done, but that we may receiue a full reward.

9 Whosoeuer [e] transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in ỹ doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, *receiue him not to house, neither bid him, [f] God speede.

11 For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine ‖ elect sister greete thee, Amen.

d By suffring our selues to be seduced.
e He that passeth the limits of pure doctrine.
*Rom.16.17.
f Haue nothing to doe with him, neither shew him any signe of familiaritie or acquaintance.
‖Or, worthy.

The third Epistle of Iohn.

3 He is glad of Gaius that he walketh in the truth, 8 Exhorteth them to be louing vnto the poore Christian in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius whome I loue in the trueth.

2 Beloued, I wish chiefly ỹ thou prosperedst and faredst well, as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then this, that is, to heare that my sonnes walke in [a] veritie.

5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to [b] strangers,

6 Which bare witnesse of thy loue before the Churches. Whome if thou bringest on their iourney, as it [c] beseemeth according to God, thou shalt doe well,

7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.

8 We therefore ought to receiue such, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them receiueth vs not.

10 Wherefore if I come, I will reclare his deedes which hee doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill, hath not ‖ seene God.

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selues beare record, and yee know that our record is true.

13 I haue many things to write: but I will not with inke and pen write vnto thee.

14 For I trust I shal shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge & feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lorde saith, Hee that receiueth you, receiueth me.
‖Or, known.

The generall Epistle of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which go about to draw away the hearts of the simple people, from the trueth of God, and willeth them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally he comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

IVDE a seruaunt of Iesus Christ, and brother of Iames, to them which are called and sanctified [a] of GOD the Father, and [b] reserued to Iesus Christ:

2 Mercie vnto you, and peace, and loue be multiplied:

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that yee should earnestly [c] contend for the maintenance of the faith, which was once giuen vnto the Saints.

4 For there are certaine men crept in which were before of olde [d] ordained to this condemnation: vngodly men they are which turne the grace of our God into wantonnesse, and *denie God the onely Lorde, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as yee once knewe this, howe that the Lord, after that hee had deliuered the people out of Egypt, *destroyed them afterward which [e] beleeued not.

6 The *Angels also which kept not their first [f] estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse vnto the [g] iudgement of the great day.

7 As *Sodome and Gomorrhe, and the cities about them, which in like manner as they did, committed, and followed [h] strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire.

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17.6.
c Against the assaults of Satan and heretikes.
d That yee should keepe it for euer.
e Hee confirmeth their heart against the contemners of religion and apostataes, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.
*2.Pet.2.1.
*Numb.14.37.
f Their incredulitie was the fountaine of all their euill.
*2.Pet.2.4.
‖Or, original.
g Then shalbe their extreme punishment.
*Gen.19.24,25.
h Most horrible pollutions.

i Which shewe themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scriptures which are now lost, Num.21.14. iosh.10.13. 2.chron.9.29.
l In Zecharie 3.2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement.

8 Likewise notwithstanding these i dreamers also defile the flesh, and despise gouernment, and speake euill of them that are in authoritie.

9 Yet k Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but sayd, l The Lord rebuke thee.

10 But these speake euill of those things, which they knowe not: and whatsoeuer things they knowe m naturally, as beastes which are without reason, in those things they corrupt themselues.

11 Woe be vnto them: for they haue followed the way * of Cain, and are cast away by the deceit * of Balaams wages, and perish in the n gainesaying * of Core.

12 These are spots o in your feasts of charitie when r they feast with you, without r all feare, feeding themselues: * cloudes they are without water, caried about of windes, corrupt trees, and without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the blacknes of darknes for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, * q Behold, the Lord commeth with thousands of his saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes †: * whose mouthes speake proude things, hauing mens persons in admiration, because of aduantage.

† In vngodlines and iniquitie. *Psal.*17,10.

17 But, ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 Howe that they tolde you that there should be mockers * in the last time, which should walke after their owne vngodly lustes.

1.*Tim.*4.1. 2.*tim.*3.1. 2.*pet.*3.3.

19 These are makers of sectes, fleshly, hauing s not the Spirit.

r Of regeneration.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercy of our Lorde Iesus Christ, vnto eternall life.

22 And haue compassion of some, t in putting difference:

23 And other saue with u feare, pulling them out of the fire, and hate euen the n garment spotted by the flesh.

s Some may be wonne with gentlenes, other by sharpnesse.
t By sharpe reproofes to drawe them out of danger.
u Hee willeth not onely to cut off the euill, but also to take away all occasi-

*Gene.*4.8. *Numb.*22.23. n For as Core, Dathan, and Abiram, rose vp and spake against Moses, so doe these against them that are in authoritie. *Numb.*16.1,2. o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needy, Tertul. in Apologet. cap. 39. p Either of God, or of his Church. 2.*Peter* 2.17. *Reuela.*1.7. q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or else haue bene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

24 Now vnto him that is able to keepe you that ye fall not, and to present you faultlesse before the presence of his glory with ioy,

25 That is, to God only wise, our Sauiour, bee glory, and maiestie, and dominion, and power, both nowe and for euer, Amen.

ons, which are as preparatiues, and accessaries to the same.

The Reuelation ‖ of Iohn the Diuine.

‖ *Or, declared to Iohn.*

THE ARGVMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophesies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things hee reprooueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: how that the hypocrite, which sting like Scorpions the members of Christ, shall be destroyed. But the Lambe Christ shall defend them, which beare witnesse to the trueth, who in despite of the beast and Satan will raigne ouer all. The liuely description of Antichrist is set foorth, whose time and power notwithstanding is limitted, and albeit that hee is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shall giue prayse to God for the victorie: neuertheless for a season God will permit this Antichrist, and strumpet, vnder colour of faire speach and pleasant doctrine, to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoyde this harlots flatteries, and bragges, whose ruine without mercy they shall see, and with the heauenly companies sing continuall prayses: for the Lambe is married: the word of God hath gotten the victorie: Satan that old time was vnted, is nowe cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding thereof.

CHAP.

CHAP. I.

1 The cause of thys reuelation. 3 Of them that reade it. 4 John writeth to the seuen Churches. 5 The maieſtie and office of the ſonne of God. 10 The viſion of the Candleſticks and ſtarres.

THE [a] Reuelation of IESVS CHRIST which [b] GOD gaue vnto him, to ſhewe vnto his ſeruantes thinges which muſt ſhortly be [c] done: which he ſent, and ſhewed by his Angell vnto his ſeruant John,

2 Who bare record of the word of God, and of the teſtimony of Ieſus Chriſt, and of all things that he ſaw.

3 Bleſſed is hee that readeth, and they that heare the wordes of this [d] prophecie, and keepe thoſe things which are written therein: for the time is at [e] hand.

4 John, to the [f] ſeuen Churches which are in Aſia, Grace be with you, & peace from him, [g] which [*] is, and which was, & which is to come, & from the ſeuen ſpirites which are before his throne,

5 And frō Ieſus Chriſt, which is a [*] faithfull witneſſe, and [*] the firſt begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his [*] blood,

6 And made vs [*] Kings and Prieſts vnto God, euen his Father, to him be glory and dominion for euermore, Amen.

7 Behold, he commeth with [*] clouds, and euery eye ſhall ſee him: yea, euen they which [h] pearced him through: and all kinreds of the earth ſhall wayle [§] before him. Euen ſo, Amen.

8 I [*] am [i] Alpha and Omega, the beginning and the ending, ſayeth the Lord, which is, and which was, and which is to come, euen the Almighty.

9 I Iohn, euen your brother, and companion in tribulation, and in the kingdome and patience of Ieſus Chriſt, was in the yle called Patmos, for the word of God, and for the witneſſing of Ieſus Chriſt.

10 And I was rauiſhed in ſpirite on [k] the Lords day, and heard behinde mee a great voyce, as it had bene of a trumpet,

11 Saying, I am [i] Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt, write in a booke, and ſend it vnto the [m] ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned back to ſee the [*] voyce that ſpake with mee: and when I was turned, I ſaw [*] ſeuen golden candleſticks,

13 And in the middes of the ſeuen candleſticks, one like vnto the [p] Sonne of man, clothed with a garment [q] downe to the feete, and girded [r] about the paps with a golden girdle.

14 His head, and haires were [s] white as white wooll, and as ſnowe, and his eyes were as a [s] flame of fire.

15 And his feete like vnto [§] fine [*] braſſe, burning as in a furnace: and his [*] voyce as the ſound of many waters.

16 And hee had in his right hand ſeuen [y] ſtarres: & out of his mouth went a [z] ſharpe two edged ſword: and his face ſhone as the ſunne ſhineth in his ſtrength.

17 And when I ſawe him, I fell at his feete as [*] dead: then hee laid his right [*] hand vpon me, ſaying vnto mee, Feare not: I am the [*] firſt and the laſt,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [c] keyes of hell and of death.

19 Write the things which thou haſt ſeene, & the things which are, and the things which ſhall come [d] hereafter.

20 The myſtery of [y] ſeuen ſtarres which thou ſaweſt [*] in my right hand, and the ſeuen golden candleſtickes, is this, The ſeuen ſtarres are the [f] Angels of the ſeuen Churches: and the ſeuen candleſticks which thou ſaweſt, are the ſeuen Churches.

a Of things which were hid before.
b Chriſt receiued this reuelation out of his Fathers boſome as his owne doctrine, but it was kid in reſpect of vs, ſo that Chriſt as Lorde and God reueiled it to Iohn his ſeruant by the miniſterie of his Angell, to the edification of his Church.
c To the good and bad.
d Which expoundeth the olde Prophets, and ſheweth what ſhall come to paſſe in the New Teſtament.
e And began euen then.
f Meaning the Church vniuerſall. *Exod.3.14.*
g That is, from the holy Ghoſt: or theſe ſeuen Spirits were miniſters before God the Father and Chriſt, who after he calleth the hornes and eyes of the Lambe, Chap. 5.6. In a like phraſe Paul taketh God, and Chriſt, and the Angels to witnes, 1. Tim. 5. 21. *Pſal. 89. 37. 1. Cor. 15. 20, 21. Coloſſ. 1. 18. Heb 9. 14. 1. pet, 1. 19. Iohn 1. 7, 9. 1. pet. 5. Matth. 24. 30. Iſa. 3. 14. iude 14.*
h They that contemned Chriſt, and moſt cruelly perſecuted him, and put him to death, ſhall then acknowledge him. §*Or, for him. Chap. 21. 6 and 22. 13.*
i Alpha and Omega are the firſt and laſt letters of the a. b. c. of the Greekes.
k Which ſome call Sunday: S. Paul the firſt day of the weeke, 1. Cor 16. 2, acts 20. 7. and it was eſtabliſhed after that the Iewes Sabbath was aboliſhed.
l I am he before whō nothing was, yea, by whom whatſoeuer is made, was made, and hee that ſhall remaine when all things ſhall periſh, euen I am the eternal God.
m Of the which ſome were fallen: others decayed: ſome were proude: others negligent: ſo that hee ſheweth remedie for all.
n That is, him, whoſe voyce I heard.
o Meaning the Churches.
p Which was Chriſt the head of the Church.
q As the chiefe Prieſt.
r For in him was no concupiſcence, which is ſignified by girding the loynes.
ſ To ſignifie his wiſedome eternitie, and diuinitie.
t To ſee the ſecrets of the heart. §*Or aduertiſe,*
u His iudgements and wayes are moſt perfect.
x Both becauſe all nations praiſe him, and alſo his worde is heard and preached through the world.
y Which are the paſtours of the Churches.
z This ſword ſignifieth his worde and the vertue thereof, as is declared, Heb. 4. 12. *Dan. 10. 8, 9. Iſa. 41. 4. and 44. 6.*
a To comfort me.
b Equall with God my Father, and eternall.
c That is, power ouer them.
d In the latter dayes.
e In my protection.
f That is, the miniſters, Mala. 2. 7.

CHAP. II.

He exhorteth foure Churches 5 To repentance 10 To perſeuerance, patience and remembrement, 13. 14, 20 23. Aſwell by threatnings. 7. 10, 17, 26. As promiſes of reward.

VNto the [*] Angell of the Church of Epheſus write, theſe things ſaith hee that [b] holdeth the ſeuē ſtarres in his [c] right hand, and [d] walketh in the middes of the ſeuen golden candleſticks.

2 I know thy works, and thy labour, and thy patience, and howe thou canſt not forbeare them which are euill, and haſt examined them which ſay they are Apoſtles, and are not, and haſt found them liars.

3 And thou haſt ſuffered, and haſt patience, and for my Names ſake haſt laboured, and haſt not fainted.

4 Neuertheleſſe, I haue somewhat againſt thee, becauſe thou haſt left thy firſt [e] loue.

5 Remember therefore from whence thou art fallen, and repent, & do the firſt works: or [d] elſe I will come againſt thee ſhortly, and will remoue thy [f] candleſticke out of his place, except thou amend.

a To the Paſtour or miniſter which are called by this name, becauſe they are Gods meſſengers and haue their office common with Ieſus Chriſt, who alſo is called an Angel.
b Reade Chap. 1. 13.
c In his protection.
d According to his promiſe. Mat. 18. 20. he will be with them to the ende of the world.
e Thy firſt loue but thou haddeſt towarde God and thy neighbour at the firſt preaching of the Goſpell.
f The office of the Paſtor is compared to a candleſticke or lampe, ſo much as he ought to ſhine before men.

6 But this thou hast, that thou hatest the workes of the [e] Nicolaitans, which I also hate.

7 Let him that hath an eare, heare, what the Spirite saith vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of [h] life, which is in the middes of the Paradise of God.

8 And vnto the [i] Angel of the Church of the Smyrnians write, These things sayeth he that is first, and last, which was dead, and is [k] aliue.

9 I knowe thy workes and [l] tribulation, and pouertie, (but thou art [m] rich) and I knowe the blasphemy of them, which say they are Iewes, and are [n] not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the [o] deuill shall cast some of you into prison, that yee may be [p] tryed, and yee shall haue tribulation [q] ten dayes: bee thou faithfull vnto the death, and I will giue thee the [r] crowne of life.

11 Let him that hath an eare, heare what the Spirite sayeth to the Churches. He that ouercommeth shall not bee hurt of the [s] second death.

12 And to the Angell of [t] Church which is at Pergamus write, Thus sayeth hee which hath the sharpe [u] sword with two edges,

13 I knowe thy workes and where thou dwellest, euen where Satans [x] throne is, and thou keepest my Name, and hast not denyed my faith, [y] euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the [z] Doctrine of [a] Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirite sayeth vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is [b] hid, and will giue him a [c] white stone, and in the stone a [d] newe name written, which no man knoweth sauing he that receiueth it.

18 And vnto the Angel of the Church which is at Thyatira write, These things sayeth the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like [e] fine brasse.

19 I knowe thy workes and thy loue, and [f] seruice, and faith, and thy patience, and thy workes, and that they are more at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman [g] Iezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them [h] commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I will kill her [i] children with death: and all the Churches shall knowe that I am hee which [k] search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the [l] deepenesse of Satan (as they speake) I will put vpon you none other burden.

25 But that which ye haue already, hold fast till I come.

26 For hee that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 [m] And hee shall rule them with a rod of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

---

e These were heretiks which helde that wiues should be common. & as some thinke, were named of one called Nicolas, of whome is written, Acts 6 5. which was chosen among the Deacons.

h Meaning, the life euerlasting: thus by corporall benefits he raiseth them vp to consider spirituall blessings.

i This is thought to be Polycarpus, who was minister of Smyrna, 86. yeeres, as he himselfe confessed before Herodes, when he was led to be burned for Christes cause.

k The eternall Diuinity of Iesus Christ is here most plainly declared, with his manhoode, and victory ouer death, to assure his that they shall not be ouercome by death.

l This was the persecution vnder the Emperour Domitian.

m In spirituall treasures.

n They are not Abrahams children according to the faith.

o Here he nameth the authour of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie.

p The ende of affliction is, that wee may be tryed and not destroyed.

q Signifying many times, as Gen. 31.41. numb.14.22. although there shall be comfort and release.

r The first death is the naturall death of the body, the second is the eternall death from the which all are free that beleeue in Iesus Christ, Iohn 5.24.

s The word of God is the sword with two edges, Heb. 4.12.

t All townes and countries whence God worde and good liuing is banished, are the throne of Satan, and all those places where the word is not preached sincerely, nor maners aright reformed.

u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therfore are commended after a sort.

x All such are like counsellers to Balaam, which for lucre perswade to idolatry or whoredome. *Num.*23.14. *and* 25.1.

y And not common to all.

z Such a stone was wont to be giuen vnto them that had gotten any victory or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.

a The newe name is to signifie renoume and honour. [*Or, alcumine.*]

b To helpe the Saints, *1.King.*16.31.

c As that harlot Iezebel maintayned strange religion, and exercised cruelty against the seruants of God, so are there among them that doe the like.

d They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hos.4.13.

e Them that followe her wayes. *1.Sam.*16.7. *psal.* 7.9. *iere.*11.20. 17.10.

f The false teachers tearmed their doctrine by this name, as though it conteyned the most deepe knowledge of heauenly things, and was in deede drawen out of the deepe dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their monstrous errours and blasphemies, of Iezabel. *Psal.*2.9.

g The children

CHAP. III.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching, 12 *With promise to them that persuere.*

AND write vnto the Angel of the Church which is at Sardi, These things sayth he that hath the seuen Spirits of God, and the seuen starres, I knowe thy workes: for thou hast a name that thou [a] liuest, but thou art dead.

a The minister liueth when he bringeth forth good fruits, els he is dead.

2 Bee awake and strengthen the things which remayne, that are ready to die: for I haue not founde thy workes perfite before God.

3 Remember therefore, howe thou hast receiued and heard, and holde fast, and repent. * If therefore thou wilt not watch, I

*Chap.*16.15. *1.thes.*5.2. *2.pet.*3.10.

I will come on thee as a theefe, and thou shalt not know what houre I will come vpon thee.

4 Notwithstanding thou hast a fewe names yet in Sardi, which have not b defiled their garments, and they shall walke with me in white: for they are worthy.

5 He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the c Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angell of the Church which is of Philadelphia, These thinges sayeth he that is Holy and True, which hath the d e key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

8 I know thy workes: beholde, I haue set before thee an open d doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themselues Iewes and are not, but doe lie: beholde, I say, I will make them that they shall come and e worship before thy feet, and shall know that I haue loued thee.

10 Because thou hast kept the worde of my patience, therefore I will deliuer thee from the houre of tentation, which shall come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy f crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, & the Name of the citie of my God, which is the new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the g Laodiceans write, These things sayeth h Amen, the faithfull and true witnesse, the i begynning of the creatures of God,

15 I knowe thy workes, that thou art neither colde nor hot: I would thou were colde or hot.

16 Therefore, because thou art luke warme, and neither colde nor hot, it will come to passe, that I shall spewe thee out of my mouth.

17 For thou sayest, I am k rich and increased with goods, and haue l need of nothing, and knowest not how thou art wretched and miserable and poore, and blinde, and naked.

18 I counsell thee to buy of me gold tried by the fire, that thou mayest be made rich, and white rayment, that thou mayest bee clothed, and that thy filthy nakednesse doe not appeare: and m anoynt thine eyes with eye salue, that thou mayest see.

19 As many as I loue, I n rebuke and chasten: be o zealous therefore and amend.

20 Beholde, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that ouercommeth, will I graunt to sit with mee in my p throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heart what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the Maiestie of God. 2 He seeth the throne and one sitting vpon it, 8 and 24. seate about it with 24. elders sitting vpon them, and foure beastes, praising God day and night.

After this I looked, and beholde, a a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with mee, saying, Come vp hither, and I will shewe thee thinges which must bee done hereafter.

2 And immediatly I was rauished in the spirit, and beholde, a throne was set in heauen, and one sate vpon the throne.

3 And b hee that sate, was to looke vpon like vnto a Iasper stone, & a Sardine, and there was a rainebow round about the throne in sight like to an Emeraud.

4 And round about the throne were foure and twentie seates, and vpon the seates I sawe c foure and twentie Elders sitting, clothed in white rayment, and had on their heads crownes of golde.

5 And out of the throne d proceeded lightnings, and thundrings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen spirites of God.

6 And before the throne there was a e sea of glasse like vnto a christal: and in the f midst of the throne, and rounde about the throne were foure g beastes full of eyes before and behinde.

7 And the first beast was like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying egle.

8 And the foure beastes had eache one of them sixe wings about him: and they were full of eyes within, and they ceased not day nor night, saying, h Holy, holy, holy, Lorde God Almightie, which was, and which is, and which is to come.

9 And when those beastes gaue glorie, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him, that liueth for euermore, and cast their crownes before the throne, saying,

Pro 3.11. hebr.12.5.

m Nothing more displeaseth God then indifferencie & colde nesse in religion, and therefore he will spue such out as are not zealous and feruent.

n In my seate royal, and to be partaker of mine heauenly ioyes.

a Before that he make mention of the great afflictions of the Church, he setteth forth y maiestie of God, by whose will, wise dome, and prouidence all things are created, and gouerned, to teach vs patience.

b He describeth the diuine and incomprehensible vertue of God the father, as chap 5.6. and the sonne, who is ioyned with him.

c By these are meant al the holy company of the heauens.

d Frō the throne of the Father and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declareth the vnitie of the Godhead.

e The holy Ghost is as lightning vnto vs that beleeue, and as a fearefull thunder to the disobediente.

f The world is compared to a sea, because of the changes and vnstablenesse.

g It is as cleare as chrystall before the eyes of God, because there is nothing in it so little that is hidde from him.

h They are called Cherubims, Eze 10.20.

i We are hereby taught to giue glory to God in all his workes. *Isa.6.3.*

k They will challenge no authoritie, honour, nor power before God.

Or, persons.

b Either by consenting to idolaters, or els polluting their conscience with any euill. *Chap.20.12. and 21.27. phil.4.3. Isa.22.22. iob 12.14.*

c Which signifieth that Christ hath al the power ouer the house of Dauid, which is the Church, so that he may either receiue or put out whome he will.

d Which is to aduance the kingdome of God.

e I will cause them in thy sight to humble themselues, and to giue due honour to God, and to his sonne Christ.

f Let no man plucke them away which thou hast wonne to God: for they are thy crowne, as S. Paul writeth, saying, Brethren, ye are my ioy & my crown, Phil.4.1, 1.thess. 2.19.

g That is, Trueth it selfe.

h Of whome all creatures haue their beginning.

i Perswading thy self of that which thou hast not.

k Thus the hypocrites boast of their owne power, and doe not vnderstand their infirmities to seeke to Christ for remedie.

l Suffer the eyes of thine vnderstanding to be opened,

Chap.5.11.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely knowen to Christ the sonne of Dauid, verse 5.
b That is, many. *Gene.49.9.*

c This vision commeth the power of our Lorde Iesus which is the Lambe of God that taketh away the sinne of the world.
d That is, manifold power.
e Signifying the fulnes of the spirit, which Christ powreth vpon all.
f The Angels honour Christ: he is therefore God.
g This declareth how the prayers of the faithfull are agreeable vnto God, reade Actes 10.4 and chap.8.3.
h Our Sauiour Iesus hath redeemed his Church by his blood-shedding, and gathered it of all nations. *1.Pet.2.9.*
i Not corporally. *Dan.7.10. Chap.4.11.*

11 Thou art * worthie, O Lorde, to receiue glory and honour, and power: for thou hast created all things, & for thy wils sake they are, and haue bene created.

CHAP. V.

1 He seith the Lambe opening the booke, 8.14 And therefore the foure beastes, the 24. Elders, and the Angels prayse the Lambe, and doe him worship, 9 For their redemption and other benefits.

AND I saw in the right hand of him that sate vpon the throne, a Booke written within, & on the backside, sealed with b seuen seales,

2 And I sawe a strong Angel, which preached with a loude voyce, Who is worthy to open the Booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders sayd vnto mee, Weepe not: beholde, the * Lion which is of the tribe of Iuda, the roote of Dauid, hath obteined to open the Booke, & to loose the seuen seales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beastes, & in the middes of the Elders, stood a c Lambe, as though hee had bene killed, which had d seuen hornes, and e seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken the Booke, the foure beastes, and the foure and twentie Elders f fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the g prayers of the Saints.

9 And they sing a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast h redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

10 And hast made vs vnto our GOD * Kings and Priests, and we shall i reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, and there were * thousand thousands,

12 Saying with a loude voyce, Worthy is the * Lambe that was killed, to receiue power, and riches, and wisedome, and strength, and honour, and glory, and prayse.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Prayse, and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the fiue seales, and many things follow the opening thereof, so that this conteineth a generall prophesie to the end of the world.

AFter, I beheld when the Lambe had opened one a of the seales, and I heard one of the foure beastes say, as it were the b noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a c white horse, and hee that d sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that hee might ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was e red, and power was giuen to him that f sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A h measure of wheate for a i peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a k pale horse, and his name that sate on him was Death, and ‖ Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, & with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the l fift seale, I sawe vnder the altar m the soules of them that were killed for the worde of God, and for the testimonie which they maintained.

10 And they cryed with a loude voyce, saying, How long, Lord, holy and true! doest not thou iudge & auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was sayd vnto them, that they should rest for a little season vntill their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when hee had opened the sixt seale, and loe, there was a great n earthquake, and the o sunne was as blacke as sackcloth of haire, and the p moone was like blood.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.
b Signifying, that there were marueilous things to come.
c The white horse signifieth innocencie, victorie, and felicitie, which should come by the preaching of the Gospel.
d He that rideth on the white horse, is Christ.
e Signifying the cruell warres that ensued when the Gospel was refused.
f Who was Satan.
g This signifieth an extreme famine and want of all things.
h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.
i Which amounted about foure pence halfepeny.
k Whereby is meant sicknesse, plagues, pestilence, and death of man & beast.
‖ *Or, the graue.*
l The continuall persecution of the Church noted by the fift seale.
m The soules of the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.
n Which signifieth the change of the true doctrine, which is the greatest cause of motions, and troubles that come to the world.
o That is, the brightnesse of the Gospel.
p The traditions of men.
q The Church miserably defaced with idolatrie, and afflicted by tyrants.

13 And

r Doctours and preachers that depart from the trueth.

13 And the r starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mighty winde.

14 And ſ heauen departed away, as a scrole when it is rolled, and euery mountaine and Ile were mooued out of their places.

ſ The kingdome of God is hid, and withdrawen from men, and appeareth not.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bond man, and euery free man, hid themselues in dennes, and among the rockes of the mountaines,

t Realmes, kingdomes and persons, that did seeme to be as stable in the faith as mountaines. *Isa.2.19. hose.10.8. luke 23.30.*

16 And sayde to the t mountaines and rocks, u Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

u Such men afterward, of what estate soeuer they be, shall bee desperate, and not able to susteine the weight of Gods wrath, but shall continually feare his iudgements.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

4. 9 Hee seeth the seruaunts of God sealed in their foreheades out of all nations and people, 15 VVhich though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaine of liuing water, 17 And God shal wipe away all teares from their eyes.

AND after that, I sawe foure Angels stand on the foure corners of the earth, holding the foure a windes of the b earth, that the windes shoulde not blowe on the earth, neither on ẏ c sea, neither on anye tree.

a The Spirit is compared to winde, and the doctrine also: and though there be one spirite and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spred, and for the foure writers thereof, and the preachers of the same through the whole world.

b Meaning, the men of the earth.

c That is, the ylands.

2 And I sawe another ſ Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea,

3 Saying, d Hurt yee not the earth, neither the sea, neither the trees, till wee haue ſ sealed the seruaunts of our God in their foreheads.

d Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossome and beare, except the winde blowe vpon them. ſ *Or, Christ.*

4 And I heard the number of them, which were sealed, & there were sealed e an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.

e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.

5 Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousande. Of the tribe of h Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousande. Of the tribe of Zabulon were sealed twelue thousand.

h He omitteth Dan, and putteth Leui in, whereby he meaneth the twelue tribes.

8 Of the tribe of i Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

i That is, the tribe of Ephraim, which was Iosephs sonne.

9 After these things I behelde, and loe, a great multitude, which no man coulde number of all nations, and kinreds, and people, and tongues, stoode before the throne, and before the Lambe, clothed with k white robes, and l palmes in their handes.

k In signe of puritie.

l In token of victorie and felicitie.

10 And they cryed with a loude voyce, saying, m Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

m All that are saued, attribute their saluation vnto God onely and to his Christ, and to none other thing.

11 And all the Angels stoode rounde about the throne, and about the Elders, and the foure beastes, and they fell before the throne on their faces, and worshipped God,

n There is no puritie nor cleannesse, but by the blood of Christ onely, which purgeth our sinnes, and so maketh vs white.

12 Saying, Amen. Praise and glory, and wisedome, and thankes, and honour, and power, and might be vnto our God for euermore, Amen.

o That is, of the Maiestie of God the Father, the Sonne, and the holy Ghost.

13 And one of the Elders spake, saying vnto mee, What are these which are arayed in long white robes? & whence came they?

14 And I sayde vnto him, Lorde, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in n the blood of the Lambe.

p Meaning continually: for else in heauen there is no night. *Isa.49.10.*

15 Therefore are they in the presence of the throne of o God, and serue him day and p night in his Temple, and hee that sitteth on the throne, will dwel among them.

q For all infirmitie and miserie shalbe then taken away.

16 q They shall hunger no more, neither thirst any more, neither shal the sunne light on them, neither any heate.

r They shall haue no more griefe and paine, but still ioy and consolation.

17 For the ſ Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the u liuely fountaines of waters, and r God shal wipe away all teares from their eyes.

ſ Iesus Christ the mediatour and redeemer. t Which is very God.

u Hee shall giue them life and conserue them in eternall felicitie. *Isa.25.8. chap.21.4.*

CHAP. VIII.

1 The seuenth seale u opened: there u silence in heauen. 6 The foure Angels blowe the trumpets, and great plagues follow vpon the earth.

AND when hee had opened the a seuenth seale, there was b silence in heauen about halfe an houre.

a Vnder the sixt seale hee touched in generall the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sectes, and heresies haue bene and shalbe brought into the Church thereby.

b That the heart might be more attentiue.

2 And I sawe the seuen Angels, which stoode c before God, and to them were giuen seuen trumpets.

c He sheweth the onely remedy in our afflictions, to wit, to appeare before the face of God by the means of Iesus Christ, who is the Angel, the sacrifice, and the Priest which presenteth our prayers, which remaine yet in earth, before the altar, and diuine Maiestie of God.

3 Then another Angel came & stood before the altar hauing a golden censer, and

much odours was giuen vnto him, that hee ſhould offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the ſmoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the cenſer, and filled it with [d] fire of the altar, and caſt it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings, & earthquake.

6 Then the ſeuen Angels, which had the ſeuen trumpets, prepared themſelues to blowe the trumpets.

7 So the firſt Angel [g] blew the trumpet, and there was haile and fire, mingled with blood, and they were caſt into the earth, and the third part of [h] trees was burnt, and all greene [i] graſſe was burnt.

8 And the ſecond Angel blewe the trumpet, and as it were a great [k] mountaine, burning with fire, was caſt into the ſea, and the thirde part of the ſea became blood.

9 And the thirde part of the creatures, which were in the ſea, & had life, died, and the thirde part of [l] ſhips were deſtroyed.

10 Then the third Angel blew the trumpet, and there fell [m] a great ſtarre from heauen burning like a toych, and it fell into the thirde part of the riuers, and into the fountaines of waters.

11 And the name of the ſtarre is called Wormewood: therefore the third part of the waters became wormewood, & many men died of the [n] waters, becauſe they were made bitter.

12 And the fourth Angel blew the trumpet, and the thirde part of the [o] Sunne was ſmitten, and the thirde part of the [p] moone, and the thirde part of the [q] ſtarres, ſo that the third part of them was [r] darkened: and the day was ſmitten, that the thirde part of it could not ſhine, and likewiſe the night.

13 And I beheelde, and heard one Angel flying thorowe the middes of heauen, ſaying with a [s] lowde voyce, [t] Woe, woe, woe to the inhabitants of the earth, becauſe of the [u] ſoundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

d He meaneth by fire the grace of God whereby we are purged and made cleane, Iſai. 6.6.

e He powreth the graces of the holy Ghoſt into the hearts of the faithfull.

f When this grace is declared, marueilous rebellions ariſe againſt it by reaſon of the wicked, which can neither abide to heare their ſinnes touched, nor mercy offered.

g That is, proclameth warre againſt the Church, and troubles by falſe doctrine, and ſo admoniſheth them to watch.

h That is, the moſt part of men were ſeduced.

i Euen the very elect were ſore tried & proued.

k Diuers ſects of heretikes were ſpred abroad in the world.

l Meaning, the ſhipmaſters, and ſo them that had any gouernment.

m That is, ſome excellent miniſter of the Church, which ſhall corrupt the Scriptures.

n Which here ſignifie falſe and corrupt doctrine.

o That is, of Chriſt who is the Sunne of iuſtice, meaning, that men by boaſting of their workes and merits, obſcure Chriſt, and treade his death vnder feete.

p That is, of the Church.

q Of the miniſters and teachers, which haue not taught as they ought to doe.

r Theſe are plagues for the contempt of the Goſpel.

s Horrible threatnings againſt the infidels and rebellious perſons.

CHAP. IX.

1 *The fift and ſixt Angel blow their trumpets: the ſtarre falleth from heauen.* 3 *The locuſts come out of the ſmoke.* 12 *The firſt woe is paſt.* 14 *The foure Angels that were bound, are looſed.* 18 *And the third part of men is killed.*

AND the fift Angel blewe the trumpet, and I ſawe a [a] ſtarre which was fallen from heauen vnto the earth, and to him was giuen the [b] key of the bottomleſſe pitte.

2 And hee opened the bottomleſſe pit, and there aroſe the ſmoke of the pit, as the [c] ſmoke of a great fornace, and the Sunne, and the aire were darkened by the ſmoke of the pit.

3 And there came out of the ſmoke [d] Locuſts vpon the earth, and vnto them was giuen [e] power, as the [f] ſcorpions of the earth haue power.

4 And it was commaunded them, that they ſhould not hurt the [g] graſſe of the earth, neither any greene thing, neither any tree: but onely thoſe [h] men which haue not the ſeale of God in their foreheads.

5 And to them was commaunded that they ſhould not [i] kill them, but that they ſhoulde bee [k] vexed fiue moneths, and that their paine ſhould be as the paine that commeth of a [l] ſcorpion, when hee hath ſtung a man.

6 * Therefore in thoſe dayes ſhall men [m] ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flee from them.

7 * And the forme of the locuſts was like vnto [n] horſes prepared vnto battell, and on their heades were as it were [o] crowines like vnto golde, and their faces [p] were like the faces of men.

8 And they had haire as the [q] haire of women, and their [r] teeth were as the teeth of lions.

9 And they had [s] habergions, like to habergions of yron: and the ſounde of their [t] wings was like the ſound of charets when many horſes runne vnto battell.

10 And they had tayles like vnto ſcorpions, and there were [u] ſtings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a king ouer them, which

a That is, the biſhops and miniſters, which forſake the word of God, and ſo fall out of heauen, and become angels of darkeneſſe.

b This authoritie chiefly is committed to the Pope, in ſigne whereof he beareth the keyes in his armes.

c Abundance of hereſies and errours, which couer with darkeneſſe Chriſt and his Goſpel.

d Locuſts are falſe teachers, heretikes, and worldly ſubtile Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbiſhops, Biſhops, Doctours, Bachelers, and Maſters which forſake Chriſt, to maintaine falſe doctrine.

e Falſe and deceiuable doctrine, which is pleaſant to the fleſh.

f That is, ſecretly to perſecute and to ſting with their taile as Scorpions doe: ſuch is the faſhion of the hypocrites.

g For the falſe prophets can not deſtroy the elect, but ſuch as are ordeined to perdition.

h That is, the infidels, whom Satan bl ndeth with the efficacie of errour, 2. Theſſal. 2. 11.

i Though the elect be hurt, yet they cannot periſh.

k The elect for a certaine ſpace and at times are in troubles: for the graſſehoppers endure but from April to September, which is fiue moneths.

l For at the beginning the ſting of their conſcience ſeemeth as nothing, but except they ſoone ſeeke remedy, they periſh. *Iſa.* 2.19. *hoſea* 10.8. *luke* 23. 30. *chap.* 6.16.

m Such is the terrour of the vnbeleeuing conſcience, which hath no aſſurance of mercy, but feeleth the iudgement of God againſt it, when men embrace errour, and refuſe the true ſimplicitie of Gods word. *Wiſd.* 16.9.

n Which ſignifieth that the Popes cleargie ſhall be proude, ambitious, bolde, ſtoute, raſh, rebellious, ſtubburne, cruell, lecherous, and authours of warre and deſtruction of the ſimple children of God.

o They pretend a certaine title of honour, which in deede belongeth nothing vnto them, as the Prieſtes by their crownes and ſtrange apparell declare.

p That is, they pretend great gentleneſſe and loue: they are wiſe, politique, ſubtile, eloquent, and in worldly craftineſſe paſſe all in all their doings.

q That is, effeminate, delicate, idle, trimming themſelues to pleaſe their harlots.

r Signifying their oppreſſion of the poore, and crueltie againſt Gods children.

ſ Which ſignifieth their hardneſſe of heart, and obſtination in their errours, with their aſſurance vnder the protection of worldly princes.

t For as though they had wings, ſo are they lifted vp aboue the common ſort of men, and eſteemed moſt holy, and doe all things with rage and fiercenеſſe.

u To infect and kill with their venemous doctrine.

x Which is Antichriſt the Pope, king of hypocrites, & Satans Ambaſſadour.
y That is, deſtroier: for Antichriſt the ſonne of perdition deſtroieth mens ſoules with falſe doctrine, and the whole world with fire and ſword.
z Which was the voyce of Chriſt, ſitting on the right hand of the Father.
a Meaning, the enemies of the Eaſt countrey, which ſhould afflict the Church of God, as did the Arabians, Saracens, Turkes and Tartarians.
b This ſignifieth the great readineſs of the enemies.
c Which ſignifieth their falſe doctrine and hypocriſie.
d And therefore were iuſtly deſtroied. *Pſal.* 115. 4. *and* 135. 15.

is the x Angel of the bottomleſſe pit, whoſe name in Hebrew, is y Abaddon, & in Greeke he is named Apollyon.
12 One woe is paſt, and behold, yet two woes come after this.
13 ¶ Then the ſixt Angel blew the trumpet, & I heard a z voice from the foure horns of the golden altar, which is before God,
14 Saying to the ſixt Angel, which had the trumpet, Looſe the foure a Angels which are bound in the great riuer Euphrates.
15 And the foure Angels were looſed, which were prepared at an b houre, at a day, at a moneth, & at a yere, to ſlay the third part of men,
16 And the number of horſemen of warre were twenty thouſand times ten thouſand: for I heard the number of them.
17 And thus I ſaw the horſes in a viſion, and them that ſate on them, hauing fiery habergions, and of Iacinth, and of brimſtone, and the heds of the horſes were as the heds of lions: & out of their mouthes went footh fire and ſmoke, and brimſtone.
18 Of theſe three was the third part of men killed, that is, of the fire, & of the ſmoke, and of the brimſtone which came out of their mouthes.
19 For their power is in their c mouthes, and in their tailes: for their tailes were like vnto ſerpents, and had heads, wherewith they hurt.
20 And the remnant of the men which were not killed by theſe plagues, d repented not of the workes of their handes that they ſhould not worſhip deuils, & idoles of gold and of ſiluer, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare, nor goe.
21 Alſo they repented not of their murder, and of their ſorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He ſweareth there ſhall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

a Which was Ieſus Chriſt that came to comfort his Church againſt the furious aſſaults of Satan & Antichriſt: ſo that in all their troubles, the faithfull are ſure to find conſolation in him.
b Ieſus Chriſt beareth the teſtimonie of Gods loue towards vs.
c It ouercame all the darkeneſſe of the Angel of the bottomleſſe pit, d Straight, ſtrong and pure from all corruptions. e Meaning the Goſpel of Chriſt, which Antichriſt cannot hide, ſeeing Chriſt bringeth it open in his hand. f Which declareth that in deſpite of Antichriſt the Goſpel ſhould be preached through all the world: ſo that the enemies ſhall be aſtonied. g The whole graces of Gods Spirit bent themſelues againſt Antichriſt. *Dan.* 12. 4. h Beleeue that thatis written: for there is no need to write more for the vnderſtanding of Gods children.

AND I ſawe another mightie a Angel come downe from heauen, clothed with a cloud, and the b rainebow vpon his head, and his face was as the c ſunne, & his d feete as pillars of fire.
2 And he had in his hand a litle e booke open, and he put his right foot vpon the ſea, and his left on the earth,
3 And cried with a f loud voice, as when a lion roareth: and when he had cried, ſeuen g thunders vttred their voyces.
4 And when the ſeuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, ſaying vnto me, * h Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.
5 And the Angel which I ſaw ſtand vpon the ſea, and vpon the earth, lift vp his hand to heauen,
6 And ſware i by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the ſea, & the things which therein are, that time ſhould be no more.
7 But in the dayes of the voyce of the ſeuenth Angel, when he ſhal begin to blowe the trumpet, euen the k myſterie of God ſhal be finiſhed, as he hath declared to his ſeruants the Prophets.
8 And the voyce which I heard from heauen, ſpake vnto l me againe and ſayde, Goe and take the litle booke which is open in the hand of the m Angel, which ſtandeth vpon the ſea and vpon the earth.
9 So I went vnto the Angel, and ſayd to him, Giue me the litle n booke. And he ſaid vnto me, * Take it, and o eate it vp, and it ſhall make thy belly bitter, but it ſhall be in thy mouth as ſweete as honie.
10 Then I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth as p ſweete as honie: but when I had eaten it, my belly was bitter.
11 And he ſaid vnto me, Thou muſt prophecie q againe among the people and nations, and tongues, and to many kings.

a Which declareth that Chriſt Ieſus will build his Church and not haue it deſtroyed: for he meaſureth out his ſpirituall Temple.
b The Iewiſh Temple was deuided into three parts: the body of the Temple which is called the court, whereinto euery man entred: the holy places where the Leuites were: and the holieſt of all, whereinto the high Prieſt once a yeere entred: in reſpect therefore of theſe two latter, the firſt is ſaid to be caſt out, becauſe as a thing prophane it is neglected when the Temple is meaſured, and yet the aduerſaries of Chriſt boaſt that they are in the Temple, and that none are of the Temple but they. c That is, the Church of God. d Meaning, a certaine time: for God hath limited the times of Antichriſts tyranny. e By two witneſſes he meaneth all the preachers that ſhould build vp Gods Church, alluding to Zerubbabel and Iehoſhua, which were chiefly appointed for this thing, and alſo to this ſaying, In the mouth of two witneſſes ſtandeth euery word.

i That is, by God with whom Chriſt by his diuinitie is equal.
k The faithful ſhal vnderſtand, and ſee this myſterie of the laſt iudgement, the damnation of Antichriſt and infidels, and alſo the glory of the iuſt at the reſurrection.
l As S. Iohn vnderſtood this by reuelation, ſo is the ſame reuciled to the true preachers, to diſcouer the Pope and Antichriſt.
m Meaning Chriſt.
n That is, the holy Scriptures: which declareth that the Miniſter muſt receiue them at the hand of God, before he can preach them to others.

Ezek. 3. 1. o Which ſignifieth that the miniſters ought to receiue the word into their hearts, and to haue graue and deepe iudgement, and diligently to ſtudy it, and with zeale to vtter it. p Signifying that albeit that the miniſter haue conſolation by the worde of God, yet ſhal he haue ſore & grieuous enemies, which ſhal be troubleſome vnto him. q Not onely meaning in his life time, but that this booke after his death ſhould be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is meaſured, 3 Two witneſſes raiſed vp by the Lord, are murthered by the beaſt, 11 But after receiued to glory. 15 Chriſt is exalted, 16 And God praiſed by the xxiiii. Elders.

THen was giuen me a reede, like vnto a rod, & the Angel ſtood by, ſaying, Riſe and a mete the Temple of God, & the altar, and them that worſhip therein.
2 But b the court which is without the Temple caſt out, and mete it not: for it is giuen vnto the Gentiles, and the holy c citie ſhall they tread vnder foote d two and fortie moneths.
3 But I will giue power vnto my e two witneſſes, and they ſhall prophecie a

f thouſand

f Signifying a certaine time: for when God giueth ſtrength to his miniſters, their perſecutions ſeeme as it were but for a day or two.
g In poore and ſimple apparel.
h Whereby are ſignified the excellent graces of them which beare witneſſe to the Goſpel.
i Who hath dominion ouer the whole earth.
k By Gods word, whereby his miniſters diſcomfite the enemies.
l They denounce Gods iudgement againſt the wicked, that they cannot enter into heauen.
m Which is to declare and procure Gods vengeance.
n That is, the Pope which hath his power out of hell, and commeth thence.
o He ſheweth how the Pope gaineth the victorie, not by Gods word, but by cruel warre.
p Meaning, the whole iuriſdiction of the Pope which is compared to Sodome for their abominable ſinne, and to Egypt becauſe the true libertie to ſerue God is taken away from the faithfull, and Chriſt was condemned by Pilate, who repreſented the Romane power which ſhould bee enemie to the godly.
q The infidels are tormented by hearing the trueth preached.
r Which ſhall bee at the laſt reſurrection.
s For it ſeemed that Antichriſt had chaſed them out of the earth.
t Of the power of Antichriſt.
u When they ſhall vnderſtand by Gods worde the glory of his, and the puniſhment of his enemies, they ſhall fall from the Pope, and glorifie God.
x Albeit Satan by the Pope, Turke, and other inſtruments troubleth the worlde neuer ſo much, yet Chriſt ſhall reigne.
y Ieſus Chriſt.
z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praye for his iuſtice for puniſhing of his enemies.

ſ thouſand two hundreth ſ threeſcore daies, clothed in ſackcloth.

4 Theſe are two [b] oliue trees, and two candleſticks, ſtanding before the God of the [i] earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, [k] thus muſt he be killed.

6 Theſe haue power to ſhut [l] heauē, that it raine not in the dayes of their prophelying, and haue power ouer waters to turne them into [m] blood, ſ to ſmite the earth with all maner plagues, as often as they will.

7 And when they haue finiſhed their teſtimonie, the [n] beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhal [o] ouercome them, and kill them.

8 And their corpſes ſhall lie in the ſtreets of the great [p] citie, which ſpiritually is called Sodome and Egypt, where our Lorde alſo was crucified.

9 And they of the people and kindreds, and tongues, ſ Gentiles ſhal ſee their corpſes three dayes and an halfe, ſ ſhal not ſuffer their carkeiſes to be put in graues.

10 And they [q] dwel vpon the earth, ſhal reioyce ouer them, and be glad, ſ ſhall ſend giftes one to another: for theſe two Prophets [q] vexed them that dwel on the earth.

11 But after three dayes and an halfe, the ſpirite of life comming from God, ſhall enter into them, ſ they ſhal [r] ſtand vp vpon their feete: and great feare ſhal come vpon them which ſaw them.

12 And they ſhall heare a great voice frō heauen, ſaying vnto thē, [s] Come vp hither. And they ſhal aſcend vp to heauē in a cloud, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there bee a great earthquake, and the tenth part of the citie [t] ſhall fall, and in the earthquake ſhall be ſlaine in number ſeuen thouſand: and the remnant ſhal be afraid, [u] and giue glory to the God of heauen.

14 The ſecond woe is paſt, and beholde, the third woe will come anone.

15 And the ſeuenth Angel blewe [y] trumper, and there were great voyces in heauen, ſaying, The [x] kingdomes of this world are our Lords, and his Chriſts, ſ he ſhal reigne for euermore.

16 Then the foure and twentie Elders, which ſate before God on their ſeates, fell vpon their faces and worſhipped [y] God,

17 Saying, [z] We giue thee thanks, Lord God Almightie, Which art, and Which waſt, and Which art to come: for thou haſt receiued thy great might, and haſt obteined thy kingdom.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they ſhould bee iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets, and to the Saintes, and to them that feare thy Name, to ſmal and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was opened in heauen, and there was ſeene in his Temple the arke of his couenant: ſ there were [a] lightnings, ſ voyces, ſ thundrings, and earthquake, and much haile.

a Which ſignifie the deſtruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the ſunne. 7 Michael fighteth with the Dragon, which perſecuteth the woman. 11 The victorie is gotten, to the comfort of the faithfull.

AND there appeared a great wonder in heauen: [a] A woman clothed with the ſunne, and the [b] moone was vnder her feete, and vpon her head a [c] crowne of twelue ſtarres.

2 And ſhe was with childe, and [d] cried trauailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great [e] red Dragon hauing [f] ſeuen heads, and ten hornes, and ſeuen crownes vpon his heads:

4 And his taile drewe the [g] third part of the ſtarres of heauen, and caſt them to the earth. And the Dragon ſtood before the woman, which was ready to bee deliuered, to deuoure her child when ſhe had brought it forth.

5 So ſhe brought forth a [h] man childe, which ſhould rule all nations with a * rod of iron: and her ſonne was taken vp vnto God and to his throne.

6 And the woman fled into [i] wildernes, where ſhee hath a place prepared of God, that they ſhould feede her there a thouſand, two hundreth and threeſcore dayes.

7 And there was a battell in heauen, [k] Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in [l] heauen.

9 And the great Dragon that old ſerpent called the deuill and Satan, was caſt out, which deceiueth all the world: hee was

a In this third viſion is declared how the Church, which is compaſſed about with Ieſus Chriſt the ſunne of righteouſneſſe, is perſecuted of Antichriſt.
b The Church treadeth vnder foote whatſoeuer is mutable and inconſtant, with all corrupt affections & ſuch like.
c Which ſignifieth God and his word.
d The Church euer with a moſt feruent deſire longed that Chriſt ſhould be borne, and that the faithfull might be regenerate by his power.
e The deuil and all his power which burneth with furie, and is red with the blood of the faithfull.
f For hee is the prince of this world, and almoſt hath the vniuerſall gouernement.
g By his flatteries and promiſes hee gaineth many of the excellent miniſters and honourable perſons, and bringeth them to deſtruction.
h Which is Ieſus Chriſt the firſt borne among many brethren, who was borne of the Virgine Mary, as of a ſpeciall member of the Church. *Pſalme 2.9.*
i The Church was remooued from among the Iewes to the Gentiles, which were as a barren wildernes, and ſo it is perſecuted to and fro.
k Ieſus Chriſt and his members, as Apoſtles, Martyrs, and the reſt of the faithfull.
l For the Dragon was depriued of all his dignitie, and had no more place in the Church.

euen

euen cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voyce, saying, Now is salvation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our b brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they ᵐ loued not their liues vnto the death.

12 Therefore reioyce, yee heauens, and ye that dwel in them. Woe to the ⁿ inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon sawe that hee was ᵒ cast vnto the earth, hee persecuted the woman which had brought foorth the man childe.

14 But to the woman were giuen two wings of a great egle, that shee might flie into the wildernesse, into ᵖ her place where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that hee might cause her to bee carried away of the flood.

16 But the ᑫ earth holpe the woman, and the earth opened her mouth, and swalowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the ʳ remnant of her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

CHAP. XIII.

1. 8 *The beast deceiueth the reprobate.* 3. 4. 12 *And is confirmed by another beast.* 17 *The priuiledge of the beastes marke.*

AND I sawe a ˢ beast rise out of the sea, hauing ᵇ seuen heads, and ᶜ ten hornes, and vpon his hornes were tenne crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a ᵈ leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the ᵉ dragon gaue him his power, ᵗ his throne, and great authoritie.

3 And I sawe one of his ᶠ heads as it were wounded to death, but his ᵍ deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they ʰ worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuē vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe ⁱ two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to ᵏ ouercome them, and power was giuen him ouer euery ˡ kinred and tongue, and nation.

8 Therefore al that dwel vpon the earth, shall worship him, whose ᵐ names are not ᵏ written in the booke of life of the Lambe, which was slaine ᵐ from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall goe ⁿ into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast comming vp out of the ᵖ earth, which had two ᑫ hornes like the Lambe, but hee ʳ spake like the dragon.

12 And hee did all that the first ˢ beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first ˢ beast, whose deadly wound was healed.

13 And ᵗ hee did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the ᵘ sight of the beast, saying to them that dwell on the earth, that they should make the ᵛ image of the beast, which had the wound of a sworde, and did liue.

15 And it was permitted to him to giue a ʷ spirit vnto the image of the beast, so that the image of the beast should ˣ speake, and should cause that as many as would not ʸ worship the image of the beast, should bee killed.

16 And he made all, both small and great, riche and poore, free and bond, to receiue

---

a They put their liues in danger so oft as neede required.

b Meaning them that are giuen to the world and fleshly lusts.

c And was ouercome of Christ, when he fought against his members.

d Which the Lord had appointed for her.

e God giueth meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof.

f Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

g Here is the description of the Romane empire which standeth in crueltie and tyrannie.

h Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuen mountaines.

i Which signifie many prouinces.

k By these beastes are signified the Macedonians, Persians and Caldeans, whom the Romanes ouercame.

l That is, the deuil.

m This may be vnderstood of Nero, who mooued the first persecution against the Church, and after slew himselfe, so that the familie of the Cæsars ended in him.

n For the Empire was established againe by Vespasian.

o By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane empire.

i Antichristes time and power is limitted.

k In their bodies, not in soule.

l He meaneth that vniuersall departing whereof S. Paul speaketh to the Thessalonians.

m Antichrist hath not power ouer the elect, *Chap. 3. 5.*

n As God ordained from before all beginning, and all the sacrifices were as signes & sacraments of Christes death.

o They which led soules captiues goe themselues into captiuitie.

p As the kingdome of Christ is from heauen, and bringeth men thither: so the Popes kingdome is of the earth, & leadeth to perdition, and is begun and established by ambition, couetousnes, beastlinesse, craft, treason and tyrannie.

q Which signifie the Priesthood & the kingdome, and therefore he giueth in his armes two keies, and hath two swordes caried before him. So Boniface the eight which first ordeined the Iubile, shewed him selfe one day in apparell as a Pope, and the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes thereof.

r He spake deuilish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde.

s For the Pope in ambition, crueltie, idolatrie and blasphemie did followe and imitate the ancient Romanes.

t Brought them to idolatrie, and astonished them with the name of that holy Empire (as hee termeth it.)

u The man of sinne, according to the operation of Satan shall bee with all power, signes and miracles of lyes, 2. Thess. 2. 9, 10.

x Before the whole Empire which representeth the first beast, and is the image thereof.

y For the first Empire Romane was as the patterne, and this second Empire is but an image and shadow thereof.

z For except the Pope confirme the authoritie of the king of Romanes, hee is not esteemed worthy to be made Emperour.

a The same things which the Pope, or false prophets instruct him in.

b Receiue the ordinances and decrees of the seate of Rome, and to kisse the villains foote, if he were put thereunto.

c Whereby he renounceth Christ: for as faith, the word, and the Sacraments are the Christians markes: so this Antichrist will accept none but such as will approue his doctrine: so that it is not inough to confesse Christ, and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer their christnynges, greasings, vowes, othes, and shauings are signes of this marke, in so much as no nation was accepted that had not many of these marked beastes.

d He that is not sealed with Antichrists marke, cannot be suffered to liue among men.

e Such as may be vnderstood by mans reason: for about 666. yeeres after this reuelation, the Pope or Antichrist began to be manifest in the worlde: for these characters χξϛ signifie 666: and this number is gathered of the small number, λατεινος, which in the whole make 666. and signifieth Lacrnus, or Latin, which noteth the Pope or Antichrist, who vseth in all things the Latin tongue, and in respect thereof he contemneth the Hebrewe and Greeke, wherein the worde of God was first and best written: and because Italie in olde time was called Latinum, the Italians are called Latini, so that hereby hee noteth of what countrey chiefly hee should come.

a * marke in their right hand or in their foreheads.

17 And *that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name.

18 Here is wisedome. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundreth threescore and sixe.

CHAP. XIIII.

The notable companie of the Lambe. 6 One Angel announceth the Gospel, 8 Another the fall of Babylon, 9 And the third warneth to flee from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lords harueste.

a Iesus Christ vseth in his Church to defend and comfort it, though beastage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar, there is no Church.

b Meaning a great and ample Church.

c Which was the marke of their election, to wit, their faith.

d Signifying, that the number of the Church should be great, & that they should speake boldly, & aloud, and so glorifie the Lord.

e None can praise God, but the elect whom he hath bought.

f By whole clemency and vnder this vice hee comprehendeth all other: but this is chiefly meant of idolatrie, which is the spirituall whoredome.

g For their whole delight is in the Lambe Iesus, and they loue none but him.

h Which declareth that the faithfull ought to liue iustly and holily, that they may be the iust frutes, and an excellent offring of the Lord.

i Forasmuch as their sinnes are pardoned, and they are clad with the iustice of Christ.

k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

l The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wisdome. *Act.14.15. Isa.22.9. 2 Esd.5.2.8. chap.18.2.*

m Signifying Rome: for as much as the vices which were in Babylon are found in Rome in great abundance, as perfection of holynesse, Christ of God, oppression and slauery, with destruction of the people of God, confusion, superstition, idolatrie, impietie and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it bee great and seemeth to extend throughout all Europe.

n By the which fornication God is prouoked to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction.

o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

q For they are

1 Whereby the Church, & the elect are ioyned with God. *Or, for the Lords cause.*

r Which are ingrafted in Christ by faith, which rest and stay only on him, and reioyce to be with him for immediatly after their death they are receiued into ioy.

s Signifying that Christ shall come to iudgement in a cloude, euen as he was seene to goe vp. *Iosel 3.12. mat.13.39.*

t The ouerthrow of the people is compared to an harueste, Isa.19.5. also to a vintage, Isa.63.

u This is spoken familiarly for our capacitie, alluding vnto an husbandman who suffreth himselfe to be aduertised by his seruants when his harueste is ripe, and not that Christ hath neede to bee tolde when hee should come to iudgement for the comfort of his Church, and destruction of his enemies.

x This was Christ who is also the almighty, the Priest, and sacrifice.

1 And I looked, and lo, a Lambe stoode on mount Sion, and with him an bhundreth, fourtie and foure thousand, hauing his fathers * Name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many dwaters, & as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes,

3 And they sung as it were a new song before the throne and before the foure beasts, and the Elders, and no man could learne that song, but the hundreth fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these followe the Lambe e whithersoeuer he goeth: these are bought from men, being the f first fruites vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without g spot before the throne of God.

6 ¶ Then I saw another h Angel flie in the middes of heauen, hauing an euerlasting Gospell, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 * Saying with a loude voyce, i Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angell, saying, * It is fallen, it is fallen, * Babylon the great citie: for shee made all nations to drinke of the wine of the * wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loude voyce, l If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the * pure wine, which is powred into the cup of his wrath, and hee shalbe tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, whitby worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of n Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto mee, Write, q blessed are the dead, which hereafter die in the Lorde. Euen so saith the spirit: for they rest from their labours, & their workes follow them.

14 ¶ And I looked, and behold, a white r cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angell came out of the Temple, crying with a loude voyce to him that sate on the cloude, * Thrust in thy sickle, & reape: for the time is come to reape: for the harueste of the earth is ripe.

16 And he that sate on the cloude, * thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angell came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the * altar, which had power ouer fire, and cryed with a loude crye to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sic-

kle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the a wine presse was troden without the citie, and blood came out of the wine presse, euen the bridles by the space of a thousande and fyue hundred furlongs.

a That is, a certaine place appointed, and not the heauen. By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 *Seuen Angels haue the seuen last plagues.* 3 *The sing of them that ouercome the beast.* 7 *The seuen vials full of Gods wrath.*

AND I sawe another a signe in heauen, great and marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a c glasse sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, hauing the harpes of God,

3 And they sung the song of Moses the d seruant of God, & the song of the Lambe, saying, Great and marueilous are thy workes, Lorde God almighty: iust and true are thy d wayes, King of Saints.

4 e Who shal not feare thee, O Lord, and glorifie thy Name? for thou onely art holy, and all nations shall come & worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of testimony was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and f bright linnen, and hauing their g breasts girded with golden girdles.

7 And one of the f foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the temple was full of the smoke of the glory of God, and of his power, and no man was able to h enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

a This was like the sixt plague of Egypt, which was sores and boiles, or pockes: and this reigneth commonly among Canons, Monkes, Friers, Nunnes, Priestes, and such filthy vermine which beare the marke of the beast.

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

c That is, corrupt and infect.

d The first plague of Egypt was like vnto this.

e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.

f For as much as thou destroyest the rebels, and preseruest thine.

g Signifying famine, drought, and hote diseases, which proceede thereof.

h The wicked were hard hearted, and stubborne when God punished them.

i This answereth to the ninth plagne of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darke ignorance and errours.

a That is, the fourth vision, which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

b Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.

c Signifying this brittle & inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and sing diuine songs vnto God, by whose power they get the victorie. *Exod.* 15.1. *Psal.* 145.17. *Ier.* 10.7.

d Which is to declare that Gods iudgments are cleere, iust and without spot.

e As ready to execute the vengeance of God.

f By the foure beasts are meant all the creatures of God, which willingly serue him for the punishment of y infidels.

g God giueth vs full entry into his Church by destroying his enemies: for the Saints cannot clearely knowe all Gods iudgements before the full end of all things.

CHAP. XVI.

1 *The Angels powre out their vials ful of wrath.* 6 *And what plagues follow thereof.* 15 *Admonition to take heed and watch.*

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went, and powred out his vial vpon the earth: and there fell a noysome and a grieuous a sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angell powred out his vial vpon the sea, and it became as the b blood of a c dead man: and euery liuing thing died in the sea.

4 And the third Angell powred out his vial vpon the riuers and fountaines of waters, and they became d blood.

5 And I heard the Angel of the e waters say, Lorde, thou art iust, (Which art, and (Which wast, and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the Sanctuarie say, Euen so, Lorde God almighty, f true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the Sunne, and it was giuen vnto him to torment men with g heate of fire.

9 And men boyled in great heate, and h blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

10 And the fifth Angel powred out his vial vpon the throne of the i beast, and his kingdome waxed darke, and they k gnewe their tongues for sorow,

11 And blaspheme the God of heauen for their paynes, and for their sores, and repented not of their workes.

12 And the sixt Angell powred out his vial vpon the great riuer l Euphrates, and the water thereof dryed vp, that the way of the Kings of the East should bee prepared.

13 And I saw three m vncleane spirites like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirites of a deuils, working miracles, to goe vnto the o Kings of the earth, and of the whole world, to gather them to the battell of that great day of God almighty.

15 (p Behold, I come as a thiefe. Blessed h hee that watcheth, and keepeth his p garments, lest he walke naked, and men see his filthinesse)

16 And they gathered the together into a

k They shall shewe their furie, rage and blasphemie against God, when the light of his Gospel shall shine.

l By Euphrates which was the strength of Babylon is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priestes in Christ, haue taken away by disclosing their wicked deceite.

m That is, a strong number of this great deuill the Popes ambassadours which are euer crying and croking like frogges, and come out of Antichrists mouth, because they should speake nothing but lyes, and vse all maner of craftie deceite to maintaine their rich Euphrates against the true Christians.

n Albeit they call themselues spirituall and holy fathers.

o For in all Kings courtes the Pope hath had his ambassadours to hinder the kingdome of Christ. (*Dan.* 3.3. *matth.* 24.44. *luke* 12.39.

p Of righteousnesse, and holinesse, wherewith we are clad through Iesus Christ.

place

q As if he would say, the craftinesse of destruction, when as kings and Princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church.

s Meaning, the whole number of them that shall call themselues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ, serue Antichrist, and some are Neuters, which are neither on the one side nor of the other.

t Signifying all strange religions, as of the Iewes, Turkes & others, which then shall fall with the great whore of Rome, and be tormented in eternall paines. *Ierem.* 25. 15.

place called in Hebrew Armaged-don.

17 ¶ And the seuenth Angel powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great q citie was deuided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God * to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell great hayle, like talents, out of heauen vpon the men, and men blaspheamed God, because of the plague of the hayle: for the plague thereof was exceeding great.

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes & punishment. 14 The victory of the Lambe.

THen there came a one of the seuen Angels, which had the seuen vials, & talked with me, saying vnto me, Come: I wil shew thee the damnation of the great b whore that sitteth vpon many c waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are dronken with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I sawe a woman sit vpon a scarlet coloured d beast, full of names of e blasphemy, which had seuen heads, and ten hornes.

4 And the f woman was arayed in purple and scarlet, and gilded with golde, and precious stones, and pearles, and had a cup of golde in her hand, full of g abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, h A mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I saw the woman dronken with the blood of Saints, and with the blood of the Martyrs of Iesus: and when I sawe her, I wondred with great maruaile.

7 Then the Angel said vnto me, Wherefore maruellest thou? I will shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

8 The i beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the minde that hath wisedome. The seuen heads are k seuen mountaines, whereon the woman sitteth: they are also l seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when hee commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the m eight, and is one of the seuen, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power as Kings at one houre with the beast.

13 n These haue one minde, and shal giue their power and authoritie vnto the beast.

14 These shal fight with the Lambe, and the Lambe shall o ouercome them: * for hee is Lord of Lords, and King of kings: and they that are on his side, called, and chosen, and faithfull.

15 And he sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the p tenne hornes which thou sawest vpon the beast, are they that shal hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath q put in their hearts to fulfill his wil, and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

b Which was Christ Iesus, who will take vengeance on this Romish harlot.

b Antichrist is compared to an harlot, because he seduceth the world with vaine wordes, doctrines of lies, and outward appearance.

c Meaning diuers nations and countreys.

d The beast signifieth the ancient Rome: the woman that sitteth thereon, the new Rome which is the Papistrie, whose crueltie and bloodshedding is declared by scarlet.

e Full of idolatrie, superstition and contempt of the true God.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, Verse 18. whose beautie onely standeth in outward pompe and impudencie, and craft like a strumpet.

g Of false doctrines and blasphemies.

h Which none can know to auoyde, but the elect.

i This is the Romane empire, which being fallen into decay, the whore of Rome vsurpad authoritie, and proceeded from the deuill: and thither shall returne.

k Which are about Rome.

l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian & Titus died in lesse then fourteene yeers, and reigned as Kings: Domitian then reigned, and after him Coccius Nerua which was the seuenth.

m He meaneth Traiane the Emperour, who was a Spaniard and adopted by Nerua, but because hee perfecuted the faithfull, he goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.

o And brake them to shiuers as a potters pot. *1. Tim. 6. 15. chap. 19. 16.*

p Diuers nations, as the Gothes, Vandals, Hunnes and other nations which were once subiect to Rome, shall rise against it, and destroy it.

q That in steade of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselues and theirs wholy vnto him.

CHAP. XVIII.

3. 9 The losers of the world are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion. 20 But they that bee of God, haue cause to reioyce for her destruction.

AND after these things, I saw another Angell come downe from heauen, hauing great power, so that the earth was lightned with his glory.

2 And he cryed out mightily with a loud voyce, saying, * a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the holde of all foule spirits, and a cage of euery vncleane and hatefull bird.

Isa. 21. 9. sere. 51. 8. chap. 14. 8.

a This description of the ouerthrowe of the great whore, is like to ỹ where-by the Prophets vse to declare the destruction of Babylon.

b He describeth Rome to be the sinke of all abomination and deuilishnesse, and a kinde of hell.

e The greatest part of the world hath bene abused and seduced by this spirituall whoredome.

3 For c all nations haue dronken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

d When God threateneth the wicked, he euer conforteth and counselleth his what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked.

4 And I heard another voyce from heauen say, d Goe out of her, my people, that yee be not partakers in her sinnes, and that yee receiue not of her plagues.

e The Greeke word is, that her sinnes so follow one another, and so rise one after another, that they grow to such an heape, that at length they touch the very heauen.

5 For her sinnes are e come vp vnto heauen, & God hath remembred her iniquities.

f Blessed is hee that can repay to the whore the like, as is written, Psal. 137.8,9. Isa. 47.8.

6 f Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that she hath filled to you, fill her the double.

g The glorious boasting of the strumpet.

7 In asmuch as she glorified her selfe, and liued in pleasure, so much giue yee to her torment and sorowe: for she sayth in her heart, * I sit being a Queene, and am no b widow, and shall see no mourning.

h But ful of people and mightie.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and shee shalbe burnt with fire: for strong is the Lord God which will condemne her.

i Both they that temporally haue had profit by the strumpet, & also the spiritual marchants shall for sorow and want of their gaine, cry out and despaire.

9 And the Kings of the earth shall bewayle her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

k Which is very odoriferous and precious.

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

l Such as the wantons vse at Rome.

11 And the i merchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more.

m This is the vilest ware that these marchants sel, & best cheape, which soules notwithstanding the Sonne of Godredeemed with his precious blood, 1 Pet. 1.19.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, and of all maner of Thyne k wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

n That is, the things which thou louedst best.

13 And of cynamom, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and l charets, and seruants, and m soules of men.

o And so shew signes of great sorowe.

14 (And the n apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt find them no more)

15 The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, the great city, that was clothed in fine linen, and purple, and skarlet, and gilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shipmen, and whosoeuer traualle on the sea, shall stand afarre off,

18 And cry, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shall cast o dust on their heads, and cry weeping and wayling, and say, Alas, alas, the great citie, wherein were made rich all that had ships on the sea by her ‖ costlinesse: for in one houre shee is made desolate.

‖ Or, noble estate.

20 O heauen, reioyce of her, and yee holy Apostles and Prophets: for God hath p giuen your iudgement on her.

p And hath reuenged your cause in punishing her.

21 Then a mightie Angell tooke vp a stone like a great millstone, * and cast it into the sea, saying, With such violence shall the great citie Babylon bee cast, and shall bee q found no more.

Iere. 51.63.

q It shal not be like to other cities which may be builded againe, but it shall be destroyed without mercy.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shall be heard no more in thee, and no crafts man, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.

r The Romish prelates and merchants of soules are as kings and princes: so that their couetousnesse and pride must be punished: secondly their crafties and deceits: and thirdly their crueltie.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegroome and of the bride shalbe heard no more in thee: for thy r merchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Prayses are giuen vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angell will not be worshipped. 17 The foules and birds are called to the slaughter.

AND after these things I heard a great voyce of a great multitude in heauen, saying, a Hallelu-iah, saluation, and glory, and honour, and power be to the Lord our God.

a That is, prayse ye God, because the Antichrist and all wickednesse is taken out of the world.

2 For b true and righteous are his iudgements: for hee hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

b So that all the S ints are confirmed & ought nothing to doubt of the saluation of the faithfull.

3 And againe they sayd, Hellelu-iah: and her c smoke rose vp for euermore.

c The wicked shalbe burned in continuall fire, that neuer shalbe extinguished.

4 And the foure and twentie Elders, and the foure d beasts fell downe, and worshipped God that sate on the throne, saying, e Amen, Hallelu-iah.

d By the foure beasts are meant all creatures.

5 Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

e Signifying that his iudgements are true and iust, & that we ought to prayse him euermore for the destruction of the Pope.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thunderings, saying, Hallelu-iah: for our Lord God almighty hath reigned.

f God made Christ the bridegrome of his Church at § beginning, & at the last day it shalbe fully accomplished when we all

7 Let vs be glad and reioyce, and giue glory to him: for the f mariage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was graunted, that shee should bee arayed with pure fine linen and shining: for the fine linen is the righteousnes of Saints.

9 Then g he said vnto me, Write, * Blessed are they which are h called vnto the

be ioyned w our head.

g That is, the Angel. *Mat. 22.2. cha. 14.13.*

h Whom God of free mercy calleth to be partakers of his heauenly graces, and deliuereth from the filthy pollutions of Antichrist.

Lambes

Chap. 22. 8, 9.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God vseth to reueile his secrets by to the Prophets, that they may declare them to others, also that we must beleeue no other spirit of prophecie, but that which doeth testifie of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our iudge shalbe victorious, and shal triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is very God, eternal, infinite & almightie, as he himself se. *Isa.* 63. 1, 2.

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God, and the iudge of the quicke and dead.

Lambes supper. And hee sayde vnto mee, These wordes of God are true.

10 And I fell before his feete * to worship him: but he sayd vnto mee, See thou doe it not: I am thy felow seruant, and one of thy brethren, which haue the i testimonie of Iesus. Worship God: for the k testimonie of Iesus, is the Spirit of prophecie.

11 And I saw heauen open, and beholde, a white l horse, and hee that sate vpon him, was called, m Faithfull and true, and hee n iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were o many crownes: and he had a name written, that no man p knewe but himselfe.

13 And *he was clothed with a garment dipt in q blood, & his name is called, THE r WORD OF GOD.

14 And the s warriers which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe t sword, that with it hee should smite the heathen: for hee * shall rule them with a rod of yron: for hee it is that treadeth the wineyesse of the fiercenesse and wrath of almightie God.

16 And hee hath vpon his garment, and vpon his u thigh a name written, *THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angell stand in the x sunne, who cryed with a loude voyce, saying to all the foules that did flye by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That yee may eate the flesh of Kings, and the flesh of his captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondmen, and of small and great.

19 And I saw the beast, & the Kings of the earth, and their y warriers gathered together to make battell against him that sate on the horse, and against his souldiers.

20 But the beast was z taken, and with him that false prophet that wrought miracles before him, wherewith hee deceiued them that receiued the beastes marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the swoorde of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10. 14 And after the world is iudged, hee and his are cast into the lake of fire.

AND I saw an a Angel come downe from heauen, hauing the b key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him c a thousand yeeres,

3 And cast him into the bottomlesse pit, and hee shut him vp, and sealed the doore vpon him, that hee should deceiue the people no more, till the d thousand yeeres were fulfilled: for after that hee must be loosed for a litle season.

4 And I saw e seates: and they sate vpon them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the witnesse of Iesus, and for the worde of God, and which did not worship the beast, neyther his image, neyther had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a f thousand yeere.

5 But the rest of the g dead men shal not liue againe, vntill the thousand yeeres be finished: this is the h first resurrection.

6 Blessed and holy is hee, that hath part in the first resurrection: for on such the i second death hath no power: but they k shall be the Priestes of God and of Christ, and shall reigne with him a l thousand yeere.

7 And when the thousand yeeres are m expired, Satan shall bee loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen n Gog & Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the playne of the earth, which compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall bee tormented euen day and night for euermore.

11 And I saw a great white throne, and o one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I sawe the dead, both great and small stand before God: and the p bookes

a The Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which should tread downe the serpents head.

b Hereby hee meaneth the Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the ministers hereby open it to the infidels, but through their impietie and stubburnesse.

c That is, from Christes natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a sort remaine.

d After this terme Satan had greater power then he had before.

e The glory and autoritie of them that suffer for Christes sake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are spiritually dead for in whome Satan liueth, hee is dead to God.

h Which is, to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of life.

i The death of the soule, which is eternall damnation.

k Shall be true partakers of Christ and his dignitie.

l That is, for euer.

m After that the chaine is broken and the true preaching of Gods worde is corrupt.

n By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and others: reade Ezek. 38. 2. and 39. 1, 2. by whom the Church of God should be grieuously tormented.

o Which was Christ prepared to iudgement with glory and maiestie.

p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke.

were.

Thil.4.3. chap.3.5. and 21,27.

were opened, & *another booke was opened, which is the booke of life, and the dead were iudged of thoſe things which were written in the bookes, according to their workes.

13 And the ſea gaue vp her dead, which were in her, and q death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.

q Vnderſtanding all kindes of death, whereby men haue bene ſlaine.

r Hell and death which are the laſt enemies, ſhalbe deſtroyed,

CHAP. XXI.

3.24. The bleſſed eſtate of the godly. 8. 27 And the miſerable condition of the wicked. 11 The deſcription of the heauenly Ieruſalem, and of the wife of the Lambe.

Iſa.65.17. and 66.22.

AND I ſawe * a new heauen, and a new earth: a for * the firſt heauen, and the firſt earth were b paſſed away, and there was no more ſea.

2 And I John ſawe the c holy citie newe Ieruſalem come d downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, ſaying, Behold the Tabernacle of God is with men, and hee will dwell with them: and they ſhall be his people, and God himſelfe ſhalbe their God with them.

4 * And God ſhall wipe e away all teares from their eyes: and there ſhall be no more death, neither ſorowe, neyther crying, neither ſhall there bee any more paine: for the firſt things are paſſed.

5 And he that ſate vpon the throne, ſaide, * Behold, I make all things newe: and he ſayd vnto mee, Write: for theſe wordes are faithfull and true.

6 And he ſayde vnto me, It is done, * I am Alpha and Omega, the beginning and the ende. I will giue to him that is a thirſt, of the f well of the water of life freely,

7 He that ouercommeth, ſhall inherite all things, and I will bee his God, and hee ſhall be my ſonne.

8 But the g fearefull, and vnbeleeuing, and the h abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyers ſhall haue their part in the lake, which burneth with fire and brimſtone, which is the ſecond death.

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with mee, ſaying, Come: I will ſhewe thee the i bride, the Lambs wife.

10 And hee carried mee away in the ſpirit to a great and an hie mountaine, and hee ſhewed me the great k citie, holy Ieruſalem, l deſcending out of heauen from God,

Iſa.25.8. chap.7.17.

e All occaſions of ſorowe ſhall be taken away: ſo that they ſhall haue perpetuall ioy.

Iſa.43.19. 2.cor.5.17. Chap.1.8. and 22.13.

f I that am the eternall life will giue vnto mine to drinke of the liuely waters of this euerlaſting life.

11 Hauing the glory of God: and her ſhining was like vnto a ſtone moſt precious, as a * Iaſper ſtone cleare as Cryſtall,

12 And had a great * wall and hie, and had twelue * gates, and at the gates twelue Angels, and the names written, which are the twelue Tribes of the children of Iſrael.

13 On the Eaſt part there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſt ſide three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambs twelue p Apoſtles.

15 And hee that talked with mee had a golden reede to meaſure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foure ſquare, and the length is as large as the breadth of it, and he meaſured the citie with the reede, twelue thouſand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundred, fourtie and foure cubites, by the meaſure of man, that is, of the Angel.

18 And the building of the wal of it was of Iaſper: and the citie was pure golde like vnto cleare glaſſe.

19 And the foundations of the wall of the citie was garniſhed with all maner of precious ſtones: the firſt foundation was Iaſper: the ſeconde of Saphir: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonix: the ſixt of a Sardius: the ſeuenth of a Chryſolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chryſopraſus: the eleuenth of a Iacinth: the twelfth an Amethiſt:

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the ſtreete of the citie is pure golde, as ſhining glaſſe.

22 And I ſaw no Temple therein: for the Lord God almighty and the q Lambe are the Temple of it.

23 * And the citie had no neede of the ſunne, neither of the moone to ſhine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are ſaued, ſhall walke in the light of it: and the r kings of the earth ſhall bring their glory and honour vnto it,

25 * And the gates of it ſhall not bee ſhut by day: for there ſhalbe no night there.

26 And the glory and honour of the Gentiles ſhalbe brought vnto it.

27 And there ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lyes: but they which are written in the Lambes * Booke of life.

g They which feare man more then God. h They which mocke and ieſt at religion. i Meaning, the Church, which is married to Chriſt by faith. k By this deſcription is declared the incomprehenſible excellencie, which the heauenly company doe enioy. l It is ſaid to come down from heauen, becauſe all the benefits that the Church hath, they acknowledge to come of God through Chriſt.

m Euer greene and flouriſhing.

n Signifying that the faithfull ſhall be ſurely kept in heauen.

o That is, place inough to enter: for els we know there is but one way, & one gate, euē Ieſus Chriſt.

p For the Apoſtles were means whereby Ieſus Chriſt the true foundation was reueiled to the world.

q This declareth that Chriſt is God inſeparable with his Father. *Iſa.60.19. Iſa.60.3,5.*

r Here we ſee as in infinite other places, that king and princes (contraty to ỹ wicked opinion of the Anabaptiſts) are partakers of the heauenly glory, if they rule in the feare of the Lord. *Iſa.60.11. Phil.4.3 chap.3. 5. and 20,12.*

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitfulneſſe and light of the citie of God. 6 The Lord giueth euer his ſeruants warning of things to come. 9 The Angel will not bee worſhipped. 18 To the word of God may nothing be added, nor diminiſhed therefrom.

And

AND hee shewed me a pure [a] riuer of water of life, cleare as chrystall, proceeding out of the throne of GOD, and of the Lambe.

2 In the [b] middes of the streete of it, and of eyther side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery [c] moneth: and the leaues of the tree serued to heale [d] the nations with.

3 And there shall bee no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his name shalbe in their foreheads.

5 *And there shall bee no [e] night there, and they neede no candle, neyther light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And he sayde vnto mee, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shewe vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which sawe and heard these things: and when I had heard and seene, *I fell downe to worship before the feete of the Angell, which shewed mee these things.

9 But he sayde vnto me, See thou doe it not: for I am thy fellowe seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he saide vnto me, [f] Seale not the woordes of the prophecie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthie, let him be filthie still: and he that is righteous, let him be righteous still: and hee that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, *to giue euery man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the end, the first, and the last.

14. Blessed are they, that do his commandements, that their right may bee in the [h] tree of life, and may enter in through the gates into the citie.

15 For without shall be dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh [i] lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the [k] generation of Dauid, and the bright morning [l] starre.

17 And the Spirite and the Bride say, Come. And let him that heareth, say, [m] Come: And let him that is [n] a thirst, come: and *let whosoeuer [o] will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, *If any man shall adde vnto these things, God shall adde vnto him [p] plagues, that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, [p] Surely, I come quickly. Amen. Euen so [q] come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

a He alludeth to the visible paradise, to set forth more sensibly the spirituall: and this agreeth with that which is written, Ezek. 47.1.

b Meaning, that Christ who is the life of his church, is common to all his, and not peculiar for any one sort of people.

c For there are all things pleasant and full of all contentation continually.

d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ. *Isa.*60.19.20.

e The light shall be vnchangeable, and shine for euer. *Chap.*19.10.

f Now this is the second time that he suffered himselfe to be caried away with the excellencie of the person: which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his Spirite. g This is not then as the other prophecies which were commanded to be hid till the time appointed, as in Daniel 12.4. because that these things should bee quickely accomplished, and did nowe beginne.

*Rom.*2.6. *Isa.*41.4.& 44.6. *chap.*1.8.& 21.6.

h They shal liue eternally with the Sonne of God.

i That maintaine false doctrine, & delight therein.

k That is, a true and natural man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this world.

m Let them be afraide of Gods horrible iudgements, and assoone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort. *Isa.*55.1.

o That is, when God beginneth to reforme our will by his Spirit. *Deut.*4.2.& 12. 32. *prou.*30.6.

p Seeing the Lorde is at hand, we ought to be constant and reioyce, but wee must beware we esteeme not the length nor shortnesse of the Lords comming by our owne imagination, 2. Pet. 3.9. q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

The ende.

Two right profitable and fruitfull Concordances, or *large and ample Tables* Alphabeticall.

The first conteining the interpretation of the *Hebrue, Caldean, Greeke, and Latine wordes* and names scatteringly dispersed throughout the whole Bible, with their common places following euery of them: and the second comprehending all such other principall wordes and matters, as concerne the sense and meaning *of the Scriptures, or direct vnto any necessary and good instruction.*

The further contents and vse of both the which Tables (for breuitie sake) is expressed more at large in the Preface to the Reader: And will serue as well for the translation called GENEVA, as for the other authorized to be read in Churches.

¶ *Collected by R. F. H.*

¶ *Imprinted at London by the Deputies* of Christopher Barker, Printer to the *Queenes most excellent* Maiestie.

Cum priuilegio Regiæ Maiestatis.

BRISTOL MUSEUM and REFERENCE LIBRARY

THE PREFACE TO THE Christian Reader, touching the two Alphabets ensuing.

GOOD Christian Reader, because thou mayest enioy and reape the profite of these two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a briefe Concordance, or large & ample Index, collected, digested, and caused to be imprinted for thy cõmoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, vse, and commoditie of them. Wherefore be it knowen vnto thee, that in the first of the said Alphabets, I haue together placed by themselues in a maner, all the strange names and wordes which are scatteringly to bee found here and there throughout the whole Bible, remayning written in the *Hebrewe*, *Chaldean*, *Syrian*, *Greeke*, or *Latine* languages: to the ende thou mayst by that meanes, learne to be conduced vnto so much of the interpretation, History, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & words are written diuersly, I haue, in respect thereof, only in this Alphabet, followed the *Geneua* translation, as most allowed in that behalfe, and yet haue placed in the Margent thereof how in writing, other Translations differ from the same: to the end not only such corruptions as are found for want of ỹ true Orthographie of them, may appeare vnto those that are skilful in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskilful Readers be not defrauded of such commodity as might grow vnto them thereby, especially if they should haue occasion to looke for any word in the same Alphabet, after the same maner of writing, that they had seene or read it in other Copies, and not finde the same accordingly. Secondly, in the other of the said Alphabets, I haue likewise by themselues placed all, and as many proper and vsual English words, as are conteined in the same Bible, conducing to the finding out of the most fittest sentences, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian faith & religion, or belonging to any other godly or necessary instruction: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God, or his power, his wisdome, or his loue, his mercie, or his trueth, his iustice, his promises, his plagues, or his punishments, &c. either else cõcerning Christ, or the holy Ghost, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbeliefe, Predestination, or Reprobation, Iustification, Regeneration, Church or Sacraments, &c. or to be briefe, if thou wouldest vnderstand what is necessarily to bee learned in the same Scriptures, touching the estate, authoritie, office or duetie of Kings or Princes, Iudges or Magistrates, Bishops & Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands & Wiues, Children and seruants, and how euery one, of what degree, estate, condition, or profession soeuer, he, she, or they be of, ought to behaue themselues towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in these two Alphabets, any thing whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the same conteined: and also vnto the second of them, with the chiefe word of any sentence or cõmon place therin mentioned, which thou art most affected vnto, or desirest to be satisfied of: and by that meanes

in euery of them shalt thou by Gods grace, without faile be conducted, and to thy great ease directed, and as it were, ledde by the hand, euen to the Booke, Chapter and Verse, where the same, (or so much thereof, as for a godly, Christian, and necessary knowledge shall bee thought requisite) is to bee found out most readily: alwayes remembring, that whatsoeuer conuenient knowledge wanteth in these Alphabets, as touching the text whereunto it directeth thee, is there supplied by the Annotations, or quotations in the Margent. Moreouer, good Christian Reader, thou hast also to obserue how that the first Figure, or Figures, which follow next after any Booke whereunto thou shalt be guided, signifieth or signifie the Chapter, and the other the verse or verses of the same Chapter, where any of the foresaid things is to be sought for. Againe, whereas thou shalt after a Chapter, and otherwhiles after some verse or verses of a Chapter, finde this marke or Starre * quoted, thou art to vnderstand, how that the whole Chapter, or from the verse of that Chapter where the same Starre is placed forward vnto the end thereof, entreateth, or in some good respects chiefly belongeth, and may be applied to the same Historie, matter, or common place thou seekest for, except there be any verses following the same *, for then the common place is to be vnderstoode, not to exceede those verses. Finally, whereas I haue sometimes in these Alphabets partly set downe the sense, and that which may properly be gathered of the text, which thou art directed vnto, & not the very words themselues, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I trust that will not offend thee, sith I haue so done for the vnlearneds sake, because the same could not, ne can be made too plaine for them, and therefore haue vsed not so great a curiositie and abbreuiation in that behalfe, as perhaps some other would haue had me: & yet considering to what a great quantitie these two Alphabets are growen vnto, (ouer that I thought they would) I haue bene forced to leaue out somewhat, that otherwise I would haue added vnto them, which hereafter by Gods grace I will supply: thus much touching the principall contents, commodity, & vse of the aforesaid Alphabets, which with such other doubts as may trouble thee, I mistrust not, but by well perusing of the same, and practise (with the diuersitie of letter, which is vsed in them) will soone appeare very easie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therefore to conclude, if my simple trauaile and paines taken herein shalbe well accepted of thee, I meane, of the more skilfull and learned Readers to be polished and amended of them (if they shall so deeme necessary and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioint members, helpers, and furtherers, so farre forth as their Talents will stretch vnto, and that in the spirit of meekenesse, sobrietie, and charitie: and of the lesse learned or vnlearned Reader (vnto whom I confesse my selfe the greatest debtor) as an aid and helpe to their godly studies, and honest trade of life, and withall Christianly to be construed of all men, as a meanes and furtherance, and not an hinderance vnto any, I shall for my part thinke my selfe well requited, and more then sufficiently rewarded, in that I shall enioy my desire, and that which I longed for. And so beseeching Almightie God to giue vs his grace to be studious of vnitie, and bringing forth such fruites, as may declare our vndoubted election in Christ Iesus, I take my leaue of thee, this xxij of December.

Anno Domini.

1578.

Thine in the Lord, Robert F. Herrey.

The first Alphabet of directions to common places, conteining all the Hebrewe, Caldean, Greeke, Latine, or other ſtrange names, diſperſed throughout the whole Bible, conducting to the profitableſt things thereof. The further contents and vſe of the which, more at large is expreſſed in the Preface preceding

A.

Aaron or Aharon: *A teacher*, or *teaching*, or *conceiuing*, or *a hill*, or *mountaine*, or *a man of the mountaine*, or *the mountaine of fortitude*, or *a ſtrong hill*. The ſonne of Amram. Exod.6.20. He meeteth Moſes at Horeb. Exod.4.27. He is eloquent. Exo.4.14. He is ſent with Moſes into Egypt. Exod.4.15,16. and declareth Gods meſſage vnto Pharaoh. Exod.4.30. and 5.1. Aaron and Hur waite at the foote of the mountaine, vntill Moſes returned from ſpeaking with God. Exod.24.13,14.

Aaron was with his ſonnes anointed and conſecrated Prieſt. Leuit.8.1.*Numb.3.10. Deut.18.1. Heb.5.4. after the ordinance. Exod.28.1.*and 29.1.*& 40.12. He erecteth a calfe. Exod.32.4. and is rebuked of Moſes therefore. Exo.32.21. The oblation of him and his children the day of their anointing. Leuit.6.20. His oblation for himſelfe and the people. Leu.9.2. He bleſſeth the people after his offring. Leuit.9.22. Hee and Miriam murmure againſt Moſes, and bee reproued of God. Numb.12.1,15.

The oblations and tenths offered vnto God by the children of Iſrael, appertaine vnto Aaron. Numb.18.8. God is Aarons heritage. Num.18.20. By making of Aarons rod to budde, God approueth Aaron to bee high Prieſt. Numb.17.8. Hee went peerely but once into the moſt holy. Exo.30.10. He could not enter into the land of Canaan, for his infidelities ſake. Num.20.24. He dieth by the appointment of God in the top of the mount Hor, called Moſera. Num.20.28. Deut.10.6. and 32.50. After him ſucceedeth his ſonne Eleazar. Num.20.28. The habitations of his children. 1.Chro.6.54. He is praiſed. Ezra 6.5. Eccius.45.6,7. His ſonnes Nadab and Abihu were ſlaine for offering ſtrange fire. Leuit.10.1,2. looke more. Luk.1.5. Acts 7.40. Heb.5.4. and 7.11. and 9.4.

Abadon ¶ Abaddon in Greeke Apollyon, *deſtroying*. Looke Reuel.9.11.

Abana Amana Abanah. *ſtonie*, or *a building*, or *father I beſeech now*. A riuer of Damaſcus. 2.King.5.12.

Abarim. *goings ouer*, *furors*, or *conceiuing*: in the Syrian tongue, *All kindes of corne*. A hill ouer Iordan, where the Iſraelites pitched the 41. manſion in the wilderneſſe. Num.33.47. from whence GOD ſhewed Moſes the land of Canaan. Numb.27.12. and vpon the which hill Moſes died. De.32.49,50.& 34.1,5.

Abba. *father*. Mar.14.36.

We cry vnto God Abba father, by the holy Ghoſt. Rom.8.15. Galat.4.6.

Abaron. *ſtrength*. The ſonne of Mattathias ſ ſonne of Iohn. 1.Mac.2.5. called alſo Eleazar. 1.Mac.6.43.

Abdia Abda. *a ſeruant*, or in the Syrian tongue, *thin cloude*. 1.King.4.6. Nehe.11.17.

Abdai Abdeel Abdi. *my ſeruant*. The father of Eith. 2.Chro.29.12.

Abdiel. *a ſeruant of God*, or *a cloude of Gods ſtore*. Iere.36.26. and 1.Chro.5.15.

Abdon. *a ſeruant*, or *a cloude of iuſtice*. 2.Chr.34.20. called Achbor. 2.Kin.22.12. Alſo a citie. Ioſhu.21.3. Alſo a iudge who had 40. ſonnes, and 30. nephewes. Iudg.12.13,14.

Abed-nago. *ſeruant of ſhining*. A mans name called alſo Azarieh. Dan.1.7. Abdenego

Abel. *mourning*. A citie, where dwelt wiſe men, whoſe counſels many of ſ Iſraelites followed in their affaires. 2.Sam 30.18. It was preſerued by the counſell of a wiſe woman that was therein. 2.Samu.20.16.* It was afterward taken by Tiglath Pileſer. 2.King.15.29. Alſo a place whereupon the Arke of God was ſet. 1.Sam.6.18. Iudg.11.33. For Abel the ſonne of Cham, looke Habel. Abela

Abel-beth-maachah. *Mourning to the houſe of Maachah*. A citie which king Aſa ouercame by the helpe of Ben-hadad. 1.King.15.20. called alſo Abelmaim. 2.Chro.16.4.

Abelmaim. *mourning of waters*. A citie, called alſo Abel-beth-maachah as before.

Abel-meholah. *ſorow of weakeneſſe*. A place where-of looke Iudg.7.22. and 1.King.4.12. Abel-meh-ula

Abel-ſhittim. *ſorow of thornes*. A place not far from Iordan, South from the Moabites, ſo named of the plentie of thornes growing there. Num.33.49. in that place was the 42. manſion of the Iſraelites. Abel-ſatim

Abel-mizraim. Gen.50.11.

Abez. *an egge*, *dutie*, or *of linnen*. A citie in the tribe of Iſſachar. Ioſh.19.20. Abes

Abgatha. *father of the wine preſſe*. One of king Aha-ſueros vii. chamberlaines. Eſter 1.10. Abagthaa Abagatha

Abi. *my father*. Hezechiahs mother. 2.King.18.2.

Abiah. *the will of the Lord*. The ſonne of Samuel. 1.Sam.8.2. Alſo Rehoboams ſonne. 1.Chron.3.10. who is called Abiiam. 1.King.14.3. and in Matthew Abia. Matth.1.7. Alſo the name of Hezrons wife. 1.Chro.2.24. Abia

Abi-albon. *the father of great vnderſtanding*, or *the father of much building*, or *wrong*. A mans name. 2. Sam.23.31. called Abiel. 2.Chro.11.32.

Abiam. *the father of the ſea*. the ſonne of Reboboam. 1 King.14.31. looke Abiah. He is made King of Iudah. 1.King.15.1. watreth with Ieroboam. 2.Chron. 13.2. glorieth in God his guide. 2.Chron.13.12. and therefore obtaineth victorie. 2.Chron 13.16. he dieth After him ſucceedeth his ſonne Aſa, a godly prince. 1.King.15.8. and 2.Chro.14.1,2. Abiiam

Abiaſaph. *a gathering*, or *conſuming father*. The ſonne of Korah. Exod.6.24. looke Ebiaſaph. EbiaSph

Abiathar. *father of the remnant*. or *excellent father*, or *father of contemplation*. The ſonne of Ahimelech, who eſcaped the hands of Saul, 1.Samu.22.20,21. and fled to David to Keilah. 2.Samu.23.6. Hee holdeth with Adonijah. 1.King.1.7. was put from his Prieſthood. 1.kin.2.27. according to the word. 1.Sa.2.31,32. reade Mark.2.26. Alſo the name of an other Prieſt. 1.King.4.4.

Abib. Exod.13.4.

Abida *father of knowledge*. Gen.25.4.

Abidan. *father of iudgement*. Num.1.11.

Abiel. *my father is God*. 1.Sam.9.1. and 14.51. Alſo a mans name. 1.Chronic.11.31. called Abi-albon. 2. Sam.23.31.

Abiezer *the fathers helpe*. Ioſhua 17.2. Alſo one of Dauids 30. worthies. 2.Sam.23.27.

Abigal

Abigail. *the fathers ioy.* Wife to the vngodly Nabal. a woman of singular wisedome. 1. Sam. 25. 3. who became after Nabals death, the wife of Dauid. 1. Sam. 25. 39. Also the name of the daughter of Nahash, & mother of Amasa destroyed. 2. Sam. 17. 25.

Abi-gabaon

Abigibeon. *the father of the cup, or father of a little hill, or the father of Gibeon.* 1. Chro. 8. 29. and 9. 35.

Abihaiel

Abihail. *the father of strength, riches, or sorow.* Num. 3. 35. Also y name of Rehoboams wife. 2. Chr. 11. 18.

Abihail

Abiahil. *the father of light, or praise* 1. Chro. 2. 29.

Abihu. *hee is father, or father himselfe.* one of the sonnes of Aaron. Exod. 6. 23. who with Nadab his brother was consumed with fire, for that they offered strange fire contrary to Gods commandements. Leu. 10. 1, 2. and Numb. 3. 4.

How Abihu, Nadab, Moses, and Aaron saw God in the mount Exod. 24. 9, 10, 11.

Abiud

Abihud. *the father of praise, or confession.* 1. Chro. 8. 3. Also the name of Zorobabels sonne. Matth. 1. 13. there called Abiud, and in 1. Chro. 3. 19. Hananiah.

Abiah
Abi

Abiiah. *idem* as Abiah. The mother of Hezekiah. 2. Chron. 29. 1. called Abi. 2. King. 18. 2. Also Ieroboams sonne, who dyed, and was bewayled of all Israel. 1. King. 14. 1, 18.

Abiiam. looke Abiam.

Abilina

Abilene. *weeping, or crying, or lamentable, or the sonne of a Mansion,* or *murmuring.* A countrey whereof Lysanias was Tetrarch. Luke 3. 1.

Abimael. *a father from God, or of God.* Gen. 10. 28.

Abimelech. *the kings father, or my father the king, or father of counsell, or chiefe father.* A generall name of the kings of the Philistims, (as Cesar is the name of the Emperors of Rome) the king of Gerar, who tooke Sarah frō Abraham, purposing to make her his wife. Genes. 20. 2. He maketh a couenant with Abraham. Gene. 21. 27. and also with Izhak. Gen. 26, 16, 31.

Also the sonne of Ierubbaal, or Gideon. Judg. 8. 35. and 9. 1. who slew 70. of his brethren, & reigned king ouer Israel Judg. 9. 5, 6. & at the last perished shamefully. Judg. 9. 53, 54 and 2. Sam. 11. 21.

Aminadab

Abinadab. *a father of a vowe, or of a free minde,* or *Prince.* The brother of Dauid. 1. Sam. 16. 8. Also the sonne of Saul. 1. Chro. 8. 33. The Arke of God was in his house. 1. Sam. 7. 1. and from thence was carried to the house of Obed-edom. 2. Sam. 6. 3, 10, 11.

Abinoem

Abinoam. *father of beautie, or gladnesse.* Judg. 4. 6.

Abiron

Abiram. *a high father, or a father of election, or deceit.* The first begotten sonne of Hiel the builder againe of Iericho. 1. Kin. 16. 34. Also Eliabs sonne, who going about to vsurpe ỹ priesthood, was aliue swalowed vp of the earth. Num. 16. 1, 31, 32. Deu. 11. 6. Psal. 106. 17.

Abirom

Abishag. *the fathers ignorāce or error, or the multiplying father.* A faire yong virgin, who lay with Dauid in his age to cherish and warme him. 1. Kin. 1. 2, 3. whom after the death of Dauid, Adonijah asked to wife, and therefore was slaine by Benaiah. 1. Kin. 2. 17, 21, 25.

Abisai

Abishai. *the fathers reward, or the father of a reward.* The sonne of Zeruiah, who pursued Sheba. 2. Sam. 20. 6. and therfore was reckoned among Dauids worthies. 2. Sam 23. 18. his linage is found 1. Chr. 2. 16.

Abshalom
Absalon
Abessalom
Abessalon
Absalon
Abesalom
Absalomus
Abesalomus
Absolomus
Absolomi

Abishalom, or Absalom, *a father of peace, or the fathers peace, or reward, or the fathers ende.* The sonne of Salomon. 1. King. 15. 1, 2. and 2. Chron. 11. 20. called Uriel. 2. Chron. 13. 2.

Also the name of Dauids sonne by Maacah. 2. Sam. 3. 3. who after that he had made a banquet at his sheepe shearing vnto the Kings sonnes, slewe his brother Amnon, because he had rauished his sister Tamar. 2. Sam. 13. 28, 29, 32. he fled 2. Sam. 13, 34, 37. and was called againe by Joabs policie, and the woman of Tekoah. 2. Sam. 14. 2, to 24. He had 3. sonnes and one daughter. 2. Sam. 14. 27. his beautie. 2. Sa. 14. 25. After his returne to Jerusalem, his father would not see him, to the ende hee would not seeme to approue his doings. 2. Sam. 14. 24 he burneth Joabs field of barley, and why. 2. Samu. 14. 29, 30. Hee is brought into Dauids presence, who for the feruent loue he bare him, kissed him. 2. Sam. 14. 33. his ambition by colour of honouring of iustice. 2. Sam. 15. 2, to 7. he faineth to make a vowe and sacrifice, whereby he obtaineth licence of his father to depart to Hebron, and rebelleth. 2. Samu. 15. 7, 8, 9. The people ignorant of his drift follow him. 2. Sam. 15. 11. By Abitophels counsell he lieth with his fathers concubines. 2. Sam. 16 21. according to the prophecie. 2. Samu. 12. 11. Dauid chargeth Joab not to kill him, but to intreate him kindly for his sake. 2. Samuel 18. 5. Being hanged in an Oke, he is thrust through the body by Joab. 2. Samu. 18. 14. Dauid mourneth for his death, and tooke it very heauily. 2. Sam. 18, 33. Joab comforteth him. 2. Samu 19. 5, 6, 7, 8. The people repent their follie in making him King ouer them. 2. Sam. 19. 10, to 15.

Also the name of a man. 1. Mac. 11. 70. there called Absalomus.

Abisue

Abishua, *the father of saluation,* the sonne of Phinehas. 1. Chro. 6. 4. Also the sonne of Bela. 2. Chr. 8. 3. 4.

Abisur

Abishur, *the father of a song,* or *wall,* or *of righteousnesse.* 1. Chro. 2. 28.

Abitub
Absaloni

Abital. *the father of the dewe.* 2. Sam. 3. 4.

Abitob, *the father of goodnesse.* 1. Chro 8. 11.

Abner, *the fathers candle.* A captaine of Sauls host the sonne of Ner Sauls vncle. 1. Sam. 14. 50. Dauid reproueth him for his negligence. 1. Sam 26. 15, 16. he maketh Ishbosheth the sonne of Saul king. 2. Sa. 2. 8, 9. & wageth battell with Dauid, & is put to flight. 2. Sam. 2. 17, 29, 31. He thrusteth Asahel through the body with a speare. 2. Sam. 2. 23. he lieth with Rizpah. 2. Sam. 3. 7. Therefore Ish-bosheth is offended with him: for which cause hee betrayeth his master, and maketh a couenant with Dauid to deliuer Israel and Judah into his hand: afterward he is slaine cowardly by Joab. 2. Sam 3. 12, 17. for the which Dauid and his people mourne. 2. Sam. 3. 31, 32, 33, 34.

Abram. *an high father.* The sonne of Terah. Gene. 11. 27, 31. taketh Sarai to wife. Gen. 11. 29. he goeth out of his native countrey at Gods commaundement. Genes. 12. 1, 4. God promiseth him and his seede the land of Cannan. Gen. 12. 7. & 13. 15. & 15. 8. & 17. 4. He with his wife, his brothers sonne Lot, & his housholde, trauaile toward the land of Canaan, and there he buildeth an altar. Gene. 12. 5, 7. he trauaileth into Egypt, where he willeth Sarai to call him brother. Gene. 12. 13. Pharaoh being punished for taking his wife, restoreth her againe. Gen. 12. 17, 19. Hee returneth out of Egypt very rich. Genes. 13. 2. To auoyde strife, he parteth company very louingly with Lot his nephew. Gen. 13. 8, 11. he deliuereth Lot out of captiuitie. Gen. 14. 16. he giueth vnto Melchi zedec tithe of his spoile. Gen. 14. 18, 20 Heb. 7. 4, 8. Hee refuseth to be enriched by the king of Sodom, that the glory of his wealth might redound to God only. Ge. 14. 22, 23. Abram receiueth the promise of a sonne. Ge. 15. 4. and 17. 16. & 18. 10. and requireth of God a signe, to assure him that his seede should inherite the land of Canaan. Gene. 15. 8, 9. he with the consent of Sarai his wife, lieth with Hagar, and of her begate Ismael. Gen. 16. 1, 4, 15. hee receiueth the promise and token of Circumcision, and is called Abraham. Gen. 17. 4, 5.

Abraham, *a father of a great multitude.* as the name was changed, Genes. 17. 5. hee was circumcised with all his houshold. Genes. 17. 23. God foretelleth him the

the destruction of Sodom. Gen. 18.17. He taught his familie to keepe Gods commandements. Gen. 18.18, 19. He prayeth for the Sodomites. Gen. 18.23. Being in Gerar, and fearing some inconuenience, calleth his wife sister. Gene. 20.2. He being a Prophet, is rebuked for the same by Abimelech. Gen. 20.7, 9.

The true seede of Abraham, are those which discend of Izhak: and such as be the sonnes of promise, hoping for the life euerlasting. Gene. 21, 12.

Abraham thrust his seruant Hagar & her sonne out of his house. Ge. 21.14. He planteth a grone in Beersheba. Gen. 22.33. God proueth his faith, & trust vpon Gods promises, by willing him to offer vp Izhak his onely sonne, vnto whom belonged the promise to be accomplished. Gen. 21.1, 2. he offereth vp a ramme in sacrifice, in the stead of his sonne Izhak. Ge. 22.23. Hee bewaileth Sarahs death, and buying of the sonnes of Heth a plot of ground, burieth her there. Gene. 23.2, 17, 19. he marieth another wife named Keturah. Ge. 25.1. he sendeth his seruant to finde a wife for his sonne Izhak. Gen. 24.2, 4. After his death he was buried in the double cane of Machpelah. Ge. 25.9. God remembreth his promise made vnto Abraham, and comforteth Israel in their afflictions. 2. kin. 13.23. God deliuered Lot for Abrahams sake. Gen. 19.29. For his sake God multiplied Izhak. Gen. 26.3, 4, 5. Eccius. 44.22.

The father of Abraham Terah, & Nachor his brother serued strange gods, from the which God deliuered them, causing them to put their trust onely in him. Iosh. 24.2, 3. God was with Abraham in al that he did. Gen. 21.22. his hospitalitie is declared vnto vs, by sitting a the dooze of his tent, inuiting those that passed by to take release at his hand. Gen. 18.1, 2, 3, to verl. 9. his obedience comended. Gen. 12.19. & 26.5. Act. 7.4. Heb. 11.8. his faith praised. Ro. 4.3. Heb. 11.17. God appeared vnto him. Gen. 12.7. and 17.1. and 18.1.

The children of Abraham, are those that beleeue in Iesus Christ, & doe the works of Abraham. Ioh. 8 39. Rom. 4.16. and 9.7. Gal. 3.7, 22. he is called the heire of the world. Rom. 4.13. her reioyced to see Christ in the flesh. Ioh. 8 56. Zaccheus became his sonne, by beleeuing Iesus Christ. Luke 19.9. Christ was before him. John 8.58. and descending of him. Matth. 1.1, 2. he is praised very highly. Ecclus. 44.19, 20, 21.

Abrahams bosome. Luke 6.22.

Abrech. Gene. 41.43.

Absolom and Absolomus. looke Abishalom.

¶ Acho, *thrust*, or *pressed together*, or *rubbed*. The name of a towne. Judg. 1.31.

Achad — Accad. *a sharke*. A citie wherein Nimrod reigned. Gen. 10.10. frthence called Nisibis.

Acheldama — Aceldama, *the field of blood*. Acts 1.19. Mat. 27.8.

Achaia. *dolour* or *sadnesse*. A countrey. Acres 18.12. Rom. 15.26.

Achaicus. *sorowing*, or *sad*. Amans name. 1. Cor. 16.17.

Akan — Achan. *trembling*, or *gnashing*. The sonne of Seir. Ge. 36.27. Also the sonne of Charmi. Iosh. 7.1. called Achar. 1. Chron. 2.7. who was stoned (for reserning that which ought to haue bene destroied) in the valley of Achor with al that appertained vnto him. Iosh. 7.25, 26.

Acham — Achar, *idem*. as Achan.

Achar. A precious stone. Exod. 28.19.

Achaz, looke Ahaz.

Achobor — Achbor, *a mouse*. Father to Baal-hanan. Gene. 36. 38. 1. Chron. 1.44. Also sonne to Michaiah. 2. king. 22. 12. called Abdon. 2. Chron. 34.20.

Achiachanus. Ecb. 1, 21.

Achim. *rising again*, or *comforming*, or *reuenging*, or *their brother*. Matth. 1.14.

Ahior — Achior, *the brothers light*, or *brother of fire*. A Captaine of the Ammonites. Judeth. 5.5. who for his good counsell giuen to Holofernes, was bound to a tree by his seruants, and vnbound againe by the Iewes, and friendly entertained of them. Judeth. 6.13, 14. who afterward forsaking his Painims religion, beleeued in God, and was circumcised. Judeth 14.10.

Achis — Achith, *it is so*, or *sure it is*. The name of the king of Gath vnto whom Dauid fled, & before whom he fained himselfe mad, to escape out of danger. 1. Sa. 21.10, 13.

Achish, the sonne of Maoch, giuen Dauid the citie Ziklag. 1. Sam. 27.2, 6.

Achor, *trouble*. a valley in the tribe of Iudah north from Ierucho, not farre from Gilgal. Iosh. 15.7 named of the trouble of the Israelites, and not of Achan the sacrileger, who was there stoned for taking a thing forbidden Iosh. 7.26.

Axa — Achsah, *trim, neate, decked*, or *adorned*, or *wantonnesse*, *lasciuiousnes*, or *dishonestie*. The daughter of Caleb. 1. Chron. 2.49. Judg. 1.12. giuen to Othniel to wife. Iosh. 15.16, 17. she craueth springs of water of her father. Iosh. 15.18, 19. Judg. 1.15.

Achsaph — Achshaph, *a prisoner, sorcerer*, or *witch*. A citie in the tribe of Aser. Iosh. 11.1. Jerome calleth it Chalsalus, being situated in the plaine countrey at the foote of the mount Thabor.

Achzibe — Achzib, or Aczib. *a lyer*. a citie in the tribe of Iudah. Iosh. 15.44. and Micah. 1.14.

Achzibam

¶ Adadah, *the witnes of an assemblie*, or *congregation*. The name of a citie. Iosh. 15.22.

Adada

Hadadezer — Adadezer, reade Adarezer, *comelinesse, help of beauty*, or *beautifull helpe*, or *the entry, habitacle*, or *engendring of beautie*. The name of the king of Zobah, who was discomfited by Dauid. 2. Sam. 8.3. & 1. Ch. 18.3, to 11. His seruants being vanquished, make peace with Dauid, & doe homage. 2. Sam. 10.19. and 1. Chron. 19.19.

Hadarezer

Ada — Adah. *an assembly of people*, or *congregation*. The second wife of Lamech. Gen 4.19. also the name of one of Esaus wiues. Gene. 36.2.

Adaia — Adaiah. *the witnes of the lord*, or *euerlastingnes of God*. 1. Ch. 6.41. & 8.21. & 2. ki. 22.1. 2. Chr. 23.1. Ezr. 10.39.

Adaias

Adalia — Adaliah, *pouerty*, or *drawing water*, or *any thing greedily*, or *a cloude*, or *destruction of labour*. The sonne of Haman, the sonne of Ammedatha. Ester 9.8, 10.

Adam, *man, earthly, red*, or *bloudy*. The name of the first man created by God, vnto whom was giue dominion ouer al things. Ge. 1.27, 28. 1. Tim. 2.13, 14. He is put into Paradise to labour the earth, and was forbidden the tree of knowledge of good & euil. Ge. 2.16, 17. he giueth names vnto al beasts. Gen. 2.20. He eateth of the tree of knowledge by his wiues perswasion. Ge. 3.6. being ashamed by reason of his sin, he seeketh to shun Gods presence. Gen. 3.10. he chargeth his wife with his fault. Gen. 3.12. and is punished. Ge. 3.17. & driue out of Paradise. Ge. 3 23, 24. he liued 930. yeres. Ge. 5 5. his genealogie vnto Iaakob & Esau. 1. Chr. 1.1, to 35. Christs genealogie from Adam. Lu. 3.23.*

Adam is a name common to both man and woman. Gen. 1 27. and 5.1, 2.

Adam a figure of the second Adam Iesus Christ. Rom. 5.12, 24. 1. Chron. 15.21, 22.

The first man Adam was made a liuing soule, and the last Adam Christ, was made a quickening spirite. 1. Cor. 15 45.

By Adam we are all subiect both to sinne & death. Rom. 5.12.

We must resemble the celestial Adam by pureness of life, as we haue resembled the terrestriall Adam by wickednesse of life. 1. Cor. 15.47, 53.

By Adam we are all subiect to death: but by Christ we shall enioy euerlasting life. 1. Cor. 15.22, 45, 47.

Into what calamitie mankinde is brought through Adams disobedience. Ecclus. 40.1. to verse 12.

Adma
Adama
Idema
Adamineeib

Adar
Addara

Addon
Adon

Addin
Addinu

Adli

Adoniiah
Adonias
Adonia

Adonibezec

Adonikan
Adonicam

Adonisedce

Hadoram
Adoram
Aduram

Adrammelech

Adramitena
Adrumetina

Adriaticum

Hadriel

Adommim

Enos

Adam. a citie. Iosh. 3.16.

Adamah. *earthly, red, or bloody.* a citie in Pentapolí. Gene. 10.19. destroyed with Sodome. Gene. 19.28. Deut. 29.23. Iosh. 19.36. Hose. 11.8.

Adami-nekeb. *humane deception, or a cloud of malediction.* a citie. Iosh. 19.33.

Adar. *power, or greatnesse.* a citie. Iosh. 15.3. also a moneth. Ezra 6.15. also a mans name. 1. Chron. 8.3.

Adbeel. *vapour, or cloude with God.* The sonne of Ishmael. Gen. 25.1. and 1. Chron. 1.29.

Addan. *Lord, foundation, or ground.* or in the Syrian tongue, *an eare of the head,* look Nat. 7.61. & Ezr. 2.59.

Adiel. *witnesse of God, or euerlastingnesse of God.* 1. Chro. 4.36. and 9.12. and 27.25.

Adli. *witnesse.* father of Melchi. Luk. 3.28.

Adin. *delicious, or voluptuous.* Ezra. 2.15. and 8.6.

Adina. *idem.* 1. Chro. 11.42.

Adthaim. *assembly, or congregation, or witnes.* a citie. Iosh. 15.36.

Adlai. *witnesse to me.* 1. Chro. 27.27.

Admah. looke Adamah.

Admatha. looke Amatha. Ester. 1.14.

Adoniah. *ruling Lord, or the Lord is the ruler, or the foundation of the Lord,* or out of the Syrian speech, *the eare of the Lord.* Dauids sonne by Haggith. 2. Sam. 3.4. who usurped the kingdome of his father. 1. kin. 1.5. to 50. Hearing that Salomon was made king by his fathers commandement, he feeleth, and is pardoned. 1. king. 1.50, 53. for desiring Abishag to wife, he is put to death. 1. king. 2.17, 25.

Adna, and Admah, looke Edna.

Adoni-bezek. *the Lord of Bezek, or the Lorde of thunder, or the Lords thunder.* a king, of whose cruelty and iust punishment, looke Iudg. 1.6, 7.

Adonikam, *the Lord did rise againe, or the Lorde is risen.* Ezra. 2.13. and 8.13. Nehe. 7.18.

Adoniram, *the high Lord, or Lord of Elation, or the high minded Lord.* The receiuer of Salomons tributes. 1. kings 4.6. and 5.14.

Adoni-zedek. *the righteousnesse of the Lord, or the Lords iustice, or the Lord of iustice.* a king of Ierusalem. Iosh. 10.1.

Adoraim. *the strength of the sea* a citie. 2. Chro. 11.9.

Adoram. *their comelines or praise, or a high confession or cry.* The receiuer of Reheboams tributes, whom the people stoned to death. 1. king. 12.18. and 2. Chro. 10.18. also the sonne of Iokta. Gene. 10.27. also the sonne of Tou king of Hamath. 1. Chron. 18.9, 10. also Dauids tributs gatherer. 2. Sam. 20.24.

Adramelech. *the kings cloake, or the greatnesse, power, or counsaile of the king.* The name of Sancherib his sonne, who with his brother Sharezer, slew their father in the Temple, worshipping Nisroch his God. 2. king. 19.37. and Isa. 37.38. also the name of one of the gods of Sephar-uaim. 2. king. 17.31.

Adramittium, *a meate commmaius.* a citie of Mysia, not farre from Mytelene, in a ship of which citie Paul tooke shipping to goe into Italie. Act. 27.2.

Adriatical sea. a sea against Rauena, which by meanes of riuers entreth into the flood Padus, taking that name of ꝑ city Adria next vnto it. Strab. in li. 5. This sea Paul passed by as he went to Rome. Acts. 27.27.

Adriel. *the flocke of God.* 2. Sam. 21.8.

Adullam. *witnes, or an ornament to them, or a witnes or an ornament of their miserie.* a citie. Iosh. 12.12. and 15.35. The citizens called Adullamites. Gene. 38.1.

Adummim. *Earthly, red, or bloody things.* Iosh. 15.7. and 18.17.

¶ Aeneas. *praised.* A man whom Peter by the vertue of Iesus Christ, healed of the palsie. Act. 9.33, 34.

¶ Agabus. *A locust, grashopper, or lopster.* Also *the pleasantnesse, or ioyfulnesse of the father.* a Prophet who foretolde the dearth to come. Actes 11.28. And also foretolde Paul of his deliuering into the handes of his enemies. Act. 21.10, 11.

Agag. *a garret, or vpper roome.* The king of the Amalekites, whō Saul tooke prisoner: he was hewed in pieces aliue. 1. Sa. 15.8, 33. according to ꝑ prophecy of Balaā. Nō. 24.7, 20. Hamā was an Agagite. Est. 3.1.

Agar. looke Hagar.

Age. *a valley, or deepenesse.* 2. Sam. 23.11.

Agrippa. *Sicke, sorowfull, grieued, or wearied, or one that is hardly deliuered in childebirth, or it is said to be he that in the birth putteth forth his feete first of al.* The surname of Herod, who beheaded James ꝑ elder, cast Peter in Prison, & died miserably. Act. 12.1. * Also the name of ꝑ former Herods son, before whō Paul pleadeth. Act. 25.13. & 26.1. * whom also Paul had almost conuerted with his preaching. Act. 26.28. looke Herod. Agrippa

¶ Ahab. *the brothers father.* A wicked king of Israel. 1. kin. 16.28. who married Iezebel an idolatresse, by whose meanes he became an Idolater and persecutor. 1. King. 16.31 & 18.4. & 21.25, 26. In his dayes Iericho was builded again. 1. kin. 16.34. Being past hope to resist Ben-hadad king of Syria, he was contented to become his subiect. 1. king. 20.4. God promiseth him that he should conquer Ben-hadad, euen then when he was past hope: that he might vnderstand that he only was the true God. 1. king. 20.13. Ahab sheweth Iezebel what Eliah had done to Baals prophets. 1. king. 18.21, to 41. Wherfore she in a rage pursueth Eliah to slay him. 1. king. 19.1, 2. A Prophet sheweth Ahab, that Ben-hadad will renew battel with him. 1. king. 20.22. Not ascribing the victorie to God, bee saueth Ben-hadad contrary to his commandement: wherfore a Prophet denounceth his ruine & his peoples 1. kin. 20.34, 42. Seeing Naboth would not forgoe his vineyard, of meere anger he became sicke. 1. kin. 21.4. Eliah reproued him for Naboths death, declaring his vtter destructiō, & of al his offspring. 1. kin. 21.19, to 23. By repentāce, he moueth God to spare him for a time, albeit he knew ꝑ he would not leaue his wickednesse. 1. kin. 21.27, 29. He asketh counsell at 400. false prophets, in whose mouthes God had sent a lying spirit to deceiue him. 1. kin. 22.6, 22. & 2. Chro. 18.5, 21. He heareth Michaiah (the onely Prophet of God) for telling the trueth. 1. kin. 22.8. & 2. Ch. 18.7. Fighting against Ramoth Gilead, he was slaine, as Michaiah had prophecied. 1. kin. 22.28. albeit he had changed his apparel. 1. king. 22.30, 34, 37. 2. Chro. 18.33, 34. The dogs licke vp the blood. 1. kin. 22.38. according to the word of the Lord. 1. kin. 21.19. His children are slaine with all his familie. 2. kin. 10.7, to 18. according to the word of the Lord. 1. king. 21.21. 2. king. 9.8, 9. Those that imitate Omri & Ahab in wickednesse, shall not escape punishment. Mich. 6.16. Also the name of a false prophet, who with Zedekiah for their prophecies were threatned of the Lord to be slaine. Ier. 29.21, 22, 23. Ahab

Aharah. *a smelling brother, or a sweete sauouring meadowe.* The sonne of Beniamin. 1. Chro. 8.1. called also Gera. Gen. 46.21. Ahara

Aharhel. *another hoste, or the last hoste, or another sorowe, or the last sorowe, or the Sheepe of the brother.* The sonne of Harum. 1. Chro. 4.8. Ahareel

Ahasbai. *trusting in me, or brother compassing,* or out of the Syrian tongue, *a brother of age.* The sonne of Maachathi. 2. Sam. 23.24. Aasbai

Ahasueros. *a prince or head.* The father of Darius. Dan. 9.1. Ezra 4.6. Ahazueroſh

Ahasuerosh maketh a feast to all his Princes seruants & people of Shusan. Ester. 1.1, to 9. and by the counsel of his lords, is diuorced from Queene Vashti. Assuerus

Ester

Esther 1.19,21. Search being made among the beautifull virgins for a wife vnto Ahashuerosh, Esther is found, whome he marieth. Esther 2.2,9,17. * Searching his records hee findeth the fidelitie of Mordecai. Esther 6.2. wherefore he causeth him to be honoured, to the confusion of Haman. Esther 6.6,10,13.

Ahava. *an essence, being, or generation.* A flood. Eze. 8.15,31.

Ahaz. *taking, apprehending, possessing, or seeing.* A kind of Iudah an Idolator, the sonne of Iotham. 2. king. 16.1. called Eliezer. Luke 3.29. He maketh his sonne to goe thorow the fire. 2.kin.16.3.& 2.chro.21.3. He seeketh aid against his enemies, at the Assyrians, and not at God. 2.king.16.7. and 2.chron.28.16. To please the king of Assur, hee leaueth the true seruice of God, and falleth to Idolatrie. 2.kin.16.12,13. and 2.chro.28.23. God promiseth him ayde against the Syrians, and commandeth him to aske a signe of confirmation thereof. Isa.7.11. His death. 2.king.16.20. and 2.chro.28.27. Also the name of the sonne of Micah. 1.chro.8.35. Ahaz

Achaz

Ahazi. *idem.* The sonne of Mesh illemoth the sonne of Immer. Nehe.11.13. Ahazi

Ahalai

Ahazia

Ochozias

Ahaziah. *an apprehension or possession of the Lord, or the sight of the Lorde.* A wicked king, who succeeded Ahab his father in the kingdome of Israel. 1.king. 22. 40. Being sicke, asketh counsaile at Baal-zebub, and dyeth. 2.king.1.2,to 18. Also Iehoarams sonne, who succeeded his father in the kingdome of Iudah. 2.kin. 8.25. He fighteth with Iozam king of Israel against Hazael king of Aram. 2.king.8.28. Iehu killeth him. 2.kin.9.27,42. Of his brethren slaine by Iehu. 2.kin. 10.14. By the will of God, he visited Iozam king of Israel, that he might be slaine by Iehu. 2.Chron.22. 6,7,8,9. Joash his sonne was by Gods prouidence preserued from Athaliahs crueltie. 2.kings 11.2. and 2.Chron.22.11.

Ahazia

Ochozias

Ahi. *my brother, or my brethren.* 1.Chro.7.34 Also a citie. Nehe.11.31. Aia

Aiia

Ahin

Ahia

Ahiiah

Achias

Ahias

Ahian. *a brother of wine.* 1.Chro.7.19.

Ahiah. *the Lords brother, or brother of the Lorde.* One of Salomons Scribes. 1.kin.4.3. Also a valiant man. 1.chron.11.46. Also the father of Baasha. 2.kings 9. 9. Also Abitubs sonne. 1.Sam 14.3. Also a Prophet, who rent Ieroboams garment in xii pieces. 1.kings 11.30. and prophesied vnto Ieroboams wife, her childes death, and her husbands posterities ruine. 1. kings 14.2,to 20. He wrote a prophesie. 2.chro.9.29. Also a mans name 1.chron.2.25.

Ahiam. *brother of the mother, or brother of a nation.* 2.Sam.23.33.1.Chro.11.35.

Ahiezer. *brother of helpe, or the brothers helpe.* A Prince of the tribe of Dan. Num.1.12.& 2.25.& 7. 66.and 10.25. Also a valiant man. 1.Chro.12.3.

Ahihud. *brother of vanitie, or wittie brother, or brother of darkenesse, or ioy.* 1. Chro.8.7. Num.34.27.

Ahicam

Achiam

Ahlab

Ahalab

Ahikam. *a brother arising, or aduenging* 2.kings 22. 12. Iere.26.24.

Ahilab. *an heartie brother, or brethren of a heart, or milking, or fat.* A citie. Iudges 1.31.

Ahilud. *a brother borne, or brother begotten.* The father of Iosaphat, Dauids recorder. 2.Sam.8.16.

Achimaas

Ahimaaz. *brother of counsell, or brother counsellour.* Father to Ahinoam. Sauls wife. 1.Sam.14.50. Also the sonne of Zadok. 2.Samu.15.27. who with Ionathan reuealed the counsaile of Ahitophel vnto Dauid. 2.Sam.17.21. he runneth faster then Cushi, and sheweth Dauid of the victorie. 2.Sa.18.19,21,23,28.

Achiman

Ahiman. *a prepared brother, or brother of the right hand, or brother mine, what?* One of the sonnes of Anak. Num.13.23. Iosh.15.14. Iudg.1.10. Also a porter of the Temple. 1.Chro.9.17.

Ahimelech. *brother mine the king, or a kings brother, or of his counsaile.* A priest vnto whome Dauid came to Nob. 1.Sam.22.9. called Ahiah. 1.Sam.14.3. looke 1.chro.24.3. who being accused vnto Saul, is sent for, and because he ministred vnto Dauids necessities, he with 8 other Priests of Nob are put to death by Doeg. 1.Samu.22.18. Also the sonne of Abiathar. 2.Samuel 8.17. called Abimelech. 1.Chro 18.16. Achimelech

Ahimoth. *a brother of death, or a dead brother, or brother of dayes.* 1.chro.6.25. Achimoth

Abinadab. *a willing brother, or a brother of a vowe, or brother of the prince.* The sonne of Iudo. 1.kings 4.14. Abinadab

Ahinoam. *the brothers beautie.* The name of Sauls wife. 1.Sam.14.50. and 25.43. Achinoam

Ahio. *his brother, or his brethren.* 1.chro.8.31.& 9.37. also the names of other. 1.chron.8.14.& 2.Sam.6.3. Ahirah

Ahior. *idem.* as Achior.

Ahira. *brother of iniquitie, or of felowship, or of a companion, or brother of a cattelkeeper, or shepherd, or a rough or breaking brother.* A prince of Naphtali. Num.1.15. Achiram

Ahiram. *a brother of craft, or protection.* The sonne of Beniamin. Num.26.38. Of him came the Ahiramites. Achisamech

Ahisamach. *brother of sustentation.* Exod.35.34. Achisamec

Ahisamah. *idem.* Exod.31.6. Ahisahar

Ahishahar. *brother of the morning, or dewe, or brother of blackenes, or blackbrother.* The sonnes sonne of Beniamin. 1.Chro.7.10. Ahisar

Ahishar. *brother of the prince, brother of direction of a sing, or a spying or waiting brother.* A ruler of Salomons houshold. 1.kings 4.6. Ahiscar

Ahitophel. *brother of ruine, or a brother which lacketh, which is forsaken, or hath need, or a brother without salt, sauour, wisedome, or grace.* A counsailour of Dauid, who conspired with Absalom against him. 2.Sam.15.12. His counsaile was counted as an Oracle of God. 2. Samu.16.23. His counsaile giuen to Absalom, was confounded by Hushais contrary counsaile, by which meanes Absalom perished. 2.Sa.17.1,7,14. He hangeth himselfe, because his counsell was not accepted. 2.Sam 17.23. Achitophel

Ahitub. *brother of goodnes.* 1.Sam.14.5. and 22.11. 2.Sam.8.17. Achitob

Ahlai. *beseeching, or expecting, or beginning, or sorowing, or brother to me.* 1.chron.2.31, and 11.41. Ahlah

Ohalai

Ahoah. *a thistle, or thorne, or brotherhood, or fishhooke.* 1.Chro.8.4. Ahoe

Ahoha

Ahohi. *a quicke, or liuing brother, a thistle, or my thorne.* The father of Dodo. 2.Sam.23.9. of whome came the Ahohites. 1.Chro.27.4.

Aholah *a mansion, or dwelling in her selfe.* Eze.23.4. Oolla

Aholiab. *the tabernacle, or tent of the father, or the highnes of the father.* The name of a singular workeman, or trained of God, & replenished with his spirit for the workemanship of the tabernacle. Exod.31.6,7.&c. Ooliab

Aholibah. *my mansion in her.* Eze.23.4. Ooliba

Aholibamah. *my tent, or famous mansion.* The wife of Esau the daughter of Anah. Gen.36.2. Also a duke. 1.Chro.1.52. Oolibama

Aholibama

Ahrah. looke Ahara.

Ahumai. *a medowe of waters, or brother of waters.* 1.Chro.4.2.

Ahusam. *their taking, or profession, or vision.* 1.chr.4.6. Oozam

Ahuzzah. *possession, apprehension, or collection, or vision.* The friend of Abimelech the king of Gerar. Gene.26.26. Ochozath

¶ Ai. *a heape, or laying on heapes.* A citie whither spies were sent by Iosua. Iosh.7.2. The people whereof killed 36. of the Israelites, because of Achans sacrilege. Iosh.7.5. God deliuereth it vnto Iosuas hands. Iosh.8.1. The king taken, and brought vnto Iosua, Hai

Iosua,

Aia
Ahiah
Abia
Aialon
Ahialon

Ai

Ai

Acan
Accub

Elmelech
Alamelech

Alameth
Almath
Alameth

Alimis

Almuggim

Elon

Elmodad

Iosbus, is hanged on a tree. Iosh. 8.28 The citie burned, and the people slaine. Iosh. 8. 19, 20, 21, 22.

Aiah. *a vulture, rauen, or Alas, or where is it? or his syle.* The sonne of Zibeon. Gen. 36.24. & 1. Chron. 1.40. Also the father of Rizpah. 2. Sam. 3 7. and 21. 8.

Aialon. *an oke, or strength.* A citie built by Rehoboam. 2. chro. 11.10. Also a citie mentioned. Iosh. 19.42. & 21.24. Iudg. 12, 12. & 1. chron. 6.69. & 8.13. 2. chron. 28.18 Also a valley. Iosh. 10.12. Iudges 1.35.

Aiin. *idem* as Ai. Nehe. 11.31.

Ain. *an eie, or fountaine.* A citie in the bounds of Iuden on the east side thereof. Num. 34.11. allotted to the tribe of Simeon. Iosh. 19.7. Mention is made thereof. Iosh. 15.32. It was giuen to the Leuites for a citie of refuge. Iosh. 21.16. by it Saul led his armie against the Philistims. 1. Samu. 29.1. Ierome sayth it was called Bedhennim afterward.

Aiath. *an houre.* A city by which Sennacherib came against Ierusalem. Isa. 10.28. called Ai. Nehe. 7.32.

¶ Akan. *idem*, as Ahan. Gene. 36.27.

Akkub. *the print, or marke of a foote, where any creature hath gone. Also supplantation, crookednesse, or lewdnesse, or reward, or the heele of a foote.* 1. Chron. 3.24. and 9.17. Ezra 2.24, 45. Nehe. 8.7. and 11.9.

¶ Alammelech. *the kingdome of God, or the counsaile of God.* A citie in the tribe of Asher. Iosh. 19.26.

Alamoth. an instrument, which some construe to be a psalterie. looke 1. Chron. 16.20. Psal. 46.

Alcimus. *strong, or of strength.* A wicked priest, who being a Iew became an infidel. He was made high priest by Demetrius. 1 Mac. 7.5. 9.3 became a cruel enemie to the Iewes, per at length died miserably. 1. Mac. 9.55, 56

Alemeth. *a hiding, or youth, or worlds, or vpon the dead.* A citie, 1. chron 6.60. called Almon. Iosh 21.18.

Also the sonne of Becher. 1. chron. 7.8. Also the sonne of Iarath. 1. chron. 8.36. and 9.42.

Alemis. *strength.* a citie. 1. Mac. 5.26.

Alexander. *a helper of men, or most strong, or vertuous.* king of Macedonia, or Greece, who after he had slaine Darius, parted the kingdome into foure parts. 1. Mac. 1.1, 2, to 12. looke Dan. 7.6. & 8.5, 6, 9. & 11.3, 4.

Also it was the name of Antiochus Epiphanes sone. who reigned in Ptolemais. 1. Mac. 10.1. who confederated himselfe with Ionathan, & so made warre with Demetrius. 1. Mac. 10.16, 46 He & Ptolemeus king of Egypt ioyne in friendship together. 1. Mac. 10.51, 55. and afterward fall at dissention. 1. Mac. 11.3. He fleeth into Arabia, there his head was smitten off by Zabdiel, and sent to Ptolemeus. 1. Mac 11.16, 17.

Also the name of Simeon of Cyrene his sonne, who caried Christ his crosse. Marke 15.21. Also there is mention made of his name. Acres 4.6. and 19.33.

Also the name of a Coppersmith who forsooke the faith. 1. Tim. 1.20. & wrought Paul much euil. 2 Tim. 4.14.

Alexandria in Nephthe it is written. *No*, which by interpretation is, *raw, irritation, or prohibition.* A citie. Ie. 46.25. of whose people looke Ar. 6.9. who in Greek are called Alexandrians, which by interpretation is *helpers of men, or most strong, or vertuous men.* looke *No.*

Algummim. a certaine tree which groweth in the forest Libanon, some take it to bee brasell, looke in the margent of 2. Chron. 2.8. called Almug-gim. 1. king. 10. 11. and 2 Chron. 10.11.

Alian. *high.* The sonne of Shobal. 1. Chron. 1.40. called Aluan. Gen. 36.23.

Allon. *oke, or strong.* A mans name. 1. Chron. 4.37. Also a citie. Iosh. 19.33.

Allon-Bacuth. The place where Deborah Rebekahs nurse died. Gene. 35.8.

Almodad. *the measure of God, or the entrie, or court of the beloued.* Gene. 10.26.

Almon Diblathaim. *a hiding, or hidden in an heape of figge trees.* Num. 33.46, 47. Helmon Diblathaim

Almon. *hidden.* A citie. Iosh 21.18.

Alpha and Omega Reuel. 1.8.

Alpheus. *the thousand, or learned.* father of James þ Apostle. Matt. 10.3. Mar. 3.18. Luke 6.15. Act. 1.13. Alphæus

Aluah. *burning up, or his highnes.* A Duke of Edom. Gene. 36.41. Alua

Aluan. *higher, or aloft*, or in Syriak tongue, *peruerse.* The sonne of Shobal. Gen. 36.23. Alua

Alush. *a mingling together, or confusion.* Num. 33.13. Alus

¶ Amad. *people of witnesse, or a people euerlasting, or a prey.* A citie. Iosh. 19.26 Amaad

Amadathus. looke Hammedatha.

Amal. *labour, or iniquitie.* 1. Chron. 7.35.

Amalek. *a licking people, or smiting, or striking people.* The sonne of Eliphaz by Timna his concubine. Ge. 36.12. of whom came the Amalekites mentioned. Ge. 14.7. and 1. Sam. 30.1. Amalec

Amalek. fighteth against Israel. Exodus 17.8. and so long as Moses prayed feruently, the Israelites preuailed, and when his feruentnesse slacked, the Amalekites preuailed. Exod. 17.11. They discomfite Israel. Num. 14.45. Iudges 6.2, 3, 6. They are discomfited. Exod. 17, 13. & ouercome Iudg. 7.25. 1. Sam. 14.48. almost destroyed and rooted out. 1. Sam. 15.3. 7. as it was foretolde. Exo. 17.14. Num. 24.20. and commanded. Deu. 25.19. 1. Sam. 15.3. were ouercome against. 1. Sam. 30.1, to 21. and last of all by the children of Simeon, vtterly destroyed. 1. Chron. 4.41, 42, 43.

Amam, *mother, or feare of them.* A citie in the tribe of Iudah. Iosh. 15.24.

Aman *troubling, murmuring, or grudging.* The sonne of Amadathus. Ester 12.6. & 3.1. who was exalted by Ahasuerus, so as all men honoured him saue Mordecai. Ester 3.2. therefore he sought to destroy both him and all the Iewes. Est. 5.6. * but yet by Gods prouidence they were preserued, and Aman hanged. Ester 7.9, 10. His ten sonnes also were hanged. Ester 9.14. he is mentioned. Tob. 14.10. Ester 10.7. Haman

Amanah. *faith, or truth, or a nurse.* A hill in Cilicia. Cant. 4.8. Amana

Amariah. *the Lord said, or the excellencie of the Lord*, or out of the Syrian and Hebrew tongue, *the lambe of the Lord.* Great grandfather to Zephaniah the Prophet. Zepha. 1.1. Also certaine mens names. 2. chron. 6. 7, 11, 52. 2. chron. 31.15. Amaria Amarias Ameri

Amasa. *sparing the people.* The sonne of Abigail sister to Dauid. 1. Chron. 2.17. Chiefe captaine of Absaloms host in Ioabs stead. 2. Sam. 17.25. and afterward captaine of Dauids host. 2. Sam. 19.13. slaine traiterously by Ioab. 2. Sam. 20.9, 10. Also a mans name. 2. Chron. 28.12.

Amasai. *strong, or boysty.* 1. chron. 6.25, 35. and 12.18. and 15.24.

Amathai. *the gift or present of the people.* The father of Mahath. 2. chron. 29.12.

Amashai and Amashai. *the treading of the people.* Nehe. 11.12, 13. Amashai

Amashiah. *the strength of the Lorde.* The father of Iosiah. 1. chron. 4.34. Also the sonne of Hilkiah. 1. chron. 6.45. A wicked priest of Beth-el Of whose practise and punishment, looke Amos 7.17. Amasia Amasias Amaziah

Amasiah. *the burden of the Lord.* 2. chron. 17.16. And the sonne of Ioash. 2. chron. 25.1. who succeeded in the kingdome of Iudah. 2. chr. 24.27. 2. kin. 12.21. he put to death those that murthered his father. 2. chr. 25.3.2. king. 14.5. He is warned by a Prophet not to put his trust in worldly defence. 2. Chron. 25.7. hee discomfiteth the Edomites. 2. king. 14.7. 2. Chron. 23.11, 12. Hee became an idolater, and is reproued therefore. Amasia

2. Chron.

2. Chro. 25. 14, 15. Dec is deliuered into his enemies handes, by the will of God. 1. Chro. 25. 20, 23. and afterward put to death. 2. Chro. 25. 27. 2. King. 14. 19. He is called also Levi. Luk. 3. 29. He leaueth behinde him Azariah his sonne. 2. King. 14. 21. 2. Chro. 26. 1.

Admatha — Amatha. *a cloude, or vapour of death.* One of the seuen counsailours of Ahasuerus. Ester 1. 14.

Amaziah. looke Amasiah.

Iambri — Ambri. *rebelling, or changing.* 1. Mac. 9. 36.

Amen. *be it, or so be it, or let it be done.* Deu. 27. 15. 1. Cor. 14. 16. Reuel. 3. 14. and 22. 20, 21. Matt. 6. 13. and 2. Cor. 1. 20.

Ami. *mother, or feare, or people.* Esra. 2. 57.

Amminud — Amihud. *people of praise, or confession, or profession with me.* father of Elishama a prince of þ tribe of Ephraim. Num. 1. 10. Also the father of Shemuel. Num. 34. 20. Also the sonne of Omri. 1. Chro. 9. 4.

Amminadab — Aminadab. *a free people, or a roming people, or prince of people.* The sonne of Ram. 1. Chro. 2. 10. Matt. 1. 4. and father of Naasson. Numb. 1. 7. Exod. 6. 23. Ruth 4. 20. Also the sonne of Kohath. 1. Chron. 6. 22. called Izhar. Exod. 6. 18, 21.

Ammitzai — Amichi. *true, or fearing.* The father of Ionah the Prophet. 2. King. 14. 25.

Amma — Amizabad. *the dowrie of the people.* 1. Chro. 27. 6.

Ammah, *his people.* A hill where Isabel Ioabs brother was slaine by Abner. 2. Sam. 2. 23, 24.

Ammedatha. looke Hammedatha. and Ester 3. 1.

Ammi. *my people.* Hose. 2. 1.

Ammiel. *the people of God, or God with me.* The sonne of Gemalli. Numb. 13. 13. Also the first sonne of Obed Edom 1. Chron 26. 5. Also the father of Bathshua Salomons mother 1. Chron. 3. 5. Also the father of Machir of Lo-debar. 2. Sam. 9. 4, 5.

Ammihud. looke Amihud.

Ammiur — Ammihur. *people of liberty.* 2. Sam. 13. 37.

Amminadab. looke Aminadab.

Amishaddai — Ammishaddai. *the people of the almightie.* The father of Ahiezer a prince of the tribe of Dan. Num. 1. 12.

Amnon — Amnon. *a people, or the sonne of my people.* A people. 1. Sam. 14. 47. 1. Kin. 11. 7. Isa. 11. 14 who descended of Ben-ammi, the sonne of Lot, and were called Ammonites, that is, *populous, or a multitude.* Gene. 19. 38. God commandeth Israel not to warre with them. De. 2. 18. and also not to suffer them to bee admitted into their fellowship, and why. Deut. 23. 3, 4. Nehe. 13. 3. God deliuereth them into the hands of Ephtah. Judg. 11. 32. They and the Moabites warre against Iehoshaphat, and are miraculously conquered. 2. Chr. 20. 1, to 30. Their idoles Milcom and Molech. 1. Kin. 11. 5, 7. 2. king. 23. 13. They recouer their land which was occupied by the Israelites. Iudg. 10. 7, 8. They warre against Iabesh Gilead, and would not make peace with them, except all the Citizens would thrust out their right eyes. 1. Sam. 11. 2. and were ouercome by Saul. 1. Sam. 11. 11. They are discomfited by Dauid, for the villanous intreating of his messengers sent to comfort their king. 2. Sam. 10. 2, 4, 14. Dauid doth sore afflict them. 2. Sam. 8. 12. and 12. 29, 30, 31. God threatneth by his prophets to punish them. Psalme 83. 7. Jere. 49. 1. Ezek. 21. 28. and 25. 1, 2. Amos 1. 13, 14, 15. Zeph. 2. 8, 9. They pay tribute vnto Vzziah. 2. Chron. 26. 8. Jesek one of Dauids valiant men was an Ammonite. 2. Sam. 23. 37. 1. Chron. 11. 39. The mother of Iehoiada who slewe Iehoash the king, was an Ammonitesse. 2. Chron. 24. 26.

Hemona — Ammonai. *our people,* a citie. Josh. 18. 24.

Ammon — Amnon. *faithfull, or true, or an artificer, or nourisher, or scholemaster.* The name of Dauids first borne by Ahinoam. 2. Sam. 3. 2. and 1. Chron. 3. 1. This man deflowred his sister Tamar. 2. Sam. 13. 1, 14. for the which he was afterward slaine by her brother Absalon. 2. Sam. 13. 31.

Amok. *a valley, or depth.* The names of men. Neh. 12. 7, 20. — Amoc

Amon. *faithfull, true, &c.* as *Amnon.* The sonne of Manasseh an Idolater, who being king of Iudah, was slaine by his owne seruants. 2. Kin. 21. 18, to 24. called Elnodam. Luk. 3. 28. He left behinde him the good king Iosiah. 2. kin. 21. 26. & 22. 1. Looke 1. Chro. 3. 14. 2. Chro. 33. 21, 24. Jere. 1. 2. and 25. 3. Zeph. 1. 1. Matth. 1. 10. Also the gouernour of the citie of Samaria, vnto whose custodie Michaiah the Prophet was committed. 1. kin. 22. 26, 27. 2. Chron. 18. 25, 26. Also a mans name. Nehe. 7. 59. — Ammon

Amorites. *bitter people, or cruel rebels, or great prattlers, or talkatiue.* A people. Ge. 15. 21. descended of Emor the son of Canaan. Ge. 10. 15, 16. They are slain by Chedorlaomer. Ge. 14. 7. They deny the Israelites passage through their country, & therfore were conquered, & the Israelites inhabited their cities. Nu. 21. 21, 22, 24, 25, 31, 32, & 32. 39. They kil þ Israelites. Deu. 1. 44. God comandeth þ Israelites to destroy them vtterly, & why. Deu. 20. 17, 18. They make war with the Gibeonites, because they had made peace w Iosh: but God deliuereth them into Iosh: handes. Josh. 10. 4. They became tributaries vnto the familie of Ioseph. Judg. 1. 35. God reserueth them, &c. to proue the Israelites withall. Judg. 2. 21, 22. They, &c. became tributaries & bondmen vnto Salomō. 1. kin. 9. 20, 21.

Amos. *a burden, or burdened, or burdening.* a Prophet. Amos 1. 1. 2. Esd. 1. 39. He was a fig gatherer. Amos 7. 14. also the sonne of Naum. Luke 3. 25. — Amos

Amoz. *strong, or mightie.* The father of Isaiah the Prophet. 2. kings 19. 2. and Isa. 1. 1.

Amphipolis. *a citie compassed, or an alled city.* a city of Macedonia, by the which Paul trauailed. Ac. 17. 1.

Amplias. *make more.* A friend of S. Pauls. Rom. 16. 8.

Amram. *a high people.* The father of Moses, Aaron, and Miriam. Exo. 6. 20. & 15. 20. and 1. chro. 6. 3. and 23. 13. of him came the familie of the Amramites. Num. 3. 27. 1. Chron. 26. 23. — Hamram

Amran. *an asse, or clay, or wine.* The sonne of Dishon. 1. chro. 1. 41. called Hemdam. Gen. 36. 26. — Hamran

Amraphel. *speaking destruction, or ruine, or speaking a secret, or iudgement.* King of Shinar. Gen. 14. 1.

Amzi *strong, or mightie.* The sonne of Bani. 1. chro. 6. 46. — Amasai

Anab. *a grape,* or out of the Syrian speach, *a knot.* A citie in the mountaines. Josh. 11. 21. and 15. 50.

Anah. *answering, or singing, or afflicting, or poore.* The father of Aholibamah one of the wiues of Esau. Gen. 36. 2, 14, 20 and 1. Chro. 1. 38. — Ana

Anaharath. *drines, or burning, or wrath, or neighing, or boarsenesse.* Of after the Syrian speach. *strangling, or suffocation.* A citie of þ tribe of Issachar. Josh. 19. 19. — Anaharah

Aniah. Nehe. 10. 22. — Annia

Anak. *a Giant.* Num. 13. 23, 29. of whome came the Anakims or Giants. Deut. 1. 28. whome Iosh: destroyed. Josh. 11. 21. Caleb expelled the three sonnes of Anak from Hebron. Judges 1. 20. — Anac — Enacims

Anamim. *a fountaine, or the eye of waters, or an answere, or affliction, or a sound of waters.* The sonne of Mizraim. Gen. 10. 13.

Anammelech. *an answere, or the kings sonne, or the affliction, or powertie of the king, or of his counsailour.* The God of Sepharuaim. 2. kings 17. 31. — Anamelech

Anan. *a cloude, or a prophecie, or diuination.* The name of a man. Nehe. 10. 26. and 1. Esd. 5. 30.

Anani. *a cloude, or a prophecying, or diuination.* A mans name. 1. Chro. 3. 24. Ezr. 10. 20.

Ananiah.

Anania Ananias

Ananiah, *the cloude of the Lord, or the deliuerance of the Lord.* A citie wherein the Beniamites dwelt after the captiuitie. Nehe. 11. 32. Also one of Uzziahs captaines 2. Chro. 26. 11.

Also the name of him that with the consent of his wife Sapphira, sold lands & the vle of the Church and afterward reserued part thereof to his owne vse: who with his wife was punished with sudden death for lying to the holy Ghost Acts 5. 1, 3, to 12.

Also the name of him that baptized Saint Paul at Damascus. Acts 9. 10, to 19.

Also the name of the high Priest, who caused Paul to be smitten vpon the mouth for speaking his conscience. Acts 23. 1, 2. and 24. 1.

Also the name of the father of Elcia. Iuveth 8. 1.

Also the names of men, mentioned. Nehe. 3. 23 and Dan. 3. 16.

Anath. *an answere, or a song, or affliction, or pouertie.* Iudg. 3. 31.

Anathema, Maranatha. 1. Cor. 16. 22.

Anathoth. *answeres, or songs.* A citie wherein Jeremie was borne. Jere. 1. 1. & 29. 27. looke Iosh. 21. and Isa. 10. 30. The citizens whereof, because they would not be repentant, God threatneth. Jere. 11. 21, 22, 23. In this citie Abiathar the Priest was borne. 1. King. 2. 26. Also the name of the sonne of Becher. 1. Chro. 7. 8. Of him came the Anethothites. 1. Chr. 27. 12. looke Antothite.

Andreas Andrew, *very strong, or manly.* The name of Peters brother, who became first Johns disciple. Joh. 1. 35. & afterward the disciple of Christ. John 1. 37, 40. Hee brought Peter first vnto Christ. Joh. 1. 41, 42. He and Peter be called from fishing vnto the office of preaching. Matth. 4. 18, 19. Mark. 1. 16, 17. Luk. 5. 10, 11. He is made an Apostle with the other eleuen. Luk. 6. 13, 14. Mark. 3. 13, 14, 18. & Matt. 10. 1, 2. vnto whom Christ giueth power to preach, and doe miracles, &c. Mat. 10. 1.* Mar. 6. 7. Luk. 5. 1, 2.

Andronicus. *a victorious man.* He slewe Onias the high Priest contrary to his othe. 2. Mac. 4. 31, 34, 35. for which fact he was put to death at the commandement of Antiochus. 2. Mac. 4. 36, 37, 38. Also a worthy man to whom Paul wrote salutations. Rom. 16. 7.

Anem. *an answere, or song of them, or their affliction, or pouertie,* or after the Syrian, *a sheepe of theirs.* A citie. 1. Chro. 6. 73.

Aner. *an answere, or song of the candle or light, or afflicting the light.* The brother of Mamre & Eschol. Ge. 14. 13. also a city in the tribe of Manasseh. 1. Ch. 6. 70.

Anian Aniam, *a people, or the skip of people, or the sorowe, or strength of the people.* 1. Chro. 7. 19.

Anim Anin. *Answerings, singings, or afflicted, or poore.* A citie. Iosh. 15. 50.

Anna, *idem.* as Hannah. The daughter of Phaniel. Luk. 2. 36, 37, 38.

Annas, *idem.* as Anah. an high Priest, who sent Christ bound vnto Caiaphas his father in lawe. Luke 3. 2. John 18. 13. Act. 4. 6.

Antichristus Antichrist. *for Christ, or against Christ.* He is a liar, & denieth that Jesus is Christ. 1. Joh. 2. 22. to be come in the flesh. 1. Joh. 4. 3. & therfore he is a deceiuer and false prophet, and so are all such as they be. 2. John 7. and 1. John 2. 26. & 4. 1. Of his beginning, looke Dan. 7. 8.* Antiochus Epiphanes the king of Syria, bare a figure of him. Dan. 11. 31. of the power, qualities, miracles and kingdome of Antichrist, and his ministers, looke Psal. 10 1.* Ezek. 38. 2.* & 39. 1.* Dan. 8. 9.* & 9. 27. Mat. 24. 24. Mar. 13. 27. Luke. 21. 8. Joh. 5. 43. Act. 20. 29, 30, 31. & 1. Tim. 4. 1, 2, 3. & 2. Tim. 3. 1, 2, 3, to 10. 2. Pet. 2. 1, 2, 3. * & 3. 3, 4.* Reu. 13. 1, 8.* & 14. 8.

There were many Antichrists in the time of Saint John, and S. Jude, (as Gods elect) mingled among the true christians. 1. John 2. 18, 19. Jude 4. Hee is called the man of sinne. 2. Thess. 2. 3. & shall sit as God in the Temple of God. 2. Thess. 2. 4, 9. He is a foolish shepeard. Zech. 11. 15, 16. He shall be destroyed with the breath of Gods spirit, & preaching of the Gospell. Isa. 11. 4. 1. Thes. 2. 8. Reuel. 19. 14.* and 18. 1.* and 19. 19, 20. and 20. 9, 10.

Antilibanus. *for, or against Libanus.* a high hill on the northside of Iudea against Libanus. Iuveth 1. 7. 1

Antiochia *for a Chariot or wagon, or a thing in stead of a chariot or wagon, or against a Chariot or wagon.* There be two famous cities of this name: one in Syria, called Hamah. Jerem. 9. 2. wherein the name of Christians first began. Acres 11. 22, 26. in the which Barnabas & Paul were ordained preachers. Act. 13. 2, 3. The other in the prouince of Pisidia, where Paul and Barnabas preached. Acts 13. 14. Galat. 2. 11. Antiochia

Antiochia, *idem* as Antiochia. The concubine of Antiochus the noble. 2. Mac. 4. 30.

Antiochus *idem* as Antiochia, a tyrant surnamed the noble, the son of Antiochus the great. He is called the wicked roote. 1. Mac. 1. 11. he subdueth both Egypt & Judea. 1. Mac. 1. 18, 19. * he spoileth the Temple and wasteth the citie of Jerusalem. 1. Mac. 1. 23, 33. * and 2. Macra. 5. 15. * He erecteth an idole vpon the altar of the Lord. 1. Macc. 1. 57. reade more. Dani. 1. 9, to 15. Purposing to assaulte the cities of Elimais and Persepolis, he is repulsed by the citizens. 1. Mac. 6. 1, 3, 4. and 2. Mac. 9. 1, 2. he is striken with an incurable disease. 2. Mac. 9. 5, to 12. 1. Mac. 6. 8, 9. he repenteth falsely. 1. Mac. 6. 11, 13. 2. Mac. 9. 12. He prayeth vnto God who would not haue mercie vpon him. 2. Mac. 9. 13. but suffered him to die miserably, & in a strage land. 1. Mac. 6. 13, 16. 2. Mac. 2. 9, 18, 28. & 10. 9

Also the stepsonne Antiochus his sonne surnamed Eupator, who was made king after him. 1. Macc. 6. 17. This man entreth Judea with a great armie. 1. Mac. 6. 30, 38. he braketh his othe with Israel. 1. Mac. 6. 62. of his votings. read 2. Mac. 13. 10. & 11. 1. * and 12. 1.* and 13. 1. * He was slaine by Demetrius appointment. 1. Mac. 7. 3, 4. and 2. Mac. 14. 2. Antiochus Eupater

Also the name of Alexanders sonne surnamed Zeteres, whom Tryphon preferred to the kingdom. 1. Mac. 11. 39, 54. & afterward slewe him traiterously. 1. Mac. 13. 31. & crowned himself king of Asia. 1. Mac. 13. 32. Antiochus Sedetes

Also the name of Demetrius Nicanor his sonne surnamed Pius, who ioyned in friendship with Simon brother to Judas Maccabeus, & pursued Tryphon. 1. Mac. 13. 1, 2, 31. Antiochus Pius

Antipas. *for all, or wealthy all.* A faithfull Martyr. Reue. 2. 13. It was also the surname of Herode. looke Herod.

Antipater. *for the father, or against the father.* One of the Ambassadors which Jonathan sent to Rome. 1. Mac. 12. 16.

Antipatris. *idem.* as Antipater. A citie in the land of promise, which Herode the great called after Antipater his fathers name, whither S. Paul was led captiue. Acres 23. 13.

Anathothiah. *answere, or songs of the Lorde, or afflictions, or needs of the Lord.* The sonne of Shashak. 1. Chr. 8. 24, 25. Anathothia

Anathothite. *an answere, or song, or affliction, or pouertie, one of Anathoth.* 1. Chr. 11. 28. looke more Anathoth. Anathothite

Anub. *a grape,* or after the Syrian speach, *a knot.* The sonne of Coz. 1. Chron. 4. 8. Anob

¶ Apadno *the wrath of iudgement, or the tabernacles of the palace.* Dan. 11. 45. Aphedno Apeddo

Apamea. *expelling, or driuing, or chasing away.* The concubine of king Darius. 1. Esd. 4. 29. Apame Apamia

Apelles

Appelles, *idem* as Apamea. A man whom Paul commendeth. Rom. 16.10.

Hapharaim — Apharaim. *digging, searching, or consuming the sea.* A citie. Iosh. 19.9.

Apharsei — Apharsaie. *dividing, or tearing in pieces.* Ezra. 4.9.

Apharsathachei — Apharsathcaie. *dividing, or tearing asunder peacocks.* Ezra. 4.9.

Aparsachei — Aphersechaie. *idem.* Ezra. 5.6. & 6.6.

Aphec — Aphek. *strength, vigor,* or in the Syrian speech, *going forth.* A citie. Iosh. 12.18. & 13.4. & 19.30, 31. & 1. Sa. 4.1. and 29.1. There Ben-hadad king of Syria, was vanquished. 1. Kin. 20.26, 29, 30. called Aphik. Iudg. 1.31.

Aphik

Apheca. — Aphekah. *idem* as Aphek. Iosh. 15.53.

Aphia — Aphiah, *speaking, or blowing.* 1. Sam. 9.1.

Ophrah — Aphrah *dust.* A citie. Iosh. 18.23. Micah. 1.10.

Aphrica. in Hebr. *Aphrus*, which may be interpreted *grosse, or fat.* Nahum. 3.9.

Aphrica. in Hebr. *Aphrul*, which may be interpreted, *ruine, or fall,* or *a beam.* Isa. 66.19.

Apollos — Apollo. *loosing,* or *a destroyer, or destroying.* A Iewe borne in Alexandria, who being both eloquent & mightie in the Scriptures, beeing not to bee further instructed in the way of the Lord, by a poore craftsman, named Aquila & Priscilla his wife. Act. 18.24. *reade 1. Cor. 1.12. & 3.4, 5, 6.

Apollonia. *perdition, or destruction.* A citie in Macedonia, by which Paul passed. Act. 17.1.

Apollonius. *leesing, or destroying.* The gouernour of Syria, whom Iudas Maccabeus slew. 1. Mac. 3.10, 11. & 10.69. & 2. Mac. 3.5. Also the sonne of Menestheus. 2. Mac. 4.21. Also the sonne of Genetus. 2. Mac. 12.2.

Apollyon, *idem.* looke Abaddon.

Apostles, looke the second Table.

Apphaim — Appaim. *a countenance, or face, or furors: or the nostrels, or bakers.* 1. Chron. 2.30.

Aphia. *bringing forth, or increasing.* A deare sister, whom Paul saluteth. Philem. 2.

Appius. A market place where certaine brethren met Paul, at the first comming to Rome. Acts. 28.15.

¶ Aquila. *an Eagle.* The name of Pauls host. 1. Cor. 16.19. Rom. 16.3. Act. 18.2, 3, 26.

¶ Ar. *a rearing up, or watches.* A citie. Num. 21.15, 28. Deut. 2.9, 28. Isa. 15.1.

Ara. *cursing, or seeing.* A mans name. 1. Chron. 7.38.

Araba — Arab. *multiplying, or sowing seditions, or a window, or Locust.* A citie. Iosh. 15.52.

Arabia. *euening, or euen, or sweetnesse, or a crowe, or desert.* A countrey in Asia the greater betweene Iudea and Egypt, wherein dwelt the Moabites, Ammonites, Idumeans, and many others. Ezek. 27.21. & 2. Chron. 21.16. & 22.1. & 26.7.

Also the name of a countrey called happie Arabia, whereof and of the inhabitants, called Sabeans, mention is made. 2. Chron. 9.14. Iob 1.15. Psalme 72.10 where Paul preached. Gal. 1.17.

The destruction of the Arabians, (that is to say, the Moabites and Ammonites, who at this day are called Saracens) is foretold. Isa. 21.13. looke more in Sheba.

Arad. *a wild asse, or a dragon,* in the Syrian speech, A citie of Amorites appertayning to the tribe of Iudah, wherein the children of Hobab Moses father in lawe dwelt. Num. 21.2. Iosh. 12.14. Iudg. 1.16. Also a mans name. 1. Chron. 8.15.

Ara — Arah. *a way, or a trauailour.* Ezra 2.5.

Aram. *highnesse, or sublimitie, or deceiuing, their curse.* The sonne of Shem. Gene. 10.22. of whom came the Aramites or Syrians. 2. Sam. 8.5. Gene. 22.21, 1. Chron. 2.23. looke Syria and Syrians.

Also the sonne of Shamar. 1. Chr. 7.34. Also the sonne of Ezro. Mat. 1.3. Luk. 3.33. called Ram. Ruth 4.19.

Aram Naharaim. A place. Gen. 24.10.

Aran. *an ark, or their malediction.* Genes. 36.28. 1. Chron. 1.42.

Ararat. *a malediction of trembling,* or after the Hebrew and Syrian, *a malediction, or light of a runner.* A mount in Armenia. Gen. 8.4.

Araunah. *an arke, or song, or rejoycing, or our light, or a curse how.* A mans name, who sold Dauid his threshing floore, to build an altar in, to offer sacrifice vpon, to appease gods wrath, as he commanded. 2. Sa. 24.18. — Araunah

Arba. *foure.* The name of a city called otherwise Hebron. Ios. 14.15. Ge. 23.2. & 35.27. looke Kiriath arba. — Arbah

Archangel. *principal, or excellent among the Angels.* 2. Esd. 4.36. Iude 9. At the voice of the Archangel, and with the trumpet of God, the dead shall rise againe. 2. Thess. 4.16.

Archelaus, *a prince of the people.* The sonne of Herod. Mat. 2.22.

Archiataroth. *the longitude of crownes or circles.* Iosh. 16.2.

Archippus. *a prince, or gouernour of horses.* A mans name. Colloss. 3.17. fellow souldier with Paul. Philemon 2.

Ard. *ruling, or descending.* The sonne of Beniamin. Gen. 46.21. of whom came the Ardites. Num. 26.40. — Ared

Ardon. *ruling, or descending, or the iudgement of malediction.* Caleb his sonne. 1. Chron. 2.18.

Areli. *the Altar, or light of God, or, the sight of God.* The sonne of Gad. Ge. 46.16. of whom came the Arelites. Num. 26.17. — Ariel — Arielites

Areopagita. Act. 17.34. looke Denis.

Aretas. *vertuous.* 2. Mac. 5.8. and 2. Cor. 11.32. — Areta

Ariel. *the Altar or lyon of God, or the light of God.* looke Isai. 29.1. in the margent. Also the name of a man. Ezra 8.16. — Aretha

Arimathea. *a lyon dead vnto God, or the light of the Lords death.* A citie in the tribe of Ephraim. Mat. 27.57. Mar. 15.43. Luke 22.51. Ioh. 19.38. which is called Dumah. Ios. 15.52. and Rumah. Iudg. 9.41. and Rumah. 2. kin. 23.36. which citie Eusebius affirmeth is otherwise called Remphtis.

Arioch. *long, or satietie, or thy drunkennesse and the lion.* Gen. 14.1. and Dan. 2.14.

Aristarchus. *a right good prince, or the best prince.* A companion and prisoner of Pauls. Actes. 19.29. and 27.2. and Colos. 4.10.

Aristobulus. *a very good, or the best counsellour.* The master of Ptolome. 2. Mac. 1.10. Also rende Rom. 16.10. Acts. 12.1. in the margent.

Armagedon. *the hil of the Gospel, or Gospelling, or the hill of apples, or fruite, meaning the elect.* The name of a place. Reuel. 16.16.

Arnon. *rejoycing, or leaping for ioy, or their arke, or the light of the Sunne: or the light, or curse permanent, or eternal.* A flood or riuer. Numb. 21.14. Deut. 2.24. Iosh. 12.12. and 13.9. Iudg. 11.13. Also a citie. Ios. 21.13. Numb. 21.13.

Arod, *idem.* as Ard. The sonne of Gad. Gene. 46.14. of whom came the Arodites. Numb. 26.17. — Arodi

Aroer, *the watch of watches, or raising vp of watches.* A city. Num. 32.34. De. 2.36. Ios. 12.2. & 13.9, 16, 25. Iud. 11.26. 1. Sam. 30.28. 2. Sa. 24.5. & 2. kin. 10.33. Isa. 17.2. The citizens called Aroerites. 1. Chr. 11.44.

Arpachshad. *healing.* The sonne of Shem. Gene. 10.22. Luk. 3.36. his stocke. Gene. 11.12. *Also a king whom Nabuchodonosor vanquished. Iudith. 1.1.* — Arphaxad

Arpad. *the light of redemption.* An Iland in Phoenicia, neere Damascus. 2. kin. 18.34. and 12.13. Isa. 10.9. Iere. 49.23. — Arphad

Arsaces. *lifting vp the shielde, or the lifting vp of the shield.* 1. Mac. 14.3. and 15.22.

Artaxerxes

Artaxerxes
Artahshasht

Artaxerxes, *light, or malediction, or feruent to speyle.* the general name of the kings of Persia, as Cesar was to the Emperours of Rome. reade Ezra 47. and 7.1. Nehe. 2.1. & 5.14 & 13 6. looke Ahashuerosh.

Arteman

Artemas, *whole, or sound, or sightly, or without fault.* Tit. 3.22.

Arumah, *idem.* as Rumas, looke Arimathea.

¶ Asa. *a Physicion, or healer of sicknesses.* the king of Iudah who succeeded his father Abiiam. 1. king. 15.8. and 2. Chron. 14.1. & 1. Chro. 3.10. He destroyeth the high places, and exhorteth the people to seeke þ Lorde. 2. Chro. 14.3,4. For feare of Baasha king of Israel, he entreth in couenant with Ben-hadad king of Syria. 1. King. 15.17, to 22. and 2. Chron. 16.1, to 7. and was reproued therfore, and for trusting rather in the helpe of men, then in the aide of God. 2. Chron. 16.7. He obtaineth victorie against the Ethiopians. 2. Chron. 14.9.* & 16.8. His briefe and faithful prayer. 2. Chro. 14.11. Hee deposed his mother from her regencie, & why? 2. Chr. 15, 16.1. kin. 15.13. In his age he was sicke of the goute. 1. kin. 15.23. & 2. Chron, 16.12. Hee dieth & his sonne Iehoshaphat succeedeth him. 1. king. 15.24. & 2. Chr. 16.13. & 17.1. Also a mans name. 1. chr. 9.16.

Asael

Asahel. *God hath wrought.* Ioabs brother, who pursuing Abner, trusting to his lightnesse of foote, was by him slaine 2. Sam 2.19, to 24. He is buried in the sepulchre of his father. 2. Sam. 2. 32. Also other mens names. Ezra 10.15. Tobit. 1.1.

Asahiah

Asaiah. *the Lord hath wrought.* Certain mens names. 1. Chro. 4.36 & 6.30. and 9.5. & 15.6.2. king. 22.12.

Asaph, *gathering.* A renoumed chaunter of Dauids, brother of Haman. looke 1. Chro. 6.39. & 15.19. & 16.5. and 25.1. Also other mens names. 1. Chro. 9.15.2. kin. 18.18. 1. Chro. 26.1.

Asrael
Aseneth

Asrael. *the beatitude of God.* 1. chr. 4.16. A great city.

Asenah. *a peril, or thing unfortunate.* The daughter of of Poti-pherah, and wife of Ioseph. Gen. 41.45.

Hasabia
Hasabias
Hathabiah

Asabiah. *numeratio, or estimation, or the cogitation, or workmanship of the Lorde, or speede, or silence in the Lord,* The sonne of Amaziah. 1. Chron. 6.45. a chiefe man of the Leuites. 1. Chron. 25.3.2. Chro. 35.9.

Asan

Ashan, *a fume, or smoke.* A citie. Iosh. 15.42. & 19.7. and 1. Chro. 4.32. and 6.59.

Asarela
Asabel

Asharelah. *the blessednesse of God.* 1. Chro. 25.2.

Asahel. *an olde fire.* The sonne of Beniamin. Gene. 46.21. 1. Chro. 8.1. called Iediael. 1. Chro. 7.6. of him came the Ashbelites. Num. 26.38.

Aschenez
Ashkenaz

Aschenaz. *fire as it were distilling, or as it were sprinkling.* The sonne of Gomer. Gen. 10.3. also a countrey. Iere. 51.27.

Azotus
Asdod

Ashdod, *idem.* as Ashedoth following. Iosh. 11.22. & 15.46. The inhabitants called Ashdodites. Iosh. 13.3. and Ashdodims. Nehe. 4.7. and 13.23. looke Azotus.

Asedoth

Ashedoth. *a robbing of a countrey, or the fire of the beloued, or the fire of the fathers brother.* A place. Iosh. 13.20. and 10.40. and 12.8. looke Azotus.

Aser

Asher. *blessednesse, or felicitie.* The sonne of Iaakob by Zilpah. Ge. 30.10,13. of whose posteritie and heritage looke Gene. 46.17,18. & 1. Chron. 7.30. Iosh. 19.24, to 32. His blessing. Deut. 33.24,25. Gene. 49.20. Hee did not cast out the inhabitants of Accho nor Zidon. Iudg. 1.31,32.

Aseroth

Asheroth *trees, or woods.* An idole whome the Israelites serued, and therefore were punished. Judg. 3.7,8.

Asiel
Asima

Ashiel, *the worke of God.* 1. Chron. 4.35.

Ashima. *the fire of the sea, or the offence.* An idole. 2. King. 17.30.

Askelon
Ascalon

Ashkelon. *the fire of infamie, or a weighing thing, or ballance.* A great citie which Iudah tooke. Judg. 1.18. and Sampson slew therein thirtie men. Iudg. 14.19. read Iosh. 13.3. Iere. 25.20. Amos 1.8. Zep. 2.4. Zech. 9.5. Judith 2.28. and 1. Mac. 10.86.

Asena

Asnath. *mutation, fire now.* A citie. Iosh. 15.33.

Esna

Ashniath. *iteration, or secundation.* A city. Iosl. 15.43.

Asriel
Esriel

Ashriel. *idem.* as Asareel. The sonne of Manasseh. 1. Chro. 7.14. of whom came the Asrielites. Numb. 26.31. he is called Asriel. Iosh. 17.2. & 1. Chro. 5.24.

Azriel
Astaroth
Astoreth

Ashtaroth. *flockes, or riches.* A citie of Moab. Deut. 1.4. Iol. 9.10. & 12.4. & 13.12. The giants whom Chedor-laomer slewe, inhabited this citie and the borders thereof. Gen. 14.5. whom was giuen to the Leuites 1. Chron. 6.71. The inhabitants called Ashterathites. 1. Chro. 11.44. Also an idole of the Philistims whom the Israelites honoured. 1. Sam. 7.3,5. Judg. 2.13. and so did Salomon. 1. king. 11.5. & 2. king. 23.13.

Astaroth & Carnaim

Ashtaroth-karnaim. Ashtaroth. *flockes, or riches,* Karnaim, *hornes.* meaning thereby *the people of the cittie of Ashtaroth,* Gene. 14.5.

Isthemo

Ashtemoth. *the fire of diuination, or consummation, or the fire of perfection, or simplicitie.* a citie in the tribe of Iudah. Iosh. 15.50.

Asoth

Ashuath, *doing, or making vestiments.* 1. Chron. 7.33.

Assur

Ashur. or Asshur, *blessed, or trauelling, or beholding.* The sonne of Shem. Gene. 10.21. Hee came from the land of Shinar. Gen. 10.11.

Assyrians

Also a countrey. Isa. 7.17,18,20. The people called Assyrians. Isai. 8.4.7. The land is fertile. 2. king. 18.32. Ahaz being faithlesse seeketh ayde at the king of Asshur, 2. king. 16.7. The king of Asshur taketh Samaria. 2. king. 17.6. Hezekiah peeldeth vnto Sanecherib king of Asshur, 2. king. 18.13, 14. *The Lorde punisheth the Assyrians, as they did the Iewes, to the end they might learne that they were able to doe nothing of themselues. Isai. 10.12, 13. *The destruction of the Assyrians is foretolde. Isai. 17.12. and 30.31. and Nahum. 1.2.*

Asia. *ful of mire, or dirtie, or ful of slime, or muddie.* A countrey called the lesse Asia, contepning Phrygia, Pamphilia, Cilicia, Lycaonia, Galatia, &c. It is thought now to bee vnder the subiection of the Turke. Act. 2.9. Vnto it Paul was forbidden to goe & preach, by the holy Ghost. Acts. 16.6. Paul abode in Asia for a time, and there preached the Gospel. Act. 19.9,10,22. Paul reciteth what he had suffred in Asia. 2. Cor. 1.8,9

Asiel

Asiel. looke Ashiel.

Askelon. looke Ashkelon.

Azmaueth
Azmoth

Asmaueth. *a strog death, or bucke Goate, or the strogth of death.* 1. Chron. 12.3. called Azmaueth. 2. Sam. 23.31. looke 1. Chro. 8.36. & 9.42. & 11.33. Esra 2.24.

Asmodeus. *a destroyer, or abounding in sinne, or measuring the fire.* An euil spirit. Tob. 3.8.

Assurim

Ashurim. *waste layers, or blessed, or slowe goers, or beholders, or lookers on.* Gen. 25.3.

Aser

Assir. *bound, or imprisoned,* or in the Syrian speach, *prohibited.* The sonne of Korah. Ex 6.24. & 1. chr. 6.22.

Asson

Assos. *an appropinquation, or comming neere vnto.* A citie. Act. 20.13.

Assuerus. looke Ahasueros, and Tobit. 14.15.

Satyages. *a leader, or gouernour of the citie, or the Duke.* The name of the king of Persia. Dan. 9.1.

Asuphim

Asuppim. *the counsel of Elders* 1. Chro. 26.15.

Asyncritus. *incomparable.* Rom. 16.14.

Attarias

¶ Atarath, or Atarta. *a crowne.* 1. Chro. 2.26.

Atroth

Atarothk, *crownes, or a quil to make one drunke, or to fil one withall,* or after the Hebrew or Syrian speaches, *the counsel of making one drunk, or ful.* num. 32.3,34,35

Ather

Ater. *the left hand, or shut.* Ezra 2.16,42.

Athach, *thy houre, or thy time.* A citie. 1. Sam. 30.30.

Athaliah

Athiah. *the houre, or time of the Lord.* Nehe. 11.4.

Athaliah, *the houre, or time for the Lord.* The daughter of Omri king of Israel, and mother to Ahaziah the king of Iudah. 2. king. 8.26. Destroying all the stocke

royall

royal which shee coulde come by, she ruled the lande of Iudah, and last of all was slaine her selfe. 2.king.11.1,2.* and 2.Chron.22.10.* and 32.1.*

Athlai *my house, or my time, or time unto me.* A mans name. Ezra 10.28.

Athlai

Attai *idem.* The name of certaine men. 1.Chron.2.35. and 12.11.

Ethei

Ethi

Attalia *encreasing, or nourishing.* A citie in Pamphilia, builded by Ptolomeus Philadelphus, by which Paul and Barnabas tourneyed. Act.14.25.

Attalus *encreased, or nourished.* 1.Mac.15.22.

Atthai *houre, time, or readie.* 2.Chron.11.20.

Ethai

Athens, *without encrease, or of Minerua, or Minerualles.* A famous citie in Achaia, whither Paul was conducted. Act.17.15. Where he seeing the people addicted to idolatrie, &c. disputed, & preached. Actes 17.16.* The citizens called Athenians. Act.17.21.

Athenobius. *the loue of Minerua.* The Ambassadour which Antiochus sent vnto Simon: of his message and answere, looke 1.Macc.15.28, to 37.

Atheists. *people without God.* So called because they be such as thinke there is no God: of their disposition and qualities, looke Ephe.2.12.& 2.Pet.3.3. & in the word Epicures in the second Table, & Wis.2.1, to 23.

Atroth Addar. Atroth. *idem* as Ataroth, & Addar is interpreted, *the cloke, or power, or greatnes.* Iosh.16.5.

¶ Aua, or Auah, *iniquitie,* a citie. 2.king.17,24. called Auah.2.king.18.34. and 19.13. Isa.37.13.

Auen. *iniquitie,* in Hebrew *On,* which is interpreted *sorowe, or sadnes, or strength.* In Greeke *Heliopolis,* which is interpreted, *the citie of the sunne.* A citie of Egypt, otherwise called Thebæ. Reade Ezek.30,17. Also an idole. Iosh.10.8.

Heliopolis

Augustus properly signifieth *luckie.* also it may signifie *consecrated, sanctified, noble, mightie, royall, renewent, worshipful, or of great magnificence.* Which name is onely vsed not for the first (so called for his good successe) but also for a surname vnto all the Romane emperors, Actes 25.21. In the 42. yeere of Augustus raigne, Christ our sauiour was borne. Luke 2.1,6,7.

Auim. *wicked men, or peruerse.* A citie. Iosh.18.23. whose citizens were called Auims. Deut.2.23. whose god was Nibhaz.2.king.17.31.

Auith. *wicked, or peruerse, or naughty, or ouerthwart.* a citie. Gen.36.35. Auites a people. Iosh.13,3.

¶ Aza. *strength, or a Goate.* Ezra 2.47.

Azaniah, *hearkening the Lorde, or the weapons of the Lord.* Nehe.10.9.

Azareel. *the helpe of God.* 1.Chron.12.6. Ezra 10.41. Iosh.17.2. and 1.Chro.5.24.

Azariah. *helpe of the Lord,* The sonne of Amaziah king of Iudah. 2.King.14.21. who is called Vzziah. 2.Chro.26.1. bee for vsurping the Priestes office was striken with the leprie and so died. 2.king.15.5. and 2. Chro.26.16, to 22. he is called Dzias. Matth.1.8. Also he is called Matthat. Luke 3.29.

Also a Prophet, by whose exhortation Asa sought to reforme religion. 2.Chro.15.1.* Also the high Priest, which with others withstood king Vzziah. 2.Chro.26. 17,18. Also the name of Ethans sonne. 1.Chr.2.8. also a companion of Daniels. Dan.2.17. also the name of others. 1.king.4.2,5.& 1.Chr.6.9,10,13.& 2.Chr.28. 28. and 31.13. Ezra 7.1,3. Neh.3.23.& 7.7.& 12,33.

Azariel, looke Azareel. 1.Chro.27.22.

Azaricam. *helpe, rising vp, or reuenging, or voyde strength.* A mans name. Nehe.11.14.

Azar. *a strong one.* 1.Chro.5 8.

Azaziah. *the strength of the Lord.* 1.Chro.15.21. and 27.20.

Azgad. *a strong hoste, or strength of felicitie,* Ezra 2. 12. and 8.12, Nehe.10.15.

Aziza. *strength, or of strength.* Ezra 10.27.

Azmaueth, looke Asmaueth.

Azmon. *bone of a bone, or our strength.* A citie. Num. 34.4. Iosh.15.4. Asemona

Aznoth-tabor. *the eares of election, or of puritie, or* after the Hebrew or Syrian speach, *the eares of contrition, or breaking.* a citie. Iosh.19.34. Aznoth-thabor

Azor. *ahelper, or entrie, or court, or* after the Syrian, *conuerted.* a place. 1.Macc.11.67. Also the sonne of Eliacim. Matth.1.13.

Azotus. in Hebrew *Asdod.* A famous citie in the land of Palestine, between Ashkelon & Ioppe, wherin Giants dwelt, which citie Iosh ua wanne. Iosh.11.22. It was one of the fiue principal cities mentioned. 1. Sam.6.17. reade Jerem. 25.20. Amos 1.8. Zeph.2.4. Zec.9.6. Isa.20.1.& 2.Chron.26.6. In this city also, Philip preacheth Christ. Act.8.40. looke Asdod. Asdod

Azariah. *the helpe of the Lord.* 2.Chro.29.12.

Aztel, *the helpe of God,* 1.Chron. 12.6. and 27.22. looke Athriel. Ezra 10.41. Nehe.11.13. Jere.36.26. Azareel Azarel

Azrikam *idem.* as Azarikam. 1.Chro.3.23.& 8.38.

Azubah. *forsaken.* 1.king.22.42.1.Chro.2.18.

Azur. *holpen, or helper.* Jere.28.1. Ezek.11.1.

Azzah. *strong, or a bucke goate.* Gen.10.19. Iosh.10. 41.1.king.4.24. Iudg.1.18. and 16.1, 2.1, Chron.7. 28. Jer.25.20. Gaza

Azzan. *their strength.* Num.34.26. Ozan

Azzur. *idem.* as Azur. Nehe.10,17. Azur

B.

BAal Bealim, *the idole, or idoles, or Lorde, or Lordes, or gouerning, or possessing.* The idole of the Sidonians, or a generall name to all idoles, because they were as the Lords and owners of all their worshippers. Num. 21.41. Iudg.2.11,13. and 3.7. and 6.25. and 8.33.& Chro.4.33. Jere.2.8.1.kin.16,32. and 18.19.*2.kin. 10.18, to 29. and 11.18. and 17.26.& 23.4,20.2.Chro. 23.17. also the name of certaine men. 1.Chro.5.5. and 8,30. and 9.36. Beel Baalim

Baalah. *ruling him, or his idole, or subiected, or possessed.* A citie and mount in the tribe of Iudah. Iosh.15. 9,11. Also a citie in the tribe of Dan. Iosh. 19.44. called Baalah. 1.Kings 9.18. Baala Baalath

Baalath-Beer. *subiected pit.* Iosh.19.8.

Baalberith. *the idole of a couenant, or gouerning, or possessing the couenant.* Iudg.8.33. and 9.4.

Baal-gad. *the idole of fortune, or felicity.* a city vnder mount Hermon. Ios.11.17. called Bahalgad. Ios.13.5.

Baal-hamon. Cant.8.11. Bahal-haman

Baal-hanan. Gen.36.38. and 1.Chro.2.49. Balanan

Baal-hazor. *a possessour of grace, or of a gift.* 2.Sam. 13.23. Baal-hasor

Baal-hermon. *a possessour of destruction, or of a thing cursed, or dedicated, or consecrated, viz. vnto God.* A hill. Iudg.3.3.

Baali. *my idole, or master, or Lorde ouer mee, or gouersing, or possessing me.* Hos.2.16.

Baal-iada. *an open or manifest idole, or a master gouernour, or possessor of knowledge.* The sonne of Dauid. 1.Chron.14.7. Beeliada Elada

Baalim. looke Baal. The name of certaine Idoles. 1.Sam.7.4. 2.Chro.28.2. Jere.2.23.

Baalis. *idem.* as Baalim. King of the Ammonites. Jer. 40.14.

Baal-meon. *the Lorde, or master of the house, or gouerning, or possessing the house, or the idole of sin, or gouernment of sin.* a citie. Num.32.38.2.Chr.5.8. Ezek.25.9. Beel-meon

Baal-peor. *the idole, or Lord of Peor.* An idole. Num. 23.3. whom who so followed was destroyed. Deut.4.3. Iosh.22.17. Reade Hose.9.10. This idole was called of the Gentiles, Priapus. Beel-phegor Baal-pharasim

Baal-perazim. *the idole of diuision, or gouerning, or possessing* Baal-pharasim

poſſeſſing diuiſions, &c. A place: why it was ſo called. 2. Sam. 5. 20. 1. Chron. 14. 11.

Baal-ſaliſa — Baal-ſhaliſha. *the threefolde, or principal idole.* 2. king. 4. 42.

Baal-thamar — Baal-tamar, *the idole of the palme tree.* A village. Iudg. 20. 33.

Beel-zebub — Baal-zebub. *the idole, or poſſeſſor of flies, or the maſter of flies.* An idole vnto whome Ahaziah being ſicke had recourſe. 2. king. 1. 2, 3. The Iewes ſaide that Ieſus Chriſt wrought his miracles through Beel-zebub, Mat. 9. 34. Mar. 3. 22. Luke 11. 15. Matth. 10. 25.

Beel-zephon — Baal-zephon. *the ſouth, or hidden idole.* A citie. Exod. 14. 2. Numb. 33. 7.

Baana — Baanah. *in affliction, or anſwering.* One of Iſh-boſhethes captaines. 2. Sam. 4. 2. who with Rechab his other captaine, traiterouſly ſlewe their maſter, & were therefore ſlaine at Dauids commaundement. 2. Sam. 4. 5. * Alſo the father of Heleb one of Dauids worthies. 2. Sam. 23. 29. Alſo the ſonne of Ahilud, one of Salomons xii. chiefe officers. 1. king. 4. 12.

Bara — Baara. *a ſlame, or purging.* 1. Chron. 8. 8.

Baala — Baaleiah. *in making, or preſſing together.* 1. Chr. 6. 40.

Baaſa — Baaſha. *idem.* A king of Iſrael who ſlewe Nabab. and reigned in his ſtead. 1. kings 15. 28. He deſtroyeth the houſe of Ieroboam, according to Gods commaundement. 1. kings 15. 29. The Prophet Iehu denounceth Gods iudgements againſt him & his houſe. 1. king. 16. 2, 3, 4. He maketh warre with Aſa king of Iudah all his dayes. 1. king. 15. 16. He dieth, and Ela his ſonne ſucceedeth. 1. king. 16. 6.

Babylon — Babel, & Babylon, *confuſion, or mingling, or tranſlation.* The name of a citie. Gen. 10. 10. ſo named of the confuſion of tongues. Gen. 11. 4, 9. This city ſituated in Chaldea in the field Shinar, North from the land of Iudea, was the principal citie of the kingdome of the Chaldeans, whereof Nimrod the tyrant firſt vſurped the gouernment. Gen. 10. 8, 9, 10. Vnto this citie the Iſraelites were caried captiues: and ſo remained for the ſpace of 70. yeeres, according as it was prophecied of, Leuit. 26. 25. Deut. 4. 26, 27, 28. & 28. 25, 36, & 2. king. 20. 17, 18, & 24. 1, 2. & 25. 1, to 22. and 2. Chron. 36. 6, to 22. Matth. 1. 17. Iſa. 5. 5, 6, 25. * & 7. 8. Ierem. 1. 14. * & 16. 13. * & 20. 4, 5, 6. & 25. 11. Eze. 7. 1. * and 22. 1. * & 22. 1. * Mic. 4. 10. Habak. 1, 6, to 12. Baruch. 6. 1. * The cauſe of their captiuitie. 2. kings 17. 6. * Iere. 32, 29, to 37. Deliuerance out of this captiuitie, promiſed and prophecied of. Leuit. 26. 40. * Deut. 4. 29, to 41. & 30. 1, to 11. 1. king. 8. 34, 47, 48, to 54. and 9. 3, 2. Chron. 6, 36, to 40. & 7. 14, 15, 16. Iſa. 14. 2. and 40. 1, 2. & 43. 5, 6. & 48. 20. Ier. 12, 14, 15. & 16. 15. and 24. 5. & 15. 12. & 26. 13. & 19. 10. & 30. 3. & 31. 23, 24, to 31. & 32. 14, 15, 37. and 46. 27, 28. Ezek. 11. 17, to 22. Dan. 9. 25. Baruch 6. 2. and alſo fulfilled. 2. Chron. 36. 23. Ezra. 1. 1. * and 2. 1. * and 1. Eſd. 2. 1, to 16. the God of the Babylonians was Succoth-Benoth. 2. kings 17. 30.

All nations haue drunken of the wine of the wrath of the fornications of Babylon. Reuel. 18. 3. It is become the habitation of deuils, and the holde of al foule ſpirits Reu. 18. 2. Her marchants were the great men of the earth, and all nations were deceiued with her inchantments. Reuel. 18. 23. Vtter deſtruction is prophecied againſt her, and her fauourers. Pſalme 137. 8, 9. Iſa. 13. 1. * and 14. 22. and 21. 1, to 13. and 25. 10. and 47. 1. * Iere. 25. 12. * & 50. 1, 2. * & 51. 1. * Habak. 2. 16. Reue. 14. 8. & 16. 10, 19. & 17. 1, 2. * & 18. 2, to 21. The Prophets & Apoſtles reioyce at her deſtruction. Reue. 18 20. S. Peter wrote his Epiſtle from Babylon. 1. Pet. 5. 13. Babylon put for Damaſcus. Act 7. 43.

Bacchides — Bacchides. *a drunkard, or one that holdeth of Bacchus.* A captaine of king Demetrius army. 1. Macca. 7. 8. who both traiterouſly ſlewe the Iewes that truſted in him. 1. Mac. 7. 10, to 21. and alſo Iudas Maccabeus. 1. Macc. 9. 18. And yet afterward was diſcomfited by Simon. 1. Macc. 9. 67, 68.

Bacchenor — Bacchenor. *a drunken, or wine bibbing man.* 2. Macc. 12. 35.

Badaiah — Badaiah. *the Lord alone.* Ezra. 10. 35.

Bagoas — Bagoas. *the inward, or moſt ſecret, or aduanced, or lifted vp, or bodily, or one that hath a body.* Diophernes chamberlaine, who was ſent to Iudith, to perſwade her to lie with his maſter. Iudith. 12, 11, 12, 13, and 13. 1, 2.

Balaam — Balaam. *the antiquitie, or ancient of the people, or without the people, or the deuourer, or deſtruction of them.* The name of a Prophet, the ſon of Beor, whom Balak king of Moab hired to curſe the people of God. Num. 22. 5, 6. * God forbade him both the going with Balaks meſſengers, and the curſing of his people. Num. 22. 12. * Balaam could not curſe Gods people, againſt his will. Num. 22. 18. & therefore bleſſed them. Num. 23. 7, to 13. Ioſh. 24. 9, 10. Prophecying of the great proſperitie that ſhoulde come to the Iſraelites. Num. 24. 5, to 10. He foretelleth the coming of Chriſt. Num. 24. 17. he is ſlain amõg the Midianites. Num. 31. 8. He loued the wages of vnrighteouſneſſe, and therefore was rebuked of the dumme aſſe. 2. Pet. 2. 15, 16. Iude 11. He taught Balak to lay a ſtumbling blocke before the children of Iſrael. Reuel. 2. 14. Bileam.

Baladan — Baladan. *without rule, or iudgement, or ancient in iudgement.* 2. King. 20. 12.

Balak — Balak. *couering, or deſtroying.* Num. 22. 2, 5. & 24. 10. Balac.

Baldad — Baldad. *olde loue, or without loue, or an old motion.* A friend of Iobs, who came to comfort him in his miſery. Iob 2. 11. He laboureth to bring Iob to repent, and to confeſſe his ſinnes: & that by two arguments. Iob 8. 2. * He reproueth Iob. for that hee would not heare good counſel: & reciteth the paines of the wicked. Iob 18. 2. * Bildad.

Baptiſt — Baptiſt. This name was attributed vnto Iohn the ſonne of Zacharie, for that hee firſt began to baptize. Luke 3. 2, 16. Matth. 11. 11. looke Iohn.

Barrabas — Barrabas. *the ſonne of confuſion, or reproob, or the ſonne of the father, or maſter.* A murtherer, whom the Iewes deſired to bee looſed (at the perſwaſion of the chiefe Prieſts) that Chriſt might be crucified. Matth. 27. 20, 21, 22, to 27. Marke 15. 7, to 19. Luke 23, 18, to 26. Iohn 18. 39, 40.

Barachel — Barachel. *bleſſing, or ſpeaking well of God, or bowing the knee to God.* Iob 32. 2.

Barachiah — Barachiah. *bleſſing, or ſpeaking well of the Lorde, or bowing the knee vnto the Lord.* Zech. 1. 1. Barachias. Berechiah.

Barbarian — Barbarian. what. 1. Chron. 14. 11. and of the Barbarians kindneſſe. Acts 21. 2.

Barieſus — Bar-ieſus. *the ſonne of Ieſus.* A falſe prophet, and ſorcerer, who refuſing Paul, was ſtriken blinde. Acts 13. 6, to 12. Barichu. Bar-ieſu.

Bariona — Bar-iona. *the ſonne of a doue, or the ſonne of Ionas.* The addition of Peters name by Chriſt himſelfe. Matth. 16. 17. Bar-iona. Bar-iona.

Barak — Barak. *lightning.* The ſon of Abinoam, whom Debo-rah, by Gods commaundement ſent againſt Siſera. Iudg. 4. 6. Barak and Deborah deliuer the people out of the ſubiection of Iabin. Iudg. 4. 14, 15. * Barak and Deborah praiſe God for the victorie. Iudg. 5. 1. * Barac.

Barnabas — Barnabas. *the ſonne of conſolation, or of the prophet.* He ſold his land, and laid the money thereof downe at the Apoſtles feet. Act. 4. 36, 37. He bringeth Paul vnto the Apoſtles. Act. 9. 27. He is ſent vnto Antioch. Act. 11. 22. & returneth againe to Ieruſalem. Act. 12. 25. he & Paul were ſeparated, for to preach the Goſpel. Act. 32. 2. he and Paul rent their clothes. Act. 14. 14. and were ſo ſtirred, that the one departed from the other.

Actes 15.39. He was seduced by the dissimulation of Peter. Gal. 2.13.

Bartimeus. Jerome saith should bee written Barsemçus, which in the Syrian tongue is interpreted, *blind sonne, or the sonne of blindnesse.* Of whome reade Marke 10.46.*

Baruch. *blessed, or bending the knee.* Jeremies scribe. Jerem. 36.12. writeth a booke, which was read, and burned. Jere. 36.4, to 27. he writeth another. Jer. 36. 27, 28.* and 45.1. Baruch 1.1, to 6.

Barzellai — Barzillai. *as hard as yron.* A noble and rich man, who relieued Dauid in distresse, and yet would take nothing in recompense. 2. Sam. 19.32. Hee accompanieth the King vnto Jordan, crauing nothing but that his sonne Chimham might goe with him, and be well intreated. 2. Sam. 19.31, 33, to 40. Dauid chargeth Salomon, that hee should shewe kindnesse vnto the sonnes of Barzillai, and why. 1. King. 2.7. The sonnes of Barzillai, because they could not shewe their genealogies, were put from the Priesthood. Ezra 2.61, 62. and Nehe. 7.63, 64.

Bashemath — Basmath. *things aromaticall, or confusion of death, or in desolation.* Gen. 26.34. and 1. Kin. 4.15.

Basemath — Bashan. *in the tooth, or in lurie, or in sleepe, in slumbring, confusion, or slander.* A countrey where Og reigned. Deu. 1.4. a land of Giants. Deu 3.10, 11, 12, 13.

Bazan — Bath. A kinde of measure. Ezek. 45, 10.

Bathsabe — Bathsheba. *the seuenth daughter, or the daughter of an othe.* The daughter of Eliam, and wife of Uriah the Hittite. 2. Sam. 11, 3. with whome Dauid committed adultrie. 2. Sam. 11.4. he causeth Uriah to be slaine, and afterward marrieth her. 2. Samu. 11.15, 27. the chilse which Bathsheba bare vnto Dauid, sickned, and died. 2. Sam. 12.15, to 23. and afterwarde shee bare Salomon. 2. Sam 12.24. Matth 1.6. Shee is called Bathshua the daughter of Ammiel. 1. Chro. 3.5.

Bethfuai — Bathshua. *the daughter of salvation,* look Bath-sheba.

Baalia — ¶ Bealiah. *the God of an idole, the Lorde casting himselfe downe before it, or possessing it, or in an assembly, or in the Church.* 1. Chro. 12.5.

Bealia — Bealoth. *cast vnder, or possessed.* Josh. 15.24.

Baleth — Bebai. *voyde, or emptie.* Ezra 8.11.

Bechor — Becher. *the first begotten, or first fruits.* The name of Beniamins sonne. Gen. 46.21. & 1. Chro. 7.6. Also the sonne of Ephraim. Num. 26.35.

Bechorath. *idem* as Becher. 1. Sam. 9.1.

Badan — Bedan. *a doorebarre, or alone,* 1. Sam. 12.11. and 1. Chro. 7.17.

Badaias — Bediah. *the onely Lord, or doorebarre of the Lord.* The sonne of Bani. Ezra 10.35.

Baal-iada — Beeliada. *an open idole, or master of knowledge.* 1. Chr. 14.7.

Beel-zebub, looke Baal-zebub, and Mat. 10.25.

Bera — Beer. *a well, or declaring.* Num. 21.16.

Beera — Beera. *idem.* 1. Chro. 7.37.

Beerah. *idem.* 1. Chro. 5.6.

Beer Elim. *the well of Elim.* Isa. 15.8.

Beeri. *a well explaning, or declaring.* The father of Hosea. Hos. 1.1. Also the father of Judeth Esaus wife. Gen. 26.34.

Beer-lahai-roi. Gen. 16.14.

Beroth — Beeroth. *welles, explaning, or declaring.* A citie. Josh. 9.17. Deu. 10.6. and 2. Sam. 4.2, 3. Josh. 18.25.

Ber-sabee — Beer-sheba. *a well, a wi dernes, & a citie.* looke Gen. 21.14, 31. & 26.33. & 28.10. Josh. 15.28. & 19.2. and 1. Sam. 3.20. & 8.2. & 2. Sam. 24.2, 7. & 1. kin. 19.3. & 2. king. 23.8. & 1. Chro. 4.28. Nehe. 11.30. Amos 5.5.

Behemoth. This worde signifieth *the multitude of earthly beasts,* but chiefly one among the rest. Job 40. 10.* & 2. Esd. 6 49. It is taken for the power of Satan.

Bel. *olde, ancient, or nothing.* The name of an idole, whereof reade Isa. 46.1. Dan. 14.3. to 23.

Bela. *destroying.* A citie called also Zoar. Gen. 14.2, 8. Also Beniamins sonne. Gen. 46.21. Numb. 26.38. Also a king in Edom. Gen. 36.32.

Belial. *peruerse, or wicked, or the deuill.* Judg. 19.22. and 1. Sam. 1.12. & 10.27. Nahum 1.15. What concord hath Christ with Belial? 2. Cor. 6.15.

Belshatsar. *without treasure, or a searcher of treasure.* A king of Babylon. Dan. 5.1. Who for abusing the vessels of the Temple, & extolling dumme idoles, seeth a hand writing vpon the wall. Dan. 5.2, 3, 4, 5. which betokeneth his death, and the translation of his kingdome vnto Darius. Dan. 5.6.* — Belteshazzar

Ben. *a sonne, or building, or vnderstanding.* 1. Chr. 15.18.

Benaiah. *the Lords building.* The name of 16. mentioned 2. Chro. 4.36. & 15.18. Also the sonne of Iehoiada. 2. Sam. 20.23. who at Salomons commandement slewe Joab, hauing holde on the hornes of the altar. 1. Kin. 2.22, 28, to 36. He was ouer the Cherethites, &c. 1. Chron. 18.17. and is numbred among Dauids three worthies. 2. Sam. 23.20, 21, 22, 23. He is called Benaiahu. 2. Sam. 8 18.

Ben ammi. Gen. 19.38. — Ammon.

Ben-hadad. *the sonne of noyse, or crie.* The sonne of Tabrimon. 1. king. 15.18. Who ioyned with Asa king of Iudah & besieged the cities of Israel. 1. king. 15.20. He besieged Samaria. 1. kin. 20.1. He being drunken and blaspheming God, was put to flight by Ahab, & so Samaria was deliuered. 1. king. 20 16, to 31. He obtaineth pardon at Ahabs hands: wherefore God was displeased with Ahab, & foreshewed his destruction. 1. kin. 20.31.* Ben hadad besiegeth Samaria. 2. king. 6. 24 his hoste is miraculously put to flight. 2. king. 7.6, 7. he is sicke & sendeth Hazael to Elisha with a present to knowe if hee should recouer. 2. king. 8.7, 8. Hee dieth, & Hazael reigneth in his stead. 2. king 8.14, 15. — Ben-adad

Ben-hadad. The sonne of Hazael, king of Aram, ruleth Israel all Hr hobaz dayes, & why. 2. king. 13.3. — Benhadad

Ben-hail. *the sonne of strength, or of an armie, or the sonne of riches, or griefe.* 2. Chro. 17.1.

Ben-hanam. *the sonne of grace, or godlinesse, or the sonne of separation.* 1 Chro. 4.20. — Ben-hanan

Ben-hinnom. *the sonne of Hinnom.* A valley. 2. Chro. 28.3. — Ben-hinnon

Bene-berak. *the sonnes of lightning.* Josh. 19.45. — Benebarac

Bene-iaakan. *the sonnes of sorowe, or labour, or builder vp of sorow, or labour.* Num. 33.31. — Bene-iaacan

Beniamin. *the sonne of my right hand.* Iaakobs youngest sonne, called Ben-oni, that is, *the sonne of sorowe,* Gen 35.18. Iaakob loueth him dearely. Gen. 44.22, 29, 30.* His meale was fiue times so much as any of his brethren. Gen. 43.34. looke Genes. 45.22. Hee is blessed of Iaakob. Gen. 49.27. Moses also blesseth his tribe. Deut. 33.12. Of his children reade Gen. 46.21. and 1. Chro. 7.6. and 8.1. Of their lot. Josh. 18.11.*

The Beniamites refusing to deliuer those wicked persons that had abused the Leuites wife, Judg. 19. 25, 26, 27. & defending them in their euil, were al destroyed saue 600. men. Judg. 20.11, 12, 13, 14.* The Israelites bewaile the want of a tribe. Judg. 21.2, 3. Saul was of this tribe. 1. Sa. 9.1, 2.* And Paul. Ro. 11.1.

Beninu. *our sonnes, or our builder.* Nehe. 10.13. — Baninu

Beno. *his sonne, or building.* 1. Chro 24.26. — Benno

Ben-oni, looke before in Beniamin.

Benzoheth. *the sonne of separation, or the sonne of that feare.* 1. Chro. 4.20.

Beon. *in affliction, or in answering.* Num. 32.3.

Beor. *a flame, or madde.* Num. 22.5. — Bera

Bera. *a well, shewing, or declaring.* Gen. 14.2. — Baracha.

Berachah. *blessing, or bending of the knees.* 1. Chron. 12.3. — Barala

Berachiah. *speaking well of the Lord.* Zech.1.1.
Beraiah, *the chusing of the Lord.* 1.Chro.8.21.
Berak. *lightning*, looke Barak.
Berea. *his well*, or *his daughter*, 1.Mac.9.4.
Bared — Bered, *haile.* 1.Chro.7.20.
Beri, *my sonne*, or *pure*, or *chosen*, or *my corne.* 1.Chro. 7.36.
Baria — Beriah. *in fellowship*, or *in ennie.* 1.Chr.23.10.Num. 26.44,45.
Berim, *chosen men.* 2.Sam.20.14.
Bernice. *a sage victorie*, or *the weight of the victorie.* The wife of king Agrippa. Acts 25,13.
Merodach — Berodach. *the sonne of death.* The right name of Baladans sonne, who is called Berodach Baladan. 2. King. 20,12. and Merodach Baladan. Isa. 39.1.
Beroth — Berothah. *of a well*, or *puritie*, or *a Cypres tree.* One of the townes that bounderh the land of Israel. Ezek. 47.16.
Beroth — Berothai. *Welles*, or *a Cypres tree.* 2.Sam.8.8. The citizens called Berothites. 1.Chro.11,39.
Besee — Besai, *a despising*, or *egges*, or *full of myre*, or *dirtie.* Ezra 12.49. Neke.7.52.
Besodin — Besodaiah. *the counsell of the Lord.* Nehe.3.6.
Besor, *shewing gladnesse*, or *incarnation.* 1.Samuel 30.10.
Bere — Berah. *trust* or *confidence*, 2.Sam.8.8.
Beren. *the bellie.* Josh.19.25.
Bethabara. *a house passed ouer*, or *house of anger*, or (in the Syriam) *of wheate.* Joh.1.28.
Beth-anath — Beth-anah, *the house of affliction.* A citie. Josh.19. 38. called Beth-anath. Judg.1 33.
Beth-anoth. *idem.* Josh.15.59.
Bchania *the house of obedience*, or *of affliction*, or *a house of a song*, or *of the grace of the Lorde.* The towne of Martha & Marie. Joh.11.1. whither Christ went & lodged. Mat.21.17. Joh.11.1.& 12.1. Luke 19.19.
Beth-araba — Beth-arabah. *the house of sweete smell.* Josh.15.6,61. and 18.22.
Beth-aram. *the house of height.* Josh.13.27.
Beth aibel. Hos.10.14.
Beth-auen. *the house of vanitie and griefe.* Josh.18.1. and 1.Sam.13.5.
Beth-az-moth — Beth-azmaueth. *the house of deaths strength.* Nehe.7. 28.
Beth-baal-meon. *an idole of the dwelling place*, or *the Lord by sinne.* Josh.13.17.
Beth-bera — Beth-barah. *the house of his sonne*, or *the chosen house.* Judg.7.24.
Bethberai — Beth-birei. *the house of my maker.* 1.Chro.4.31.
Bethcar — Beth-car. *the house of knowledge.* 1.Sam 7.11.
Beth-dagon. *the house of wheate*, or *the house of ascaled fish.* Josh 15.41. and 19.27.
Beth-eden. *the house of pleasure.* Amos 1.5.
Beth-el. *the house of God.* The place where Iaakob slept whē he went to his uncle Laban, before time called Luz. Gen.28.19. whither hee afterward went to dwell by Gods commaundement. Gene.35.1.to 9. It is taken and inhabited by the house of Ioseph. Judg. 1.22,to 27. There the Iewes honour God. 1.Samu. 10.3. The Israelites purposing to fight against the Beniamites, do aske counsell of God at Beth-el. Jud. 20,18. reade Jos.8.12.& 18.13. 1.king. 12.29.*32,33.
Bethemec — Beth-emek. *the house of deepenesse.* Josh.19.27.
Bethesda. *the house of effusion.* So called because thither raine waters did assemble from diuers places. Iohn 5 2.
Beth-ezel. *my neighbours house.* Micah 1.11.
Bether. *a viso*, or *in searching*, or *beholding.* Cant.2.17.
Beth-gadar. *a house for a meuse.* 1.Chro 2.51.
Beth-gamul. *the house of a camell.* Jer.48.23.
Beth-haccarem. *the house of the vineyard.* Neh.3.14.
Beth-hanan. *the house of grace*, or *mercie.* 1.Kin.4.9.
Beth-haran. *the house of a hill.* Num.32.36.
Beth-hahittah. *the house of going out of the way*, or *the house of thornes.* Judg.7.22. — Beth-seca
Beth-hogla, or Beth-hoglah. Josh.18.19. — Beth-haglah
Beth-horan. *the house of anger*, or *house of libertie.* Josh.10,10 and 16,3.5.
Beth-lehem. *the house of bread*, or *house of warre.* A citie in the tribe of Zebulun. Josh 19.15. Also a citie in the tribe of Iudah, called Ephrah, neere vnto which Rahel was buried. Genes.35.19. and vnto the which Ioseph trauelled with Marie the Virgine: where she was deliuered of Iesus Christ. Luke 24.6, 7. Whither also the wise men went and honoured him. Mat.2.1,to 13.
Beth-iebaoth. *the house of lionesses.* Josh.19.6.
Beth-iesimoth. *the house of desolation*, or *the house of laying up in store.* Num.33.49. Josh.12.3. — Bethsimoth
Beth-marcaboth. *the house of bitternesse wiped out.* Josh.19.5.and 1.Chro.4.31. — Beth-marchaboth
Beth-meō. *the house of the dwelling place.* Ie.48.23. — Beth-maon
Beth-nimrah. *the house of rebellion.* Num.32.36. — Beth-nemra
Beth-palet. *the house of expulsion.* Josh.15,27. and Nehe.11.26. — Beth-phelee
Beth-pazzez. *the house of diuiding asunder.* Josh 19.21. — Beth-phalet
Beth-peor. *the house of the opening of the earth.* Deu. 3.29. and 34.6. — Beth-pheses
Beth phage, *the house of the mouth of the valleyes.* Matth.21.1. — Beth-phogor
Beth-rapha. *the house of health.* 1.Chro.4.12.
Beth rehob. A citie. Judg.18.28.
Bethsaida, *the house of fruites.* A citie which Christ reproued for their infidelitie. Mat.11.21. — Bethsaidah
Beth-shan. *the house of warre*, or *the house of altering.* 1.Sam.31.10. Josh.17.11. — Beth-saida
Beth-sheba, looke Bathsheba. — Beth-san
Beth-shemesh. *the house of bondage*, or *ministery.* Ios. 15.10, & 19.22. Ier.43,13. the citizens of Beth-shemesh, seeing the arke, reioyced, & offred sacrifices vnto the Lord. 1.Sa.6.23.* Of the Bethshemites, for loos king into þ Arke, were slaine 50070. men. 1.Sa.6.19. — Beth-shean
Beth-sur. *the house of strength.* 2.Mac.11.5. — Bethsabee
Beth-tappuah. A citie. Josh.15.53. — Bethsames
Bethuel. *the measure of God.* The father of Rebekah. Gen.12.23. Also a citie. 1.Chro.4.30. — Beth-tha-phua
Bethol. *a virgine.* Josh.19.4. — Bethuel
Bethulia. *the virgine of the Lord.* A citie. Judeth 4.6. which Holofernes laide siege vnto. Judet.7.3. The citizens being almost starued for thirst, purpose to yeeld to Holofernes, if helpe come not within fiue dayes. Judeth 7.22.* — Bethulie
Beth-zur. *the house of a rocke.* Josh.15.58.
Betonim, *belies.* Josh.13.26.
Beulah, *inhabited.* Isa.62.4.
Bezai. *egges.* Ezra 2.17. — Besai
Bezaleel. *in the shadow of God.* The sonne of Uri. 1.Chro.2.20. Hee and Aholiab were so endued with Gods spirite, as they made all that appertained vnto the tabernacle. &c. Exo.31.2,to 12.and 35.30.* Also a mans name. Ezra 10.33. — Bezeleel
Bezek. *lightning.* A citie taken by Iudah, who slew 10000. men therein, tooke their king, and cut off his thumbes and great toes. Judg.1.4,to 9. — Bezec
Bezer. *munition*, or *vine branches.* A citie, whereof looke Deut.5.43. Josh.20.8.
Bichri *the first borne*, or *first fruites.* 2.Sam.20.1. — Bechri
Bidkar. *coldnesse alone.* 2.King.9.25. — Badacer
Biguai, *in my body.* Ezra 2.3,14.and 1,14. — Begui
Bigthan. *giuing meate.* One of King Ahashuerosh seruants, who with Teresh woulde traiterously slay their — Bagathan

Bared
Baria
Merodach
Beroth
Besee
Besodin
Bere
Beth-anath
Beth-araba
Beth-az-moth
Bethbera
Bethbera
Bethcar
Bethemec
Beth-acharam

their maſter, but Mordecai preuenteth it, and they were hanged. Eſter. 2.21, 22. and 6.2.

Bikeath-auen. *the field of an idole.* Amos 1.5.

Baldad — Bildad. *old loue, or without loue,* looke Baldad.

Belga — Bileam, looke Balaam.

Bala — Bilgah, *ancient countenance.* 1. Chro. 24.14.

Bilhah. *olde, or fading.* Rabels handmaid. Gene. 29. 29. Her she gaue vnto Iaakob to wife, who conceiued and bare two ſonnes. Gen. 30.3.4, 5.7.

Balaan — Bilhan. *olde, or troubled.* Gen. 36.27.

Belſan — Bilſhan. *in the tongue.* Ezra 2.2.

Chamaal — Bimhal. 1. Chr. 7.33. the ſonne of Japhlet.

Kimbal — Binea. *the ſoune of the Lord, or in mouing.* The ſonne of Moſes. 1. Chro 9.43. called Bineah. 1. Chro. 8.37.

Benea — Binnui. *building.* Ezra 8.33.

Banaia — Binui *building in my houſe, or in fairenes.* Ezr. 10.10.

Banaias — Birſha. *in euil.* Gen. 14.2.

Bennoi — Bithiah. *the daughter of the Lord.* 1. Chro 4.18.

Binnui — Bithron, *the houſe of libertie.* 2 Sam. 2.29.

Berſa — Biziothiah. *deſpite,* Joſh. 15.28.

Bethia — Bizitha. *idem.*

Beth-horon — ¶ Boaz. *in ſtrength.* 1. king. 7.21.

Baziothia — Boanerges. *the ſonnes of thunder.* Mar. 3.17.

Bazatha — Bocheru. *firſt borne.* 1. Chro. 8.38.

Boas — Bochim. *the place of weeping.* Judg. 2.1.

Bochru — Bohan. *in them.* Joſh. 15.6.

Boen — Booz. *in ſtrength.* The father of Obed. Ruth 4.21. and 1. Chro. 2.12. Matth. 1.5. Luke 3.32.

Boos — Boſor. *taking away.* 2. Pet. 2.15.

Boaz — Bozez. *dirt.* 1. Sam. 14.4.

Boſes — Boz kath. *in pouertie.* Joſh. 15.39.

Bachath — Boznei. Ezra 6.6.

Boſrah — Bozra, or Boſrah. *in tribulation.* A chiefe citie of Edom. Gen. 36.33. 1 Chro. 1.44. Iere. 49.13.

Bocci — ¶ Bukki. *voyde.* Num. 34.22. Ezr. 7.4. & 1. Chr. 6.5.

Boccian — Bukkiah. *the diſſipation of the Lord.* 1. Chro. 25.4.

Bul. *ancientneſſe.* 1. kings 6.38.

Buna — Bunah, *building, or vnderſtanding.* 1. Chro. 2.25.

Bonni — Bunni. *building me.* Nehe. 9.4.

Buz. *deſpiſing.* Gen. 22.21. & 1. Chr. 5.14. Jer. 25.24.

Buzi. *idem.* Ezek. 1.3.

Buzites, *idem.* Job. 32.2.

C.

Chebbon — ¶ Cabbon. *as though vnderſtanding.* Joſh. 15.40.

Cabul. *a ſeruant.* Joſh. 19.27.

Cades. — Cadeſh. *holineſſe.* Gen. 20.1. looke Kadeſh.

Chiphas — Caiaphas. *a ſearcher.* The high prieſt who was ioyned with Anas in that office, contrary to Gods law. Luke 3.2. He prophecieth. John 11.49.50, 51, 52. Annas ſendeth Chriſt bound vnto him. John 18.13, 14. Mat. 27.57. Mar. 14.53. Luke 22.54. Chriſt being by him charged to tel what he was, confeſſeth himſelfe to be that Chriſt that was looked for. Mat. 26.63, 64. Caiaphas forbiddeth the Apoſtles to preach. Acts 4.6, 17, 18.

Cain. *poſſeſſion.* Heb 11.4. looke Kain.

Cainan. *poſſeſſer, or buyer.* The ſon of Arphaxad. Lu. 3.36. Alſo the ſonne of Enos. Luk. 3.37 looke Kenan.

Chale — Calah. *opportunitie.* Gen. 10.11.

Chaldeans — Caldees, *mingling, or as deuils.* A people. Gen. 11.28.

Caldeans — 31.2. king. 25.5. The countrey whereof is called Caldea, looke Chaldees.

Calcol. *nouriſhing, or conſuming all things.* 1. Ch. 2.6.

Chalcal — Caleb. *as a Heart, or a Dogge.* The name of a man. Nom. 13.7. He & Joſhua commended the lande of promiſe vnto the Iſraelites, wherefore they had almoſt bin ſtoned. Num. 14.7, 10. The land of Canaan is promiſed to him & his ſeede. Nom. 14.24. Deut. 36 He encourageth the Iſraelits to go vnto the land of Canaan. No. 13.31. He sheweth his ſtrength and age, and deſireth the heritage due vnto him. Joſh. 14.6. * His heritage, what it was. Joſh. 15.13. and 1. chro. 6.56. He expelleth from Hebron the three ſonnes of Anak. Judg. 1.20. He is commended. Eccius. 46.9, 10.

Caleb was alſo the name of Ierahmeels brother, called Chelubai 1. chro. 2.9, 18, 19. Alſo the name of a towne. 1. chro. 2.24.

Colneh. *alwe.* Gen. 10.10. Amos 6.2. — Chalanne

Canneh. *a wall.* Ezek. 27.23. — Chenne

Calno. *altogether himſelfe.* Iſa. 10.9. — Calano

Caluarie. Luke 23 33.

Cana. *zeale, or emulation.* A citie of Galilee. Joh. 2. 46. where Jeſus wrought his firſt miracle at a mariage Joh. 2.1, to 12. Simon was a Canaanite, that is, zelous. Luke 6.15. — Chanaan, Kanaan, Kenaan

Canaan. *a merchant,* the ſonne of Ham. Gene. 10.6. of whom the country of Canaan tooke name. Gen. 11. 31. and 12.5. & 13.12. The bounder of the Canaanites. Ge. 10.19. Canaan is curſed for his fathers fault. Ge. 9.22, 25, 26, 27. The Canaanites were wicked people. Gen. 12.6. and 13.7. for they deſcended of a curſed father. Gen. 10.15, 16, 17, 18. The land of Canaan promiſed to Abraham and his ſeede. Ge. 12.7. and 13.15. and 15.7. and 17.8. Moſes ſendeth ſpies to viewe it according to Gods commaundement. Nomb. 13.3, to 22. The Canaanites ſlew the Iſraelites. Nom. 14.45. The Canaanites, that dwelt at Zephath, were deſtroied by the tribe of Judah and Simeon. Judg. 1.17. Why God deſtroyed them not at once, but by litle and litle. Exod. 23.29, 30. God ſuffereth the Canaanites, Amorites, &c. to ſoiourne among the Iſraelites, to try whether they would obey him, and wholy depend on him or no. Judg. 3.1, to 7. God commaundeth the Iſraelites to ſlay them, leſt they ſhould be a meane of their ruine. Nomb. 33.51. * Deut. 20.16, 17, 18. The Angell of God reproueth the Iſraelites for ioyning with them, whom God willed to be deſtroyed. Judg. 2.1, to 6. They dwelt among the Ephraimites. Joſhu 16.10. Pharaoh burneth the citie of Gezer, & ſlew the Canaanites that were therein. 1. king. 9.16. They fainted at Iſraels comming into their country, hearing, what maruelles God had done for them. Joſhua 5.1. The land of Canaan flowed with milke and honie. Exod. 3. 8. and was the habitation of God. Exod. 15.13. it was ſhewed Moſes. De 34.4 Salomon made the Canaanites and al that were not deſtroyed by the Iſraelites, tributaries to him. 1. kin. 9.20, 21, 2. chro. 8.7, 8. ſo did the Iſraelites alſo. Joſh. 17 12, 13. The land of Canaan promiſed to Iſhak. Gen. 26.3.

The woman Canaanite, who followed Chriſt, by faith obtained the recouery of her daughter, Matth. 15.22, to 29. Marke 7.25, to 31.

Candaces. *hauing forgiueneſſe.* The Queene of the Ethiopians. Actes 8.27.

Capernaum. *the field of repentance.* A citty. Matth. 4. 13. and 8.5. John 6.24, 59. whose citizens Chriſt reproueth for their incredulitie. Matth. 11.23, 24. Lu. 10.15. It is called Chriſts citie. Matth 9.1. — Capernaum

Caphtor. *an apple, or violet.* A countrey called Cappadocia. Actes 2.9. The inhabitants Caphtorims, or Cappadocians. Jer. 47.4. Gen. 10.14. They deſtroyed the Auims, and dwelt in Hazerim in their ſteade. Deut. 2.23. — Cappadocia.

Carcas. *the couering of the lambs.* Eſter 1.10.

Carchemiſh. *a lambe, or taken away.* 2. Chro. 25.20. — Charchas

Carmel. *knowledge of circumciſion.* A citie. Joſh. 15. 55. The citizens called Carmelites. 1. chro. 11.37. — Charcamis, Charmi

Carmi. *my vine, or knowledge of waters.* Nom. 26.6. — Karnaim

Carnaim. *hornes.* 1. Mat. 5.43. looke Karnaim. — Charſena

Carſhena. *a lambs ſleeping* Eſter 1.14. — Chaſluim.

Caſluhim. *hope of life, or as pardoned.* One of the ſons of Mizraim, of whom came the Philiſtims. Gen. — Chaſlonim.

Caſiphia
Chaphia

10.14. 1.Chro.1.12.
Caſephiah, *deſire.* A place where the lawe was read and taught vnto the people. Ezra 8.17.
Caſtor, *a beuer.* Looke Actes 28.11.
¶ Cedron, *mad, blacke,* or *ſad.* A brooke. Iohn 18.1. called Kidron. 1.Kings 15.13.
Ceilan, *diſſoluing that.* 1.Eſd.5.15.
Cenchreis
Cendebæus

Cenchrea. *millet,* or *pulſe.* Actes 18.18. Rom.16.1.
Cendebius. *poſſeſſing of griefe.* 1.Mac.15.38.
Centurion. *a captaine ouer an hundred.* Of whome reade Exod.18.21.* Deut.1.13,to 19. Act.21.32. and 22.25,26. and 23.17,23. Chriſt healeth the Centurions ſeruant for his faiths ſake. Matt.8.5,to 14. Luke 7.2,to 11. The Centurion and thoſe that were with him watching Ieſus, &c. confeſſed him to be the ſonne of God. Matth.27.54. Paul was committed vnto a Centurion. Actes 24.24.
Cephas, *a ſtone.* the ſurname of Simon, giuen him by Chriſt. Iohn 8.42. & 1.Cor.1.12.& 9.5. Galat.2.9.
Chephirah
Cephirah, *a little lioneſſe.* Ezra.2.25. Ioſhu.9.13.
Cæſar.
Ceſar.is deriued of Cæſio, which ſignifieth *a gaſh,* or *a cut.* (Iulius being ſuppoſed to be cut out of his mothers womb, was ſo named) or of Cæſius, for that he had grey eies: but afterward it was retained as a famous ſurname vnto al ꝑ emperors of Rome, as to Auguſtus. Luk.2.1.to Tiberius. Luk.3.1. Matt.22.17.to Claudius. Act.11.28.& 25.12. and to Nero. Phil.4.22.&c.
Cæſarea
Ceſarea, *a buſh of haire.* A citie ſurnamed Stratonis. Acts.9.30.& 10.1. and 21.8. and 12.19. Alſo another ſurnamed Ph lippi. Matt.16.13. Mar.8.27. Becauſe Philip the Tetrarch builded it. Alſo another Ceſarea is the head citie of Cappadocia. Actes 18.22. In Hebrew it is written Dor, looke Dor.
Calcol
¶ Chalcol, *nouriſhing.* 1.king.4.31. looke Calcol.
Chaldees, looke Caldees. A people. Their countrey is called Chaldea, or Chaldea, & is interpreted, *as diuels, or as robbers, or ſpoylers.* It lieth vpon the Eaſt ſide of Iudea betweene Babylon & Arabia. Iere.50.10. and 51.4. In Hebrew it is called Caſdim. Gen.11.28.
Charan
Charam
Chobar
Chodorlahomor
Cheeth
Calubai
Chellian
Chamos
Channa
Chanani
Chaphara
Charan
Cherethims
Cerethites
Charith
Cherubins
Chamois. Deut.14.5.
Charran. *a ſinging,* or *calling out.* A citie. Actes 7.2. called Haran. Gen.11.31. looke Haran.
Chebar. *ſtrength,* or *power.* Eze.1.1.
Chedor-laomer. *as generation of bondage.* Gen.14.1.
Cheeneth. Ezra 4.13,11,17.
Chelal. *as night.* Ezra 10.30.
Chelub. *a basket.* 1.Chro.27.26. and 4.11.
Chelubai. *be a togither againſt me.* 1.Chro.2.9.
Chelluh. *all.* Ezra 10.35.
Chemarims. The name of Baals Prieſts. looke 2. kings 23.5. Hoſe.10.5.
Chemoſh. *as ſtroking,* or *as taking away.* Numb.21. 29. and 1.king.11.7. and 2.kings 23.13.
Chenaanah. *a marchanteſſe,* or *broken in pieces.* 1. king.22.11. 1.Chron.7.10.
Chenani, *my pillar,* or *foundatiõ,* or *a haſting.* Ne.9.4.
Chenaniah, *my pillar, or foundation of the Lord.* 1. Chro.15.22.
Chephar. *a little lioneſſe.* Ioſh.18.24.
Chephira. *idem.* looke Cephirah.
Cheran, *anger.* Gen.36.26.
Cherethims, *ſouldiers.* Looke Ezek.25.16. called Cherethites. 2.Sam.8.18. and 15.18. and 20.23.
Chereth. *ſlaying.* 1.king.17.3.
Cherub. *as a maſter,* or *as a childe,* or *as fighting.* Ezra.2.59. 2.Sam.22.11.
Cherubims. *as maſters,* or *as fighters,* or *as children,* Gene.3.24. Eze.1.5. and 10.1.*
Cheſſon
Cated
Ceſil
Cheſalon. *truſt.* Ioſh.15.10.
Cheſed. *as a deuill.* Gene.22.22.
Cheſil. *fooliſhneſſe.* Ioſh.15.30.
Cheſulloth. *fearefulneſſe.* Ioſh.19.18.
Caſaloth
Chezib. Gene.38.5.
Chidon. *a dart.* 1.Chron.13.9.
Chileab. *all,* or *the reſtraint of the father.* 2.Sam.3.3.
Cheleab
Chilion. *waſted, perfect,* or *all like a doue.* Ruth.1.2.
Chelion
Chilmad. *as teaching.* Ezek.27.23.
Chelmad
Chimham, *as they,* or *like to them.* The name both of a man, and the citie where he dwelt. 2.Sam.19.28.
Chamaam
Chineam
Jere.41.17.
Chinnereth. *a harpe.* Num.34.11.
Cenereth
Chios. *open.* Actes 20.25.
Chio
Chiſleu. *hope,* or *an feare.* A moneth. Nehe.1.1.
Caſleu
Chiſlon looke Ciſlon.
Chiſloth-tabor. *feares,* or *truſts of election,* or *puritie.* A citie. Ioſh.19.12.
Cheſeleth Thabor
Chictim. *waſters,* or *conſumers,* or *a crowne,* or *golde.* A countrey. Iſa.23.1. and Eze.27.6. Num.24.24. Dan. 11.3. It is called Chetiim. 1.Maccab.1.1. of Kittim. Looke Gene.10.4.
Cethim
Kittim
Chor-aſhan. *a riuer, ſmoke.* 1.Sam.30.30.
Chorazin. *this ſecrete, or here is a myſterie.* A citie which Chriſt reproueth for their incredulitie. Matth. 11.21. Luke 10.13.
Corozain
Chorazim
Chozeba. *men liars,* or *men that be liars.* 1.Chro.4.22.
Chriſt. *anointed.* The ſurname of Meſſias. Matt.1. 16. looke Chriſt in the ſecond Table.
Chun. *making ready.* 1.Chron.18.8.
Chuſh. *blacke,* or *Æthiopia.* looke Cuſh.
Cuſhan-riſhathaim, looke Cuſan-raſathaim, and Iudg.3.8.
Chuſhi *blacke,* or *an Æthiopian.* Jerem.36.14. and Chuſhite, *idem.* Jerem.38.7. looke Aethiopia.
Chuſanrasiathaim
Chuza. *ſaying,* or *prophecying.* Luke 8.3.
Chuſa
¶ Cilicia. *couching.* A country. Judeth.1.21,25. Galat.1.21.
Cinnereth. *as a candle.* Ioſh.19.35.
Cenereth
Cis. *hard.* Actes 13.21. looke Kiſh.
Ciſlon. *hope,* or *confidence,* or *truſt,* or *couering of an houſe.* A prince of the tribe of Beniamin. Num.34.21.
Chiſlon
Chaſelon
Clauda. *a broken voyce,* or *weeping voyce.* Act.27.16.
Ciſlon
Claudia, *idem.* 2.Tim.4.21.
Claudius. *idem* Claudius Cæſar the emperour. Acts 11.28.
Claudius Lyſias, the vpper captaine of Ieruſalem, ſendeth Paul to Felix. Acts 23.26.*
Clemens, *gentle,* or *meeke.* Phil.4.3.
Clement
Cleophas. *all glory.* Luke 24.13.
Cleopas
Cleopatra. *the glory of the countrey.* Daughter to Ptolome, who was giue to wife to Alexander. 1.Mac. 10.57,58. and after taken from him, & giuen to Demetrius. 1.Mac.11.12. Cleopatra Doſitheus. Eſt.11,12.
Cloe. a vertuous woman. 1.Cor.1.11.
Chloes
Coeloſyria *crooked Syria,* or *lowe Syria.* A countrey. 1.Eſd.2.17. 1.Macc.10,69. 2.Macc.3.5.
Cæloſyria Celoſyria
Col-hozeh. *eurry prophet,* or *ſeeing all.* The father of Shallum. Nehe.3.15. and 11.5. Alſo the father of Baruch. Nehe.11.5.
Col-hozeth
Chol-hoza
Colonia. Act.16.12. in the margent, was vſed to be the name of a citie newly conquered, whither were ſent to dwell, certaine number of people taken out of the ſame great citie, who vſed alwayes the lawes and cuſtomes of the citie whence they came.
Coloſſe. *puniſhment,* and Coloſſians, *puniſhed.* A citie and citizens, looke Coloſſ.1.2.
Conaniah. *the ſtrength* or *ſtabilitie of the Lord.* The name of a Leuite. 2.Chro.31.12,13.
Coneniah
Chonenia
Coniah, *idem.* Jere.22.24. looke Ieconiah.
Coos. *toppe.* Actes 21.1.
Cor. a meaſure. Eze.45.14. Looke Homer: for Cor and Homer are one kinde of meaſure.
Corban. *a gift,* or *oblation,* Marke 7.11.

Core,

Caree Core. *balde.* Jude verse 11. looke Korah.
Corea. *balde, or cotte.* 1. Eſd. 5. 32.
Corinthus. *fulneſſe, or an ornament,* and Corinthians, *filled.* a citie and citizens. Acts 18. 1, 8. and 1. Cor. 1. 2. and 2. Cor. 1. 1.
Corim. A meaſure. 1. Kings 4. 22. and 5. 11. it is eighteene gallons of our meaſure, or thereabout.
Cornelius. *of a horne.* A vertuous captaine of Ceſarea. Act. 10. 1.* and 11. 1, to 19.
Cos, Co, Coo. *idem* as Coos. 1. Macc. 15. 3.
Cosan Cosam. *diuining.* Luk. 3. 28. looke Joſiah.
Coz. *a thorne, or ſummer.* 1. Chro. 4. 8.
Cozbi Cozbi. *a lyar.* Numb. 25. 1.
¶ Crates. *an harrowe, or hurdle.* 2. Macc. 4. 29.
Creſcens. *growing, or increaſing.* 2. Tim. 4. 10.
Creta. *giuen to the fleſh.* A countrey now called Candie. 1. Mac. 10. 67. Tit. 1. 5. The people called Creetes Act. 2. 11. and Cretians, who were alwayes lyars, euill beaſts, and ſlow bellies. Titus 1. 12.
Criſpus. *curled, or eriſped.* A chiefe ruler of the Synagogue of the Iewes, who with all his houſhold, beleeued in Chriſt, & were baptized. Act. 18. 8. & 1. Cor. 1. 14.
Chub ¶ Cub. *blotting out.* By Cub is ment Arabia. Ez. 30. 5.
Chuſhan Cuſan, Cuſi. *blacke, or blackeneſſe, or heate, or an Ethiopian.* Habak. 3. 7. and 2. Sam. 18. 21. looke Chuſhi.
Chuſanra-ſathaim Cuſhan-riſhathaim, or Cuſhan-riſhathain. *blackeneſſe of iniquities.* The king of Aram-naharaim. Judg. 3. 8, to 12.
Chuſhi Cuſh. *blackeneſſe, or heate.* A countrey called nowe Ethiopia, looke Aethiopia, ſo named of Cuſh the ſonne of Ham. Genel. 10. 6. It is enuironed with the riuer Gihon. Gen. 2. 13.
Cutha Cuthath and Chur. *burning.* 2. King 17. 24, 30.
¶ Cyrus. *as a wretch, or as an heire, or the wombe.* The king of Perſia, who ouercõming the Babylonians, became monarch of the whole world. Dan. 5. 30, 31. as it was prophecied. Iſa. 4. 6, 1. He licenceth Zerubbabel with as many Iſraelites as would, to go into Iudea, to reedifie the temple. 2. Chr. 36. 22, 23. Ezr. 1. 1, to 6. according as was prophecied. Iſa. 14. 1, 2.* & 44. 28. & 45. 1, to 9. Hee reſtoreth all the veſſels which Nebuchad-nezzar had caried away before. Ezr. 1. 6.* & 6. 5. Dan. 1. 2. & 2. kin. 24. 13. & 25. 14, 15. & 2. Chr. 36. 7.
Cyrene. *a wel, or beame of an houſe, or coldnes, or a running againſt one, or meeting.* A citie in Africa. 1. Mac. 15. 23. Mat. 27. 32. Act. 2. 10. & 13. 1. Called Kir. 2. kin. 16. 9. The people called Cyrenians. Act. 6. 9. & 11. 20.
Cyrinius Cyrenius. *ruling.* The name of the gouernour of Syria. Luke 2. 2.
Cyrus Cyprus. *faire, or faireneſſe.* An yle. 1. Macc. 15. 23. Act. 11. 19, 20. & 27. 4. & 4. 36. whole people are called Cyprians. 2. Macc. 4. 29.

D.

Debbaſheth Dabaſheth. *obiecting infamie, or a lying ſlaunder.* Joſh. 19. 11.
Dabereth Daberath. *the word, or the thing, or a Bee, or ſubiectiõ,* or after the Syrian ſpeeche, *a woman leader, or captaine.* Joſh. 19. 12. and 1. Chro. 6. 72.
Daberth. *idem.* Joſh. 21. 28.
Dagon. *wheate, or a fiſh.* An idole of the Philiſtims. Judg. 16, 23, 1. Sam. 5. 2. 1. Mac. 10. 83.
Dilaias Delaias Delaiah Dalaiah. *the poore of the Lorde, or a drawing out, or emptying, or bough, or branch of the Lorde, or leane, or barren.* A mans name. 1. Chro. 3. 24.
Deliah Dalilah. *pouertie, or bucket, or conſumer, or leane.* A woman whom Samſon loued, who betrayed him to the Philiſtims. Judg. 16. 4, to 21.
Dalila Dalida Dalmanutha. *a prepared bucket, or leaues, or a bough prepared, or numbred.* A countrey. Mar. 8. 10.
Dalmatia. *a fruſtratorie lampe, or lightning of vanitie.* A countrey whither Titus trauailed to preach the Goſpel. 2. Tim. 4. 10.
Delphon Dalphon. *the houſe of cauer, or regarding the poore.* Eſter 9. 7.
Damaris. *a little wife.* A woman who beleeued in Chriſt, at the preaching of Paul. Acts 17. 34.
Dumeſee Damaſcus. *a cup of blood, or blood of a ſacke, or the blood of burning, or of a proctor.* A famous citie of Phenicia, ſometime the head citie of Syria. Of this citie the whole countrey thereabout bare the name, and it lieth betweene the hilles of Libanus & Antilibanus, North from Iudea. reade Eze. 47. 16, 17. & 48. 1-8. and 2. Sam. 8. 5, 6. king. 8. 7, 9. & 1. king. 11. 24. & Gen. 15. 2. & 1. Chr. 17. 5. Cant. 7. 4. Eze. 27. 18. It was wonne by Tiglath Pileſer. 2. kin. 16. 9. Againſt it is prophecied. Iſa. 7. 8. & 8. 9. & 17. 1. Jer. 49. 23. Amos 1. 3, 4, 5. Paul preached in it. Acts 9. 19, 20. & eſcaped death, and hoin. Act. 9. 25. and 2. Cor. 11. 32, 33.
Dammeſeck Dammim. *bloodie, or dead men,* or in the Syrian tongue, *of money.* 1. Sam. 17. 1.
Dan. *iudging, or iudgement.* A place. Gene. 14. 14. Alſo the ſonne of Iaakob by Bilhah. Gen. 30. 6. Alſo a citie, wherein a remnant of the tribe of Dan dwelled, which before was called Laiſh. Judg. 18. 28, 29. Iſa. 10. 30. 31 Lethem. Jer. 19. 47, 48 This citie bounded the lande of Iſrael vpon the South. Deut. 34. 1. and 1. Sam. 3. 20. Ezek. 27. 9. where Jeroboam erected a golden calfe. 1. Kin. 12. 28, 29. Amos 8. 14.
Danma- Dan is bleſſed of his father. Genel. 49. 16, 17. His tribe is bleſſed by Moſes. De. 33. 22. Their poſſeſſion. Joſh. 19. 40, to 49. The Amorites driue the children of Dan into the mountaines. Jud. 1. 34. Of his children & genealogie, looke Ge. 46. 23. Nũ. 1. 12 & 1. Chr. 12. 35.
Danna- Dannah. *idem* as Dan. Joſh. 15. 49.
Daniel. *iudgement of God.* The ſonne of Dauid by Abigail. 1. Chro. 3. 1.
Daniel. the name of a Prophet. Dan. 1. 6. He would not defile himſelfe with the kings meate. Dan. 1. 8. He declareth Nebuchadnezzar his dreame. Dan. 2. 1.* He is aduanced by the king vnto great dignity. Dan. 2. 48. He declareth vnto Nebuchadnezzar the dreame of the tree. Dan. 4. 2.* Hee foreſheweth Belſhazzar that hee ſhould be depriued of his kingdome. Dan. 5. 17.* He was made the third ruler of the realme. Dan. 5. 29. Hee was preferred by Darius aboue the three principall rulers, and why. Dan. 6. 3. The gouernors of Darius accuſe him to the King, for infringing the decree made by his and their conſents. Dan. 6. 12, 13. He is caſt into the Lyons den. Dan. 6. 16. & 14. 29, to 31. His accuſers are caſt in and deuoured. Dan. 6. 28. & 14. 42. The viſion of the foure beaſts ſignifying the foure Monarchies, is declared vnto him. Dan. 7. 1, 17.* The Angell Gabriel giueth him intelligence of the 70. weekes. Dan. 6. 23, 24. He was fed by Abacuc. Dan. 14. 33, to 42. Hee deliuereth Suſanna from the two wicked Iudges. Dan. 13. 45.* He deſtroyeth Bel and his temple, and ſlewe the Dragon. Dan. 13. 1, to 28.
Daphne. *a Bay tree.* 2. Macc. 4. 33.
Dara. *generation, the habitation of a ſhepheard, or of fellowſhip, or of iniquitie:* or in the Syrian ſpeech, *an arme.* 1. Chro. 2. 6.
Dorda Darda. *the dwelling place of knowledge, or the generation of knowledge.* It ſeemeth to be the ſame which before is called Dara. 1. King. 1. 4, 31.
Darius. *Requiring, or inquiring.* The King of the Medes, who with Cyrus his ſonne in law, ouercame Belſhazzar. Dan. 5. 31.
Darcon Darkon. *of generation, or the poſſeſſion, or buying of a dwelling place:* or in the Syrian tongue, *a dragon.* Ezra 2. 56.
Dathan. *cuſtome, or lawe.* One who with Korah and

Abiram, rebelled against Moses and Aaron, and were swallowed vp quick of the earth. Num. 16.1,3,31,32.

Dauid. *beloued.* The sonne of Jshai. Ruth 4.22. and 1.Chro.2.12,15. Matt.1.5,6. Luk.3.31,32. 1.Samu. 17.28. God constituteth him King ouer Jsrael. 1. Sa.13.14. What maner of man he was. 1.Sa.16,12. He is anointed king by Samuel. 1.Sam.16,13. & yet afterward fed his fathers sheepe. 1 Sa.17,15. Jshai sendeth him to Saul with a present. 1.Sa.16,19,20. He was greatly beloued of Saul. 1.Sam.16,21. He is sent by his father with foode into the Jsraelites campe. 1.Sa,17.17,18. Hauing experience of Gods ayde against the Lion & Beare, by faith he doubteth not, but he should conquere the great giant Goliah. 1. Sam.17.31,to 38. Of his faith, and Sauls want of faith. 1.Sam.17.32,33,39,40. His armour, what it was. 1.Sa.17.45. He did all things that God should be glorified as well among Heathen, as Jsraelites. 1. Sam.17.47. He slaieth the Philistim. 1.Sam.17.49, 50. He bringht 200. foreskinnes of the Philistims vnto Saul, and married Michal. 1.Samu.18.27. God was with Dauid, and therefore Saul feared him. 1. Samu.18.28,29. Dauid and Jonathan make a couenant together. 1.Sam.18.3. Saul commaunded that Dauid should be slaine. 1.Samu.19.1. As hee was playing on the harpe before Saul, Saul purposed to haue killed him. 1.Samu.19.9,10. His name was much set by among Sauls seruants. 1.Samu.18.30. Hee slewe the Philistims with a great slaughter. 1. Sam.19.8. Flying from the presence of Saul, hee went to Samuel. 1.Samu.19.18. Hee is pursued by Saul and his messengers, who prophecying forgate wherefore they were come, and so he escaped. 1.Sam. 19.20.* & 20.1. He deceiueth Saul. 1.Samu.20.5,6. Being troubled in spirite, hee made his complaint to Jonathan. 1.Samu.20.2. He reneweth his couenant with Jonathan. 1.Samu.20,23. Hee hideth himselfe from Saul. 1.Samu.20.24. Flying from Saul, hee came to Ahimelech the Priest. 1.Sam.21.1. Hee eateth of the shewbread. 1.Sam.21 6. By Dauids example, who by hunger was constrained to eate of the shewbread, Christ excuseth his disciples, who by like necessitie were driuen to gather eares of corne vpon the Sabbath. Matth.12.1,to5. Marke 2,23, to 27. Luke 6.1,to 6.

Dauid being afraide of Achish counterfaiteth madnesse. 1.Sam.21.12,13. All that were in debt, & vexed in minde came to Dauid, and hee was their captaine. 1.Sam.22.2. Doeg reuealed him vnto Saul. 1.Sam. 22 9. Dauid sauеth Keilah by the counsel of the Lord, and afterward departeth into the wildernes of Ziph. 1.Sa.23.1,to 16. He dwelleth in the holds at Engedi, whither Saul pursued him. 1.Samu.24.1,2,3. He spareth Saul, and cut off the lappe of his garment. 1. Sam.24.4,to 9. He declareth to Saul his innocency. 1.Sam.24.12. He sweareth to Saul, that he will not destroy his seed. 1.Sam.24.22,23. He sendeth to Nabal for food, which was denied him. 1.Sa.25.4,to 12. Dauid minding to bee reuenged of Nabal, is pacified by the wisedome of Nabals wife. 1.Sa.25.23,to 36. He giueth God thanks for Nabals death, & marrieth his wife. 1.Samu.25.29,to43. He spareth Saul a gaine, and taketh away his speare and a pot of water standing at his head. 1.Sa.26.7.* Fearing to perish, he fleeth to Achish king of Gath. 1.Sa.27.1,to 5. Of whom he obtaineth the citie Ziklag to dwell in. 1.Sa. 27.5,6. Hee is made the keeper of Achish person. 1. Samu 28.1,2. Dwelling among the Philistims, hee slewe many of them, and perswaded Achish they were Jewes which he destroyed. 1.Samu.27.8.* Going with Achish to fight against Saul, he is sent backe a gaine, and why. 1.Sam.29.2.* His two wiues taken prisoners. 1.Sam.30.5. He comforteth himselfe, asketh counsell of the Lord, ouertaketh the Amalekites, and recouereth his two wiues. 1.Samu.30.6,to 20. Hee mourneth for Saul and Jonathans death. 2.Samu. 1.12. He causeth the messenger to be slain, who vaunted to haue slaine Saul. 2.Sam.1.15.

Dauid by the counsell of the Lorde, returned to his countrey after Sauls death. 2.Samu.2.1,2,3. He is anointed king ouer Judah. 2.Sam.1.4. The children borne to him in Hebron. 2.Sam.3.2,to 6. and 1.Chro. 3.1,to 5. Hee recouereth his wife Michal by Abners meanes. 2.Samu.3.12,to 17. Hee lamenteth Abners death. 2.Samu.3.33.* Hee curseth Joab for slaying Abner. 2.Sam.3.28,29. Hee is anopnted king ouer Jsrael 2.Sam.5.3. He taketh the fort of Zion, which is called the citie of Dauid. 2.Sam.5.7. His children borne in Jerusalem. 2.Sam.5.14,to 17. and 1.Chron. 3.5,to 10. Hee discomfiteth the Philistims. 2.Sam.5. 17.* Hee playeth before the Arke of the Lorde vpon instruments. 2.Samu.6.5. and for dauncing there, Michal despiseth him. 2.Sam.6.16,21.* He blesseth his familie. 2.Sam.6.20. He refresheth the people after the Arke was placed. 2.Samu 6.17,18,19. Hee prayeth God for his promise, touching his posteritie. 2.Sam.7.18.* & 1.Chro.17.16.* He vanquisheth the Philistims. 2.Sam.8,1,2.& 1.Chron.18.1,2. He maketh Syria tributarie, 2.Sam.8.6. He dedicateth the vessels gotten of the Gentiles. 2.Sam.8.10,11. Hee restoreth Sauls possessions vnto Mephibosheth. 2. Sam.9.7.* Hee sendeth his seruants vnto Hanum to comfort him. 2.Samu.10.2.& 1.Chron.19.2. who euill entreateth them. 2.Sam.10.3,4. and 1.Chro.19.3,4.

Dauid committeth adulterie with Bath-sheba Uriahs wife, & causeth him to be murthered. 2.Sam.11, 2,to 26. Hee marrieth Bath-sheba. 2.Samu.11.27. Nathan by a parable reproueth the fact. 2.Sa.12.1, to 13. He acknowledgeth his sinne, & is forgiuen, and suffered patiently Gods correction. 2.Sam.12.13, to 24. Hearing of Ammons death, he tare his garments, and lay on the ground. 2.Sa.13.30,31. He mortifieth himselfe by fleeing barefooted from Absalom. 2.Sam. 15.30. Hee giueth Mephibosheths goods to Ziba his seruant. 2.Sam 16.4. Hee reuengeth not the outrage done to him by Shimei. 2.Sam.16.10,11,12. Understanding of Ahitophels counsel to Absalom, he fleeth. 2.Sa.17.21,22. He & his people almost famished, are by Gods prouidence relieued. 2.Sam.17.27,28,29. He commandeth not to slay Absalom, but kindly to entreate him. 2.Sam.18.5. But hearing of his death, he lamenteth. 2.Sa.18.33. At Joabs perswasion, he dissembleth his sorowe, & ioyfully receiueth his armie. 2. Sa.19.8. His concubines, which Absalo had deflowred, he put in ward, but lay not with them. 2.Sa.20.3.

Dauids foure battailes against the Philistims. 2. Sam.21.15.* & 1.Chro.20.4.* Hee causeth the bones of Saul and Jonathan to be buried. 2.Sa.21.12,to 15. His song for his deliuerance from his enemies. 2. Sam.22.* His worthies. 2.Sam.23.8.* 1.Chro.11. 10.* His last words. 2.Sam.23.1,to 8. The spirite of the Lord spake by him. 2.Sam.23.2. He is moued by God to number his people, that he might punish them for their sinnes. 2.Samu.24.1, and 1.Chron.21.1,2. Three punishments are offered to him for this offence. 2.Sam.24.13. and 1.Chron.21.12. Seeing his people destroyed for his sinne, hee prayeth the Lorde to spare them and punish him and his fathers house. 2. Sam.14.17. and 1.Chro.21.17.

Who went with Dauid when he fled from Saul, 1. Chro.12.1,to 14. He appointeth ministers to serue before the Lord. 1.Ch.16.4. He prepareth for the building of

of the temple, and appointeth Salomon to builde the same. 1. Chr. 22. 3, to 37. He ordaineth Salomon king. 2. Chron. 23. 1. He numbreth the Leuites, and assigneth their offices. 1. Chro. 23. 3. * To the sonnes of Aaron theirs. 1. Chro. 24. 3. * He ordaineth singers with their places, and porters with their courses. 1. Chron. 25. 1. * and 26. 1. * And princes to serue the king. 1. Chro. 27. 1. * Because he was forbidden to builde the Temple, hee exhorteth Salomon to perfourme it. 1. Chr. 28. 2, to 11. He giueth Salomon the paterne how the temple and appertenances should be made. 1. Chr. 28. 11. * What Dauid and his princes offered toward the building. 1. Chro. 29. 1, to 9. Abishag, a faire yong maide, cherished Dauid in olde age. 1. kings. 1. 1, to 5. Drawing neere vnto death, hee giueth Salomon his charge. 1. king. 2. 1, to 10. Dauids death, and time of his reigne. 2. kin. 2. 10, 11. and 1. Chr. 29. 26. *

The praise of Dauid. Eccius. 47. 2, to 12. His kingdome abideth for euer. 1. king. 8. 13. Hee followed the Lord with all his heart. 1. king. 14. 8. saue onely in the matter of Vrias. 1. king. 15. 5. God would not take al the kingdom from Salomon nor his sonne for Dauids sake. 1. king. 11. 34, 35. Dauid foreshewed the resurrection of Christ. Actes 2. 25, to 32. Christ greater then Dauid. Matt. 22. 43, to 46. Mark. 12. 35, 36, 37. Luke 20. 41, to 45. Dauid is called a Prophet. Matt. 27. 35. and Gods seruant. Luk. 1. 69. Act. 4. 25. Hee bare the figure of Christ. Mat. 27. 35, 36. Marke 12. 36. John 2. 17. and 15. 25. Heb. 2. 12.

Dabir ¶ Debir *an oratour, or word.* A citie called Kiriath-sannah. Iosh. 15. 45. and Kiriath-sepher. Iosh. 15. 15. taken by Iosh. Iosh. 10. 38, to 40. Also the king of Eglon. Iosh. 10. 3.

Debora Deborah. *a word, or a bee.* The name of Rebekahs nurse. Gene. 24. 59. her death. Gene. 35. 8. Also a prophetesse, who iudged Israel. Iudg. 4. 4. and sent Barak against Sisera. Iudg. 4. 6. * Her song. Iudg. 5. 1. *

Decapolis. *of tenne cities.* A countrey. Matth. 5. 25. and Marke 5. 20. and 7. 31.

Dedan. *the beloued of those.* The sonne of Raamah. Gen. 10. 7.

Dedanim. *idem.* Isa. 21. 13.

Dieui Dehaue. *of generation.* Ezra 4. 9.

Decar Dekar. *force.* 1. king. 4. 9.

Delaia Delaiah. *the poore of the Lord.* 1. Chro. 3. 24.

Delaian Deliah. *idem.* 1. Chro. 24. 18.

Dalila Delilah, looke Dalilah.

Dalphon Delphon. *regarding powertie.* Esther. 9. 7.

Delos Delus. *declaring.* A countrey. 1. Mac. 15. 23.

Demas. *the common sort, or louring the people.* Coloss. 4. 14. and 2. Tim. 4. 10. Phile. 2. 4.

Demetrius. *belonging to Ceres.* Sonne of Selencus. 1. Mac. 7. 1. Hee slayeth Antiochus, and enioyeth his kingdome. 1. Mac. 7. 4. Hee sendeth Bacchides and Alcimus to afflict the Iewes. 2. Mac. 7. 8, 9. Hee sendeth Nicanor to destroy the Iewes. 2. Mac. 14. 12, 13. He would make league with Ionathan: but he refuseth, and ioyneth with Alexander, who slayeth Demetrius. 1. Mac. 10. 3, to 53.

Demetrius, sonne of the said Demetrius, succeedeth Ptolomeus. 1. Mac. 10. 67. and couenanteth with Ionathan to set Iudea free. 1. Mac. 11. 19, to 38. but being deliuered by Ionathan, he breake couenāt. 1. Mac. 11. 53. and was ouercome by Arsaces. 1. Mac. 14. 3.

Also Demetrius a siluer smith, a wicked man. Actes 19. 24. *

Demetrius. A man of good report. 3. John 12.

Demophon. *slaying the people.* 2. Mac. 12. 2.

Dionysius Denis, *from heauen, or by diuine inspiration, or pricked, or moued forward.* A man surnamed Areopagita, who beleeued in Christ at the preaching of Paul. Actes 17. 34.

Derbe. *enclosed in.* A citie. Act. 14. 6. Derben

Deu-el. *know God.* Num. 1. 14. Duel

Deuteronomie. *a second law.* The first booke of Moses, which the king is commanded to reade, and why. Deut. 17. 18. * It is declared vnto the people. Deu. 1. 5. Moles wrote it & deliuered it vnto the Priests and Elders, and why. Deu. 31. 9, to 14. He caused it to be laide in the side of the Arke, and why. Deu. 31. 26, 27. God commaunded Iosh ua to reade and meditate in Deuteronomie, day and night, and why. Iosh. 1. 8. Iosh ua causeth it to be both written vpon stones, and to be read vnto the people. Iosh. 8. 30, 31, 32, 33, 34, 35. The booke of Deuteronomie, is found in the Temple. 2. king. 22, 8. 2. Chro. 34. 14, 15. Iosiah causeth it to be read vnto al the people. 2. kin. 23. 2. and 2. Chr. 34. 30.

Diana, a latine word of Dies, *the day,* for that it giueth light like the day, and therefore the Woone is so called. An idole: the goddesse whome the Ephesians extolled with this commendation, *great is Diana of the Ephesians.* Actes 19. 28. Diane

Diklah. *hiu diminishing.* Gene. 10. 27. Decla

Dibon. *abundance of knowledge, or an abounding sonne.* Num. 21. 30. and Isa. 15. 2.

Dibon-gad. *the abundance of a happie sonne, or the abundance of vnderstanding, or of the building of happinesse.* Num. 33. 45.

Diblaim. *a cluster of figs, or paste of drie figs.* the father of Gomer. Hos. 1. 3. Deblaim Diblaim

Diblath. *idem.* Ezek. 6. 14. Diblath

Diblathaim. *idem.* A citie. Jer. 48. 22. Deblathaim

Dibri. *an Oratour, or my word.* Leuit. 24. 12. Daber

Didymus. *a twinne.* John 11. 16. Didimus

Dilean. *poore, or answere of the poore.* Iosh. 15. 38. Delean

Dimon. *where it is set.* Isa. 15. 9.

Dimonah. *a dunghill.* A citie. Iosh. 15. 22. Dimona

Dinah. *iudgement.* The daughter of Iaakob by Leah. Gen. 30. 21. she is rauished. Gen. 34. 1, 2. Dina

Dinaie. *iudges.* 1. Esd. 4. 9. Dina

Dinhabah. *his iudgements in those things.* A citie in Edom. Gen. 36. 32. Denaba

Dionysius, looke Denis.

Dioscorinthus. *a heauenly ornament.* The name of a woneth. 2. Mac. 11. 21.

Diotrephes. *nourished of Iupiter.* 3. John 9. Diotrephes

Dishan. *a threshing,* one of the children of Seir, and Dishon. *fatnes, or ashes,* another of his children. Gene. 36. 21. Disan Dishon Dison

Di-zahab. *where much gold is.* Deut. 1. 1. Dizarab

¶ Dodai. *beloued.* 1. Chro. 27. 4. Dudia

Dodanah. *loue.* 2. Chro. 20. 37. Dodauah

Dodanim. *beloued.* Gen. 10. 4. Rodanim

Dodo. *his vncle.* 1. Chro. 11. 12. Dodo

Doeg. *carefull.* Sauls chiefe heardman. 1. Sam. 21. 7. who to curry fauour with his master, reuealeth where hee hath seene Dauid. 1. Sam. 22. 9. and afterward slew the Priestes of the Lord at the commaundement of Saul, when none of his other seruants would. 1. Sam. 22. 17, 18, 19.

Dophkah *a knocking.* Num. 33. 12. Daphe

Dor. *generation.* Iosh. 11. 2. Iudg. 1. 27. looke Cappadocia. Dophka

Dorcas. *a Doe, or Roebucke, &c.* A woman. Act. 9. 36.

Dorda *generation of knowledge.* 1. king. 4. 31.

Dositheus. *giuing to God.* 2. Mac. 12. 19.

Dothan. *three, or, or customs.* Gen. 37. 17. Dotham

¶ Drachma, and Drachmes. a certaine coine. 2. Mac. 10. 20. and Luke 15. 8. Drachme

Drusilla *sprinkled ouer with dewe.* Acts 24. 25.

¶ Dumah *silence, or likenesse.* Gen. 25. 14. Duma

Dura. *generation, or habitation.* Dan. 3. 1.

Hebal

Obed
Abde-melech
Abed-melech

Heber

Abiasaph

Hebron
Abran
Hebronah
Heorona
Abrona
Ecbatanis
Ecbatane
Ecbathana

Anna
Adnah
Adna
Idumea
Idumean

Edrai
Egla
Gallim

Aegypt

Aegyptians

E.

Ebal, *a heape of ancientnesse.* Genel. 32.23. Alſo a mount. 27.4,13.

Ebed, *a ſeruant.* Iudg. 9.26.

Ebed-melech, *ſeruant of the king.* A blacke Moore, Eunuch vnto Zedekiah. Iere. 38.7. At his ſuite Ieremie was taken out of the dungeon. Iere. 38.8, to 14. Ebed-melech was deliuered out of captiuitie, becauſe he put his truſt in the Lord. Iere. 39.17,18.

Eben-ezer. *the ſtone of helpe.* 1. Sam. 4.1.

Eber, *paſſing, paſſage, or anger.* The ſonne of Selah. Gen. 11.14. His children. Gene. 10.25.

Ebiaſeph *a father bringing into one, or a gathering father.* Korahs ſonne. 1. Chron. 6.37. and 9.19. alſo the ſonne of Elkanah. 1. Chron. 6.23. looke Abiaſaph.

Ebron. *a going ouer, or paſſing from one place to another, or anger.* A citie. Ioſh. 19.28.

Ebronah. *going, or paſſing ouer, or being angrie.* A place where the Iſraelites reſted. Num. 33.34.

¶ Ecbatana. *the brother of death.* A ſtrong citie. Iudeth 1.1. Tob. 3.7. and 7. Mac. 9.3.

¶ Ed, *witneſſe.* Ioſh. 22.34.

Eden. *pleaſure, or delight.* Gen. 2.8. Iſa. 31.16. and 2. king. 19.12.

Eder. *a flocke.* A mans name. 1. Chron. 23.23. alſo a citie. Ioſh. 15.21. alſo a tower as ſome thinke, neere Beth-lehem. Micah. 4.8. where the Angels tolde the ſhepheards of Chriſts birth. Luke 2.8.

Edna, *euerlaſting reſt, or pleaſure.* Certaine names. 1. Chron. 12.20. Ezra 10.30. Tob 7.2.

Edom, *earthly, bloody, or red.* The ſurname of Eſau. Gen. 25.30 Of him the country of Edom was named. Ge. 36.31. ſo an Edomite, that is, *earthly, or bloodie,* is a man of that country. 1. kin. 12.24. The Edomites denyed the Iſraelites paſſage through the country. Num. 20.14, to 22. The Iewes were commanded not to abhorre an Edomite, and why. Deut. 23.7. The ruine of Edom is foretold. Num. 24.19. Pſal. 137.7. Iſa. 21.11. and 34.6. Iere. 49.7. Lam. 4.21. and why, Amos 1.11, 12. Ezek. 25.8, 12. & 35.2. * Obad. 1.1. * Dauid by Ioab his captaine, deſtroyeth the males in Edom. 1. king. 11.15, 16. The Edomites became Dauids ſeruants. 2. Sam. 8.14. They rebelled. 2. king. 8. 20, 21, 22. They are ſmitten and ouercome by Iudah. 2. king. 14.7, 10. and 2. Chron. 25.11. looke Eſau.

Edrei. *the heap of ſtrength or might.* Deu. 1.4. & 3.10.

¶ Eglah. *a calfe, or chariot.* 2. Sam 3.5. & 1. Chr. 3.3.

Eglaim. *drops of the ſea.* Iſa. 15.8.

Eglon. *a calfe, or chariot.* A city whereof Debir was king. Ioſh. 10.3,4. alſo a king of the Moabites. Iudg. 3.12. who Ehud ſlue in his chamber. Iudg. 3.21,22.

Egypt, *anguiſh, or tribulation.* In Hebrew Mizraim, a country of Aphrica vpon the weſt ſide of Iudea: the people called Egyptians. This country tooke his name of Mizraim the ſonne of Ham. Ge. 10.6. & 1. Chr. 1.8. Pſal. 78.51. and 105.23. It was not lawfull for the Hebrews to eate with the Egyptians Ge. 43.32. Their account ſheepekeepers abomination. Gen. 46.34. Abram went downe into Egypt to auoyde famine. Gen. 12.10. * He returned thence very rich. Gene. 13.1,2. Seuen yeeres of plentie, & ſeuen yeeres of famine in Egypt. Ge. 41.53,54. Iaakob & his houſhold enter into Egypt. Gen. 46.26. The Egyptians for want of money, ſell vnto Ioſeph all that they had. Ge. 47.16, to 27. Egypt ſore plagued. Exo. 7.1. * & 8.1. & 9.1. * & 10.1. * & 11.1. * according to the word Ex. 3.18. The captiuitie in Egypt is prophecied. Gene. 15.13, 14. It beginneth. Ex. 1.11. * Act. 7.17. Deliuerance from thence is promiſed. Ge. 15.14. & 46.1. & 48.21. & 50.23. Ex. 3.10. & 6.1. fulfilled, & they go forth with 600000. men. Exo. 12.36, 37, 38. * & 13.1. * and 14.1. * Num. 33.1. Deut. 16.1. Moſes 13.4. after they had ſoiourned there 430. yeeres. Exo. 12.40, 41. God commandeth to ſpoyle the Egyptians. Exod. 3.22. & 11.2. & 12.35. The firſt borne of euery thing in Egypt die. Exod. 12.29, 30. Of the ruine of Egypt, and deliuerance of Iſrael, reade Micah. 19.1, to 11. & Ez. 14.27. * The Iſraelites deſire to returne to Egypt. Exo. 14.10, 11, 12. & 16.1, 2, 3. & 17.1, 2, 3. Num. 11.1. & 14.1, 2, 3, 4. & 20.2, 3, 4, 5. againſt Egppt, is propecied. Iſa. 18.1. * 19.1. * & 20.1. * Ier. 43. 7. & 44.24. & 46.2. * Ezek. 29.1. * & 30.1. * & 31.1. * & 32. 1, to 32. Of the realme of Egypt, & the alliance of the ſame and of the warre againſt the land of Syria, look Dan. 11.87. Deliuerance out of Egypt (as the greateſt benefite) is often remembred. Ex. 20.1, 2, 3. Leui. 22. 33. & 26.13. Deu. 4.37. & 5.6. & 7.8. & 8.14. & 16.1, 3, 6. Iudg. 2.1. & 6.8, 9. & 11. 1. Sa. 10.18. & 12, king. 17.7. Mic. 6.4. The Egyptians went forth againſt Iudah. 2. Chr. 12.2, 3, 4, 5. Egypt was won by the king of Babel. 2. king. 24.7. aſſaulted of Antiochus. 1. Mac. 1.11, to 20. Into Egypt Chriſt fleeth before Herod. Mat. 12.3, 14, 15. & returneth thence. Math. 2.19, 20, 21. The Egyptians after their afflictions forſake their idoles, and honour God vpon the onely altar Ieſus Chriſt. Iſai. 19. 19. * Hoſhea ſeeketh aide of the Egyptians, and rebelleth againſt the king of Aſſur. 2. king. 17.4.

Ehud. *praiſing.* A iudge whom God had raiſed to deliuer the Iſraelites, from the ſeruitude of Eglon King of Moab. Iudg. 3.15. Ehud ſlayeth Eglon. Iudg. 3.20, to 31. Aod Ahud

¶ Ekar. *barren, feeble, without ſtrength.* 1. Chro. 2.27. Acar

Ekron. *barronnes.* A citie. Iere. 25.20. The citizens called Ekronites. Ioſh. 13.3. This citie Iudah tooke. Iudg. 1.18. They ſend the Arke of God out of their bounds, and why. 1. Sam. 5.10. 11, 12. Accaron Akaronites Akaronites

¶ Eladah. *Gods eternitie.* 1. Chro. 7.20. Elada

Elah. *an elme, or oke.* A valley. 1. Samu. 17.2. Alſo a duke of Edom. Gen. 36.41. alſo the name of a king. 1. king. 16.6, 8, to 15. Ela

Elam. *a young man, or virgin.* Gen. 10.22. of him came the Elamites. Of the country and people, reade Iſai. 11.11. and 22.6. Iere. 49.34. * Iſai. 13.1. * Ezek. 32. 24. Dan. 8.2 Acts 2.9. Aelam Aelamites

Elaſah. *the doing of God.* Ezra 10.22. Iere. 29.3. Elaſa

Elath. *ſtrength.* A citie. Deu. 2.8. and 2. king. 14.22. and 16.6. Elah

Elchanan. *the mercie of God.* 2. Sam. 23.24. Elhanan

Eldaah. *the knowledge of God.* Gen. 25.4. Eldaa

Eldad. *Gods beloued.* Num 11.26. Elad

Eleadah. *Gods teſtimonie or witneſſe of God.* 1. Chro. 7.21. Elead

Elealeh. *Gods aſcenſion.* a city. Nu. 32.37. Iſa. 15.4. Elealí

Eleaſah, or Eleaſaph. *the worke or doings of God.* 1. Chro. 2.39. and 8.37. Eleale Elaſa

Eleazar. *the helpe, or ayde of God.* Sonne of Aaron. Exod. 6.23. One of the diuiders of the land of Canaan. Ioſh. 14.1. as was commanded. Num. 34.17. He is anoynted by Moſes. Leui. 8.13. after Aarons death he became hie Prieſt. Num. 20.18. Deut. 10.6 He dieth. Ioſhu. 24.33. him ſucceedeth Phinehas. Exod 6. 25. Num. 25.11. Eleazer

Alſo the ſonne of Abinadab. 1. Samu. 7.1. Alſo the ſonnne of Aharon. 1. Maccab. 6.43. Alſo a principall Scribe. 2. Macca. 6.18. Alſo Ioſephs great grandfather. Matt. 1.15, 16.

Eleph. *learning.* A citie. Ioſh. 18.28.

Elhanah. *giuing of God.* 2. Sam. 21.19.

Elhanan. *Gods grace, or mercie.* 2. Sam. 23.24.

Eli. *the offering, or lifting vp.* The father of the two wicked prieſts, Hophni and Phineas. 1. Sam. 1.3. He beſeecth of God to graunt the petition of Hannah. 1. Sam. 1.17 Samuel is deliuered vnto him, as a preſent Heli

ſent to the Lorde. 1. Samuel 1.22.* The ſinne of Elis ſonnes cauſed the people to abhorre the Lordes offering 1. Sam. 2. 17. He is threatned, becauſe he beareth with their wickednelle. 1. Sam. 2. 27.* He reproueth their wickednelle, but punilheth them not. 1. Sā. 2, 23, 24, 25. Hearing of the punilhment ordeined for him, he humbleth himſelfe to Gods good pleaſure. 1. Sam. 3. 18. His children are ſlaine. 1. Sam. 4. 11. and he being 98. yeeres olde, hearing they were dead, and the arke of God taken, brake his necke, after hee had iudged Iſrael 40. yeeres. 1. Sam. 4. 13, to 20.

Alſo the name of Joſephs father in lawe: for Eli, otherwiſe called Joachim, was father to ỹ virgine Marie, whome Joſeph maried. Luke 3. 23. Matt. 1. 16.

Eliab. *God my father, or my God the father.* Sonne of Pallu, the ſonne of Reuben. Num. 26. 8. alſo ỹ ſonne of Helon. Numb. 1. 9. alſo Dauids eldeſt brother. 1. Sam. 16. 6. and 17. 28.

Eliacim. *God ariſeth, or the reſurrection of God.* Certaine mens names. Matt. 1. 13. Luke 3. 30.

Eliada. *the knowledge of God.* 1. Chro. 3. 8.

Eliada. *idem.* Father of Rezon. 1. kings 11. 23.

Eliah. *God the Lord.* 1. Chro. 8. 27.

Eliakim. *the reſurrection of God, or God ariſeth.* Vſkiahs ſonne. 2. king. 18. 18. Iſa. 22. 20 alſo Joſiahs ſonne whome Pharaoh Nechoh made king in his fathers ſteade. 2. kings 32. 34. and called him Jehoiakim. 2. Chro. 36. 4.

Eliam. *the people of God.* The ſonne of Ahithophel. 2. Sam. 23. 34.

Elias. looke Eliah.

Eliaſaph. *the Lord increaſeth.* A captaine of the Gadites. Num. 1. 14.

Eliaſib. *the Lord returneth.* 1. chro. 3. 24. and 24. 12.

Eliatha. *my God cõmeth, or thou art my God.* 1. chr. 25. 4

Elidad. *the beloued of God.* Num. 34. 21.

Eli Eli lama ſabachthani. Matt. 27. 46.

Elihoenai. *to the Lord mine eyes.* 1. Chro. 26, 3.

Eliel. *God my God.* 1. Chro. 5. 24. and 11. 46.

Elienai. *vnto him mine eyes.* 1. Chro. 8. 20.

Elihaba. *my God the father.* 2. Sam. 23. 32.

Eliezer. *the helpe of God.* Gen. 15. 2. alſo the ſonne of Moſes. Exo. 18. 4. alſo the ſonne of Jozim. Luk. 3. 29.

Elihoenai. *the God of mine eyes.* Ezra 8. 4.

Elihoreph. *the God of youth.* 1. kings 4. 3.

Eliu. *my God himſelfe, or he is my God.* One of Jobs friends the ſonne of Barachel. Job 32. 2. Who proueth that age maketh not a man wiſe, but the ſpirit of God. Job 32. 7. Hee commendeth the iuſtice of God. Job 34. 10. and 36. 6. alſo the names of certaine men. 1. Sam. 1. 1. and 1. Chro. 12. 20.

Elias Elah Helias. Eliiah. *God the Lorde, or a ſtrong Lorde.* A Prophet, who foretolde the famine to come among the Iſraelites. 1. kings 17. 1. and Iam 5. 17. He is fed by the rauens. 1. kin. 17. 6. ſent vnto the widowe of Zarephath, where he raiſed her ſonne to life. 1. king. 17 9.* Luke 4. 26. Sent by God vnto Ahab, whome he boldly reproueth, and after both mocketh Baals prieſtes, and ſlayeth them. 1. king. 18. 1, to 41. Of his zeale for the Lord. 1. king. 19. 10. By prayer he obtaineth raine. 1. Kin. 18. 42.* Iam. 5. 18. He is perſecuted by Jezebel. 1. Kin. 19. 2. Fleeing from her, being almoſt famiſhed, he deſireth to die, but is nouriſhed by an Angel. 1. kin. 19. 4, 5. In the ſtrength of which meate, he trauailed 40. dayes and 40. nightes. 1. kings 19. 8. Hauing ſeene the horrible tempeſt, and ſpoken with God, hee tooke ſuch courage, that he was no more afraide of Jezabel. 1. king. 19. 11, to 15. He is commaunded to anoint Hazael, Jehu, and Eliſha. 1. Kings 19. 15.* Hee reproueth Ahab and foretelleth his and Jezebels death. 1. kings 21, 19, to 25. Hee reproueth Ahaziah, and why. 1. kings 1. 16. At his prayer fire came from heauen, and deſtroyed two captaines with their men. 2. King. 1, 10, 11, 12. He was an hairie man, and girded with a girdle of leather. 1. King. 2. 8. He diuideth the water of Jordan. 2. Kings 2. 8. He is taken vp into heauen by a whirlewinde. 2. kin. 2. 11. Chriſt interpreteth that Eliiah, promiſed in Malachie, was John Baptiſt. Matt. 11. 10, 14. and 17. 12. Marke 9. 13. Luk. 1. 17. He was ſeene at the tranſfiguration of Chriſt. Matth. 17. 3. Marke 9 4. Luke 9. 28. Hee is prayſed. Eccluſ. 48. 1, to 13.

Elika. *the Pelicane of God.* 2. Sam. 23. 25. Elica

Elim. *Rammes.* Exod. 15. 27. Num. 33. 9.

Elimais. *ſudden feare.* A citie. 1. Mac. 6. 1. Tob. 2. 10. Elimas

Elimelech. *my God the king, or the counſell of God.* The huſband of Naomi. Ruth 1. 2. Elimode Eli-melech Elmelech

Elionai. *to him mine eyes.* 1. Chro. 3. 23. Elihoenai

Elionai. *vnto the Lord mine eyes.* 1. Chro. 4. 36.

Eliphal. *a miracle of God.* 1. Chro. 11. 35.

Eliphalet. *the God of deliuerance.* One of Dauids ſonnes. 1. Chro. 3. 8. and 14. 5. and 2. Sam. 5. 16. Alſo the ſonne of Ahaſbai. 2. Sam. 23. 34. Elipelet Eliphelet Elpalet

Eliphaz. *the indeuour of God.* One of Jobs friends. Job 2. 11. Who reproueth him of impatience. Job 4. 5. by reaſon of Jobs afflictions hee would proue him to be faithleſſe. Job 4. 7. An other argument of Eliphaz taken of the righteouſneſſe of God. Job 4. 17. He perſiſteth to proue Job wicked, in that the godly be ſpared and the wicked punilhed. Job 5. 1, 2. * and ſo reproueth him of arrogancie. Job 15. 2.* Eliphas

Alſo Eſaus ſonne by Adah. Gen. 36. 4.

Eliphelch. *the God of iudgement.* 1. Chro. 15, 18, 21. Eliphale

Elilabet. looke Eliſheba.

Eliſha. *my God ſaueth, or the health of God.* The ſõne of Shaphat, whome Eliiah anointed Prophet in his roome. 1. Kin. 19, 16. Eliſha ſacrificeth a couple of oxen, giueth thankes to God, and immediatly followeth his vocation 1. Kin. 19. 21. He was called to be a prophet from ỹ plough taile. 1. kin. 19. 19, 20. He craueth of Eliiah to haue his ſpirit double vpon him. 2. King. 2. 9. The children of the Prophets, ſeeing him repleniſhed with Gods ſpirit, fell to the ground before him. 2. Kin. 2. 15. He diuideth the water of Jordane w his cloke. 2. King. 2. 14. The children that mocke him, are deuoured of two beares. 2. Kin. 2, 23, 24. Hee caſteth ſalt into the poyſoned waters and healeth them. 2. Kin. 2. 21. Hee prophecieth whileſt the minſtrel played. 2. Kin. 3. 15. He obtaineth waters at Gods handes for the armie of Iſrael. 2. Kin. 3. 17. Being relieued by a riche woman, he obteineth a child for her in recompenſe thereof. 2. King. 4. 8, to 18. And by his prayer raiſeth him againe from death. 2. Kings 4. 11, to 38. Caſting meale into a pot of pottage, he made the ſame fit nouriſhment for the children of the prophets, which before they thought had bin poiſoned 2. kin. 4. 38, to 42

God by Eliiha healeth Naaman of leproſie. 2. King. 5. 1, to 15. Luke 4. 27. Of whom he would take no reward, becauſe hee would not ſell the gift of God. 2. Kin. 5. 15, to 20. In the time of dearth with 20. loaues he fed an hundred men. 2. King. 4. 42, 43, 44. He cauſeth iron to ſwimme. 2 King. 6. 6. Hee foretelleth the King of Iſrael, of the comming and intent of the Aramites. 2. Kings 6. 8. 9. The King of Aram, offended with his being preuented by Eliiha, ſent an armie to take him, which armie by the prayer of Eliiha, were ſo blinded, that they were led into Samaria. 2. King. 6. 10, to 21. Eliiha ſitting in his houſe, ſheweth what Jehoram purpoſed againſt him. 2. kings 6. 32.

Eliſheba. Elizeus

For the loue of Eliiha, the King cauſeth to be reſtored vnto the Shunamite all her goods. 2. kin. 8. 6. Gehazi rehearſeth to the king the miracles which Eliiha Eliſhua Eliſeus

han

had brought. 2. kin. 8. 4, 5. He foretelleth plentie of victailes vnto ỹ Samaritanes. 2. kin. 7. 1. He foretelleth the Shunammite of 7. yeres famine to come. 2. kin. 8. 1

Ben-hadad sendeth vnto Elisha for the recouering of his health. 2 king. 8. 7, 8. Elisha weeping foretelleth Hazael the euils that hee should doe to Israel. 2. king. 8. 10, 11, 12, 13. Being sicke, he foretelleth king Joash, how many victories he should haue against the Aramites. 2 kin. 13. 14, to 20. He dieth. 2. kin. 13. 22. A dead body being cast into his sepulchre, and touching his bones, riseth to life. 2. Kings 13. 21. He is praysed. Ecclus. 48. 12.

Elisa — Elisha. *it is God, or the Lambe of God.* Sonne of Jasuan. Gene. 10. 4. Also certaine Iles, called by that name. Ezek. 27. 7.

Elisama — Elishama. *the God of hearing.* Nu. 1. 10. 2. Sa. 5, 16.

Eliphaphat — Elishaphat. *my God iudgeth.* 2. Chro. 23. 1.

Elizabeth — Elisheba. *the othe of God, or the fulnes of God.* Ammis nadabs daughter, and Aarons wife. Exod. 6, 23. Also Zacharias wife, who being long barren, at length bare John Baptist. Luke 1. 5, 7, 13.*

Eliseba — Elishua. *God keeping safe.* Dauids sonne. 2. Sa. 5. 15.

Eliua — Eliud. *God of prayse.* Eleazarus father. Matt. 1. 14.

Eliu — Elizur. *the strength of God.* Num. 1. 5.

Elcanah — Elkanah. *the zeale of God.* The sone of Cozah. Exo. 6. 24. Also the name of Samuels father. 1. Sam. 1. 1, 19

Elcana — Elkeshite. *late, or in the euening, or the hardnes, or riger of God.* an inhabitant of Elkosh, a village of Galilie in ỹ tribe of Simeon. Because Nahum ỹ Prophet was borne there, he is called an Elkeshite. Nah. 1. 1.

Elcoshite — Ellasar. *departing, or reuolting from God, or rebellious to God.* A countrey in Asia called Pontus. Gen. 14. 1. Actes 2. 9.

Elceseus

Elasar

Almodad — Elmoded. *the measure of God, or God measureth.* The sonne of Joktan. Gen. 10. 6. and 1. Chro. 1. 20.

Elnaem — Elnaam. *Gods fairenesse.* 1. Chro. 11. 46.

Elnathan. *God hath giuen, or Gods gift.* 2. kin. 24. 8. Jere. 26. 22.

Eloi Eloi lama sabachthani. Marke 15. 34.

Elon. *strong.* Gen. 26. 34. Of him came the Elonites. Num. 26. 29. Also a iudge. Judg. 12. 11, 12. Also one of Salomons twelue officers. 1. Kings 4. 9.

Ailath — Eleth. *oliues.* A citie. 2. Chro. 8. 17. and 26. 2.

Elpalat. looke Eliphalet.

Elpaal — Elphaal. *Gods worke.* 1. Chro. 8. 11, 12.

Elthekeh — Elteked. *the case of God.* A citie in the tribe of Dan. Josh. 19. 14. and 21. 23.

Elthee — Eltekon. *Gods correction.* A citie. Josh. 15. 59.

Elthecon — Eltolad. *the generation of God.* A citie pertaining to the tribe of Iudah. Josh. 15. 30. and 19. 4.

Eltholad — Eluzai. *God my strength, or the strength of God.* One of Dauids worthies. 1. Chro. 12. 5.

Eleusai — Elymas. *a corrupter, or sorcerer.* A Magician, who resisted Pauls preaching, and therefore became blinde. Actes 13. 8, to 12.

Elzabad. *Gods dowrie.* 1. Chro. 12. 12 and 26. 7.

Elzaphan. *God of the Northeast winde.* Exod. 6. 22. Leuit. 10. 24.

Simalcue — ¶ Emalcuel *God the king, or the kingdome of God, or messenger of God.* He brought vp Antiochus the sonne of Alexander. 1. Mac. 11. 39.

Emalcue — Emek. *the valley.* Josh. 13. 19.

Emims. *feares, or fearefull, or the Ile of waters.* The name of a people. Gen. 14. 5.

Emmanuel. looke Immanu-el.

Emmaus. *feareful counsel, or abiect people.* A village. 1. Mac. 3. 40, 57. Luke 24. 13.

Emor — Emor. *an asse.* Actes 7. 16. looke Hamor.

Amothi — Emori. *a rebell.* Sonne of Canaan. Gen. 10. 16.

¶ Enaim. *a fountaine, or place where were two wayes, or an open place.* In this place sate Tamar whom Iudah lay withall. Gen. 38. 21.

Enaim — Enam. *a fountaine, or well, or the eyes of them.* A citie. Josh. 15. 34.

Enan. *a cloude.* A citie. Ezek. 47. 17.

En-dor — Endor. *a wel, or the eye of a generation, or habitation.* A citie. Josh. 17. 11. Psal. 83. 10. 1. Kings 28. 7.

Eneas. looke Æneas.

En-agallim — En-eglaim. *a well, or the eye of calues.* Ezek. 47. 10.

Enganim — En-gannim. *the wel of gardens, or the eye of protection.* Josh. 15. 34. and 19. 21.

En-gaddi — En-gedi. *the wel or eie of a kidde, or of felicitie.* A citie nere to the red sea toward the West. 1. Sam. 24. 2. En-gadi Ezek. 47. 10. Cant. 1. 13. John 15. 62. called also Hazezon-tamar. Gen. 14. 7. or Hazon Tamar. 2. Chron. 20. 2.

Anhadok — En-haddah. *a merry or quicke sight, or the wel of gladnes,* or after the Syrian, or Hebrew, *the one wel or eye, or the newe well or eye.* A citie. Josh. 19. 21.

En-harod — En-hakkore. *the fountaine of him that prayed, or the well of the caller on.* Judges 15. 19.

En-harad — Enharod. *the well of great feare.* Judg. 7. 1. A place, called also Haradah. Num. 33. 24, 25.

En-hazor — En-hazor. *a wel, or eye of an entrie, or the hay or grasse of the well.* A citie in the tribe of Naphtali. Josh. 19. 37.

En-misphat — En-mishpat. *the well of iudgement.* Gen. 14. 7.

Enoch. looke Henoch.

Ænon — Enon. *a cloude, or his wel, or eye.* A village. Joh. 3. 23.

Enos — Enosh. *man, or desperation.* The sonne of Sheth. Gen. 2. 46. and Luke 3. 38.

Enos — Enosh. liued 905. yeeres. Gen. 5. 11.

Henos — En-rimmon. *the wel of height, or the wel like a pomegranate.* A citie. Nehe. 11. 29.

En-rogel. *the wel or fountaine of searching out.* Josh. 15. 7. and 18. 16. and 1. Kings 1. 9.

En-shemesh. *the wel or fountaine of the sun.* Josh. 15. 7

Entaphuah — En-tappuah. *the well or fountaine of an apple or inflation.* A citie. Josh. 17. 7.

Epaphras — ¶ Epaphras. *foming.* A man by whom the Colossians receiued the Gospel. Col. 1. 7. His care & zeale for the Colossians and others commended. Col. 4. 12, 13.

Epaphroditus. *faire, or pleasant.* Of him and his commendation. Philip. 2. 25.*

Epænetus. *laudable, or worthy praise.* One that first embraced the Gospel in Asia. Rom. 16. 5.

Epah — Ephah. *wearie.* a measure. Exo. 16. 36. Ezek. 45. 10, 11. also certaine mens names. Ge. 25. 4. and 1. Chro. 2. 46, 47. also a countrey. Isa. 60. 6.

Ephi — Epher. *dust, or leade.* 1. Chro. 5. 24.

Ephesus. *desireable.* a chiefe citie of Asia the lesse: the citizens called Ephesians. Here Paul planted the Gospel. Actes 18. 19, 20, 21. and 19. 26. and 1. Cor. 16. 8, 9. Reuela. 1. 11. and 2. 1. Their great goddesse was Diana. Actes 19. 35.

Aphlal — Ephlal. *iudging, or praying.* 1. Chro. 2. 37.

Ophlal — Ephphatha. *be opened.* Mar. 7. 34.

Ephod. *an ornament.* A garment of linen. looke Exo. 25. 7. Judg. 8. 27. and 17. 5. 1. Sam. 2. 18. and 21. 9. 22, 18. 2. Samu. 6. 14. Hos. 3. 4. 1. Chro. 15. 27. also a mans name. Num. 34. 23.

Ephraim. *fruitful, or increasing.* The second sonne of Joseph. Gene. 41. 52. of him came the Ephraimites. Num. 26. 28. Their lot or inheritance. Josh. 16. 1, to 5. Iaakob appointeth Ephraim & Manasseh to be counted for his children. Gen. 48. 5.* & why. 1. chr. 5. 1. Ephraim ỹ ponger preferred before Manasseh the elder. Ge. 48. 14. Iaakob prophesieth of ỹ kingdome of Ephraim. Ge. 49. 22, to 27. & so doeth Moses. Deut. 33. 13, to 18. Ephraims genealogie. 1. chr. 7. 20, to 30. Ephraim & Manasseh craue greater inheritance of Joshua, and why. Josh. 17. 14.* Ephraim riseth vp against Iphtah, & are discomfited,

diſcomfited. Judg. 12. 1, to 7. Ephraim expelleth not the Canaanites, but dwelt among them. Judg. 1. 29. Ephraim riſeth vp againſt Gideon, becauſe he called them not with him, when he went againſt the Midianites: whō he appeaſeth, affirming that they had done more then he in ſlaying Oreb and Zeeb. Iud. 8. 1, 2, 3. 13 Ephraim is vnderſtoode the tenne tribes. Iſai 7. 2, to 10. and 9. 8, 9. * Hoſe 5. 3. * Of Ephraim reade Jetem. 4. 13. and 31. 5, 18, 19.

Ephratah
Ephrathah
Ephrata
Euphrata
Ephrata

Ephrath. *abundance, or fertilitie.* The wife of Caleb. 1. Ch. 2. 19, 50. Alſo the father of Hur. 1. Chro. 4. 4. Of him the citie of Beth-lehem was ſo called. Geneſ. 35. 19. Mica. 5. 2. 1. Chr. 2. 24. Pſ. 132. 6. Where Elkanah dwelt. 1. Sa. 1. 1. & Dauids father. 1. Sam. 17. 12.

Ephron. *duſt.* A citie deſtroyed by Judas. 1. Mac. 5. 46, to 52. looke Joſh. 15. 9. 2. Chro. 13. 19. 2. Mac. 12. 27. Alſo the ſonne of Zoar, who ſolde Abram the fielde and caue of Machpelah. Gen. 23. 6, to 19.

Nephthar
Nephi

Ephthar. *a ſhining,* but Nephi, or Nephther, *is purification, or clenſing.* A place. 2. Mac. 1, 36.

Epicures. *ayders, or helpers.* A ſect. Acts 17. 18. looke more in the ſecond Table.

Her

¶ Er. *a watchman.* The firſt borne ſonne of Judah. Gen. 38. 3. He marrieth Tamar. Gene. 38. 6. For his wickednes the Lord ſlewe him. Gen. 38. 7.

Heran

Eran. *a follower.* Of him came the Eranites. Numb. 26. 36.

Eraſtus. *amiable.* The Chamberlaine of the citie of Cozinth. Rom. 16. 23. who with Timotheus was ſent into Macedonia by Paul. Act. 19. 22.

Arach
Heri
Herites

Erech. *length, or health.* A citie. Gen. 10. 10.

Eri. *my citie.* The ſonne of Gad. Gene. 46. 16. of him came the Erites. Numb. 26. 16.

Aſarhaddon

¶ Eſaias, looke Eſaiah.

Eſarhaddon. *binding, cheerefulneſſe.* Sonne of Sanherib. Iſa. 37. 37, 38. 2. king. 19. 36, 37.

Eſau. *doing, or working.* The ſonne of Izhak. Ge. 25. 25. Izhak loueth him, & why. Ge. 25. 28. The anſwere which God made vnto Rebekah, touching Eſau & Jaakob. Ge. 25. 22, 23. Eſau is a cunning hunter. Ge. 25. 27. He ſelleth his birthright for a meſſe of pottage. Ge. 25. 29. * He marieth two wiues, which were a griefe of mind to Izhak & Rebekah. Gen. 26. 34, 35. He is ſent for venilon. Gen. 27. 3, 4, 5. Jaakob getteth Eſaus bleſſing. Gene. 27. 6, to 30. Eſau made ſeruant to Jaakob. Gen. 27. 37. Izhak bleſſeth Eſau. Gene. 27. 39, to 41. Eſau threatneth Jaakob. Gen. 27. 41. Eſau againſt his fathers will taketh him wiues of the poſteritie of Iſhmael. Ge. 28. 8, 9. He meeteth Jaakob with foure hundreth men Gen. 33. 1. His anger towards him is appeaſed. Gen. 33. 4 He receiueth his preſents. Gen. 33. 11. & offereth to keepe him company. Gen. 33. 12 Eſau returneth to mount Seir. Gene. 33. 16. His wiues, riches & genealogie. Gen. 36. 1. * and 1. Chr. 1. 35, to 43.

Moſes forbade the Iſraelites to warre with the children of Eſau, and why. Deut. 2. 4, to 8.

Eſau. Mane of vs ought to be a fornicatar, or a prophane perſon as Eſau. Heb. 12. 16.

I haue loued Jaakob, and haue hated Eſau. Rom. 9. 13. Mal. 1. 2, 3.

Eſdrelon
Eſrah
Eſ baal
Eſban
Eſchol
Eſhchol
Eſcol
Eſean
Eſek
Aſcalon
Askelon

Eſdraelon. *the helper of ſtrength.* Iudeth 7. 3.

Eſdras, looke Ezra.

Eſhbaal. *the fire of the ruler.* 1. Chro. 8, 33.

Eſhban. *fire of the ſunne.* Gen. 36. 26.

Eſhcol. *grapes, or a cluſter.* The name of a riuer, or valley in ꝑ land of Canaan, from whence the branch w one cluſter of grapes was brought vnto Kadeſh. Nu. 13. 24. to 28. Deu. 1. 24. Alſo a mans name. Ge. 14. 13.

Eſhean. *held vp.* A citie. Joſh. 15. 52.

Eſhek. *violence, or force.* 1. Chro. 8. 39.

Eſhkelon. *the fire of ſlander,* A citie, looke Aſhkelon.

the inhabitants called Eſhkelonites. Joſh. 13. 3. Aſcalonite

Eſhtaol. *a ſtrong woman.* A citie. Joſh. 15. 33. Eſthaol

Eſhtaulites. *ſtrong woman.* A people. 1. Chro. 2. 53. Eſthaulites

Eſthemoa. *a womans wombe.* A citie. Joſh. 21. 14. Eſthemoa

Eſli. *hard by me.* The father of Naum. Luke. 3. 25. Heſli

Eſter. *ſecret, or hidden.* Mordecais vncles daughter. Eſther
Eſter. 2. 7. She is brought to king Ahaſhuerosh, & is Heſter
made Queene in ſtead of Vaſhti. Eſt. 2. 17. She ſendeth to Mordecai to vnderſtand why he mourned. Eſt. 4. 5, to 9. Eſter intending to ſpeake to the king for her people, prayeth & faſteth, and cauſeth others to do likewiſe. Eſt. 4. 16. She deſireth that the king & Haman would come to the banquet ſhe had prepared. Eſt. 5. 4, to 9. In the midſt of the banquet ſhe intreateth ꝑ king for her ſelfe & her people. Eſt. 7. 3. Her prayer for the deliuerance of her ſelfe and her people. Eſter 14. 3. *

¶ Etam. *their bird.* A citie. 1. Chro. 4. 32.

Ethan. *ſtrength.* A wiſe man. 1. king. 4. 31. Alſo the name of other. 1. Chro. 6. 42, 44.

Ethanim *ſtrong, or valiant.* The name of the ſeuenth moneth after the Hebrewes. 1. king. 8. 2.

Eth-baal. *vnto an image.* King of the Zidonians. 1. king. 16. 31.

Ethar. *talke.* A citie. Joſh. 15. 42.

Ethiopia. In Greeke ſignifieth *burning, or heate:* in Hebrew it is called *Chus, or Chuſh,* that is, *blacke, or blackneſſe.* A countrey riſing frō the flood Indus next Egypt, betweene the flood Nilus and the Ocean ſea: it lyeth in the South vnder the Sunne which is alway neere vnto it: the people called Ethiopians. Æthiopia

Zerah the Ethiopian warred againſt Aſa, and was diſcomfited. 2. Chron. 14. 9, 10. * Moſes wife was an Ethiopian. Act. 12, 1. Philip baptized an Ethiopian. Acts. 8. 27. Ethiopians taken for the blacke Moores. 2. Chro. 12. 3. Of whole deſtruction, reade Zeph. 2. 12. looke more Gen. 2. 13. Eſter 1. 1. Iſa. 11. 11. & 18. 1. and 20. 3. & 37. 9. Ezek. 29. 10. & 30. 4, 5, 9. Amos 9. 7. Nahum 3. 9. Zeph. 3. 10. Pſal. 68. 31.

Ethnan. *a gift.* 1. Chro. 4. 7. Athan

Ethnei. *ſtrong, or giuing, or of an aſſe.* The ſonne of Zerah. 1. Chron 6. 41. Athanai

Eubulus. *prudent, wiſe, or of good counſell.* One who ſaluted Timothie. 2. Tim. 4. 21.

Eui. *vnuſt.* Joſh. 13. 21.

Euil-merodach. *fooles paſſing ouer bitterneſſe, or the grinding bitterneſſe of a foole, or a foole bitterly beaten, or ground to powder.* King of Babel, ſonne to Nebuchadnezzar. 2. Kings 25. 27. Jer. 52. 31.

Eunice. *good victorie.* A faithfull woman the mother of Timothie. 2. Tim. 1. 5.

Eunuch. *gelded.* looke in the ſecond Table.

Eupator. *good father.* The ſirname of Antiochus the ſonne of the vngodly Antiochus Epiphanes. 1 Mac. 6. 17. 2 Macc. 2. 20 and 10. 10, 13. His comming into Iudea. 2. Mac. 13. 1.

Euphrates. *fruit full.* A riuer called Perath. Gen. 2. 14. and 15. 18. Eccluſ. 24. 30.

Eupolemus. *fighting well, or a good warriour.* One of Judas Embaſſadours. 1. Mac. 8. 17.

Euroclydon. *the North aſt winde.* Actes 27. 14.

Eutychus. *happie, or fortunate.* A yong man whome Paul raiſed from death to life. Act. 27. 14. Eutycus

Euodias. *a good ſmell.* A worthie woman among the Philippians. Phil. 4. 2. Euodia

¶ Exorciſtes. *conniurers.* of whom looke in the 2. table.

¶ Ezbon. *haſtening to vnderſtand.* Gene. 46. 16, 1. Chron 7. 7. Esbon
Aſſebon

Ezekias. looke Hiskiah.

Ezekiel. *the ſtrength of God.* A Prophet. Ezek. 1, 1. When he prophecied: in whoſe dayes: & where. Ezek. 1. 1. His kindred and office. Ezek. 1, 3. Yee is ſent to Ezechiel

turne

turne the people from their error. Ezek.2.3. He is fed with the worde of God, baptized by his spirite, and sent to the Israelites in captivitie. Ezek.3.1,2, to 16. The similitude of God appeareth vnto him. Ezek.8.2. He is brought to Jerusalem in the spirite. Ezek.8.3. Heereth the Lorde speake, who foretolde him that the captiues should returne to the lande of Israel. Ezek.11.17. He returneth in spirit frō Judea vnto Caldea. Ezek.11.24. His wiues death. Ezek.24.18. He seeth the glory of God entring into the Temple, from whence it had before departed. Ezek.43.2. Hee seeth the waters issue footh of the Temple. Ezek.47.1,2. He is praised. Ecclus.49.8,9.

Esel — Ezel. *a walking, or of the way.* 1.Sam.20.19.

Azaliah — Ezeliah. *neere the Lord.* 2.Chro.34.8.

Ezem. *a bone.* 1.Chro.4.29.

Eser — Ezer. *an helpe.* Gen.36.21. Nehe.3.19. and 12.42. and 1.Chro 4.4. and 7.21.

Ezion-gaber — Ezion-geber. *counsell of man.* Numb.33.35. and 2. Chro.8.17. Deut.2.8.

Eziongaber

Esdras — Ezra. *an helper,* a famous Scribe. Ezra 7.6. to whō Artabshashte gaue commission to returne vnto Jerusalem with many Iewes. Ezr.7.1,11.* whose names are rehearsed. Ezra 8.1.* He separateth the strange wiues from Israel. Ezra 9.1.* and 10.1.* reedeth the law. Nehe.8.2,3.* & 1.Esd.9.39.* is called Iehozabak.1.Chro 6.14,15.

Esri — Ezri. *my helpe.* 1.Chro.27.26. Joath was the father of the Ezrites. Judg.6.11.

Efrites

Azriel — Ezriel. *the helpe of God.* Jer 36.26.& 1.Chro.5.24.

Azricam — Ezrikam. *an helpe arising.* 1.Chro.3.23. looke Azrikam.

F.

Felix. *happie,* or *prosperous.* The Romane deputie for the countrie of Jurie. Actes 23.24,26. who with his wife Drusilla heard Paul of the faith of Christ. Act.24.3,23,25.*

Festus. *festiuall,* or *ioyfull.* The surname of Porcius, who succeeded Felix. Acts 24.28. reade Acts 25.1.* and 26.24.*

Fortunatus. *luckie,* or *fortunate.* A man whom S. Paul reioyced in. 1.Cor.16.17.

G.

Gaal. *an abomination.* The sonne of Ebed, who moued the Shechemites against Abimelech, and tooke the citie of Shechem by force. Judg.9.26, to 30. He is chased from Shechem, and his armie discomfited by Abimelech. Judg.9.39,40,41.

Gaas — Gaash. *a storme.* A mount. Josh.24.30.

Gaba. *a hill.* A citie. Josh.18.24.

Gabelus — Gabael. Tob.9.1,2.* and 1.15. and 4.1. and 50.8.

Gabbai — Gabai. *the backe.* Nehe.11.8.

Gabatha — Gabbatha. John 19.13.

Gabish. Job 28.18.

Gabriel. *a man of God,* or *the strength of God.* An angel, who appeared vnto Daniel & Zacharie. Dan.8.16.* and 9.21.* Luke 1.11,to.21. and to the virgine Marie, shewing her how she should conceiue the sonne of God. Luke 1.26,to 39.

Gad. *a band,* or *garison, happie,* or *readie.* The sonne of Jacob by Zilpah. Gen.30.11. He is blessed of his father. Gen.49.19. His children. Gen.46.16. The inheritance of his tribe. Num.32.29. Josh.13.8,24. His genealogie and habitation. 1.Chr.5.11,to 18. Joshua sendeth backe vnto their inheritance those of the tribe of Gad, Reuben, and halfe Manasseh, which had conducted their brethren into the land of Canaan. Josh.22.1,to 7. which thing they were commanded to doe. Josh.1.12.* Deut.3.18,19,20.

Of the tribe of Gad were sealed 12000. Reuel.7.5.

Gad is also the name of a Prophet, who warned Dauid to depart out of the land of Moab, and flee to Judah. 1.Sam.22.5. He denounceth vnto him Gods wrath for numbring the people. 2.Sam.24.11.*

Gaderenes. *walled,* or *hedged about.* A people. Mar. 5.1, to 18. Luke 8.26, to 38. called also Gergesenes. Matt.8.28.* — Gadarenites

Gadi — Gaddah. *his kid,* or *his felicitie.* A citie. Josh.15.27. — Gerfenites

Gaddiel. *the God of felicitie.* Num.13.11. — Gadda

Gaius. *the Lord.* The name of Pauls hoste. Rom. 16.23, whom he baptized. 1.Cor.1.14. He was taken prisoner. Acts 19.29. his loue toward the Ministers of the word commended. 3.John* — Caius

Gaius of Derbe accompanieth Paul into Asia. Act. 20.4.

Galatia *milking,* or *of milke.* A countrey. Acts 16.6. and 18.23. The people called Galatians, at whose inconstancie Paul did wonder, & specially because they thought circumcision necessary. Gal.1.6. Paul calleth them bewitched, for that they were fallen from faith vnto the workes of the lawe. Gal.3.1.* He preacheth the Gospel vnto them by diuers afflictions. Galat.4.13. What affection they beare him. Galat.4.13. — Galathians

Galal. *a role,* or *a wheele.* 1.Chro.9.15.

Galbanum. *a gumme.* Exod.30.34.

Galeed. *the heape of witnesse.* Gen.31.47,48. Looke Gilead. — Caled

Galilah. *turning, rowling, or a wheele.* A countrey on the Northside of Judea. Josh.20.7. 2.kings 15.29. Judeth 1.8. Matth 4.15. John 7.52. These of Galile receiued Christ after they had seene him worke miracles. John 4.45. The Apostles goe vnto Galile, and there sawe Iesus risen from death. Matt.18.26,27. — Galile

Gallim. *heaping vp together.* 1.Sā.25.44 Isa.10.30

Gallio. *milch.* A deputie of Achaia. Acts.18.12,14.

Gamadims. *dwarfes.* Ezek.27.11.

Gamaliel. *Gods reward, or the Camel of God.* Pauls Master, a good doctour of the law. Act.22.3. by whose counsell the Apostles were deliuered. Actes 5.34.*

Gamariah. *a perfection, or consuming of the Lord.* The sonne of Hilkiah. Jer.29.3. and 36.25. — Gemariah

Gamliel. *Gods reward.* Numb.1.10.

Gamul. *a recompense.* 1.Chro.24.17.

Gareb. *a scabbe.* The name of a hill. Jer.31.39.

Garmites. *bones,* or *after the Syrian, my cause.* 1. Chro.4.19.

Gatam. *their bellowing.* The sonne of Eliphaz. Gen. 36.11.

Gath. *a winepresse.* A citie taken by Hazael King of Aram. 2.Kings 12,17. reade Mica.1.10. 2.Sam. 12.20.

Gath-rimmon. *a high winepresse.* A citie in the tribe of Dan. Josh.19.45.

Gaza. *strong, or a goate.* A citie. 1.Sam.6.17. Actes 8.26. taken by Judah. Judges 1.18. — Azzah

Gazabar. *a treasurer.* A prince of Judah. Ezra 1.8. — Shesbbazzar

Gazer. *a diuiding, or a sentence.* A citie. 2.Sam.5.25. 2.kin.23.8. 1.Chron.8.6.2.Chro.16.6. Nehe.11.31. and 12.29. Isa.10.29. Zech.14.10. Judeth 3.10.

Gazez. *shauing, or a passing ouer.* 1.Chro.2.56.

Geba. *a hill.* A citie builded by Asa. 2.Sam 5.25. 2.kin.23.8. 1.Chron.8.6.2.Chro.16.6. Nehe.11.31. and 12.29. Isa.10.29. Zech.14.10. Judeth 3.10.

Gebal. *the end.* A citie of Syria. Psal.83.7.

Gebet. *a man, manly, strong:* or after the Syrian, *a house cocke.* The sonne of Uri. 1.Kings 4.19.

Gebim. *grashoppers.* A citie. Isa.10.31.

Gedalia. *the greatnesse of the Lorde.* The sonne of Pashur. Jere.38.1. was constituted gouernour ouer the remnant of Jerusalem, after the people were led captiue into Babylon. 2.kings 25.22, to 25. Jere.40.5,6. his death. 2.king.25.25. Jere.41.1,2. Also mens names. 1.Chro.25.3. Ezra 10.18. Zeph.1.1.

Gedeon.

Gedeon. Heb. 11.32. looke Gideon.

Geder. *a wall.* A citie in Iudah. Iosh. 12.13.

Gedera *idem.* A citie. Iosh. 15.36. The citizens whereof were called Gederathites. 1. Chron. 12.4. or Gederites. 1. Chr. 27.28.

Gederoth. *hedges* A city. Iosh. 15.41. and 2. Chron. 28.18.

Gederathaim. *idem.* Iosh. 15.36.

Gedor. *idem.* A citie. Iosh. 15.58. 1. Chr. 4.38. & 12. 7. Also mens names. 1. Chr. 4.4, 18. and 9.37.

Gehazi. *the valley of vision.* Seruant to Elisha. 2. Kings 4.12. whome his master sent with his staffe to raise to life his sonne: which he could not doe. 2. Kings 4.29.

Gehazi forging lies, got gifts of Naaman, whome his master had healed of the leprie, which his master, because he would not sel the graces of God, had refused: for which cause Gehazi and his posteritie is smitten with the leprie. 2. Kings 5.22.*

Gehazi declared vnto the King what miracles Elisha had done. 2. Kings 8.5.

Geliloth. Iosh. 18.17.

Gemalli. *wares,* or *a camel.* Numb. 13.13.

Gematiah. looke Gamariah.

Ge-melah. *the valley of salt.* 2. Sam. 8.13.

Geneser. *the garden of a prince.* 1. Macc. 11.67.

Gennesaret. *idem.* A citie. Matt. 14.34.

Genubah. *theft,* or *garden of the daughter.* 1. Kings 11.20.

Gera. *a pilgrime,* or *a stranger.* The sonne of Beniamin. Gen. 46.21.2. Chr. 8.3,5. Also the sonne of Ehud, Iudg. 3.15. Also the father of Shemei. 2. Sam. 16.5.

Gerah. A measure. Num. 3.47. Ezek. 45.12.

Gerar. *a pilgrimge,* or *a straung.* The chiefe citie of the Philistims. Gene. 10.19. and 20.1,2.

Girgashite. Gergesites Gergashites. *idem,* as Girgath. A kinde of people. Iosh. 3.10. looke Girgashi.

Gergasenes. *idem.* A people beyõd Galile. Mat. 8.28.

Gershom. *a stranger there.* The sonne of Moses by Zippozah. Exod. 2.21,22. circumcised. Exod. 4.25. brought to Moses into the wilderneſſe. Exod. 18.2,3.

Gershon. *his banishment.* The sonne of Leui. Gene. 46.11. Numb. 3.17. of whome came the Gershonites. Num. 3.21. his office. Num. 4.1. * his genealogie. 1. Chr. 6.1.* their portion. Iosh. 21.27, to 34.*

Gerizim. *hatchet.* A mount. Iudg. 9.7. whereupon the Leuites were commanded to bleſſe the Israelites. Deut. 11.29. and 27.12.

Gershunni. *banished men.* A people of whom Gehiel came. 1. Chr. 26.21. and 29.8.

Geruth. *going on pilgrimage.* A city called also Chimham, and why. Iere. 41.17.

Gesham. *drawing neere.* The sonne of Iahdai. 1. Chr. 2.47.

Geshem. *raine.* An Arabian. Nehe. 2.19.

Gessur Gesur Geshuri Gessuri Gessurites Gessurites. *a walled valley.* A countrey, where Talmai reigned. 2. Sa. 3.3. and 13.37. The people were also called. 1. Chron. 2.23. And also Gesshurites dwelling in the middes of Israel. Iosh. 13.14. Deut. 3.14. Iosh. 12.5. and 13.2. 1. Sam. 27.8.

Gether. *the valley of searching out.* Gen. 10.32.

Geth-semane. *a plentifull valley.* a place. looke Mat. 26.36. Mar. 14.13.

Geuel. *Gods redemption.* Num. 13.16.

Gazer Gezer. looke Gazer. This citie Iosh̃ua destroyed, both king & people. Iosh. 10.33 burned by Pharaoh, & afterward reedified by Salomon. 1. kin. 9.16,17. looke more thereof. Iosh. 16.3,10. 1. Chr. 20.4. 1. Mac. 5.8.

Gasam Gezzã. *the fleece of them,* or *shauing those.* Ezr. 2.48.

¶ Giah. *a sigh,* or *a grone.* 2. Sam. 2.24.

Gibbar. *strong, mauly,* or *a man.* Ezra 2.20.

Gibbethon. *a backe,* or *an high house.* A citie. Iosh. 19.44. called Gibethon. Iosh. 21.23.

Gibea. *a hill.* Sonne to Shena. 1. Chr. 2.49.

Gibeah. *idem.* A city. Iosh. 15.57. Iudg. 19.12. & 20. 9. 1. Sam. 10.26. and 22.6. and 23.19.

Gibeath. *a hill.* A citie in Beniamin. Iosh. 18.28. The citizens called Gibeathites. 1. Chron. 12.3. Also a place where Eleazar was buried. Iosh. 24.33.

Gibeon. *idem.* A citie from Ierusalem 50. miles. Iosh. 9.17. & 18.25. & 21.17. 1. Chr. 8.29. Neh. 7.25. Ie. 28.1. Gebeon Gabaon

The Gibeonites craftily craue peace of Iosh̃ua: to whõ he ioyned without asking at Gods mouth Iosh. 9.3, to 16.

They hew wood, & draw water for the house of God. Iosh. 9.23. Gibeon besieged of fiue kings. Iosh. 10.5. Saul of zeale to Israel and Iudah, brake the couenant which was made with the Gibeonites by Iosh̃ua: for which Israel was punished with famine, vntil the seuen children of Saul were slaine. 1. Sa. 21.1, to 10. The Gibeonites abuse the Leuites wife. Iudg. 19.25. The Amonites war with the Gibeonites for the peace made with Iosh̃ua, & were vanquished. Iosh. 10.6, to 15.

Giddel. *great.* Ezra 2.47.

Gideon. *a breaker,* or *destroyer.* The sonne of Ioash. Iudg. 6.11. The Angel appeareth vnto him. Iudg. 6.12. He distrusteth his might that he is not able to deliuer Israel. Iudg. 6.14. He destroyeth Baals altar. Iudg. 6.28. He is called Ierubbaal. Iudg. 6.32 Hee offereth sacrifice vnto God, which being consumed with fire from heauen, hee was assured that he sent him to deliuer Israel. Iudg. 6.21 His faith in Gods promise confirmed by the experience of a fleece of woll. Iudg. 6.37. * He with his seruant goeth to the campe of the Midianites, where, about midnight, he heard one interprete a dreame that God would deliuer the army of the Midianites into his hand. Iudg. 7.9, to 15. Gideon. Gedeon

Gideon with three hundred men ouercommeth the huge hoste of the Midianites. Iudg. 7.15.* He would not gouerne Israel, but said, The Lord shoulo. Iudg. 8.22,23. He complaineth vnto God for the affliction of Israel. Iudges 6.13.

Gideon afraide hauing seene the Angels face, is comforted of God. Iudges 6.22,23.

Gideons courteous answer to the Ephraimites, look Ephraim. He hath 70. sonnes by diuers women. Iudg. 8.30. all slaine by Abimelech their brother, descended of a concubine. Iudg 9.5. His brethre slain by Zebah & Zalmunna. Iudg. 8.18,19. The people giue him their golden earings. Iudg. 4.24, to 29. He slaieth ỹ kings of the Midianites, Zeba and Zalmunna. Iudg. 8.21.

In the time of Gideon, Israel without warre the space of fortie yeeres. Iudg. 8.28. Hee is commended. Heb. 11.32. His death Iudg. 8.32.

Gideoni. *idem.* Numb. 1.11. Gedeon

Gidor. *a wall,* or *hedges.* 1. Chr. 8.31. Gedor

Gihon. *a breast,* or *valley of grace.* A riuer. Gen. 2.13. and 2. Chron. 32.30. Gyhon Gion

Gilalai. *a wheele,* or *mable.* Nehe. 22.36. Galalai

Gilboa. *a reuoluing,* or *searching out.* A mount. 1. Samuel 31.4. and 31.1. 1. Chr. 10.1, 2. Sam. 1.6.

Gilead. A countrey, citie, and mount so called. looke Galeed. Gen. 31.21. Num. 32.1. 1. Chr. 6.80. Deut. 3.10, 13. Iosh. 13.11, 25, 31. Psalm. 60.7. Iudg. 10.1. Also the name of Machirs sonne, of whome came the Gileadites. Num. 26.29. Iudges 10.3.

Gilgal. a *wheele,* or *reuolution.* A citie by Iordan, where the Israelites pitched twelue stones on end, in signe of their passing through Iordan by Iosh̃ua. Iosh. 4.19,20. In this place the Israelites were circumcised. Iosh. 5.1, to 15. Sauls kingdome renewed in Gilgal. 1. Sam 11.14.15. From Gilgal Iosh̃ua went to deliuer the Gibeonites. Iosh. 10.6,7. Galgal

Gilo
Giloh. *a reioycing, or discouering.* A citie. Iosh. 1.15, 51. 2.Sam.15.12. The citizens called Gilonites, as Ahithophel 2.Sam.15.12.

Ginath
Ginath. *a garden.* 1.Kings 16.21,22.

Genthon
Ginnetho. *idem.* Nehe.12.4.

Ginethon
Ginnethon. *idem.* Nehe.10.6.

Gimso
Gimzo. *that bulrush.* A citie.2.Chron.28.18.

Gergasi
Gergashi. *drawing neere to pilgrimage.* Sonne of Canaan. Gen.10.16. Of him came the Gergashites. Gen. 15.21. looke Girgashites.

Gergasites

Gerzites
Girzites. *an Axe.* A people. 1.Sam.27.8.

Gaspha
Gispa. *comming hither.* Nehe.11.28.

Gethath
Gittah-hepher. *digging a winepresse.* Iosh.19.13.

Hepher

Githaim
Gittaim. *a winepres.* A city.2.Sam.4.3.Neh.11.33.

Gethaim
Gittite. *winepresses.* The citizens of Gath so called. 1.Chro.13.13. and 2.Sam.21.19.

Gethite
Gizonite. *shewing.* 1.Chro.11.34.

Gezonite

Gnidum
¶ Gnidon. *or age.* an Ile. 1.Mac.15.23. By it Paul sayled going to Rom. Act.27.7. called there Gnidum.

Gaah
Goath. *hu touching, or hu roaring.* Ierc.31.39.

Gob. *Grashoppers.* A citie called also Gezer. 2.Samuel 21.19,19.

Gog. *a roofe of an house.* Sonne to Shemaiah. 1.chr. 5.4. Also a people. Ezek.38.2,* & 39.1,to 17. Reuela. 20.8.

Golan. *a passing ouer.* A citie. Deut.3.43. Iosh.20.8.

Golgotha. Mat.27.33. Mar.15.21. Ioh.19.17. called Caluarie. Luke 23.33.

Goliath. *a captiuitie, or passing ouer.* A giant of whose stature and defiance, looke 1.Sam.17.4, to 12. afterwards to him that should kil him. 1.Sam.17.25. Dauid cutteth off his head, and bringeth it to Ierusalem. 1.Sam.17.51,54. Eccius.47.4. He taketh Goliaths sword of Ahimelech the priest. 1.Sam.21.9.

Goliah
Goliath the Gittite is slaine by Elhanah. 2.Sam. 21.29.

Gomer. *consuming, a consumer, or wanting.* The sonne of Iapheth. Gene.10.2. Ezek.38.6. Also a measure, looke Homer, and Omer. Also the daughter of Diblaim wife to Hosea the Prophet. Hos.1.3.

Gomorrhe
Gomorah. *a rebellious people.* One of the fiue cities destroyed with brimstone & fire from heauen. Gen.19. 24.read Ge.10.19.& 14.10.& 15.8,to 13.looke Sodom.

Goren-Atad. *A thornie corne floore.* A place where the Israelites lamented Iaakob Gen.50.10.

Gorgias. *terrible, or swift.* 1.Mac.3.38. and 4.1,18, and 5.59.

Gessen
Gosen
Gothen. *a drawing neere.* A parcel of Egypt. where Israel was appointed by Pharaoh to dwell. Gene.45. 10.and 46.28,34.& 47.4.6. Also a citie in the tribe of Iudah. Iosh.10.41. and 15.51.

Gosin
Gozan. *a fleece of wooll, or a passing ouer.* A riuer. 2. kings 17.6. 1.Chron.5.29. Also a citie. 2.king.19. 12. Isa.37.12.

Greece
Grecia. *deceiuing, or making sad:* after the Greeke, *strong.* in Hebrewe *Iauan.* A countrey. Isa.66.19. Eze. 27.13. Acts.20.2. The people called Grecians. Actes 6.1. looke Grecke in the second Table.

Gudgodah. *the happinesse of felicitie.* Deut.10.7.

Guni. *a garden, or conuering.* Naphtalis sonne. Gen. 46.24. of him came the Gunites. Num 26.48.

Gur. *a whelpe.* A citie, neere which, Iehu slew Ahaziah king of Iudah. 2.kings 2.27.

Gur-baal *the whelpe of the gouernour.* A place where the Arabians dwelt. 2.Chro.26.7.

Hai Ai
Hay Ay

H.

Ahasthari
Habaia
Habacuc
Abacuc
Abbacuc
Hani. *a heaping vp together.* A citie. Gen.12.8. Iosh. 12.9. Ezra 2.28.

Haasthari. *a runner.* Asburs sonne. 1.Chro.4.6.

Habiah. *the hiding of the Lord.* Ezra 2.61.

Habakkuk. *a wrestler.* A Prophet. Haba.1.1. whom God appointed to cary Daniel food. Da.14.33. to 40.

Habakkuk in the person of the faithful doeth piteously complaine, that the wicked do persecute the iust. Habak.1.2.*

Habazzaniah. *a hiding of the shield of the Lord.* The father of Ieremiah. Iere.35.3.

Habazaniah
Habsanias

Habel. *vanitie, or a gaping.* Sonne to Adam. A keeper of sheepe, whose offring was accepted of God: wherfore his brother Kain enuying him, slew him. Gene.4.4.8. his faith & righteousnes. Heb.11.4. The first martyr, whose blood crieth for vengeace. Mat.23.35 lu.11,51.

Abel

The blood of Christ speaketh better things, then that of Habel. Heb.12.24.

Habiah. *idem.* as Habarah. Nehe.7.63.

Habaiah

Habor. *a fellowe, or partaker.* A citie 2.King.17.6. and 18.11. and 1.Chro.5.26.

Hacaliah. *wanting of the Lorde.* Father to Nehemiah. Nehe.1.1. and 10.1.

Hachaiah
Hacheliah

Hachalia
Hachila

Hachilah. *hope in that, or a hooke in that.* A hil. 1.Sa. 23.19.

Hachmoni. *a wise man, or the waiting for a gift.* 1.chro. 11.11. and 27.32.

Hadad. *ioy, or reioycing.* A king of Edom. Gene.36. 35.& 1.Chro.1.46. Also Ismaels sonne. 1.Chron.1.30. called Hadar. Gen.25.15. Also one whome the Lorde raised vp against Salomon. 1.King.11.14,to 18.

Hadad-ezer. looke Adadezer.

Hadarezer

Hadadrimmon. *the voice of height.* A towne. Zech. 12.11.

Hadashah. *newes, or a moneth.* A citie. Iosh.15.37.

Hadassah. *a Myrtle tree.* A name of Ester. Est.2.7.

Hadid. *a reioycing, or sharpe.* Nehe.11.34.

Hadlai. *loytering, or lessing.* 2.Chron.28.12.

Hadali

Hadoram. *their praise.* Gen.10.27.1.Chro.18.10.

Hagab. *a grashopper.* Ezra 2.46.

Hagaba

Hagabah. *idem.* Ezra 2.45. Nehe.7.48.

Hagaba

Hagar. *a stranger, chewing the cud, or fearing.* Sarahs handmaid. Gene.16.1. who conceiuing by Abram despiseth her mistresse. Gene.16.4. God foretelleth that her seede should be multiplied. Ge.16.10. She is sent away to her sonne Ismael. Gene.21.14. Of her came the Hagarims, which were driuen out of the land by the Reubenites. 1.Chr.5.10. Of whom & of the Hagarites, looke more. Gal.4.24,25.& Psal 83.6.& 1.chr.27.31.

Agar
Agarims
Agarite

Hagedolim. *one of the great men.* Nehe.11.16.

Haggedolim

Haggai. *pleasant, or turning in a circle.* A Prophet. Hagg.1.1. The Temple reedified through the incouragement of him and Zechariah. Ezra 5.1,2.& 6.14. He reproueth the Iewes for being so carefull for their owne houses, & so negligent for the Lords. Hagg.1.4.

Aggeus
Haggeus

Haggeri. *idem.* as Hagar. 1.Chro.11.38.

Agarai

Haggi. *idem,* as Haggai. The sonne of God. Gene. 46.16. Of whom came the Haggites. Numb.26.15.

Aggi
Aggites

Haggiah. *the Lords feast.* The sonne of Shimea. 1. Chron.6.30.

Haggia
Aggia

Hakkatan. *little.* Ezra 8.12.

Hakatan

Hakkoz. *a thorne, the Summer, or an end.* Nehe.7.63. and 3.4,21.

Hakoreim. *as colde as yce, or balde.* 1.Chro.12.6.

Hakupa. *a commandement of the mouth.* Ezra 2.51.

Halah. *a moist table.* A place. 1.Chr.5.26.2.kin.17.6.

Halak. *part.* A mount. Iosh.11.17. and 12.7.

Halhul. *griefe, or the looking for of griefe.* Iosh.15.58.

Hali. *sickner, a beginning, or precious stone.* Iosh.19.25

Halicarnassus. *the chiefe dwelling place by the sea side.* 1.Mac.15.25.

Hallelu-iah. *praysse ye the Lord.* Reu.19.1.

Allelua

Halloesh. *saying nothing, or an inchanter.* Neh.10.24.

Halohes

Hallohesh. *idem.* Shallums father. Nehe.3.12.

Hallohes

Ham. *craftie, or heate.* Sonne to Noah. Ge.5.32. He mocketh his father being drunken. Ge.9.32. He is the father

Cham

father of Canaan. Ge.9.18,22. His children. Gen.10. 6.& 1.Chr.1.8. He is cursed of his father. Gen.9.25.

Aman — Haman, *making an vproare, preparing, or troubling.* Sonne to Hammedatha, exalted by king Ahashuerosh and honored of all, but Mordecai. Est.3.1,2. For that Mordecai would not doe him reuerence, he getteth licence to put all ẏ Iewes to death. Est.3.5.* He is hanged vpõ the gallowes which he had prepared for Mordecai. Est.7.9,10. His ten sonnes hanged. Est.9.14.

Hemath — Hamath, *anger, heate, or a wall.* A citie. Numb.13, 22. the citizens called Hamathites. 1.Chro.1.16.

Hamath: *idem.* Sonne to Canaan. Gen.10.18.

Hamathzobah — Hamathzobath. *the anger, heate, or the wall of an armie.* A citie that Salomon ouercame. 2.Chro.8.3.

Hemdan — Hamdan. *heate of iudgement.* Gen.36.26.

Amelech — Hammelech. *a king, or counseller.* Jere.38.6.

Amadatha — Hammedatha. *troubling the law.* Father to Haman. Ester 3.1.

Hamnoth. *of rest.* 1.Chro.2.52.

Hamon — Hamon, *a heate, or the sunne.* A citie. Josh.19.28.

Hamothdor — Hamoth-dor. *indignation, or heate of generation.* A citie. Josh.21.32.

Hamonah. *his multitude, or his vproare.* Ezek.39.6.

Hamon-gog. *the multitude of the roofe of an house.* Ezek.39.11.

Hemor Emor — Hamor. *an asse, or dust.* The father of Shechem. Ge. 33.19. Hee for the loue of his sonne, perswadeth his people to be circumcised, to ioyne themselues in friendship with Iaakob. Gen.34.20, to 25. He demaundeth Dinah of Iaakob to be wife to his sonne. Gene.34.8. he, his sonne, and all the Shechemites slaine by Simeon and Leui. Gen.34.25.*

Haniel — Hanniel. *grace, or the mercie of God.* Num.34.23.

Hamul. *godly, or mercifull.* Gen.46.12. of him came the Hamulites. Numb.26.31.

Hamital — Hamutal. *heate of the deere.* 2.King.23.21.& 24.18.

Anna Hanna — Hanan. *full of grace.* 1.Chro.3.23,38. and 11.43.

Hannah. *mercifull, or taking rest, or gracious.* The wife of Elkanah. 1.Sam.1.2. She obtaineth of God a sonne. 1.Sam.1.11,20. She went not vp to Shiloh to worship, vntill shee had weaned Samuel. 1.Sam. 1.22.* She had three sonnes and three daughters after Samuel. 1.Sam.2.21.

Hananael Ananiel Haniel — Hanameel. *the mercie of God.* Jeremiahs vncles sonne. Jere.32.7.

Hananeel. *Grace from God, or grace of God.* The name of a towre. Nehe.3.1. and 12.39.

Hanani. *giuing, gracious, mercifull, or godly.* The father of Jehu. 1.king.16.1,7. Also a mans name. 1. Chro.25.4.

Hananias Ananias Hanania — Hananiah. *the grace of the Lord, or the mercie of the Lord.* Certaine mens names. 1.Chr.3.19.& 25.4.& 2. Chro.26.11. and 8.24. also a false prophet. Jer.28.1.*

Hanes. *banishment of grace.* A citie. Isa.30.4.

Haniel. *the gift of God.* 1.Chro.7.39.

Hannathon *the gift of grace.* A citie. Josh.19.14.

Hanoch. *dedicated.* Sonne to Ruben. Gen.46.9. Of him came the Hadochites. Num.26.5.

Hanun Hanon — Hanum. *mercifull, or giuing rest.* Nehem.3.13.

Hanun. *idem.* Sonne to Nahash king of the Ammonites, who despitefully returned the messengers of Dauid, who sent to comfort him, which afterward was reuenged. 2.Sam.10.2,3,4.* 1.Chr.19.2,3,4,5.

Aphses Hararites — Happizzez. *taking away, or destroying.* 1.Chro.24.15.

Hara. *a hill, or a shewing foorth.* 1.Chro.5.26. The citizens called Hararites, and Harites. 2.Sam.2.11. 1. Chro.11.34.35.

Rabbith Areth Aree Arakahim — Harabbith. *vsurie.* A citie. Josh.19.20.

Harah. *a way, a wanderer, or smelling sweete.* The sonne of Ulla. 1.Chr.7.39.

Harakkahim. *the apothecarie.* Nehem.3.8.

Haram. *high, or lofte.* 1.Chro.23.9. Eze.27.23. — Haram

Haramah. *throwen downe.* Ezra.2,26. — Harama

Haran. *anger, or being angrie.* Father to Lot. Gene. 11,27. He died in Ur of the Caldees. Gen.11.28. — Aaram Haram

Also a citie where Terah Abrahams father died. Gen.11.31,32. from whence Abraham departed into Canaan. Gene.12.4,5. where also Laban Rebekahs brother dwelt, vnto whom shee sent Iaakob. Genr.27. 43. and 28.10. And is called Charan. Acres 7.2. Also Calebs sonne by Ephah. 1.Chro.2.46.

Harbona. *destruction, or his sword now.* Ester.1,10, and 7.9. — Harbonah

Harod. *feare.* A well. Judg.7.1. — Harad

Haraphah. *a medicine, or the mouth of a mount.* A Philistim, a father of giants. 1.Chr.20.4.* His foure sonnes slaine by Dauid & his seruants. 2.Sa.21.22. — Rephaim Raphaim

Hareph *winter, or reproche.* 1.Chro.2.51.

Hareth. *libertie.* A forrest. 1.Sam.22.5.

Harim. *destroyed, or dedicated to God.* A priest, vnto whom the third lot fel. 1.Chro.24.8.

Harhas, *anger, or the heate of confidence.* 2.king. 22. 14.2.Chro.24.22.

Harhohiah. *heate, or anger of the Lorde.* Father to Vzziel. Nehem.3.8. — Harhaiah

Harhur. *made warme, or the heat of libertie.* Ezr.2.51

Harnepher. *the anger of a bull, or anger increasing.* 1. Chron.7.36.

Harosheth. *workemanship, or a wood.* A citie where Sisera dwelt. Judges 4.2. — Haroseth

Harsha. *idem.* Ezra 2.52. — Harsa

Harum. *high or throwing downe.* 1.Chro.4.8.

Harumaph. *destruction.* Nehe.3,10.

Haruphite. *sclader, or youth.* Or in the Syrian tongue, *sharpe.* 1.Chro.12.5. — Haraphites

Harur. *careful.* the father of Amons mother. 2.kings 21.19. — Harus

Hasadiah. *the mercy of the Lorde.* The sonne of Zerubbabel. 1.Chro.3.20. — Hazadia Asadiah

Hazar-shual. *a welfes house.* A citie. 1.Chron.4.28. Josh.15.28. and 19.3. — Hasadia Hazar-shual

Hasenna. *a bramble, or an enemie.* 1.Chro.9.7. — Asana

Hashabiah. *the estimation of the Lord.* 1.Chro.9.14. — Asabia

Hashabniah. *the silence of the Lord.* Neh.3.10.& 9.5. — Hasabnia

Hashem. *named, or putting to.* 1.Chro 11.34. — Hasem

Hashmonah. *the hasting of a gest.* Num.33.29,30. — Hasmona

Hashub. *esteemed, or numbred.* 1.Chro.9.14. — Hasub

Hashubah. *estimation, or thoughts.* 1.Chro.3.20. — Hasubah

Hashum. *silence, or their hasting.* Ezra 2.19. — Hasum

Hashupha. *spent, or made bare.* Ezra 2,42, Nehe.7. 46. — Hasupha

Hasrah. *wanting.* 2.Chro.34.22. — Hasra

Hatach. *smiting.* Ester 4.5. — Hathach

Hathath. *feare.* 1.Chro.4.13.

Hatipha. *robberie.* Ezra 2.54.

Hatita. *a banding of sinne.* Ezra 2 42. Nehe.2.45.

Hatticon. *middle, betweene the middle, or preparation.* Ezek 47.16. — Thichon Hatichon

Hattil. *an howling for sinne.* Ezra.2.57.

Hattush. *forsaking sinne.* Ezra 8.2. 1.Chro.3.22. — Hattus

Hauah. *liuing, or giuing life.* The wife of Adã. Genesis 3.20. and 4.1. looke Heuah. — Heua Heuah

Hauilah. *grieuing, speaking to him.* A countrey. Gen. 2.11. Also the sonne of Cush, the sonne of Ham. Gene. 10.7.

Hauran. *a hole, libertie, or whitenesse.* A citie of Damascus. Ezek.47.16.

Hauoth-iair. *townes of light.* Num.32.41.

Hazael. *seeing God.* He whom God commanded Elijah to anoynt King ouer Syria, that hee might take vengeance of Israel for their idolatrie. 1.king.19.15. Hee asketh Elisha whether his maister Ben-hadad should

should recouer his sickenesse. 2. King. 8. 9. Elisha foresheweth him what euil he should doe to Israel. 2. Kin. 8. 12. He strangleth Ben-hadad his master. 2. Kings 8. 15. He discomfiteth the Israelites. 2. Kin. 10. 32. Receiuing of Iehoash king of Iudah a great summe of money, he departed from Ierusalem. 2. kings 12. 18. He taketh Gath. 2. Kings 12. 17. He afflicteth the Israelites. 2. Kings 13. 3. He dieth. 2. King. 13. 24.

Hasaiah — Hazaiah. looke Hazarah.

Hazar. *imprisoned*, or *bound*. A citie. Ioshua 15. 27. Ezek. 47. 16.

Hazar-adar — Hazar-addar. *an imprisoned generation*, or *fairenesse*. Numb. 34. 4.

Hazariah — Hazarah. *seeing the Lorde*. Nehe. 11. 5.

Hazar-Enan — Hazar-enan. *an imprisoned*, or *bonde southsaying*. Numb. 34. 9.

Hazar-maueh. Gene. 10 26.

Hazar-shual. looke Haac-shual.

Habatsusah — Hazar-sulah. *the porch*, or *entrie of an house*. A citie. Iosh. 19. 5. called Hazar-susim. 1. Chron. 4. 31.

Hazlelphuni — Hazelelponi. *the shadowe of the countenance*. The daughter of Etam. 1. Chron. 4. 3.

Hazarim — Hazerim. *porches*. Deut. 2. 23.

Hazeroth. *palaces*. Numb. 11. 35.

Hazezon-thamar — Hazezon-tamar. *drawing neere bitternesse*. A place where the Amorites dwelled. Genes. 14. 7. called Hazontamar. 2. chro. 20. 2.

Hasalon-thamar

Haziel — Haziel. *idem* as Hazael. 1. chro. 23. 9.

Hoziel — Hazo. *seeing*, or *prophecying*. Gene. 22. 22.

Asau — Hazor. *haye*. Iosh. 11. 1. and 15. 23, 25. and 19. 36. Nehe. 11. 33.

Hazor — ¶ Heber. *a companion*, or *partaker*. Sonne to Beriah. Gene. 46. 17. Of him came the Heberites. Num. 29. 45.

Hebron. *fellowship*. a double caue in the lande of Canaan, wherein Sarah was buried, which caue Abraham bought to burye in. Gen. 13. 18. and 23. 2, 19. reade more Gene. 35. 27. Iosh. 10. 36, 37. and 14. 15. Also a citie. Iudg. 1. 10. Iosh. 15. 14.

Hegai — Hege. *sighing*, or *speach*. Ester 2. 3.

Helam. *the armie of the mother*. 2. Sam. 10. 16.

Helbah. *milke*, *fat*, or *griefe in that*. Iudg. 1. 31.

Helbon. *idem*. Ezek. 27. 18.

Helcath. *a portion*, or *a diuiding*. Iosh. 19. 25.

Helkath — Helcias *the portion*, or *gentlenesse of the Lorde*. Susannas father. Dan. 13. 29. Also the name of a man. 1. Esd. 8. 1.

Helchias

Helchiah — Helkai. *the world*, or *rustlinesse*. Mens names. 1. Chr. 27. 15. Zech. 6. 10.

Heled — Heleb. *idem*. 2. Sam 23. 29. and 1. Chron. 11. 30.

Helek. *a part* or *portion*. Iosh. 17. 2.

Helem. *dreaming* or *healing*. 1. Chro. 7. 35.

Heleph. *a changing*, or *passing ouer*. Iosh. 19. 33.

Helez. *armed* or *set free*. Mens names. 2. Sam. 23. 26. 1. Chro. 2. 39.

Helias. looke Eliiah.

Heliodorus. *the gift of the sunne*. Treasurer to Seleucus. 2. Macca. 3. 7.*

Heleath — Helcah. *part*, or *portion*. A citie. Iosh. 21. 31.

Helkia — Helkai. *idem*. Nehe. 12. 15.

Helcath-hazzurim. *the field of strong men*. 2. Sa. 2. 16

Elkia — Helkiah. *the gentlenesse*, or *portion of the Lord*. Eliakims father 2. king. 18. 18.

Hilkiah — Helon. *a window*, or *griefe*. The father of Eliab. Num. 1. 9. and 2. 7.

Hemam. *their trouble*, or *a tumult*. Lotans sonne. Gene. 36. 22. Homam. 1. Chro. 1. 39.

Heman. *vauch*, or *making an vprore*. A wise man. 1. king. 4. 31. 1 Chro. 2. 6. Also an excellent singer whom Dauid appointed ouer the singers that pertained to the house of God. 1. Chro. 6. 33. and 25. 1.

Hematite. An Amethist stone. Exod. 28. 19.

Hemdan. *desire*, or, *heate of iudgement*. Gene. 36. 26.

Hena. *a troubling*. A citie. Isa. 37. 13. — Ena. Ana

Henadad. *grace of the beloued*. Neh. 3. 18, 24. & 10. 9.

Henoch. *taught*, or *dedicate*. Rains sonne, of whome the citie Henoch was so called Gen 4. 17. Also the father of Methuhelah. Ge. 5. 21. who walked with God after he begate Methuhelah 300. yeeres Gene. 5. 22. Reade Eccius. 44. 16. & 49. 14. and Hebr. 11. 5. Iude. 14. Also. 4. 10, 11. — Enoch, Hanoch

Hepher. *a digger*, or *deluer*. 1. Chr. 4. 6. Also the father of Zelophehad. Num. 26. 33. and 27. 1. Of him came the Hepherites. Num. 26. 32.

Hephzi-bah. *my pleasure*, or *delight in her*. By this name Christs Church, gathered of Iewes and Gentiles is called. Isa. 62. 4. Also Manasses mother. 2. king. 21. 1.

Hercules. *Iunos glorie*. The money that should haue bene offered to Hercules, was giuen to the making of galleis. 2. Mac. 4. 19, 20.

Heres. *the sonne*, or *an earthen pot*. The name of a mount in Aialon, where the Amorites dwelt vntil the famille of Ioseph made them tributaries. Iud. 1. 35. — Hares

Heresh. *a Carpenter*. 1. Chro. 9. 15. — Heres

Hermas. *Mercurie*, or *game*. One whom Paul greeteth. Rom. 16. 14. — Herman

Hermogenes. *begotten by Mercurie*. A man who forsoke Paul. 2. Tim. 1. 15. — Hermes

Hermon. *dedicated to God*. A mountaine. Deut. 3. 9. Iosh 12. 5. and 13 5. — Harmon

Hermonim. *idem*. Psal. 42. 6. — Hermon

Herode. *the mount of pride*. Sirnamed ϸ Ascalonite, or Herode the great. Hee caused the innocents to bee slaine. Matth. 2. 1, 16. From whose persecution Christ fled into Egypt. Matt. 2. 13, 14, 15. Also this Herodes sonne was sirnamed Antipas, who was Tetrarche of Galile. Luke 3. 1. His opinion of Christ. Mat. 14 1, 2. Marke 6. 14. Luke 9. 7. He celebrateth his birthday. Mar. 6. 21. He beheadeth Iohn Baptist. Matt. 14. 10. Mark. 6. 16. He maketh friendship with Pilate. Luke 23. 12. He reuerenceth Iohn. Mar. 6. 20. Christes answere to them that tolde him, Herode would kill him. Luk. 13. 31, 32, 33. Christ calleth him a Fox. Luke 13. 32. Herod & his men of war mocke Christ. Luk. 23. 11.

Also the sonne of Aristobulus sirnamed Agrippa, who slewe James, and put Peter in prison. Acts. 12. 1, 2, 3, 4. His horrible ende. Actes 12. 23.

Also the sonne of this Herode, sirnamed Agrippa the ponger, before whome Paul preached and pleaded. Actes 25. 13.* and 26. 1.*

The Herodians sent by the Pharises to tempt Christ. Mat. 22. 15, to 23.

Herodias. *idem*. Aristobulus daughter, whome Herode the Tetrarche maried being his brothers wife. Matt. 14. 3, 4. and Marke 6. 17, 18.

Herodion. *Iunes song*. Rom. 6. 11.

Heshbon. *a number*, or *thought*. A citie of Sihon king of the Amorites. Num. 21. 26. Isa. 15. 4. Iere. 49. 3. — Hesbon

Heshmon. *a hastie message*. A citie. Iosh. 15. 27. — Hasmon

Hesron. *the arrow of ioy*, or *a diuision of a song*. Sonne to Reuben looke Hezron. Of him came ϸ Hesronites. Num. 26. 6. Also the sonne of Pharez, of him came an other famille of Hesronites. Num. 26. 21. Also a citie called Hazor. Iosh. 15. 25.

Heth. *feare*, *or astonied*. Canaans sonne. Gen. 10. 15. and 1. Chr. 1. 13. whose posteritie Rebekah forbidden Iaakob to marry withall. Gen. 27. 46. and 28. 1. Of him came the Hittites. Gene. 23. 3.

Hethlon. *a house to be feared*. Ezek. 47. 15. and 48. 1.

Heuah. looke Hauah. 2. Chron. 11. 3. — Eua

Hezekiah. looke Hizkiiah, A godly king of Iudah. 2. kings — Hezekia, Ezekias

2.King.16.20.& 17.1. He breaketh downe the brasen Serpent.2.Kin.18.4. He prefferth vnto Sanacherib. 2.King.8.13,to 17. Hee sendeth to Isai the Prophet, concerning Sanacherib.2.King.19.2. Isa.37.2. Hee obtaineth of God victorie against Sanacherib.2.Kin. 19.14.to 35.2.Chr.32.20. Isa.37.15,to 36. He receiueth presents from the king of Babel. 2.King.20.12. and is reproued therefore, and for shewing his Ambassadours his treasures. Isa.39.1,to 8.

Hezekiah being sicke vnto death, receiueth a signe of his recouerie.2 Kin.20.1,to 12. & 2.Chron.32.24. Isa.38.1,to 10. His prayer. Isa.38.10.* He restoreth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people.2.Chron.29.3,3.* His exhortation to the Leuites.2.Chron.29.5,to 12. The passeouer kept at his commandement. 2.Chron.30.1,to 14. He prayeth for the people which were not sanctified, 2.Chron.30.18.

Hezekiah appointeth Priests & Leuites to serue in the Temple, and appointeth for their maintenance. 2.Chro.31.2,3,4. He exhorteth the people to put their trust in God.2.Chro.32.7,8 He dieth. 2.King.20.21. and 2.Chron.32.33. He is prayled.2.King.18.3,to 9. 2.Chro.29.2. Eccius.48.17.*

Hiskiiah — Hezekiah.*idem.* the sonne of Meriah.1.Chr.2.23.

Hezir.*a hog, or conuerted,* 1.Chr.24.15.Neh.10.20.

Asari. Esri — Hezrai.*an entry, or hay.*2.Sam.23,35.

Hezri — Hezro.*idem.*1.Chro.11,37.

Ezron — Hezron as Hetron. Gen.46.9,12. Iosh.15.3.

Heddai — Hiddai.*a praise, or a cry.*2.Sam.23,30.

Hiddekel — Hiddekel,*a sharpe voyce.* A riuer called also Tigris, which inuironeth Mesopotamia, whose chiefe force beginneth in the region of the greater Armenia. Gen. 2.14. Dan.10.4.

Hierapolis.*a holy, or sacred citie.* Col.4.13.

Hiel.*the Lord liueth, or the life of God.* He that reedified Iericho.1.King.16.34.

Hilen as Helon. looke Holon.

Elkia — Hilkiah.*the Lordes gentlenesse.* Eliakims father. 2. Helchia — King.18.18.Isa.22.26.Also a mans name.Neh.1.21. Helkiah — Also a Priest. 2.King.22.4. Also Ieremiahs father. Jer.1.1.Also the sonne of Shallum.1.Chro.6.13.

Helkia — Hilkiah.*idem.* A priest.Nehe.12.7.

Hellel — Hillel,*praising, or foolishnesse.* The father of Abdon, Judge of Israel. Iudg 12.13.

Hymenæus — Himenæus.*a wedding song.* An enemie vnto Paul, & therefore by him deliuered vnto Satan. 1.Tim 1.20.

Hinne — Hin. A measure of moyst things. Exod.29.40.Eze. 45.24.

Hiras — Hirah *liberte, or anger.* Gen.38.1.

Huram — Hiram.*the height of life.* A king of Tyrus that sent Dauid timber and workemen for to builde his house. 2.Sam.5.11. whome also Salomon vsed to the building of the Temple.1.Kin.4.1.*& 2.Chr.2.3. & 1.Ki. 9.11.to 15. Also a cunning workeman, who wrought all Salomons worke of brasse.1.King.7.13.*

Hircanus.*the possessor of a citie.* A noble mans name. 2.Macca.3.11

Hethites — Hittites,*broken asunder, or astonying.* A people destroyed of Heth. Gen.15.20.looke Heth God commaundeth Chittites — them to be vtterly destroyed. Deute.20.17. They became tributaries vnto Salomon.1.King.9.20,21.

Heui — Hiui,*liuing, or declaring.* The sonne of Canaan, Ge. Hiuites — 10.17. Of him came the Hiuites.1.Chro.1.15. They Heuites — are slaine by the Israelites. Iosh.11.19,20. as God commanded. Deut.20.17. The remnant became tributaries.1.King.9.20.

Hezeki — Hizki.*strong, or apprehending.*1.Chr.8.17.

Hezekia — Hizkiah.*the strength of the Lorde.* Mens names. Ezekias — Ezra 2.16 Zeph.1.1.

Hizciiah — Hizkiiah,*idem.* A mans name.Nehe.10.17.

Also a king of Iuda.2.kin.18.1. looke Hezekiah.

Hobab.*beloued.* The sonne of Reuel father in law to Moses, who refused to go with Moses into the land of promise.Num.10.29,30. looke more Iudges 1.16. and 4.11. and 1.Sam.15.6.Iere.35.2. — Obad

Hobah,*a hiding.* A place whither Abram pursued the foure kings, which had taken Lot prisoner. Gene. 14.15,16. — Hoba

Hod.*praise, or confession.*1.Chron.7.37.

Hodaiah.*the praise of the Lord.*1.Chro.3.24. — Hodauia

Hodaniah.*idem.*1.Chron.5.24.and 9.7. — Hodania

Hodesh,*a table, or newes.* One of Shaharaims wiues.1.Chron.8.9. — Hodes

Hodiah,*the prayse of the Lord.*1.Chron.4.1.Nehe. 10.13. — Hodia

Hodiiah.*idem.*Nehe.9.5.and 10.10. — Hodiiah

Hoglah,*pleasantnesse, or diuiding.* One of Zelophehads daughters. Num.26.33.and 27.1.& 36.11. — Hodia

Hoham.*Woe be to them.* King of Hebron. Iosh 10.3. — Hagla

Holon as Helon. A citie. Iosh.21.15. Iere.48.21. called Hilen.1.Chro 6.58. — Helon

Holmadam.*God of their garment.* Luke 3.18. called Amon. Matth 1.10. — Elmodam

Homam.looke Hemam.

Homer. A kinne of measure. Leuit.27.16.Eze.45. 11.called Omer. Exod.16.32,33,36. — Gomar

Hophni.*a fist, or a lute fist.* One of the sonnes of Eli. 1.Sam.1.3.who with his brother Phineas abused the priesthood.1.Sam.2.12,to 18. God foretheweth their deaths.1.Sa.2.34.as came to passe.1.Sa.4.4,to 12. — Haphni — Ophni

Hor.*a hil, or shewing.* A mount.Nu.20.22.& 23.38.

Horam.*their hill.* King of Gezer. Iosh.15.33.

Horeb,*all alone, or forsaken.* A mountaine called also Sinai.Exo.3.1.Deu.1.2.whither Eliah fled from Iezebel.1.King.19.8. — Chorebah

Horem.*an offering dedicated to God.* A citie. Iosh.19.38.

Hor-hagidgad.*the hill of felicitie.* A place.Num.33. 32,33. — Horgadgad

Hori.*a prince, chiefe, or free borne.* Lotans sonne. Gene.36.22.1.Chronic.1.39. Also Saphats father. Numb.13.6.

Horites.*idem.* A people. Gen.14.6.and 36.20,21.

Horims.*Princes, or being angry.* giants which Esaus posteritie chased from mount Seir. Deut.2.12.22.

Hormah.*dedicated, or consecrated.* A citie.Num.14. 45.and 21.3.Iudg.1.17. — Horma

Horonaim.*angers, or ragings.* A citie of the Moabites. Isa.15.5.

Horonite.*anger.* Nehe.2.10,19.

Hosa.*trusting, or hauing sure confidence.*1.Chr.16.38. and 26.10,11. Also a city. Iosh 19.29.& 1 Chr.26.16. — Hosah

Hosanna.*Saue I pray thee, or keepe, or preserue I beseech thee, or giue saluation.* Psal.118.25. This prayer the people applied to Christ, at his last entrie into Jerusalem. Mat.21.9.Mar.11.9,10. — Hozah — Hosiiah na

Hosea.looke Hoshea. A Prophet. Hoseas 1.1. By taking a wife of fornications, hee sheweth the people of Israel their idolatrie.Hose.1.2. — Osee

Hosiiah.*the saluation of the Lorde.* Iezaniahs father. Ierem.42.1. Also a mans name.Nehe.12.32. — Osiah — Hosiiaiah

Hoshama.*heard, or he obeying.*1.Chro.3.18. — Holaiah

Hoshea.*saluation, or a sauiour.* The sonne of Num. Deu.32.44.looke Iosh ua. Also a king who slew Pekah sonne to Remaliah traiterously, & reigned in his stead.2.King.15.30. and crauing aide of So King of Egypt, was imprisoned, and his kingdome transported to the Assyrians.2.King 17.3,4. — Hosama — Iosuah — Hosea

Hotham.*a seale.* The sonne of Heber.1.Chro.7.31.

Hothir.*excelling, or remaining.* The sonne of Heman.1.Chro.25.4.

Haziel
Huziel
Hakoc

Hoziel, *seeing God.* 1. Chron. 25. 9.

Hukok. *an engraver, a scribe, or lawyer.* A citie. 1. Chron. 6. 75.

Hul, *sorow, infirmitie, or sand.* The sonne of Aram. Gene. 10. 23.

Hulda

Huldah. *the worlde, circle of the world, or west.* A prophetesse, wife to Shallum. 2. kin. 22. 14. to whom king Iosiah sent for counsell. 2. Chron. 34. 21, to 29.

Hupham. *their chamber, or banke.* Beniamins sonne of whom came the Huphamites. Numb. 26. 39. called Huppim. Gen. 46. 21. 1. Chron. 7. 12, 15.

Huppa

Huppah. *a chamber, couer, or banke.* 1. Chron. 24. 13.

Huppim. *a chamber, couered, or the sea shore:* looke Hupham.

Hur. *libertie, or prince, or whitenesse.* Iudahs sonne. 1. Chron. 4. 1. called Onan. Gen. 38. 4. & 46. 12. and 1. Chron. 2. 3. Also Ephratahs eldest sonne. 1. Chron. 2. 19, 20. and 4. 4. Who with Aaron stayed vp the hands of Moses vntill Amalek was discomfited. Exo. 17. 12. & 31. 1. Moses, in his absence, committeth matters to be decided by Aaron and him. Exod. 24. 12. Also one of the kings of Midian, whome the Israelites slewe. Numb. 31. 8.

Huram. *their libertie, their whitenesse, or their holes.* The sonne of Bela. 1. Chron. 8. 5. looke Hiram.

Huri. *being angry, libertie, whitenesse, or a hole.* The sonne of Abihail 1. Chron. 5. 14.

Husa Ousa

Hushah. *hasting, or holding peace.* The sonne of Ezra. 1. Chron. 4. 4.

Chusai
Chushi
Husai

Hushai. *a meaning, or hasting.* A friend of Dauids. 2. Sa. 15 32.* He confounded the counsel of Ahitophel. 2. Sam. 17. 5, to 15. He sendeth to Dauid to shew him what was done therein. 2. Sam. 17. 15, to 23. He beareth Dauid tidings of Absalons death. 2. Sa. 18. 21. Also the father of Baanah. 1 King. 4. 16.

Husam

Hutham. *their hasting, or their silence.* The third king that reigned in Edom. Gen. 36. 34. 1. Chron. 1. 45.

Husathite

Hushathite. *hasting, holding peace, or sensualitie.* A kinred descended of Hushah. 1. Chron. 4. 4. and 27. 11. Numb 26. 20.

Husim

Hushim. *idem.* Dans sonne. Gen. 46. 23. Also one of the wiues of Shaharaim. 1. Chron 8. 8.

Husab

Huzoth. *streetes, or populous.* Numb. 32. 39.

Hudab

Huzzab. A Queene of the Assyrians. Nah. 2. 7.

Hydaspes. *the knowledge of a sheepe, or knowledge of change.* A riuer. Iudeth 1. 6.

I.

Iakob

Iaakob, *a supplanter, or deceiuer, the heele, or the foot-step.* The sonne of Izhak. Gene. 25. 26. His nativitie. Gene. 25. 26. A plaine man. Gene. 25. 27. He buyeth Esaus birthright for red pottage. Gene. 25. 31.* Hee bealeth from Esau his blessing by his mothers subtiltie. Gene. 27. 18. He is blessed of Izhak. Gen. 27. 28. Esau interpreteth his name. Gene. 27. 36. Rebekah willeth him to flee to Haran. Gen. 27. 43. Izhak foretelleth how great a people should come of him. Gene. 28. 3, 4. He goeth to Haran. Ge. 28. 10. His dreame of a ladder. Gen. 28. 12. Kissing Rahel, he wept Ge. 29. 11. He serueth seuen yeeres for her. Genes. 29 18, 20. The yeeres ended, he alketh his wife of Laban, and Leah is giuen vnto him. Gen. 29. 21, to 27. He serueth other seuen yeeres for her. Gene 29. 27, 28. He loueth her more then Leah. Gene. 29. 30. Hee telleth Laban what his wages shall be. Genes. 30. 32. He came but with a staffe to Laban. Gen. 32. 10. but after became very rich. Genes. 20. 43. Labans sonnes murmure against him Gen. 31. 1. He fleeth by Gods commandement from Laban, and is pursued. Gen. 31. 13, to 24. Laban is commaunded of God not to speake ought saue good vnto Iaakob. Gen. 31. 24. Being wroth, he chid with Laban. Genes. 31. 36, to 42. Hee erecteth a pillar as a couenant betweene him and Laban. Gen. 31. 44, 45. He offereth sacrifice vnto God vpon mount Gilead. Gen. 31. 54. Going forth on his iourney, hee is met by Angels. Gen. 32. 1.

Iaakob sendeth messengers before to pacifie his brother Esau. Gen. 32. 3, 4, 5. He is afraid of Esau. Gen. 32. 7. His prayer for deliuerance out of danger. Gen. 32. 9, to 13. Wrestling with the Angel he preuaileth: to the end he might vnderstand, that hee should asswage his brothers wrath. Gen. 32. 24, 25.

Iaakob is called Israel, and why. Gene. 32. 28. and 35. 10. He erecteth an altar vnto the Lord at Shechē. Gen. 33. 20. He reproueth his children for slaying the Shechemites. Gen. 34. 30. Hee commaundeth his familie to put away the strange gods. Gene. 35. 2. God promiseth him great posteritie. Gene. 35. 11. He buildeth an altar at Beth el. Gene. 35 1, 14, 15. He commeth to Izhak vnto Hebron. Genes. 35. 27. His children. Genes. 35. 23, to 27. and 46. 8, to 28. and Exod. 1. 2, to 6.

Iaakob dwelt in the lande of Canaan. Gene. 37. 1. Hee rebuketh Ioseph for his dreames before his brethren, but noteth them secretly. Gene. 37. 10, 11. Hee sendeth his tenne children into Egypt for corne. Ge. 42, 1, 2, 3. He reioyceth that he should see Ioseph. Ge. 45. 28. God comforteth him. Gen. 46. 2.

Iaakob and his familie goeth into Egypt. Gen. 46. 6, 7. Act. 7. 14. He is asked of Pharaoh his age. Gene. 47. 8. He desireth to be buried with his fathers. Gen. 47. 30. Being sicke, he calleth to minde Gods promises, and blesseth Iosephs children. Gene. 48. 1, to 21. Hee foretelleth the Israelites deliuerance out of Egypt. Gene. 48. 21.

Iaakob blesseth his children, and foretelleth them things to come. Gen. 49. 1.* He being 147. yeres old, died. Gen. 47. 28. and 49. 33. was buried in Canaan. Gen. 49. 29, to 32. and 50. 1, to 14. is praised. Eccius. 44. 23, 24. Before his birth God loued him. Rom. 9. 19 His faith. Heb. 11. 21.

Our election by the onely free grace of God confirmed by Gods chusing Iaakob, & refusing Esau. Rom. 9. 11, 13. Mala. 1. 2, 3. and that also wee ought to trust in God onely. Hos. 12. 1.*

Iaakobah. *idem.* 1. Chron. 4. 36. Iaakobe

Iaakan. *tribulation, labour, or violently taking away possession.* 1. Chron. 1. 42. Deut. 10. 6. Iacan

Iaala. *ascending, a little Doe, or little goate.* Nehe. 7. 58. Esra 2. 56. Iahala

Iaalam. *hid, or heire, or little goate.* Gen. 36. 5. Iaalah

Iaani. *answering, afflicting, or making poore.* 1. Chron. 5. 12. Ialam

Iareshiah. *a little bed, the bed of the Lorde, or the Lord hath taken away pouertie.* 1. Chron. 8. 27. Iani

Iaasau. *doing, or my deer.* Esra 10. 37. Iaresiah

Iaasiel. *Gods worke, or the doings of God.* 1. Ch. 11. 47. Iersia

Iaazaniah. *the nourishment of the Lorde, or the weapons of the Lord.* Jeremiahs sonne. Jere. 35. 3. Also the sonne of Azur Ezek. 11. 1. Iasi

Iaazer. *a helper, or ayder.* A citie. Num. 21. 32. 1. Ch. 6. 81. Iasi. 15 8. Iasiel

Iaaziah. *the strength of the Lord.* 1. Chron. 24. 26. Iesania

Iaaziel. *the strength of God.* 1. Chron. 15. 18. Iaazer

Iabal. *falling away, or bringing, or building, or a cheeke.* Lamechs sonne by Adah: father of such as dwell in Tents, and such as haue cattell. Gen. 4. 20. Iaazia

Iabbok. *a making emptie, a scattering, or a wrestling.* A foord. Gen 32. 22. Deut. 2. 37. Iaziel

Iabesh. *drought, or confusion.* The father of Shallum. 2. Kings 15. 10. Of him the citie Iabesh-gilead tooke name. Iudg. 21. 8. 1. Samu. 31. 11. The inhabitants were smitten, and why. Iudg. 21. 10 Iobel

Iabel

Iaboc

Iabes

Iabes-gabad Iabesh-gilead reserued, to giue vnto the Beniamites to wife. Iudg.21.12.

Iabez Iabez. *sadnesse, sorowe, or griefe.* The name of a citie, and of a man. 1.Chro.2.55.and 4.10.

Iabin *vnderstanding, or building.* King of Hazor, who Iosh ua slue. Iosh.11.1, 10.Another of Hazor, of ỳ former Iabins linage, who oppressed ỳ Israelites twentie yeeres. Iudg.4.2,3.slaine by Barak. Iudg.4.23,24.

Iebneel Iabneel. *Gods building, or vnderstanding.* a city of Iudah. Iosh.15.11.& 19.33.

Iabne Iabneh. *building, or vnderstanding.* A citie.2.Ch.26.6

Iachan Iacan. *wearing out, or prosting.* 1 Chro.5.13.

Iachin. *preparing, or stabilitie.* The sonne of Simeon. Gen.46.10. of whom came the Iachinites. No.26.12. Also a Priest.1.Ch.9.10.Also one of the pillars which Salomō placed in ỳ porch of the Temple.1.kin.7.21.

Iadan Iada. *knowing.* 1.Chro.2.28.

Iedaiah Iadau. *his hand, or his confession.* Ezra 10.43.

Iedaia Iadiah. *knowing the Lord.* Ezra 2.36.& Nehe.7.39.

Iaddua. *known.* Nehe.12.11.

Iahel Iael. *a little Doe or Goate, or ascending.* The wife of Heber, who slue Sisera. Iudg.4.21.

Iagar. *a husbandman, or stranger, or fearing, or gathering together.* A citie of Iudah. Iosh.15.21.

Iah. *the euerlasting.* A name of God. Psal.68.4.

Iehallel Iahallel. *praising God, or the clearenesse, or light of*

Ialolel *God.* The father of Ziph. 1.Chro.4.16.

Iehalelel Iahath. *broken in pieces, or fearing, or* in the Syrian tongue, *descending.* The sonne of Gershom.1.Chron.6. 20,43.Also Benaiahs sonne. 1.Chr.4.2.Also an ouerseer of the worke of the Temple.2.Chro.34.12.

Iaza Iahaz. *brawling, or strife.* A place where Sihon by the Israelites was discomfited. Deut.2.32.

Iahasa Iahazah. *scoulding, or contention, or the ende of the Lord.* A citie. Iosh.13.18.and 21.36.

Iahasia Iahaziah. *the vision of the Lord.* Ezra 10.15.

Iahseel Iahaziel. *God hasteth, or diuideth.* Sonne to Naphtali. Gen.46.26.and 1.Chro.7.13.Of whom came the

Iahzeel Iahzeelites. Num.26.48.

Iasiel Iahaziel. *seeing God.* The name of certaine men.1. Chro.16.6.and 23.19.and 24.23. Ezra 8.5.

Iahasiel Iahdiel. *Gods vnitie, Gods ioy, or Gods sharpenes, or after the Syrian & Hebrew, Gods reuenging.*1.Chr.5.24.

Iediel Iahdo. *I alone, or I one, or his ioy, or sharpnes of wit,* or in the Syrian tongue, *his newnesse.* the sonne of Buz. 1.Chro.5.14.

Ieddo Iahehel. *waiting for God, or beseeching God, or hope in God, or beginning in God.* Sonne of Zebulun. Gen. 46.14. of whom came the Iahleelites. Num.26.26.

Iahelel Iahmai. *warme, or making warme.* The sonne of Tola.1.Chro.7.2.

Achoel Iahoz. *idem.* as Iahzah. Num.21.23.

Iahmai Iahzah. A citie.1.Chro.6.78.

Iemai Iahziel. looke Iahaziel. and 1.Chro.7.13.

Iasa. Iaza Iair. *illuminated, or lightned, a riuer, or the running water of the riuer.* Sonne of Segub. 1.Chr.2.22. Also the sonne of Manasseh. Deut.3.14. Num.32.41. of whom came the Iairites. 2.Sam.20.26. Also a Iudge in Israel. Iudg.10.3.

Iasa Iairus. *idem* as Iair. A ruler of the Synagogue. Mat. 5.22.whose daughter Christ raised from death. Matt. 9.11,19,23,24,25. Mar.5.35.* Luke 8.41,42,49.*

Iacim Iakim. *rising, or confirming, or establishing.* 1.Chro.8. 19. and 24.12.

Ialon. *tarying, murmuring.* 1.Chro.4.17.

Iambres Iambri *rebellious, or waxing bitter, or changing.* 1.

Iambrah Macca.9.36,37.

Iambre. *a rebell, bitter, or changing.* and after the Hebrew, *the sea, with powertie or want.* Hee that with Iames withstoode Moses.2.Tim.3.8.Exo.7.11,12, 22,and 8.7,11,19.

Iames. *a supplanter, or maintainer.* Sonne of Zebedeus, who with his brother Iohn, was called from being fisher men, to be Apostles. Matth.4.21,22.& 10.3. Mar.1.19,20. Luk.5.10,11.and 6.14. Christ calleth them *Boanerges,* Marke 3.17. They were with Christ many times. Matt.26.37. Mar.1.29.& 5.37. & 9.2.& 13.3. and 14.33. Luk.9.28. They desire a request of him. Mar.10.35. and Christ rebuked them, and why. Lu.9.54,55,56. Iames saw Christ after his resurrection. 1.Cor.15.5,7. He was put to death by Herode. Actes 12.2. Also the name of the sonne of Alpheus, an other Apostle. Matt.10.2. Mar.3.18. Luke 6.15. He wrote a generall Epistle vnto the Iewes. Iam.1.1.&c. and was superintendent of the Church of Ierusalem. Acts 15.13,to 22.and 21.18.

Iamin. *right hand, or South winde.* Simeons sonne. Gen.46.10. Of him came the Iaminites. Num.26.12. Also other mens names. 1.Chro.2.27.and Nehe.8.7.

Iamlech *reigning, or after the Syrian speech, asking* Iemlech *counsell.* 1.Chro.4.34.

Iamnites. *building, or vnderstanding,* citizens of Iamnia. 2.Mac.12.8,9,40. and 1.Mac.10.69.and 15.40.

Iamuel. *God is his day, or the sea of God.* Sonne of Iemuel Simeon. Gen.46.10. Exod.6.15.

Ianna. *answering, beginning to speake, afflicted, humbled, or poore.* The father of Melchi. Luke 3.24. Ianne

Iannes. *idem.* One of Pharaohs enchanters. looke Iambres.

Ianonah. *resting, tarying, or deriuing.* A citie of Ephraim. Iosh.16.6. Ianoah Ianohah

Ianum *sleeping.* A citie. Iosh 15.53.

Iapheth. *enlarged, or faire, or perswading, or enticing.* Sonne of Noah Ge.5.32.He is blessed of his father. Ge.9.27.His children. Ge.10.2,to 6.& 1.Chr 1.5,6,7. Iapheth

Iaphia. *making see appearing, or lightening.* Sonne of Dauid. 2.Sam.5.15. and 1.Chron.3.7. Also a mans name. Iosh.10 3.Also a citie. Iosh.9.12. Iaphie Iephia Iapia

Iaphlet. *deliuered, or banished.*1.Chron.7.32. Iephlet

Iaphleti. *idem.* Iosh.16.3.

Iapho. *farenesse, or comelinesse.* The name of both a hauen & citie. Iosh.19.46.& 2 Chr.2.16.called Ioppa. Act.10.5,8.& 11.5. The Barbarias now cal it Sappho. Ioppe

Iarah. *a wood, ebony combe, making bare, pouring out,* Iabrai *or watching diligently.* Sonne of Abas. 1.Chro.9.42.

Iareb. *a reuenger.* King of Assur. Hos 5.13. Iara

Iared. looke Iered.

Iarephel. *health of God, medicine of God, or God letting loose.* A citie. Iosh.18.27.

Iarah. *the moone, a table, or a sweete smel.*1.Chr.2.34.

Iarib. *fighting, chiding, multiplying, or auenging.* Sonne of Simeon.1.Chro.4.24.Also a Priest. Ezra 10.18. Ieraa

Iarmuth. *fearing death, or seeing death, or throwing downe of death.* A citie ouer the which Piram was king. Iosh.10.3. looke Iosh.15.35. and 21.29. Ierimoth

Iasen. *ancient, or sleeping.*2.Sam.23.32. Iasen

Iasher. *righteous.* Iosh.10.13.and 2.Sam.1.18. Iaaser

Iashobeam. *the people sitting, the controuersie of the people, or the captiuitie of the people.* A valiant man of Dauids. 1.Chro.11,12. Also mens names.1.Chro. 12.6.and 27.2. Iosobeam Iosebeam

Iasub. *a returning, a controuersie, or a dwelling place.* The sonne of Iachar.1. Chro.7.1. called Iob. Gen. 46.16.Of whome came the Iasubites. Nomb.26.24. Also a mans name. Ezra.10.29. Iasub

Iasubi-lehem Iasubi-lehem. 1.Chro.4.22.

Iason. *healing.* The sonne of Eleazar.1.Mac.8.17. Also the brother of Onias, who laboured by vnlawfull meanes to be high Priest.2.Mac.4.7.8. He slewe his owne citizens, & returned with shame into his countrey.2.Mac.5,6,7,to 11. Also a Cyprenian, whose fine

bookes were abridged into one volume. 2.Mac.2.23. Also he whose house was assaulted, for ỹe has receiued Paul & other bretherē into his house. Act.17.5,to 9.

Iasper. A pretious stone. Exod.28.20. Reue.21.19.

Iathaniel / Iahniel — Iahniel. *a gift of God.* The fourth sonne of Methes Iemiah. 1.Chro.26.2.

Iether / Iathir / Iethrai — Iattir. *a remnant,* or *excellent.* A citie. Iosh.15.48. and 21.14. and 1.Chro.6.57.

Ithri, Ithro, Ithron. *idem.*

Ionia — Iauan. *making sad.* Sonne of Japheth. Gen.10.2. and 1.Chro.1.5. His sonnes. Gen.10.4. & 1.Chro.1.7. Also Greece. Isa.66.19. looke Grecia.

Iasher / Iaaser / Iaser — Iazer. *an ayde,* or *helper.* A land. Numb.32.1,3. Also a citie. Num.32.35. Iosh.21.39.

Iaziel. *the strength of God.* 1.Chro.15.18.

Iaziz. *brightnesse,* or in the Syrian tongue, *a departing.* 1.Chro.27.31.

¶ Ibhar, *chosen.* 2.Sam.5.15.

Iblean / Ieblaan — Ibleam. *the ancient of the people,* or *the people decreasing,* or *clipping them.* A citie. Iosh.17.11.

Ibneah. looke Iobamah.

Ibnia. / Hebri — Ibniiah. *idem.* The sonne of Reuel. 1.Chro.9.8.

Ibri. *passing ouer,* or *being angrie,* or *being with young.* 1.Chro.23.27.

Abezan / Abesan — Ibzan, *the father of a target,* or *the target,* or *weapons of a father,* or *the father of coldnesse.* A Iudge of Israel. Iudg.12.2,8,9.

¶ Ichabod, *where is glory,* or *no glorie,* or *woe vnto glorie.* The name of Phinehas sonne. 1.Sam.4.21, 22.brother to Ahiiah. 1.Sam.14.3.

Iconium, *comming.* A citie of Cilicia. Acts 13.51, where Paul preached. Acts 14.1.

Iedala — ¶ Idolah. *the hand of slaunder,* or *an oath,* or *cursing:* or after the Hebrew and Syrian, *the hand of God.* A citie. Iosh.19.15.

Idbas / Iedebos / Iaddo — Idbash. *flowing with honie,* or *the hand of destruction.* 1.Chro.4.3.

Addo Ieddo — Iddo. *his hand, his power,* or *his confession.* Mens names. 1.Chro.6.21.& 27.21. looke Ieddo. Also a prophet. Zech.1.1. 1.king.13.2.

Edomites — Idumeans. *red, earthly,* or *bloody.* A people descended of Edom. 1.Esd.4.50. looke Edom.

Iarim / Ieathrai / Iethrai — ¶ Iearim. *a leape,* or *woods.* A mount. Iosh.15.10.

Ieaterai. *searching out.* 1.Chro.6.21.

Barachiah / Barachia — Ieberechiah. *speaking well of the Lord,* or *bowing the knee to the Lord.* Zecharias father. Isa.8.2.

Iebus. *a treading vnder foote,* or *a tumbling,* or *rolling,* or *a manger.* Ierusalem so called. Iudg.10.10. Also called of Canaans sonne Iebusi, that is to say, *troden vnder foote, rumbled,* or *mangled.* Iosh.18.16.

Iebusi sonne to Canaan. Gen.10.16.

Iebusites. *idem* as Iebusi. Inhabitants of Iebus. Ge. 15.21. whom God commaunded the Israelites to destroy. Deut.20.17. They could not vtterly destroy the Iebusites. Iosh.15.63. Dauid promoted preferment vnto those that could smite them. 2.Sa.5.8. Salomon made them tributaries vnto him. 1.kings 9.20,21.

Iecamia / Ieccmia / Iecholia / Iechelia / Iecoliah / Iechoniah / Coniah / Conaniah / Chonias — Iecamiah. *the resurrection of the Lord,* or *the confirmation of the Lord,* or *the reuengements of the Lord.* 1.Chr.3.18.

Iecholiah. *the perfection of the Lord,* or *power of the Lord.* 2.Kings 15.2. and 2.Chron.26.3.

Iecoiah. *stabilitie of the Lord.* The sonne of Iehoiakim. 1.Chro.3.16. called also Iehoiachin. 2.king.24.6. was taken prisoner. 2.kin.24.12. according to the prophecie. Iere.22.28.* and is called Coniah. Iere.37. 1,2. was exalted. 2.King.27.* Iere.52.31.* is called Neri. Luke.3.27.

Ieddia / Iedaia / Iehedia — Iedeiah. *the hand of the Lord,* or *confessing the Lord.* 1.Chro.4.37.

Iedeiah. *one Lord, the ioy of the Lord,* or after the Hebrew & Syrian, *the reuiuing of the Lord.* 1.Chr.24.20.

Iediael. *the science of God,* or *knowledge of God.* 1. Chron.26.2. — Iediel / Iadihel

Iedidah. *beloued.* Iosiahs mother. 2.Kings 22.1. — Ieddidah

Iedidiah. *beloued of the Lord,* or *louing to the Lord.* 2.Sam.12.25. — Idida / Iedida

Iediel. *the knowledge of God,* or *the vnitie of God,* or *ioy of God:* or after the Hebrew and Syrian, *the renewing of God.* 1.Chron.7.6. — Iediddia

Iediiah. *the feare of the Lord,* or *vision of the Lord.* 1. Chro.26.31. — Iedia / Ieria

Ieduthun. *confessing his lawe, belonging to the lawe,* or *giuing praise.* A musician. 1.Chro.16.38,42. and 9.16. — Idithun / Iduthun

Ieedo. *a witnesse, decked, passed ouer,* or *a praye.* 2. Chro.9.29. looke Iddo. — Iddo

Iegar-sahadutha. in the Syrian, *the heape of witnes.* Gene.31.47.

Iehaleel. *praising God,* or *the clearenes of God.* 1.Chr. 4.16. and 2.Chron.29.12. — Iehaleleel / Iehalelel

Iehaziel. *seeing God,* or *the vision of God.* 1.Chro.12. 4.and 16.6. — Iehezieel

Iehdeiah. *together, onely the Lord,* or *ioy,* or after the Hebrew and Syrian, *one Lord.* 1.Chron.27.30. — Iehdeia / Iadias

Iehel. *God hath taken away,* or *heaping vp.* Ezr.8.13. — Iehiel

Iehezekel. *the strength of God.* 1.Chro.24.16. — Iehezkel

Iehiah. *the Lord liueth.* A porter for the Arke. 1.Chr. 15.24. — Iehia / Ieiiah

Iehiel. *God liueth, God hath taken away,* or *God heaping vp.* 1.Chron.15.18. and 23.8. and 26.1. — Iehieli

Iehizkiah. *the strength of the Lord,* or *the taking of the Lord.* 2.Chro.28.12. — Ezekias

Iehoadah. *the congregatiō of the Lord, the passing ouer of the Lord, the testimonie of the Lord,* or *the decking,* or *pray of the Lord,* or after the Hebrew & Syrian, *the taking away of the Lord.* Sonne of Ahaz. 1.Chron.8.36. — Iehoada / Ioadan

Iehoadā. *the pleasure,* or *delights of the Lord,* or after the Hebrew & Syrian, *the time of the Lord.* Mother of Amaziah king of Iudah. 2.kin.14.2.2. Chron.8.36. — Iehoaddan / Ioiadan / Iohas

Iehoahas. *the taking of possession of the Lord,* or *the Lord seeing.* Iosiahs sonne. 2.kin.23.30. 2.Chr.39.1. Deposed, & carried captiue into Egypt, where he died. 2.king.23.33. 2.Chron.36.3. His captiuitie was foreshewed. Eze.19.4. He is called Iohanan. 1.Chr.3.15. Also the sonne of Iehu king of Israel. 2.king.10.35. for his wickednesse deliuered into the handes of the Syrians. 2.king.13.1,2,3. and by prayer deliuered. 2.king.13.4,to 9. — Ioachaz / Iehoahaz / Ioachas / Ioahas

Iehoash. *the fire of the Lord,* or *the offring of the Lord.* 2.kin.11.2. who became king of Iudah. 2.kin.11.21. & 12.1. preserued by Iehosheba, from being destroyed by Athaliah. 2.king.13.3. He is made king by Iehoiada. 2.king.11.4.* Hee caused the siluer of dedicated things to be employed to the repairing of the Temple. 2.king.12.2,to 17.& 2.Chr.24.2,to 14. After the death of Iehoiada, he became an idolater. 2.Chr.24.17,18. He causeth Zechariah to be stoned to death for reprouing him. 2.Chro.24.20, to 23. He was slaine by his owne seruants. 2.kin.12.20. 2.Chro.24.25,26. He is called Simeon Lu.3.30. Also Iehoahaz sonne, a wicked king of Israel. 2.king.13.10,11. Hee discomfited three times Ben-hadad the sonne of Hazael. 2.kings 13.25. He tooke Amaziah king of Iudah, brake down the wall of Ierusalem, and spoiled the Temple. 2.kin. 14.13,14. He died. 2.kin.14.16. — Ioar

Iehohanan. *the graee, mercie,* or *gift of the Lord.* A porter. 1.Chro.26.3. — Ionan / Iohannes

Iehoiachin. looke Ieconiah. — Ioachim

Iehoiada. *the knowledge of the Lord.* An high priest, who made a couenant with Iehoash ỹ king & his people in the Lords behalfe. 2.kin.11.17. looke Iehoash. — Ioiada

Iehoiakim. *the rising, auenging,* or *establishing of the Lord.* A name giuen to Eliakim the sonne of Iosiah. — Ioacim

King.

2.kings 23,34.& 2.Chro.36.4. 1.Esd.1.37. He rebelleth against Nebuchadnezzar and is taken prisoner. 2.King.24.1,to7.2.Chro.36.6,7,8.as was prophecied. Jere 22.18,19.Dan.1.1,2. Woze of him. Jerem. 36.1.* He is called Melchi. Luk.3.28.

Ioiarib — Iehoiarib. *the fighting, chiding, oz multiplying of the Lord.*1.Chro.9.10.

Iehonadab, looke Ionadab. A subtill man, who was friend to Amnō. 2.Sa.13.3,4,5. Also þ son of Rechab, who ioyned with Jehu to destroy idolatry. 2.kin.10.15.

Ionathan — Iehonathan. *the gift of the Lord, oz the gift of a doue.* Sonne of Uzziah. 1.Chron.27.25. Also the sonne of Shimea.1.Chro.20.7. Also Dauids vncle, a man of counsell and vnderstanding.1.Chro.27.32.

Ioram — Iehoram, *the height of the Lord, oz throwing downe of the Lord.* Sonne of Iehoshaphat king of Iuda. 1.kin. 22.50.& 2.kin.8.16,to25.& 1.Chr.21.1.* Also Ahabs sonne, a wicked king. 2.King.3.1,2. who threatned to cut off Elisha his head. 2.King.6.31. Of his warre, and Ahaziahs with Hazael king of Aram. 2.King.8. 25.* both slaine by Jehu.2.King.9.14,to29.

Iosaphat — Iehoshaphat, *the Lord is the iudge, oz the iudgement of the Lord.* Sonne of Asa king of Iuda. 1.Kin.15.24. 1.Chro.3.10.Mat.1.8. A vertuous king. 2.Chro.17. 3.* Who ioyned in affinitie with Ahab. 2.Chro.18.1. He seeketh counsell at the Prophet of God. 2.Chron. 18.6.and taketh his part. 1.Kin.22.8. Hee enquireth of Elisha what should happen vnto him.2.Ki.3.13,to 20. Crying vnto the Lorde for ayde against his enemies.he is heard.2.Chro.18.31.He is reproued by the Prophet Jehu,for helping wicked Ahab.2.Chr.19.2. He exhorteth the iudges & ministers to doe their duetie.2.Chr.19 6.* The Moabites & Ammonites warred against him. 2.Chr.20.1. His prayer. 1.Chr.20.6. He ioyneth in friendship wþ Ahaziah, & is reproued for it by Eliezer.2.Chr.20.35,36,37.He dieth.2.Chr.21.1.

Iosaba Iosua Iesus — Iehosheba, looke Iosabeth.

Iehoua — Iehoshua. *the Lord, oz sauiour, oz the Lords saluation.* Certaine mens names.1.Chro.7.27.Hagg.1.1.Zech. 3.1.looke Iesus.

Iehouah, *the Lord.* One of þ names of God.Ex.6.3.

Iehouah-iireh, *the Lord seeth, oz will see, oz the Lorde prouideth.*Gen.22.14.

Iehouah-nissi. *the Lord my banner.* Exod.7.15.

Iehouah-shalom. *the Lord of peace.* Judg.6.24.

Iehosabad Iozabad Iehozedech Iosedech Iosedec — Iehozabad, *hauing a dowry, oz the Lords dowry.* Certaine mens names.2.King.12.21. 1.Chro.26.4.

Iehozadak, *iust is the Lord, oz the iustice of the Lord.* Mens names.1.Chro 6.14.Hagg.1.1.

Iehu — Iehu.*he, oz he that is, oz being* A Prophet who prophecied against Baasha. 1.Kin.16.1,3,4.He rebuketh king Iehoshaphat. 2.Chro.19.2. Also a captaine who was anointed king of Israel by Elisha, to destroy the house of Ahab. 2.Kin.9.2,3,to11.& 1.Kin.19.16, 17.He destroyeth Iozam,and Ahaziah.2.King.7,14, to 29. and also Jezebel.2.King.9.30.* He slayeth the 70.sonnes of Ahab.2.King.10.7.and the 42.brethren of Ahaziah. 2.Kings10.14. Seeming to sacrifice to Baal,he slew all Baals priests.2.King.10.18,to 26. He destroyeth Baal and his house,and caused it to be made a iakes.2.King.10.26,27,28. God approueth Iehu his doings against the house of Ahab. 2.Kin.10. 30. Hee walked not in the lawe of God with all his heart.2.Kings 10.31. He dieth.2.King.10.35. The promise which God made vnto him. 2.Kings 10.30. was accomplished.2 King.15.12.

Iehubba Haba Iuchal Iud — Iehubbah. *an huding, a beloued,* oz in the Syrian speach, *sinne, oz binding.*1.Chro.7.34.

Iehucal, *mighrie, perfect oz wasted.* Jere 37.3.

Iehud, *praising, oz confession.* A citie of Dan. Iosh. 19.45.

Iehudah — Iehudah, *confession, oz praise.* Jaakobs sonne by Leah. Gene.29.35. By whose counsell Joseph was sold. Gen.37.26,27. Iudah martieth Shuah a Canaanite. Gene.38.2. Hee committeth incest with Tamar his daughter in law.Gen.38.18. He confesseth his fault, and ingratitude towards her. Gen.38.26. He offereth himselfe to bee Josephs bondman, that Beniamin might returne to Jaakob Gene.44.33. His children. Gen.46.12 He enioyeth the kingly honour and priuiledge of the first borne, which appertained vnto Reuben.Gen.49.4,8,to 13. His childrens portion. Jos.15. 1,2.*his posterritie.1.Chr.2.3.* & 3.1.* & 4.1.* The tribe of Iudah is made captaine for the warre, after the death of Joshua. Judg.1.2,3,4,to 22. They with other Israelites,brought Dauid into Jerusalē. 2.Sa. 19.14,15.* They onely follow Dauid. 2.Sam.20.2. Their idolatrie and wickednes. 1.Kin.14.22,23,24.

Iudi — Iehudi.*praising, oz confessing.*Jere.36.14,21.

Iehudia Iudaia — Iehudiah.*a praising, oz confessing of the Lord.*1.Chr. 4.18.

Iehus — Iehush. *keeping counsell, oz after the Syrian, fastened.*1.Chro.8.39.

Iehiel — Ieiel, *God hath taken away, oz God hanging vp together.* 1.Chro.5.7.

Iehia — Ieiiah.*the Lord liueth.*1.Chro.15.24.

Iecabzeel — Iekabzeel, *the congregation of God.* A citie. Nehe. 11.25.

Iecamia Icamia Iekamiah — Iekannah, *the Lord shall arise, the establishing, oz reuenging of the Lord.*1.Chro.2.41.

Iekamiam *the people shall arise.*1.Chro.23.19.

Iekodeam, *the crookednesse, oz burning of the people.* A citie.Josh.15.56.

Iecmaam Jukadan — Iekoniah *the prouision, oz stabilitie of the Lord.* Esther 2.6.looke Ieconiah.

Iekonia Iecuthiel Icuthiel — Iekuthiel.*the hope or congregation of God.*1.Ch.4.18.

Iemima — Iemimah. Job 42.14.

Gemini — Iemini.*the right hand* A land belonging to the tribe of Beniamin. 1.Sam.9.4.

Iemuel. *Gods day, oz the sea of God.* Gen.46.10. Exo. 6.15.

Iaphlet Iephte Iephune — Iephlet.*deliuered, oz banished.*1.Chro.7.32.

Iephrhah.Ne8.13.32. looke Iphrah.

Iere — Iephunneh.*beholding.*Num.13.7.& 1.Chro.7.38.

Ierah.*the moone, she moneth, oz smelling sweete.* Gen. 10.26.

Ierameel Ierahmeel Iereamelites — Ieerahmeel, *the mercie of God,* oz after the Hebrew oz Syrian, *the beloued of God.* Sonne of Hezron. 1. Chro.2.9.Of him came the Ierahmeelites.1.Sam.27. 10.Also the sonne of Kish.1.Chr.24.29.Also the sonne of Hammelech.Jer.36.26.

Ramoth Ierimoth — Ieramoth, and Ieremoth, and Ierimoth, *idem,* as Iarmuth. Mens names. Ezra 10.26,27,29.& 1.Chro.7. 7. and 12.5.

Iared — Iered, *ruling, oz comming downe.* The sonne of Mahalaleel. Gene.5.15.1.Chro.1.2 Luke 3.37.Also the sonne of Ezra by Jehudiah.1.Chro.4.18.

Iermai Ieremia Ieremie Ieremias — Ieremai.*my height, oz fearing, oz throwing foorth waters.* Ezra 10.33.

Ieremiah.looke Irmeiah. Certaine mens names. 2. Kin.23.31.1.Chr.5.24. Also a prophet his flocke and when he prophecied. Jere.1.1,2,3. God emboldeneth him to preach.Jer.1.7. He is forbidden to pray for the Iewes. Jere.11.14. He is persecuted.Jer.18.18. and 20.2. Being mocked for preaching, hee complaineth vnto God. Jere.20.7,8.Hee is taken of the Priestes: and accused before the gouernours,he answereth that he had declared nothing but the word of God. Jere. 26.8.12. He sendeth bonds to certaine kings, and admonished them to bee subiect vnto Nebuchadnezzar. Jerc.27.3.He is taken going into the land of Beniamin, Jere.37.12,13.smitten and put in prison. Jer.

37 15,16. He is deliuered by Zedekiah. Jer. 37.17. He is cast into the dungeon. Jer. 38.4,5,6. & taken out againe. Jere. 38.10,11,12,13. fauoured of Nebuchadnezzar. Jere. 39.11,12. hauing leaue to go whither he would. Jere. 40.4. He dwelleth with the people which were left in Ierusalem, vnder Gedaliah. Jere. 40.6. He admonisheth the residue of the people, not to go into Egypt. Jer. 42.14,15.* He lamenteth king Iosiah. 2. Chro. 35.25.

Ieria — Ieriah, *the feare, vision, or throwing downe of the Lord.* 1. Chro. 23.19.

Ierian — Iereba i. *fighting, chiding, or multiplying.* 1. Chron. 11.46.

Ierico — Iericho, *the moone, moneth, or his sweete smell.* A rich and faire citie of Beniamin, whither Iosua sent spies. Num. 22.1. Iosh. 2.1. This people hauing seene the spies, were astonished. Iosh. 2.11. God deliuereth Iericho into the handes of Iosua, and how. Iosh. 6.1.* The walles thereof fell downe by faith. Iosh. 6.20 Heb. 11.30. Iosua curseth those that should build it. Iosh. 6.26. it is reedified by Hiel. 1. King. 19.34. Elisha dwelt in it. 2. King. 2.18.

Ieruel — Ieriel, *the feare or vision of God.* 1. Chro. 7.2.

Ierimoth. looke Ieramoth.

Ierioth. *pannes, kettles, or cauldrons, or howling out, or breaking asunder.* 1. Chro. 2.18.

Ieroa — Ieroah, *making a sweete smell, breathing, the moone, or the moneth.* 1. Chro. 5.14.

Iara

Ieroboham — Ieroboam. *fighting against, chiding, or increasing the people.* Sonne of Nabat. 1. King. 11.26. who rebelled against Salomon. 1. King. 11.27. Ten tribes promised by the Prophet to be giuen him. 1. Kin. 11.35. He fleeth from Salomon into Egypt. 1. Kin. 11.40. After his returne, he with the people, desireth Rehoboam to release them of the seruitude which they endured vnder his father. 1. Kin. 12.3,4. He buildeth Shechem & Penuel. 1. king. 12.25. Not sticking vnto Gods promise, he set vp two golden calues in Beth-el & Dan, causing the people to commit idolatrie. 1. kin. 12.26.* and, as he was sacrificing vnto them, was reproued by the Prophet Iddo. 1. King. 13.1,2,3. His hand which he stretched out against the Prophet dried vp, and restored againe. 1. Kin. 13.4,5. No threatning or signes could cause him leaue his wickednesse. 1. King. 13.33. For money he made priests of the hie places. 1. King. 13.33. He constituteth priests for deuils, reiecting the Priests of the Lord. 2. Chron. 11.15. His wife is sent to the Prophet, to know if his sonne should recouer of his sickenesse. 1. kin. 14.2,3. Vnto whom the destruction of her husband & his house is foreshewed, and the maner of the childes death to be a signe thereof. 1. kin. 14.5, to 17. Ieroboam dieth, and Nadab his sonne succeedeth. 1. Kin. 14.20. His house is destroyed by Baasha, according to the word of the Lord. 1. King. 15.25, 26, 27, to 31. Reade Ecclus. 47.23, 24, 25. How his sinne is condemned, looke 1. kin. 16.19, 26. & 2. Kin. 3.3. & 10.29. & 13.2. & 14.24. & 15.9. & 17.21. & 23.15. Against Ieroboam, reade Amos 7.11.

Ieroboam — Also the sonne of Ioash a wicked king of Israel. 2. King. 13.12. & 14.23. by whom notwithstanding the Lord preserued Israel for his promise sake. 2. Kin. 14.24, 25, 26, 27. He dieth, and Zachariah his sonne succeedeth. 2. King. 14.29.

Iehoram — Ieroam. *high, mercifull.* or after the Syrian, *beloued.* Father of Elkanah. 1 Sam. 1.1. 1. Chro. 6.27, 34. Also the father of Ibne-iah. 1. Chro. 9.1.

Ioram

Hieronymus — Ieronomus. *a holy name.* A gouernour who with Timotheus &c. troubled the Iewes. 2. Mac. 12.2.

Ierome

Ierobaal — Ierubbaal. *Let Baal auenge, or an idole ouercome.* looke Gideon.

Ieru-beseth — Ieru-besheth *idem.* 2. Sam. 11.21.

Ieruel, *the feare of God, or the vision of God.* A wilderneſſe. 2. Chro. 20.16.

Ierusalem — Ierusalem, *the vision of peace, or the perfect vision, or perfect feare.* The head citie of Iudah, builded (as Lyranus on the 28. chap. of Genesis writeth) by Melchisedek, and called by him Salem, that is, *peaceable*, because hee was king of peace and iustice. Heb. 7.1,2. Psa. 76.2. Other thinke it was first builded by Iebusi sonne of Canaan, & called after his name Gen. 10.16. Iosh. 18.28. Eusebius saith it was called Hieron Salomonis, that is, Salomons Temple, & afterward by corruption Hierusalem. Called also Solyma, Luza, Bethel, Hierus, and last of all, Helia, or Ælia (saith Volateran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it consisted of two parts: the hier, with the Temple placed on the top of Sion, and called of the builder, the citie of Dauid: the tower ioyned to the Temple. 1. Chron. 11.4,5,6,7,8. It was in compasse about 6. miles and an halfe. Eusebius.

Ierusalem, called Bethel, and before Luz, wonne by the tribe of Iudah. Judg. 1.21,22,23. The Temple in Ierusalem chosen of God for an habitation. 1. kin. 8.13.* 2. Chron. 6.1,2. Of the gates. Ezek. 48.31. God threatneth to it, and the inhabitants, destruction for contemning of his word, & preachers. 2. kin. 21.12,13,14,15, & 23.27. Ezek. 21.2. Iere. 19.3. The burning of it signified by a vision. Ezek. 10.2. The vision of restoring of the citie and Temple. Ezek. 40.1,2.* The felicitie thereof past, and the calamitie present. Ezek. 19.10.* Of the destruction of it, and the women. Isa. 3.1,17. After the destruction of it, there should be scant be left one man for vii. women. Isa. 4.1. Signes in heauen ouer it. 2. Macc. 5.2. The captiuity of it figured. Ezek. 3.25. God threatneth to deliuer it into the hands of the king of Babylon. Jerem. 34.1. and that it shalbe burned. Jer. 32.28,29. Ezek. 15.1. and 24.3.* Ierusalem besieged by Rezin and Pekah. Isa. 7.1. The destruction of it prophecied. Isai. 22.1. & 29.3. It is taken and burnt by the Caldeans. Jerem. 52.7.* 2. King. 24.14. & 25.8,9. 2. Chron. 36.6,19. according as was prophecied. Jerem. 34.2. Why it was brought into captiuitie. Jerem. 22.9. God sheweth the Prophet the certaintie of Ierusalems destruction. Ezek. 33.27.* The Iewes bewaile the destruction of Ierusalem. Psal 7.19. Of the destruction and reedifying thereof. Dan. 9.25. Zech. 1.16.* & 12.2.* Who inhabited there, after the reedifying. Nehe. 11.1. Antiochus made newe lawes in Ierusalem, forbidding the keeping of Gods lawes. 1. Mac. 1.43.* A complaint of the Church, vnder the figure of Ierusalem. Baruch 4.19. Ierusalem is mooued to reioyce for the returne of her people, and vnder this figure, the Church. Baruch 5.1.* The abominations of Ierusalem, notwithstanding Gods benefites. Ezek 16.2,3.* She confesseth why he is iustly punished. Jere. 10.19.* Christ foresheweth how her shoulde die at Ierusalem. Luke 13.33. He riseth into Ierusalem vpon an asse. Matth. 21.1. Hee foretelleth her destruction: the maner, and why. Matth. 24.16. Hee commaundeth his Apostles not to depart from Ierusalem, but to waite for the holy Ghost which hee had promised them. Luke 24.49. Actes 1.4. Hee weepeth for Ierusalem. Luke 13.34. and 19.41. Paul preached at Ierusalem. Roman. 15.19. Paul commaunded to goe out of Ierusalem, and why. Actes 22.18. Of the new Ierusalem. Reuel. 3.12. The holy Ierusalem Reue. 21.10.* The celestiall Ierusalem, the mother of vs all, and the habitation of the Elect. Galat. 4.26. Hebr. 11.10. and 12.22. Psal. 123.3. Isai. 33.20. and 54.1. and 65.19. Ezek. 16.3. Tob. 13.16.* Baruch. 5.1.*

Against

Against Ierusalem & the inhabitants thereof, looke more Is.2.1.& 5.1.*& 8.1.*& 34.1.*& 65.12. Ier.4.3. & 7.3,4.*& 13.9.* & 17.3,4.& 21.4.* & 23.12. & 25.1, to 32.2 & 38.18.& 39.1,to 9. Ezek.4.1.*& 5.1.& 22.2.* & 23.3.*Zeph.3.1. Ierusalem was prophecied to be destroyed by the Romanes. Dan.2.26 Zech.14.1.*Mat. 23.37.& 24.15. Luke 13.34,35. & 19.43,44.& 20.16. & 21.6,24. Joh.11.48. which came to passe by Titus & Vespasian the 41.yeere after Christs ascension, being frō the incarnation of Christ 37.yeeres, Iosephus. Ierusalem put for the people inhabiting that citie. Mat.3.5. Ierusalem called the citie of the great king. Matt.5.35. and the holy citie. Matth.4.5. and 27.52.

Ieruſa Ieruſhaſh Ieſaiah Ieſaia Eſaias Eſaiah Iſaiah Eſay

Ieruſcha. *possession*, or *banishment*. The mother of Iotham. 2.king.15.33.and 2.Chron.27.1.

Ieshaiah. *the health*, or *salvation of the Lord*. The name of certaine men. Ezr.8.7,19.1.Chro.3.21.and 25.3. and 26.25.

Also a Prophet. Isai.1.1. he foretelleth Hezekiahs victorie against Sanherib.2.kin.19.6,7.he sheweth Hezekiah his sickenesse, and his recouery. 2. kin.20.1, to 12.he reproueth Hezekiah, for shewing the ambassadors of the king of Babel his treasures. 2.king.20. 14,to 19.Isaiah saw the glorie of God. Isa.6.1,2.he is sent to the Iewes. Isa.6.8,9. Christ standing vp to reade,had the booke of Isaiah deliuered him. Luke 4. 16,17. Isaiah is praised. Ecclus.48.23,24,25,26.

Ieshebeab Isbaab Iaſer

Ieshebeab. *the sitting*, or *captiuitie of the father*. 1. Chro.24.13.

Iesher. *right*, *singing*, *hauing a regard*, or *ruling*. 2. Chro.2.18.

Ieſiſi Ieſaſi Ieſimon Iſohaia Iſuaia Ieſua Ieſia Iezia Iſmiel

Ieshithai. *ancient*, or *reioycing exceedingly*, 1.Chron. 5.14.

Ieshmon.Num.23.28.

Ieshoiahaih. *the Lorde presing*, or *the meditation of God*. 1.Chro.4.36.

Ieshua. *a sauiour*. 1.Chro.24.11.looke Iesus.

Iesia. *a distilling from the head of the Lord*, or *a sprinkling of the Lord*. Ezra 10.25.

Iesimiel. *the naming of God*, or *astonishednesse of God*. 1.Chro.4.36.

Iesse.Mat.1.5. looke Ishai.

Ieshua

Iesus. *a sauiour*, or *the Lord a sauiour*, or *the saluation of the Lord*. The Messias, the son of God, borne of the virgin Marie. Matth.1.20,21. Luke 1.31. Reuealed vnto the wise men.Mat.2.1,2 Herods opinion of him. Mat.14.1,2.Mar.6.14,16. Luke 9.7,8,9. he would not haue his Apostles reueale openly that hee was Christ vntil our redemption was full finished.Mat.16. 20.Mar.8.27.& 9.9.Lu.9.21 36. the Centurion confesseth Iesus,& they also that watched with him.Matt. 27.54.to acknowledge him,is the gift of God.Matth. 16.17. the lawe was giuen by Moyses, but grace and trueth came by Iesus Christ. Joh.1.17. Iesus name is aboue euery name. Phil.2.9,10,11. hee that confesseth that Iesus is the son of God, in him dwelleth God and he in God. 1.Joh.4.15. to knowe the father to be the onely very God, & whom he hath sent Iesus Christ, is life eternall. John 17.3. of Iesus Christ the whole familie in heauen and earth is named. Eph.3.14,15. The testimony of Iesus, is the spirit of prophecie.Reu. 19.10. wee ought to confesse the Lord Iesus with our mouth, and beleeue in heart,&c.Rom.10.9,10. Looke Christ in the second Table.

Ieſus Ieshoſhua Ioſhua

Also the name of the sonne of Iozadek.Zech.3.1.* Eccius.49.12.Ezr.3.2. Hag.1.12,14.& 2.3. looke Iehoshua and Ioshua. Also the son of Syrach the author of Ecclesiasticus. Eccius.50.27. also Moyses successor. Actes 7.45. Eccius.46.1. Looke Ioshua, also one of Paul's worke fellowes, called Iustus. Col 4.11.

Iether. *excelling*, *remaining*, or *searching out diligently*, or *a small rope*. Gideon sonne of Gideon. Jud.8.20, also the sonne of Ezrah.1.Chro.4.17.

Iatheth. *going*.Gen.36.40.

Iethro. *idem* as Iether. Father in lawe of Moyses. Exo.3.1. who with Moyses wife & children came vnto him into the wildernesse of Sin.Exod.18.1,2,3.*

Ietur. *an order*, or *keeping*.Gen.25.15.

Ieuel. *God hath take away*, or *God hoping vp*.1.Ch.9.6 Ihuel

Ieush. *a mouth gnawen about*, *pressing downe*, or *gathered together*. sonne of Esau. Gene.36.5. Also the sonne of Bilhan.1.Chro.7.10.also the sonne of Shimei. 1.Chro.23.11. Iebus

Ieuz. *idem* as Ieush. 1.Chron.8.10. Ieus

Iewes. *praising*, or *confessing*. A people. Actes 2.5. looke in the second Table, Iewes and Israelites. Iudei

Iezaniah. *the nourishment*, or *weapons of the Lord*. Jere.40.8.and 42.1. Iezonias

Iezebel, looke Izebel.

Iezer. *the yssue of helpe*, or *woe be to helpe*. sonne of Naphtali. Gene.46.24. also the sonne of Gilead, of whom came the Iezerites.Num.26.30. Ieſer Hiezer Hiezerites

Ieziel. *the sprinkling of God*, or *the distilling downe from the head of God*. 1.Chro.12.3. Ieziel

Iezohar. *cleare*, or *white*. 1.Chro.4.7. Iezoar

¶ Igal. *redeemed*, or *defiled*. The sonne of Joseph. Num.13.8. also Nathans sonne. 2.Sam.23.36.

Igdaliah. *the greatnesse of the Lord*. Jerem.35.4. Iegedaliah

Igeala. *redeemer*, *redeemed*, or *defiled*. 1.Chron.3.22. Igal

¶ Iibsam. *their drought*, or *their confusion*, or *bashfulnesse*.1.Chro.7.2. Iegaal Iebsam

Iidlaph. *a distilling from the head*, or *the dropping of an house*: or after the Hebrew and Syrian, *a head ioyned together*. Gene.22.22. Iebſem Iedlaph

Iiea-barim. *heapes of Hebrewes*, or *passers ouer*, or *heapes of angrie men*, or *towardmen*: or after the Hebrew and Syrian, *heapes of wheate*. Num.33.44. Iim-abarim Ie-abarim

Iim. *idem*.Num.33.46.and 15.29. Wilde cats

Iim.Isa.13.22.

Iimna. *a forbidding*, or *the troubled sea*. 1.Chron. 7.35. Iamna

Iimnah. *the right hand*, *nūbring*, or *preparing*: or after the Syrian, *appointing*. Son of Asher. Ge.46.17.and 1.Chr.7.30 of whom came the Iimnites.Num.26.44. Iamhah Iamna

Iion. *a beholding*, *a fountaine*, or *eye*. A citie north from Iordan. 2.kings 15.29. and 1.kings 15.20. and 2.Chron.16.4. Aion Hion

Iiphtah. *opening*. A citie in Iudah. Josh.15.43. Iephtah

Iephtal-el. *God opening*. A valley which boundeth the tribe of Zebulun.Josh.19.14,27. Iephthahel

¶ Ikkesh. *froward*, or *wicked*. 1.Chro.11.28.& 27.9. Iephthahel

¶ Illyricum. *a making merry*. A countrey adioyning vnto Italie.Rom.15.19. Ickes Acces

¶ Imla, or Imlah. *a repleniſhing*; or *circumcision*. 2. Chro.18.7.and 1.king.22 8. Iemla Iimla

Immanuel. *God with vs*. A name of the Messias. Isa.7.14. and 8.8. Matth.1.23. Emmanuel

Immer. *saying*, or *speaking*: or after the Syrian, *a lambe*. 1.Chron.9.12. Ezra 2.37,59. Jerem.20.1. Emmer

Imrah. *a rebel waxing bitter*, or *changing*. The sonne of Zophah.1.Chro.7.36. Iamra

Imri. *saying*, or *speaking*, *exalting*, or *bitter* or after the Syrian, *a lambe*.1.Chro 9.4.Nehe.3.2. Amri Omrai

¶ India, in Hebrew Hodu, is a *praising* or *confession*, or *comely*, or *fure*. a large country & a rich, containing the third part of Asia, as Onesicritus thinketh, lying on the south part of the world: Hereof reade Strab.lib. 15.and Plin.lib.6.cap.16. It is mentioned.Ester 1.1.

¶ Ioab. *willing*, or *voluntarie*, or *fatherhood*, or *hauing a father*. Dauid sisters sonne. 2.Sam.16.6.& 1.Chr. 2.16.who afterward became Dauids chiefe captaine. 2.Sam.2.13. and slewe Abner and Amasa cowardly. Iobab

2.Sa.3.27. & 20.9,10. He fearing to lose Dauids fauour, became the instrument of Uriahs death. 2.Sa. 11.6.* By subtilty he reconcileth Absalom to his father. 2.Sam.14.2.* He thrust through Absalom hanging by the haire in an Oke. 2.Samu.13.18. He reproueth Dauid, for lamenting the death of Absalom, and why. 2.Sam.19.5,to 9. Dauid chargeth Salomon to put Ioab to death, & why. 1.kin.2.5,6. Which was accomplished.1.king.2.28,to 36.

Iechonias — Ioachaz. *the preparing*, or *stablilitie of the Lorde.* Sonne of Iosiah. 1.Esdr.1.34. looke Iehoahaz.

Eliacim Eliachim — Ioacim. *the rising*, or *the stablishing of the Lord.* The hie Priest. Iuueth.4 6. and 15.8.

Ioahe — Ioah. *brotherhood*, or *hauing a brother.* 2.king.18.18. and 2.Chro.34.8.

Ioachaz — Ioahaz. *apprehending, possessing*, or *seeing.* Iosiahs Recorder.2.Chro.34.8.

Iohanna — Ioanna. *The grace, gift*, or *mercie of the Lord.* Sonne of Rhesa. Luke 3.27. Also the wife of Chusa, who followed Christ. Luke 8.3.

Ioas — Ioash. *disagreeing, despairing, fierie*, or *burning*, Father of the Ezrites and Gideon. Iudg.6.11. who mocked those that honoured Baal. Iudg.6.31.

Ioas — Also Ioash with Ain. *idem* as Ieush, the sonne of Becher. 1.Chron.7.6. Also he who was ouer Dauids store of oyle. 1.Chro.27.28. Also Ahaziahs sonne, who was hid from being slaine of Athaliah. 2.kin.11.2,3. looke Iehoash. Also the sonne of Iehoahaz. looke Iehoash. Also a citie. 1.Chro.4.22.

Iotham — Iotham. looke Iotham. Sonne of Ozias. Mat.1.9. Called Iorim Luke 3.29. and Iotham the sonne of Azariah. 1.Chron.3.12. Who, his father being a leper vnto his death, gouerned the land of Iudah. 2.king. 15.5. and afterward became king. 2.kings 15.7,32. 2.Chron.26.21,23.

Iob. *sorowfull*, or *hated*, or *fighting, howling, out*, or *abiding enimitie.* A man vpright & iust, fearing God. Iob 1.1. his children & substance. Iob 1.2,3. Seeing his children vse feasting, hee offered sacrifice for them, respecting the disorder vsed at feasts. Iob 1.4,5. Satan bereaueth Iob of his substance & children. Iob 1.13, to 20. He praiseth God in his affliction. Iob 1.21,22. His three friends come to visite him. Iob 2.11.* His wife tempteth him. Iob 2.9. He is reprehended of Eliphaz, and why. Iob.4.1.* Hee sayeth his paine is more grieuous then his fault. Iob 6.1,2,3. Hee complaineth that his friends forsooke him. Iob 6.14. Hee craueth time to repent. Iob 10.20.* Hee declareth his patience. Iob 12.4. hee reproueth his friendes with their owne wordes. Iob 13.4. hee describeth his miserie. Iob 19.3.* hee prophecieth of the resurrection. Iob 14.14. and 19.26,27. he rehearseth the innocencie of his life. Iob.31.1.* his repentance: God restored to him twise as much as hee had lost: his death. Iob 42.6.* Iobs patience alleadged, for the example of the godly. James 5.11.

Iobad. *idem.* Sonne of Ioktan. Gen.10.29. Also the sonne of Zerah. Gene.36.33. Also a king. Iosh.11.1.

Ibneiah. Iobania — Iobaniah. *the building of the Lord*, or *the vnderstanding of the Lord*, or *a sonne by adoption.* Sonne of Iehozam. 1.Chro.9.8.

Iochabed — Iochebed. *glorious.* wife to Amram, and mother to Moses, Aaron, and Miriam. Exod.6.20. Num.26.59. who preserued Moses by putting him into an Arke of reede. Exod.2.3.

Ioed. *winessing, decking, robbing, passing ouer*, or *after the Syrian, taking away.* Nehem.11.7.

Ioel. *willing*, or *beginning*, or *swearing.* Eldest sonne of Samuel. 1.Sam.8.2. called also Uashni. 1.Chr.6.28, 33. also the father of Shemaiah. 1.Chr.5.4. also a prophet. Ioel 1.1. also the sonne of Izrahaiah. 1.Chr.7.3.

Ioelah. *a lifting vp, profiting*, or *taking away slander.* 1.Chro.12.7. Iocla

Ioezer. *helping.* 1.Chro.12.6.

Iogbehah. *an exalting*, or *high*, a citie. Num.32.35. Iogbea
Iudg.8.11. Iegbea

Iogli. *a declaring, a passing ouer, a turning backe*, or *a reioycing.* Num.34.22. Iegbahah

Ioha. *making liuely.* 1.Chro.8.16. and 11.45.

Iohanan. *the grace of God*, or *gift*, or *mercie of the Lord.* Sonne of Kareah. 2.king.25.23. who foretold Gedaliah his death. Iere.40.13,14,15,16. he pursueth Ishmael. Ier.41.11,12.* hee with the Captaines and the people aske counsell of Ieremie. Iere.42.1.* he carrieth the remnant of Israel into Egypt, contrary to the minde of Ieremie. Iere.43.5,6,7.

Iohanan. *idem*, or *gracious, holy*, or *mercifull.* One that fled from Saul vnto Dauid. 1.Chron.12.4. Also Eliasibs sonne. 1.Esdr.9.1. also the sonne of Mattathias. 1.Mac.2.2. Iehonan Ioannan

Iohn, as Iohanan. Sonne of Simon. 1.Mac.13.54. and 16.1. who slewe those that lay in wayte for his life. 1.Mac.16.21,22.* also the father of Eupolemus. 1.Macc 8.17. also the brother of Ionathan taken prisoner by Bacchides. 1.Mac.9.35,36,38.

Iohn the sonne of Zacharias: his linage, holinesse, and faith. Luke 1.5,to 26.57.* Matth.3.3,4. hee is prophecied of, to come in the spirite of Eliah. Luke 1.17. A messenger to prepare the way before Christ. Matt.3.1. John 1.23. and bare witnesse of him. Ioh. 1.6. Hee was replenished with the holy Ghost in his mothers wombe. Luke 1.15 The neighbours abashed at his nativitie. Luke 1.65,66. He was circumcised. Luke.1.59. his name giuen him by God. Luke 1.13,60,63. his dwelling in the wildernesse till hee began to preach repentance. Luke 1.80. He rebuketh not the Messias, but not the Messias. John 3.28. Hee exhorteth to newnesse of life. Matt.3.2. Luk.3.3. He giueth rules to be obserued, to the people, to Publicanes, and to souldiers. Luke 3.10,to 15. Moueth the Pharises to repentance by fearing them with the iudgement to come. Mat.3.7,to 13. Lu.3.16,17. his toy fulfilled, hauing heard that Christ preached. Joh.3.29. he pointeth with his finger vnto Christ the lambe, &c. Joh.1.29. hee baptizeth in Enon. Joh.3.23. his disciples reproue Christs for that they fasted not. Matt. 9.14. Mat.2.18 Lu.5.33.* were offended, that Christ had moe Disciples then their master. John 3.26. hee teacheth his disciples to pray. Luke 11.1. he reputeth himselfe vnworthy to vnloose Christs shoe latchet. Joh. 1.27. he saith he is neither Christ, Elias, nor any of the Prophets. Joh.1.20,21. he sendeth his disciples to Christ. Matth.11.2. Christ pronounceth him more then a Prophet. Mat.11.9. The Iewes said, he had a diuill. Mat.11.18. he feared not to reproue Herod for his incest. Mat.14.4. Herod did much for Iohn Baptists sake, and heard his preaching gladly. Mat.6.20. why he was put in prison and beheaded. Matt.14.4, to 12. Mat.6.17,to 30. the people held him as a Prophet. Mat.21.26. Christ affirmeth that Iohn Baptist is Elias which should bee sent, according to Malachies prophecie. Matth.11.14. all the Prophets and the lawe prophecied vnto Iohn. Matth.11.13. From the time of Iohn Baptist, the kingdome of heauen suffereth violence, and the violent take it by force. Matt.11.12. Christ by Iohns testimony, proueth that he was sent of God. John 5.33. Iohannes

Iohns Baptisme put for his doctrine. Matth.21.25. Luke 20.4. Acts 18.25. and 19.3.

Also the name of Zebedeus sonne, who with his brother James, were called by Christ as they were mending their nettes. Matth.4.21. and became Apostles. Matth.

Matth.10.2. They are rebuked of Chriſt, and why. Luk.9.54,55. Iohn forbade one to caſt out deuils by the name of Ieſus, but Chriſt reproued him, and why Mark.9.38,39,41. Chriſt reuealeth vnto him who ſhould betray him. Iohn 13.23,26. He went with Ieſus into the hall of the high Prieſt. Ioh.18.15. Chriſt commendeth his mother vnto him. Iohn 19.26,27. Running to the ſepulchre with Peter, he ouerranne him. Iohn 20.3,4. He affirmeth that what hee wrote was true. Iohn 19.35. and 21.24. He was baniſhed into the Ile of Patmos. Reuel.1.9. The Angel forbiddeth Iohn to honour him, and why. Reuel.19.10. and 22.9. In his time were deceiuers entred into the world, which denied Chriſt to be come in the fleſh. 2.Iohn 7. Hee wrote what hee had heard, ſeene, and handled.1.Iohn 1.1,2,3. and why. 1.Iohn 1.4.

Alſo the name of one called Marke. Actes 15,37.

Ioiarib. *the battel, chiding, or multiplying of the Lord.* Ezra 8.16.

Iokdeam. *the crookednesse, or burning of the people.* A citie in the tribe of Iudah. Iosh.15.56.

Iokim. *that made the sunne stand.* 1.Chron.4.22.

Iokmeam. *the rising, confirmation, or reuengement of the people.* A citie. 1.Kings 4.12.

Iokneam. *possessing, or building vp of the people.* A citie. Iosh.12.22. and 19.11.

Iokſhan. *hardnesse, or an offence, or* after the Syrian. *a knocking.* Abrahams ſonne by Keturah. Gene.25.2.

Ioktan. *a little one, or wearinesse, or ſtrife.* The ſonne of Eber. Gene.10.25.

Ionadab. *Voluntarie, or willing,* looke Iehonadab.

Ionah. *a doue, or culuer, or a deſtroyer, or rooting vp, or multiplying of people.* The name of a Prophet, the ſonne of Amittai. 2.kin.14.25. Ionah 1.1. Who being ſent vnto Nineueh to preach, fled. Ion.1.2,3. caſt into the ſea, was ſwallowed vp of a great fiſh. Ion.1.15.* and againe caſt vpon the dry land. Ion.2.10. He is ſent againe to Nineueh. Ion.3.1,2. The Nineuites repent at his preaching. Ion.3.5.* Mat.12.41. Lu.11.32. He is angry that God ſpared Nineueh. Ion.4.1. And therefore God reproueth him. Iona.4.9,10,11. Chriſt by his example foreſheweth, how he ſhould riſe againe the third day. Mat.12.40.

Ionan. *idem.* Ioſephs father. Luke 3.30.

Ionathan. *the gift of the Lorde.* Sauls ſonne, who with his armour bearer, by Gods helpe, put the garriſon of the Philiſtims to flight. 1.Sam.14.1,to 24. He ſhould haue bin put to death by his fathers ordinace, but was preſerued by the people. 1.Sam.14.45. Hee maketh a couenant with Dauid. 1.Sa.18.1.2,3. Hee reuealeth to Dauid his fathers wicked purpoſe. 1.Sam.19.1,2,3. He excuſeth Dauid. 1.Sam.20.28, 29. He promiſeth Dauid to declare his fathers will, by ſhooting of three arrowes. 1.Samuel 20.20.* He is ſlaine. 1.Sam.31.2. and bewailed of Dauid. 2.Sam. 1.4,17.*

Alſo the ſonne of Gerſum, Michahs idolatrous prieſt, who afterward for gaine, became prieſt vnto the Danites. Iudges 18.3,4,20,30.*

Alſo Dauids brothers ſonne, reade Iehonathan.

Alſo the name of Iudas Maccabeus his brother. 1. Mac.2.5. conſtituted gouernour ouer the Iewes after the death of Iudas. 1.Mac 9.31. He warreth againſt his enemies. 1.Macca.11,60. Tryphon taketh him by deceite, and putteth him to death. 1.Mac.12.42.* and 13.17,to 25. After him, Simon his brother ſucceedeth. 1.Mac 13,to 17.

Ioppa. looke Iapho, and Actes 9.36. and 10.5.

Ioràh. *ſhewing, declaring, or caſting forth, or done ſuddenly at a time:* or after the Syrian, *a caldron.* Ezr.1,18

Ioram. looke Iehoram.

Iordan, *the riuer of iudgment, or the ſhewing or caſting forth of iudgement, or a going downe:* or after the Syrian, *a caldron of iudgement.* A riuer of Iudah ſo named of his two ſpring heads, Dan & Ior: it diuideth Galile from Iudea, and falleth into the dead ſea. Mat 3.5,6. Num.13.30. Pſal.42.6. The plaine of Iorden watered euery where. Gen.13.10. His banks filled, all the time of harueſt. Iosh.3.15.* Naaman waſhed himſelfe therein, and became whole of his leproſie. 1.kin.5.14. Iorden

Iorim. *the Lord exalting, or the exaltation of the Lord.* The ſonne of Matthat. Luke 3.29. called Ioatham Matth.1.9. Ioram

Ioſaphat, looke Iehoſhaphat, and Matt.1.8.

Ioſe. *ſparing, being, or lifting vp.* The ſonne of Eliezer. Luke 3.29. is called Achaz. Mat.1.9. Ieſu Ieſus

Ioſeph. *encreaſe, or encreaſing, or perfect.* The eleuenth ſonne of Iaakob. Ge.30.24. He is beloued of his father, & hated of his brethren. Ge.37.4. his dreame. Gen.37.9,10. He is caſt into a pit, afterward ſold vnto the Iſmaelites, and then vnto Potiphar. Gen.37. 23.* & 39.1. His particoloured coate is brought vnto his father, and he knoweth it. Geneſis 30.31,32.33. Potiphars houſe bleſſed for Ioſephs ſake. Gene. 39. 3,5. He is made ruler thereof. Gene. 37.4. Hee was faire and well fauoured. Gene.29.6. Impriſoned by falſe accuſation of his miſtreſſe. Gene.39.14, to 21. Hee hath charge ouer the Kings Butler and Baker his fellowe priſoners. Gene.40.4. Hee interpreteth Pharaohs dreames. Gene.41.25,to 37. Hee is made ruler ouer all Egypt vnder Pharaoh. Gene.41.40, to 46. Hee ſolde corne vnto all countreys in the famine. Gene.41.57. He ſpeaketh roughly vnto his brethren. Gene.42.6,7. He putteth them in warde. Gen. 42.17. Hee chargeth them with theft, to proue them. Gene.44.4.* He comforteth them, and diſcloſeth him ſelfe. Gene.45.1,3,4. He teſtifieth that he was ſolde into Egypt by Gods prouidence for their ſafegarde. Gene.45.5. He met his father Iſrael in Gothen. Ge. 46.29. He viſiteth him being ſicke. Gene.48.2. He is bleſſed of him. Gene.49.42,to 47. Hee is diſpleaſed, that his father in bleſſing his children preferreth Ephraim before Manaſſeh. Gene.48.17. Hee killeth his father at his death. Gene.50.1. He obtaineth licence of Pharaoh to bury his father in Canaan Ge. 50.7,to 14. Hee pardoneth his brethren. Gen.50.17, to 22. He dyeth and is embalmed. Gen.50.26. Moſes departing out of Egypt, cauſed his bones to be caried with him. Exod.13.19. which were buried in Shechem. Ioſhu.24.32. His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had ſtill their full number. Ioſh. 14.3,4. The Amorites became tributarie vnto the familie of Ioſeph. Iudg.1.35. He was bleſſed of Moſes. Deut.33.13. He is praiſed. Eccleſus.49.15. His faith. Heb.11.22.

Alſo a diſciple of Chriſt, a rich man of Arimathea. Matt.27.57. Luk.23.50,51. He aſked the body of Ieſus, and buried it in a tombe prepared for himſelfe. Matth.27.58,to 61. looke Marke 15.43,to 47. Luke 23.52.* Iohn 19.38.

Alſo the name of him that was preſented with Matthias, to ſucceede in the roome of Iudas. Actes 1.23.

Alſo Maries huſband the mother of Chriſt. Mat.1. 16,18.* Luk.1.26. & 3.23 He & Mary went to Bethlehem, to be taxed. Luk 2.4,5. At the warning of the Angel, he fleeth into Egypt. Matt.2.13,14 15. & returneth & dwelleth in Nazareth. Matt.2.29.* he and Mary hauing loſt Chriſt at Ieruſalē returne to ſeeke him, & found him diſputing wt Doctors. Luke 2 43.*

Alſo the father of Janna. Luke 3.24.

Alſo the father of Iuda. Luke 3.30.

Alſo

Also the father of Semei. Luke 3.26.

Ioses and Iose. The brother of Iames. Matth.13.55. Marke 6.3. Also another who solde his land, and gaue it to the Apostles. Act.4.36,37.

Iosabab
Iezabad
Iehoshabeath
Iehosheba
Iosabeth
Iehoshabat
Iosa
Iosaia
Iehoshaphat
Iosbekasa
Iesbakassa
Iosiah
Iosias

Iosabad. *hauing a dowrie.* One that went with Dauid when he fled from Saul. 1.Chro.12.4.

Iosabeth. *the fulnes of the Lord, the othe of the Lord, or the Lord returning the houre.* The daughter of King Ioram. 2.Kings 11.2. and 2.chro.22.11.

Ioshamah. *being, forgetting, or owing.* 1.Chro.4.34.

Ioshamah. *the equitie or plainenes of the Lord, or the Lord setteth vpon.* 1.Chro.11.46.

Ioshaphat. as Iehoshaphat. The sonne of Whilud, Dauids recorder. 2.Sam.8.16.

Iosbekashah. *it is requiring, beseeching, or a hard sitting.* 1.Chro.25.4.

Ioshiah. *the fire, or burning of the Lorde.* The sonne of Zephaniah. Zech.6.10. Also the sonne Amon. 1.Chro.3.14. Of whom Iddo prophecied that hee should destroy the idolatrie of Ieroboam. 1.kings 13.2. Hee became king of Iudah. 2.kin.g.21.26. His care to repaire the Temple. 2.king.22.2, to 8. 2.Chron.34.1, to 18. he rent his clothes after he heard the booke of Deuteronomie read. 2.kings 22.11. 2.Chron.34.19. He sendeth to inquire of the Lord, by Huldah the Prophetesse. 2.king.22.13.* 2.Chro.34.21, to 29. he causeth Deuteronomie to be read vnto the people, putting downe idoles, and causeth Baals priestes to be put to death. 2.king.23.2, to 21.‡ 2.Chro.34.29.* he keepeth Passeouer. 2.king.23.21, to 26.‡ 2.Chro.35.1, to 20. Fighting with Pharaoh Necho, he is hurt and dieth. 2.Chro.35.20, to 25.‡ 2.kin.23.29. Jeremiah lamenteth his death. 2.chro.35.25. his prayse. 2.kin.22.2.‡ 23.25.‡ 2.chro.34.2. Eccliu.49.1,2,3,4. his sonne Iehoahaz succeedeth him. 2.king.23.30. 2.Chro.36.1.

Ioshibia. *the seate, alteration, or captiuitie of the Lord.* 1.Chro.4.35.

Iosbi
Iosabia
Omea
Iosua

Iesbua. *idem* as *Iesus*, or *Ieshuia.* The sonne of Num. Iosh.1.1. called Oshea. Numb.13.9. Being Moses minister, he went vp with him into the mount. Exod. 24.13. and descendeth from thence with him. Exo.32. 17. Enuying Eldad and Medad for Moses sake, hee would haue them forbidden to prophecie. Numb.11. 28,29. he and Caleb for commending the land of Canaan, had bene stoned to death, if God had not defended them. Numb.14.6, to 11. They are promised to liue, and enter into the land of Canaan. Numb.14. 38. Deuteron.1.36,38. Iosh ua is ordained captaine against Amalek. Exod.17.10. and to be Moses successour. Deutero.31.7. and 34.9. and is encouraged by God himselfe. Deut.31.23. Iosh.1.1,2,6,7,9. He is magnified of God before the Israelites. Iosh ua 1.5. None able to withstand him all his life. Iosh ua 1.5. God commandeth him to meditate in the booke Deuteronomie day and night, and why. Iosh ua 1.8. Hee sendeth spies vnto Iericho. Iosh.2.1. Hee commeth to Iordan with the people. Iosh.3.1. God commanded him to loose the shooe off his foote, when hee spake with him. Iosh.5.13,14,15. God deliuereth the citie of Iericho into his handes. Iosh 6.2.* Hee humbleth himselfe before God, and why. Iosh.7.6, to 10. hee taketh the citie of Ai. Iosh ua 8.1,2. He causeth Deuteronomie to be read to all Israel. Iosh ua 8.34,35. The Kings beyonde Iordan assemble against Iosh ua. Iosh 9.1,2. Hee ouercommeth fiue Kings of the Amorites. Iosh.10.5, to 28. Hee ouercame many Kings and countreys. Iosh.11.1, to 15. hee left nothing vndone, that Moses commaunded. Iosh.11.15. hee and all his house serue the Lord. Iosh ua.24.15. He is commanded to deuide the land of promise vnto the residue of Israel. Iosh.13.7. his possession. Iosh 19.49,50 He exhorteth the people not to ioyne with the Gentiles, & why. Iosh.23.2.* his death. Iosh.24.29. he is prayled by the name of Iesus. Ecclus.46.1, to 9. Actes 4.5.

Also a Beth-shemite, in whose fielde the Arke stayed, when it returned from Ekron. 1.Sam.6.14.

Ioshah. looke Ioshiah.

Iosiphiah. *the encrease of the Lord, or the Lord finishing.* Ezrah 8.10. Iosaphia
Iosiphias

Iothbah. *his goodnes, or his daughters going out of the way, or a desert turning away.* A land of running of waters. Deut.10.7. Iethebatha
Iethebah

Iothathah. *idem.* 33.33. Iethebatha

Iotham. *absolute, or perfect.* Sonne of Vzziah. 2. kings.15.7,32. looke Ioatham. also the youngest sonne of Ierubbabel. Iudges 9.5, to 22. Ioatham
Iotham
Iothan

Iozachar. *remembring, or the malekinde.* 2.Kings 12.21. Iozahar

Iozodab. *endowed, or hauing a dowrie.* One that helped Dauid against the Amalekites, that burnt Ziklag. 1.Chro.12.20,21. Iozabad
Iosabad
Iozadad

¶ Iphdiah. *the redemption of the Lord.* The sonne of Shashak. 1.Chro.8.25. Iephdeia
Iephdaia

Iphtah. *opening.* Gileads sonne, who fled from his brethren. Iudges 11.3. he sendeth messengers to the king of Ammon. Iudg.11.12. and being replenished with Gods spirite, assayleth the Ammonites. Iudges 11.29. his rash vow. Iudg.11.30,31. he ouercommeth the Ammonites. Iudges 11.32,33. According to his vowe, he offereth his onely daughter in sacrifice to the Lord. Iudg.11.39. Whome the daughters of Israel lamented foure dayes a peere. Iudg.11.40. Hee was reuenged of the Ephraimites. Iudges 12.1, to 7. He dieth. Iudges 12.7. he is prayled Heb.11.32. Iephdeiah
Iephthah
Iephte
Iphthah

¶ Ir. *a watchman, a Citie, a making bare, a powring out, a heape of vision, or a yong colt.* 1.Chro.7.12. Iri
Hir

Ira. *idem.* 1.Chro.11.28.1.Sa.23.29. also a Iairite. 2.Sam.20.26. or Ithrite. 2.Sam.23.38. Iras

Irad. *a wilde asse, the heape of going downe, the going downe of a heape, or a heape of gouernement:* or in the Syrian, *a dragon.* Sonne of Henoch. Gene.4.18. Iran

Iram. *a citie of them, or the watchings, or making bare of them, or the powring out of them, or an high heape.* A Duke of Edom. Gen.36.43. Hiram

Iri. *fire, or light.* 1.Chro.7.7. Vri

Iriah. *the feare, vision, or throwing foorth of the Lorde.* An officer that apprehended Ieremiah fleeing to the land of Beniamin. Iere.37.13. Iriah

Irmeiah. *exalting the Lorde, or the Lordes height.* A head of the halfe tribe of Manasses. 1.Chron.5.24. also a Prophet. looke Ieremiah. Ieremias
Ieremia
Ieremiah

Ispeel. *the health, medicine, or exalting of the God.* A citie. Iosh.18.27. Iarephel

Ir-shemesh. *a citie of the sonne:* or in the Hebrewe and Syrian, *a citie of bondage.* A citie belonging to the tribe of Dan. Iosh.19.41. Irsemes
Hir-semes

Iru. *idem.* as Ir Calebs sonne. 1.Chro.4.15. Hir

¶ Isaiah, looke Iesaiah. Isaias

Iesah. *anoynting, couering, or shadowing,* or in the Syrian, *espying.* daughter of Haran. Gene.11.29. Iescha
Ischa

Isshacar, or Issshalhecar. *a wages, or reward.* Sonne of Iaakob by Leah. Gene.30.18. he is blessed of his father. Gen.49.14,15. and of Moses. Deut.33.18,19. his portion. Iosh.19.17, to 24. Isachar
Isachar
Isaschar

Ishai. *a gift, or an oblatiõ, or a debitour, or being.* father of Dauid. Ruth 4.17,22.1.Sam.6.1,11,12.‡ 20.27. 1.Sam.23.1. he sendeth Dauid to his brethren with foode, and to Saul with presents. 1.Sam.17.17. and 16.20. his sonnes and daughters. 1.Chro 2.13,14,15, 16. He is called Iesse. Mat.1.6. Luke 3.32. Christ promised to come of his stocke. Isa.11.1. Isai
Iesse
Iessai

Ishbak. *it is voide, or made voide:* or in the Syrian, *forsaking* Iesbac
Iesboc

Is-boseth
Isboseth

forsaking. Abrahams sonne by Keturah. Gen.25.2.
Ish-bosheth. *a man of shame, or the delay of a man.* Sauls sonne made king ouer Israel by Abner. 2.Sa.2.9,10. he is traiterously slaine by Rechab & Baanah, who for their labour were slaine by Dauid. 2.Sam.4.5.* his head buried in Abners sepulchre. 2.Sa.4.12.

Iscariot
Scariot

Ishcariot. *an hireling, or a man of death.* Iudas the traitours surname. Luk.22.3. looke Iudas.

Iesi
Iessi Isi
Iesia
Iesbibenob
Isaiah
Isma

Ishi. *saluatio, or hauing regard.* 1.Ch.2.31.& 4.20,42.
Ishiah. *it is the Lord.* 1.Chro.12.6.
Ishi-benob. *sitting in prophecie, or taking captiuitie in prophecie.* A Giant. 2.Sam.21.16,17.
Ishiiah. *it is the Lord.* Ezra 10.31.
Ishma. *put vnto, named, or marueiling, or desolation.* 1.Chro.4.3.

Ismahel
Ismael

Ishmael. *God hath heard, or the hearing of God,* sonne to Abram by Hagar. Gene.16.3,15. What maner of man he was. Gene.16.12. Abraham prayed for him, & was heard. Gen.17.18,20. God heard Ishmael in his distresse. Gen.21.17. he became an archer. Gene.21.20. his generation and death. Gen.25.12. to 19.

Samaias
Ismaia
Ismerai
Iesiud
Ispan
Isiob
Iisuah
Iesua
Iisui Isui
Iesua
Iesuites
Iesmachia
Ispa

Ishmaiah. *hearing the Lorde, or obeying the Lorde.* 1. Chro.12.4.
Ishmerai. *keeper, or keeping.* 1.Chro.8.18.
Ishod. *A comely man.* 1.Chro.7.18.
Ishpan. *hid, broken in sunder, or a cony.* 1.Chr.8.22.
Ish-tob. *goodman.* 2.Sam.10.8.
Ishuah. *plainenesse, or plaine, equall, putting, or put.* Gen.46.17. and 1.Chro.7.30.
Ishuai. *idem.* 1.Chro.7.30. Gene.41.17. Of whome came the Iiuites. Num.24.44.
Ismachiah. *cleauing to, or leaning vpon, or ioyned to the Lord.* 2.Chro.31.13.
Isaph. *a Iasper stone.* 1.Chro.8.16.
Israel. *a prince of God, or preuayling with God, or one that wrestleth with God.* The name of Iaakob, giuen him by God. Gen.32.28.& 35.10. And the people descended of him are called Israel. Deu.4.1.& 5.1. or Israelites, whom God called his seruats. Leu.25.55. They would haue returned to Egypt, & why. Num.14.3,4. What maner of kingdome they should enioy. Numb. 23.24. Their iourneis. Numb.33.1, to 50. God foreshewed that they should become idolaters. Deut.31.16. For the offence of one person many of them were slaine. Iof.7.1,5,11,12. No man moued his tongue against them. Iothu.10.21. The promises made vnto them touching the lande of Canaan, accomplished. Iothua 21.43,44,45. They chuse the Lord for their God, and forsake idoles. Iothua 24.16,21,24. God solde them into the hand of Iabin. Iudges 4.2. and for their idolatrie were seuen yeeres oppressed of the Madianites. Iudges 6.1,to 7. They are deliuered by Debo;ah and Barak. Iudges 4.3.* They are deliuered into the handes of the Philistims and Ammonites. Iudges 10.7. They commit Idolatrie with Gideons Ephod. Iudges 8.27. They confesse their sinne, and put away their idoles. Iudges 10.10,15,16. They consult for the punishment of the villanie done to the Leuites wife. Iudges 20.2. They send to require passage through the land of Edom. Num.20.14,to 22. the Israelites being 400000. men, are twise ouercome by 26700. Beniamites, but at length get the victorie. Iudg.20 17.* They sware not to marry their daughters to the Beniamites. Iudg. 21.1. They are discomfited by the Philistims. 1.Samuel 4.2. They desire a King. 1.Samuel 8.5,19, 20. Being afraide of the Philistims, they hide themselues. 1.Samu.13.6. They are vnprouided of weapons. 1.Samu.13.22. Afraide of Goliath. 1.Samu. 17.24. Deliuered from famine and warre by the miraculous worke of God. 2.kings 7.6,7. The lepers declare vnto them the prouidence of God. 2.kings 7. 10. Israel is smitten by Hazael king of Syria. 2 kin. 10.32. deliuered into the handes of Shishak. 2.Chro. 12.1,2.* Their hunger and captiuitie propheried. Hosea 9.2.* They are threatned. Amos 2.6.* Their captiuitie vnto Assiur, and why. 2.king.17.6.* God promiseth to deliuer them from the Gentiles. Ezek. 36.5. The ende of their kingdome, for their idolatrie. 2.king.17.17,18. Why they went into captiuitie. Ezek 39.23. Of their destruction, and howe they were deliuered by Aarons prayer. Wisdom. 18.20.* Israel repenteth. Micah.6.3.* God promiseth to gather the dispersed ones. Ieremi.50.4,5. Why they were chosen of God, and why reiected. Ierem. 15.11.* Gods benefites towarde them, and their vnthankefulnesse for the same. Hosea.11,1.* Their calamitie then to come, described. Amos 8.2.* The Israelites shall be reiected for their idolatrie, and at the last returne and beleeue in Christ. Hosea 3.1.* which shal be when the fulnesse of the Gentiles shall be come in. Hosea 2.16. Rom.11.24. of their exaltation. Micah. 5.7,8. Their vaine confidence. Hosea 12.1.* 2.Chro.10.18. Their prosperitie foretheweth. Ierem.30.10. They and their prophets carnall. Hosea.9.7,8. Who are true Israelites. Ro.9.7,8. Peace and mercy vpon the Israel of God. Galat.6.16. God wil take from the true Israelites all worldly confidence. Micah 5.10.* Nathanael a true Israelite, and why. Ioh.1.47. Israel inexcusable. Rom. 10.19,20,21. Israel hath obteined by grace, that which they could not by workes. Rom.11.5,6,7. A remnant of Israel shalbe saued. Rom.9.27. They were obstinate for a time that the Gentiles might receiue the faith of Christ. Rom.11.25. Christ the true Israel. Isa.49.3. Israel is the people of God. Exod.3.14,15. and 5.1. and 6.6,7. and 19.5,6. Leuit.20.24,25,26. Deut.4. 20,37. and 7.6,7,8. and 9.29. and 10.15. and 14.2. and 26.15,18,19.& 32.9,36,43. 1.Sam.10.19.& 22. 12,22.2.Sam.7.7.& 1.kin.3.9.& 8.16,23. Isai.19.25. and 43.1.* Ier.13.11. Ezec.17.16. Ten tribes of Israel separated themselues from the house of Dauid. 1.kin. 12.20. according to þ word of Ahiiah. 1.kin.11.30,31.

Issachar. looke Ishacar.

Iesiah
Iesia
Iesias

Iesuah. *it is the Lord.* Certaine mens names. 1.chro. 7.3. and 23.20.
Isiiah. *idem.* 1.Chro.24.21.
Isuah. looke Ishuah.

Iesuim

Isui. looke Ishuai.

Italy

Italy. A countrey so called of the king Italus, or Italis. which signifieth, *with calues,* for that it abounded with calues. Act 27.1. Whither Paul sailed. act.27.6.

Ethai

Ithai. *idem.* as Ittai. 1.Chro.11.31.
Ithamar. *Woe to the change, or woe to the hand, or an Isle of the hand or finger, or the change of an Isle.* Aarons sonne. Exo.6.23.& 38.21. Anointed priest. Leui.8.2.*

Etheel

Ithiel. *idem.* as Ieiel. Prou.30.1.

Iethlah
Iethela

Ithlah. *hanging vp, or heaping vp.* A citie in the tribe of Dan. Ioth.19.42.

Iethma
Iethman

Ithmah. *an orphant, a marueiling, or a profection.* 1.Chro.11.46.
Ithnan. A citie of the tribe of Iudah. Ioth.15.23.

Iethra
Iethran

Ithra. *a remnant, or excellent.* 2.Sam.17.25.
Ithran. *idem.* Gen.36.26.1.Chro.7.37.

Iethream

Ithream. *the excellencie, or remnant of the people.* 2.Sam.3.5.

Iethrite

Ithrite. *excelling, or a remaining.* 1.Chro.11.40. and 2.Sam.23.34.

Ithahkazia
Tacasin

Ittah-kazim *an houre, or time of a prince: or howe a Prince.* A citie in the tribe of Zebulun. Ioth.19.13.

Ithai
Ithri. Itti

Ittai *strong, my signe, a plough share, or a comming to.* 2.Sam.15.19. and 23.29.
Ittiel. *God with me, the signe of God, the cõming to of God, or the plough share of God.* Meh.11.7.

Ithiel
Ithrea. Ethiel

Aui
Iua

Iucal
Iehucal
Iudas

Iudas Maccabeus

Iscariot

Iudith

Iulia

Iurea. *kept*, or in ꝑ Syrian tongue, *of a mountaine, or full of billes*. A region neere to the desert of Arabia, whereof Philip was Tetrarch. Luke 3.1.

Iuah. *iniquitie*. A citie where an idole was honoured. 2. King. 18.34.

Iubal. *bringing*, or *fuding*, or *a trumpet*. The sonne of Lamech, who was the inuenter of the harpe and Organs. Gen. 4.21.

Inbile. *idem*. The peere of Iubile was euery fiftieth peere. Leuit. 25.10, 11, 12.

Iuchal. *mightie*, or *perfect*. Iere. 38.1.

Iuda. *confession*, or *praise*. The sonne of Ioanna. Lu. 3.26. Also the sonne of Joseph. Luk. 3.30.

Iudah. *idem*. looke Iehudath.

Iudas, *idem*. Sonne of Mattathias, called otherwise Maccabeus. 1. Mac. cha. 2. &c. & 2. Mac. cha. 8. &c. Also the sonne of Calphi. 1. Ma. 11. 70. Also he who betrayed his master Jesus Christ surnamed Iscariot. Mat. 10. 4. Lu. 6. 16. Mar 3. 19. Dauid in ꝑ person of Christ complaineth of him. Psalm. 55. 12. 13, 14. and of his disloyaltie. Psal. 41. 9. Christs watchword of his treason. Joh. 6. 70. Good for him if he had neuer bin borne. Mat. 26. 24. his treason was by the instigation of the deuill. Joh. 13. 2. he is offended at ꝑ expense of ointmẽt bestowed on Christ. Joh. 12. 3. After he had taken the sop satã entred: Christ willeth him to execute his treason quickly. Joh. 13. 27. Christ foretelleth him ꝑ he would betray him. Mat. 26. 21, 23. Iudas a thiefe. Joh. 12. 6. not cleane for want of faith. Joh. 13. 11. he ꝓmiseth the hie priests to deliuer Christ vnto them. Mat. 26. 14, 15, 16. his token a kisse. Mat. 26. 48. Lu. 22. 48. Christ calleth him friend. Mat. 26. 50. He with his company fell downe backward. Joh. 18. 16. he repenteth his treason, and bringeth againe the reward. Matt. 27. 3, 4, 5. his miserable end. Act. 1. 18. he had fellowship in the ministration, & was numbred with the Apostles. Act. 1. 17.

Also the sonne of Jaakob. Matth. 1. 3. looke Iudah, or Iehudah. Also the brother of Simeon, and cousin to Christ. Mat. 13. 55. Also the brother of James. Luke 6. 16. John 14. 22. whose Epistle reade Jude 1.* Hee and Silas, are sent with Paul and Barnabas to Antioch Act. 15. 22. Also a rebell of Galile. Act. 5. 37.

Iudea, as Iudah. a countrey. Matth. 3. 1. Acts 2. 9. sometimes taken for the whole lande of the twelue tribes, sometime for Iuda and Beniamin only, according to the separation of Galile, Samaria, and other countries. Historiographers account Iudea to appertaine vnto the Philistims, but Galile and Samaria vnto Phenice. After the death of Salomon, the tenne tribes departed from Rehoboam vnto Jeroboam, so as by that meanes the two tribes, Juda and Beniamin which claue to the house of Dauid, are called in scripture (but chiefly in the Prophets) one while the house of Dauid, an other while the kingdome of Iuda and Jerusalem, and sometimes Beniamin. looke Ierusalem, and 2. kings. 21. 12. and 23. 27.

Iudeth. *praising*, or *confessing*. A widow, daughter of Merari. Judet. 8. 1. her chaste widowhod commended. Judeth 8. 4, 5, 6, to 10. thee reproueth the ancients of Bethulia, for limitting ꝑ mercy of God vnto time. Judet. 8. 11, to 16. & exhorteth them to moue the people to patience. Judet. 8. 16, to 32. thee giueth counsell. Judet. 8. 32. & her prayer. Judet. 9. 2. *she is taken of the watch and brought* [illegible]*lofernes. Judet. 10, 11.* thee craueth licence to [illegible]. Iud. 12. 5. she cutteth off Dolofernes head, & bringeth it to Bethulia. Jude. 13. 8.* she praiseth God. Jud. 16. 2, to 18. & dieth. Jud. 16. 23.

Iudith. *idem* the wife of Esau. Gen. 29. 34.

Iulias *full of soft corne*, or *ful of haires*. Rom. 16, 15.

Iulius. *idem*. A Centurion. Acts 27, 1.

Iunia, *of Iune*. Rom. 16. 7.

Iushabhesed. *a dwelling place, the seate of mercie*, or *the changing of mercie*. 1. Chro. 3. 20. Iusabhesed Iosebhesed

Iustus. *iust*, or *vertuous*. A godly man. Acts 18. 7. An other called Jesus. Col. 4. 11.

Iuttah. *turning away*. A citie. Josh. 15. 55.* 21. 16. Iutah

¶ Izebel. *woe to the house*, or *the yssle of a house*, or in the Hebrew and Syrian, *the yssle of a dunghill*, or *woe to the dunghill*. Wife to Ahab. 1. kin. 16. 31. she caused the Prophets of the Lord to be slaine. 1. kings 18. 4. shee threatneth Eliah, for the destruction of Baals priests 1. king. 19. 2. shee counterfaiteth Ahabs letters to the elders of Israel, to put to death Naboth for his vineyard. 1. king. 21. 8, to 17. Eliah foretelleth her death. 1. king. 21. 17.* her ill end. 2. king. 9. 30.* Iotha Iezebel Iezabel Iesabel

Izeharites. *clearenesse, oyle*, or *pertaining to none*. A kinred. Num. 3. 27. descended of Izhar. Exod. 6. 18. or Izehar. Num. 27. 19. Iesaarites Iishar Izear

Izhak, or Iitschac. *laughter*, or *laughing*. Abrahams sonne by Sarah. Gen. 17. 19. & 1. Chro. 1. 28. who was the seede promised by God. Gene. 15. 4. Many people promised to descend of him. Gene. 17. 16. borne according to Gods promise. Ge. 21. 1, 2, 3. Rom. 7. 9. To be offered vp in sacrifice. Gen. 22. 9. Hee taketh Rebecca to wife. Gen. 24. 67. and 25. 20. God blesseth him. Ge. 25. 11. To auoide the famine hee dwelt in the land of Abimelech. Gen. 26. 1. Christ promised to Izhak. Gen. 26. 3. He calleth his wife sister. Gen. 26. 7. Abimelech reproueth him, and why. Gene. 26. 10. Izhak became rich. Gene. 26. 12, 13. his heardmen and the Philistims striue for welles. Gene. 26. 17, 18. to 22. God was with Izhak. Gene. 26. 24. Hee erecteth an Altar to God. Gene. 26. 25. Abimelech seeketh his friendship. Gene. 26. 26, 27, to 34. Hee willeth Esau to kill venison for him, that hee might blesse him before his death. Gen. 27. 3, 4. He was striken with feare, to see the prouidence of God in preuenting the same. Gen. 27. 33. He blessed Jaakob and Esau. Gene. 27. 38, 39, 40. He dieth, and is buried by them. Gene. 35. 29. His children. 1. Chron. 1. 34. His faith. Heb. 11, 20. his prayse. Eccius. 44. 22. Iehak Isaac Israhak Ishahac Isaak

Izhar. as Izeharites. Isaar

Izrahi. as Izhar. 1. Chro. 24. 22. Isaari

Izrahiah. *the Lorde ariseth*, or *the clearnesse of the Lorde*. 1. Chro. 7. 3. Izrahia Izrahaiah

Izreel. *the seede of God, the dropping downe of Gods friendship*, or *the sprinkeling vpon the shepheard of God*. A citie. Josh. 15. 56. 1. Kings 4. 12. Hos. 1. 4. 5. Iezrael Iezrahel

Izreelah. *idem*. A citie. Josh. 19. 18. Iesraelah

Izrites. *a fasting*, or *a making of earth*, or *tribulation*, or *making narrow*, or *sorowfull*. A kinred descended of Iezer. Num. 26. 49. Iezerites Ieserites

K.

Kab. A measure conteining about 3. of our wine quartes, which of Doues dongue was solde for fiue pieces of siluer at the siege of Samaria. 2. king. 6. 25. Cab

Kabzeel *the congregation of God*. A citie Josh. 15. 21 Cabseel

Kadesh. *boldnesse*. A citie otherwise called En-mishpat. Gen. 14. 7. Cades

Kadesh-barnea. *holmesse of an inconstant sonne*, or *holinesse of corne*, or *holinesse of troubled cleanneſſe*. A place. Num. 13, 26. and 20. 1. and 32. 8. and 33. 36. Cades Barnea

Kadmiel. *God of ancientnesse*, or *God of rising*. Ezra 2, 40. and 3. 9. Cadmiel Cedmiel

Kadmonites. *ancients*, or *chiefe*. a people. Gen. 15. 19. Cadmonites

Kahath. *a congregation, a wrinkle*, or *bluntnesse*. sonne of Leui. Gene. 46. 11. Exod. 6. 16. called Koath. 1. Chron. 6. 1. of him came the Kohathites. Num. 26. 57. Their portion. Josh. 21. 4, 20, to 27. Caath Chaath Choath Cehath

Kain. *a possession*, or *possessed*. Adams sonne. Ge. 4. 1. He, offended that his brothers sacrifice was more accepted of God, slewe him. Gene. 4, 3, to 9. looke more. Cahath Cain

1. Ioh. 3. 12. his children. Gene. 4. 17. he is curſed and diſpaireth. Gene. 4. 11, 12, 13. Woe pronounced to the followers of Kain. Iude 11.

Kenas — Kainan. *a buyer, or owner.* Gene. 5. 9.

Kellai — Kallai. *light, reſting by fire, or my voyce.* Nehe. 12. 20.

Celai — Kamon. *ariſing, or his eſtabliſhing.* a citie. Iudg. 10. 5.

Camon — Kamuel. *God hath riſen, or God hath raiſed vp, or eſtabliſhed him.* Nahors ſonne by Milcah. Gen. 22. 20, 21.

Kemuel — Kanah. *of reedes.* A riuer. Ioſh. 16. 8. and 19. 28.

Camuel — Kareah. *balde, or Iſe.* The father of Iohanan. 2. Kings 25. 23.

Chemue — Karka. *a floore, or diſſoluing coldnes.* a city. Ioſ. 15. 3.

Kanath — Karta. *a calling, reading, or meeting.* a citie. Ioſ. 22. 31.

Karea — Kaziz. *a cutting aſunder, or an end.* a valley. Ioſ. 18. 21.

Carce — ¶ Kedar. *blacknuſſe, or ſadneſſe.* Both a mans name, and a people. Gen. 25. 13. Ier. 49. 28. Iſa. 21. 17.

Karcaa — Kedemah. *ancient, or the firſt.* Gen. 25. 15.

Carthan — Kedemoth. *anciters, or the chiefe, or a burning, or the crookednes of death.* A wildernes and a citie. Deut. 2. 26. Ioſh. 13. 18.

Caſis — Kedeſh. *holineſſe.* A citie. Ioſhu. 12. 22. and 15. 23. looke Kadeſh.

Cedar — Kehelathah. *a whole, a congregation, or the Church.* A manſion. Num. 33. 22.

Cedma — Keilah. *diſſoluing, diuiding, or cutting that, or his faſtening.* A citie. Ioſh. 15. 44.

Cademoth — Kelaiah. *the voyce of the Lord, or the eaſing, or reſting of the Lord.* Ezra 13. 23.

Kedes. Cades — Kelita. *ſuccour, a gathering together, or a bending of the voyce.* Ezra 10. 23. Nehe. 8, 7. and 10, 10.

Kehelatha — Kemuel. looke Kamuel.

Ceelatha — Kenan. looke Kainan.

Ceila — Kenath. *a buying, a poſſeſſion, or a bewayling.* A citie. Num. 32. 42.

Celaia — Kenaz. *that birds neſt, or this bewailing poſſeſſion, or buying.* The ſon of Eliphaz. Ge. 36. 11, 42. Ioſ. 15. 17.

Celitah — Keni. *a poſſeſſion, a buying, a birds neſt, or bewailing.* Moſes father in law. Iudges 1. 16.

Cilita — Kenites, and Keneſites. *idem.* A people. Num. 24. 21, 22. and 32. 12.

Camuel — Keren-happuch. *the horne, or childe of beautie.* Iob 42. 14.

Cainan — Kerioth *cities, callings, readings, or meetings.* A citie.

Canath — Ioſh. 15. 25. Ier. 48. 24.

Cenaz — Keros. *crooked, or crookedneſſe.* Ezra 2. 44.

Cenes — Keturah. *ſmelling ſweete, perfuming, or contended for.* Abrahams ſecond wife. Gen. 25. 1.

Karioth — Kezia — Kezian. *as pleaſant as Caſſia, or fine ſpices* Iob 42. 14.

Carioth — ¶ Kibroth-hattaauah. *the graues of luſt.* A manſion. Num. 11. 34. and 33. 16.

Ceros — Kibzaim. *congregation.* A citie. Ioſhuah 21. 22.

Ceturа — Kidron. *making blacke, or ſad.* A riuer in the valley betweene Ieruſalem and mount Oliuet. 2. Sam. 15. 23. Iohn 18. 1. looke Cedron.

Abrahams — Kinah as Keni. A citie. Ioſh. 15. 22.

Kezia — Kir. *a wall, a blocke, or coldneſſe, or a meeting.* A citie. Iſa. 15. 1. Amos 1. 5.

Cedron — Kir-hareſeth. *a wal of workmanſh p.* A city. Iſa. 16. 7.

Cina — Kir-hareſh. *idem.* A citie. Iſa. 16. 11.

Kir-heres *a wall, blocke, coldneſſe, or meeting of the ſunne.* A citie. Ier. 48. 31.

Kirhares — Keriath, as Kerioth. A citie. Ioſh. 18. 28.

Ciriath — Kiriathaim *idem.* Ioſh. 13. 19.

Cariathaim — Kiriath-arba, *the fourth citie.* A city builded by Arba, called Hebron. Gen. 23. 2. Ioſh. 14. 15. & 15. 13. and 21. 11. 1. Chron. 6. 55. At this citie the virgine Marie viſited her couſin Elizabet. Lu. 1. 39. where alſo the 4. Patriarks, Adam, Abraham, Iſhak, & Iaakob were buried. Gen. 25. 10. and 35. 29. and 49. 30. and 50. 13.

Cariathbee — Kiriath-arba, *the fourth citie.* A city builded by Arba, called Hebron. Gen. 23. 2. Ioſh. 14. 15. & 15. 13. and 21. 11. 1. Chron. 6. 55. At this citie the virgine Marie viſited her couſin Elizabet. Lu. 1. 39. where alſo the 4. Patriarks, Adam, Abraham, Iſhak, & Iaakob were buried. Gen. 25. 10. and 35. 29. and 49. 30. and 50. 13.

Ciriath-arba — Kiriathia-rim — Cariath-arim — Kiriath-arim. *a citie of cities, townes, or watchers:* or in the Hebrew or Syrian, *a citie of enemies.* A citie, Ezra 2. 25.

Kiriath-baal. *a citie of an idole, of a ruler, or poſſeſſor.* A citie. Ioſh. 15. 60. — Cariath-baal

Kiriath-iearim. *a citie of woods.* A citie. Ioſh. 9. 17. and 15. 60.

Kiriath-ſannath. *a citie of a blackberie tree,* or in the Hebrewe and Syrian, *a citie of enmitie.* A citie called alſo Debir. Ioſh. 15. 49. — Karith-ſennach, Canth-ſenna

Kiriath-ſepher. *a citie of letters.* A citie, called alſo Debir. Ioſh. 15. 15. — Kiriath-ſephar

Kiſh. *hard, or ſore, or ſtraw to thatch.* The ſonne of Abiel. 1. Sam. 9. 1. and 1. Chro 8. 30, 33. — Cis

Kiſhion. *hardneſſe, or ſorenneſſe, &c.* Ioſh. 19. 20. — Kiſion

Kiſhon. as Kiſh. A riuer or brooke of Galilee neere the hill Tabor. Iudges 4. 7. 1. Kings 18. 40. — Kiſon

Kithliſh *it is a wall:* or in the Hebrew and Syrian, *the company of a lyoneſſe, or as pulled away by violence.* A citie. Ioſh. 15. 40. — Cethlis

Kitron. *making ſweete, or perfuming, or abiding together, or a bond:* or after the Syrian, *a knot.* A citie. Iudges 1. 30. — Ketron, Citron

Kittim, *breaking ſmall, or golde.* Gen. 10. 4. — Cethim

¶ Koa. *hope, a congregation, a line, or a rule.* Eze. 23. 23

Koath. looke Kahath, and Gen. 46. 11. of him came the Kohathites. Num. 26. 57, 58. — Cehath, Caath

Kolaiah. *the voyce of the Lord.* Mens names. Neh. 11. 7. Ier. 29. 21. — Colaiah, Colaia. Co-lia

Korah. *bald, baldneſſe, Iſe, or froſt.* Gene. 36. 5. and 1. Chro. 2. 43. — Corah

Kore. *crying, calling, reading, or a patriarch.* 1. chr 9. 19 — Core

Korhites. *idem.* a people. Num. 26. 58. — Corathites

¶ Kuſhaia. *hardnes, his grauitie, or his offence.* 1. chr. 15. 17 — Kuſhaiah, Cuſaia

L.

Laadah. *to gather, to aſſemble together, or to teſtifie:* alſo *paſſing ouer, or robbing, or for the decking:* or after the Syrian, *taking away.* 1. Chro. 4. 21. — Laada

Laadan. *for pleaſure, deuouring, iudgement, for decking, or for a witnes:* or after the Syrian, *vnto the time.* 1. Chro. 7. 26. and 23. 7. — Leedan, Ladan

Laban. *white, ſhining, gentle, or brittle.* Brother to Rebekah. Gen. 24. 29. He runneth to meete Iaakob. Gen. 29. 13. he giueth his daughter Leah vnto Iaakob in ſtead of Rahel. Gene. 29. 23. Hee deceiueth Iaakob. Gen. 31. 7. He purſueth him. Gene. 31. 23. he maketh a couenant with him. Gene. 31. 44.* Alſo the wilderneſſe, where Moſes read Deuteronomie vnto the Iſraelites. Deut. 1. 1.

Labana. *the Moone, whitenes, frankincenſe, or brittle.* 1. Eſd. 5. 29. Ezra 2. 40. Nehe. 7. 48. — Lebana, Lebanah

Lacedemonians. *a lake of deuils, or a wel of mad men.* A people. 2. Mac. 5. 9.

Lachiſh *walking, or he going ſtood ſtill, or beeing to thy ſelfe.* A citie. Ioſh. 10. 3. taken by Ioſhua. Ioſh. 10. 32. reaue Ioſh. 15. 39. and 2. King. 14. 19. and 2. Chron. 11. 9. Nehe. 11. 30. — Lachis

Lael. *to God, or to the mightie.* Num. 3. 24.

Lahad. *prayſing, to prayſe, or to confeſſe.* 1. Chro. 4. 2. — Laad

Lahman. *the bread of them, or the warre, or the fight of them.* A citie. Ioſh. 15. 40, — Lehamam, Lehemam

Lahmi. *my bread, or my fight.* A mightie Giant. 1. Chro 20. 5. — Lahemi

Laiſh. *a Lyon.* a citie, whoſe inhabitants the tribe of Dan deſtroied. Iudg. 18. 27, 28. reaue Iſa. 10. 30. called alſo Leſhem. Ioſh. 19. 47. — Lais, Laiſa

Lamech. looke Lemech.

Lamuel. *God to them, or God with them, or with whom is God.* Prou. 31. 1. — Lemuel

Laodicea. *iuſt people.* A citie in Aſia, firſt called Diſpolis, afterward Ros, laſt of all Laodicea. Reuel. 1. 11. Coloſſ 4. 16.

Lappidoth. *lightnings, or lamps.* Huſband to Debo-rah. — Lapidoth

Thalaſſa

Laſa
Laſthenus

Lea

Libanus
Libanon

Libna
Lebona
Lecha
Lahabim
Laabim
Lechi

Lamech

Leſem

Letuſim
Latiſſim
Leui
Leuites

rab. Judges 4.4.

Laſea. *thicke, or wiſe.* A citie on the banke of Creta. Actes 27.8.

Laſha. *to call, or anoint.* a citie. Gen. 10.19.

Laſthenes. *the ſtrength of a ſtone.* 1. Macc. 11.31.

Lazarus. *the helpe of God.* A begger. Luke 16.20.* Alſo the brother of Mary and Martha, who was ſicke for the glory of God. John 11.1,2,3,4. Being dead & buried, he is raiſed vnto life by Chriſt. Joh. 11.43,44. After which the Phariſees reſorted vnto his houſe, to ſee him. John 12.9. The hie Prieſtes would haue put him to death, and why. John 20.10,11. his riſing againe turned many to the faith. John 12.42.

¶ Leah. *painfull, or wearied.* Labans eldeſt daughter Ge. 29.16. God ſeeing her deſpiſed, maketh her fruitful. Gen. 29.31.* ſhe bargaineth with Rahel for her ſons Mandrakes, to lie with Jaakob. Ge. 30.14,15,16. The people wiſhed Ruth as fruitfull as Leah. Ruth 4.11.

Lebana, or Lebanah, looke Labana.

Lebanon. *idem.* a place of Syria, ſo called, for the great ſtore of frankincenſe there. Deut. 1.7. Joſh. 11.17. Judges 3.3. 1. Kings 7.2.

Lebaoth. *of a Lioneſſe, a ſigne of the heart, or vnto the entring in.* A citie. Joſh 15.42.

Lebbeus. *prayſing, or confeſſing.* An Apoſtle of Jeſus Chriſt ſurnamed Thaddeus. Matt. 10.3.

Lebnah, as Labana. A citie. Joſh. 15.42.

Lebonah. *idem.* A citie. Judges 21.19.

Lecah. *walking, or going.* 1. Chro. 4.21.

Lehabim. *enflamed, or flames, or ſwords.* Sonne to Mizraim. Gen. 10.13. 1. Chro. 1.11.

Lehi. *the iawe.* A place where Samſon ſlew a thouſand men. Judg. 15.9,14,15,16,17.

Lemech. *poore, humbled, or ſmitten.* Methuſhaels ſonne. Gene. 4.18. He had two wiues. Gene. 4.19. He boaſteth of his murthers vnto his wiues. Gene. 4.23. Alſo the ſonne of Methuſhelah. Gen. 5.25.

Leſhem. *a name, or purſing, or they put vnto, or a precious ſtone.* A citie. Joſh. 19.47.

Leſhim. *hammer men, or file men.* The ſonne of Dedan. Gen. 25.3.

Leui. *ioined, or coupled, or added to him.* Jaakobs third ſonne by Leah. Gen. 29.34.1. Chro. 2.1. Of him came the Leuites. Exo. 4.14. & 1. Chro. 6.1.* he and Simeon ſlew the Shechemites. Gen. 34.25,26. and are reproued therefore. Gen. 49.5,6,7. They are bleſſed. Deut. 33.8, to 12. God choſe the tribe of Leui, to be his prieſts. 1. Sam. 2.21,30. They are appointed to keepe the Tabernacle. Num. 1.47.* and 2.33. They beare the Arke before the people. Joſh. 3.6. They are ſeparated from the other tribes, and why. Deu. 10.8,9. Eleaſar the chiefe captaine of the Leuites. Num. 3.32. Their purgation and oblation. Leu. 8,12.* Of their offices. Num. 4.2.* They are numbred. Numb. 3.16.* They muſt be nouriſhed. Deut. 12.18,19. They purge the houſe of God vnder Hezekiah. 2. Chro. 29.5. They are numbred, that returned to Jeruſalem with Zerubbabel. Neh. 12.1.* Dauid numbred them, and aſſigneth to them offices. 1. Chro. 23.3.* The adminiſtration of holy things giuen to them. Num. 3.8. Moſes deliuereth Deuteronomie to them. Deut. 31.9.

They had no inheritance, and why. Deu. 10.9. & 18.1,2. The firſt fruites muſt be brought to them. Deut. 26.2,3. They muſt offer to God the tenth of their tithes. Num. 18.26. Hezekiah commanded to giue them the tithes, and why. 2. Chro. 31.4. Cities aſſigned vnto them. Num. 35.2. Joſh. 21.2, to 43. the ſelling of their houſes, & cities. Leu. 25.31, to 35. They put to death idolaters at Moſes commaundement. Exod. 32.28. They are driuen out of Iſrael by Jeroboam. 2. Chro. 11.14. A Leuite ranne about the countrey, & became Michahs prieſt. Judg. 17.7.* And of the Leuite, that had a whore to his concubine. Judges 19.1,2.*

Leummim. *countreyes, or without waters.* Gen. 25.3. Laummim

¶ Libnah, as Labana. a citie. Num. 33.20. Joſh. 10.29. and 2. Kings 8.22. Iſa. 37.8. Libna Lebna

Libni. *idem.* The ſonne of Gerſhom. Exod. 6.17. 1. Chro. 6.20,29. Of whome came the Libnites. Numb. 3.21. and 26.58. Libnas Lobni

Licia. *a wolfe.* A prouince of Aſia. 1. Mac. 15.23. Lycia

Linus. *a net.* 2. Tim. 4.21.

Liſtra. *diſſoluing.* A citie. Actes 14.6. Lyſtra

Leuiathan. *a coupling together, his fellowſhip, or deliuered to himſelfe.* A fiſh, called a Whale. Job 40.20. 2. Eſa. 6.49. Pſal. 104.26. Iſa. 27.1. Liuiathan

¶ Lo-ammi. *not my people.* Hoſ. 1.9.

Lobin. *whiteneſſe, &c.* as Labana. Reade Libni. Libni

Lod. *nativitie, or generation.* A citie. 1 Chro. 8.12.

Lod-hadid. *riſing, ioyning, or riſing ſharpe, or after the Hebrew and Syrian, a new nativitie, or generation.* A citie. Ezra 2.33.

Lois. *better.* Grandmother to Timothie. 2. Tim. 1.5.

Lo-ruhamah. *without mercy.* Hoſ. 1.6.

Lot. *wrapped, ioyned, or couered, or bound together.* Lotha
ſonne to Haran, Abrams brother. Gen. 11.27. He and Abram are rich. Gene. 13.2,6. Lot choſe Sodome to dwell in. Gene. 13.11,12. Hee is taken priſoner, and deliuered by Abram. Gen. 14.12, to 17. Two Angels his gheſts. Gen. 19.1,2,3. He would rather ſuffer his daughters to be defiled, then his gheſtes ſhould ſuffer iniurie. Gene. 19.8. He is commended. 2. Pet. 2.7,8. Foretelling the deſtruction of Sodome to his ſonnes in lawe, they mocked him. Gene. 19.14. Hee and his houſe commanded to depart out of Sodome. Gen. 19.15. Hee is deliuered for Abrahams ſake. Gene. 19.29. Being deliuered, hee went and dwelt in a caue with his two daughters, where hee fell to horrible inceſt. Gene. 19.30.* Zoar preſerued at his prayer. Gen. 19.20,21,26. His wife turned to a pillar of ſalt. Gen. 19.29. is an example for vs, to put no truſt in worldly things, and diſtruſt God. Luk. 17.32,33. Lots dayes. Luke 17.28,29. The land of Ar, giuen to the children of Lot for a poſſeſſion. Deut. 2.9.

Lotan as Lot Gen. 36.20. 1. Chro. 1.38.

¶ Lubim. *the heart of a man, or heart of the ſea.* A countrey. Nah. 3.9. the people called Lybims. 2. Chro. 12.3. Jere. 46.9. looke Lybia. Lybia Lybians

Lucifer. *bringing light.* Iſa. 14.12.

Lucius. *of light.* A prophet. Acts. 13.1. Rom 16.21.

Lud. *nativitie, or generation.* Sonne to Shem. Gen. 10.22. Of him the countrey of Lydia in Aſia the leſſe, tooke name: looke Lydia and Iſa. 66.19.

Ludim. *idem.* Mizraims ſonne. Gene. 10.13.

Luhith. *a ſloore made of boards, or greennеſſe.* A hill. Luith
Iſa. 15.5. Jere. 48.5.

Luke. after the Hebrew is interpreted, *a riſing to him.* A phiſition, who became an Euangeliſt. Col. 4.14. 2. Tim. 4.11. Lucas

Luz. *an almond, a departing, or a bending.* A citie cal- Luza
led alſo Beth-el. Gen. 28.19. Joſh. 16.2. and 18.13. taken by the familie of Joſeph. Judges 1.23.

¶ Lybia. *groſſe, or fatte.* A countrey lying from Egypt to the Weſt Ocean: ſo called of the Mores. Act. 2.10. looke Lubim.

Lycaonia. *a wolfe.* A prouince of Aſia where Barnabas and Paul preached. Actes 14.6.

Lydda. *a ſtanding pond of water.* A citie of the Philiſtims, on the banke of the great ſea, called Diolpolis. 1. Mac. 11.34. Actes 9.32,35.

Lydia *idem.* a countrey in Aſia the leſſe, on the Eaſt ioyning to Phrygia on the North to Myſia on the South vpon part of Caria. 1. Macca. 8.8. called alſo Lud.

Iſai.

Isa.66.19.of the people. Iere.46.9. Also a godly woman who beleeued the Gospel.Act.16.14.

Lysanias — Lysanias.*dissoluing sadnes.* The Tetrarch of Abilene. Luke 3.1.

Lysias.*dissoluing.* King Antiochus deputie. 1.Mac. 32.2. 2.Mac.11.1. 1.Mac.6.27.*and 7.2,3,4.

Lysimachus.*dissoluing battell.*Menelaus brother. 2. Macca.4.29.

Also the sonne of Ptolomeus. Esther.11.1.

Lystra, as Lysias, A citie. Act.14.6.

M.

Maaca — Maacah.*pressed downe, worne, or fastened.* 2.Samu. 10.6.

Maacha — Maachah.*idem.* Abishaloms daughter. 1.Kin.15.2. 2.Chro.11.20. Also Calebs concubine.1.Chro.2.48.

Maachatti — Maachathi.*broken, &c.* as Maacah. Deut.3.14. Iosh. 13.11. and 2.Kings 25.23.

Machari — Maadai.*yeerely, pleasant, docked, testifying, or passing ouer:* or after the Syrian,*taken away.* Ezek.10.34.

Maaddi — Maadiah.*solēnitie, or the pleasantnes, or decking of the Lord, or the testimony, or couenant of the Lord.* Ne.12.5.

Madaia — Maai.*a belly, or heaping vp.* Nehe.12.36.

Madia — Maacah.looke Maachah.

Maale-Acrabim — Maaleh-akrabbim, or Maaleth-akrabbim. Num.34. 4.Iosh.15.3.

Maarah — Maarah.*a den, a making emptie, a powring out of water, or watching* A citie. Iosh.15.59.

Maasi — Maasai.*my works.*1.Chron.9.12.

Masiah — Maasciah.*the worke of the Lorde.* 1.Chro.15.18. and 2.Chro.26.11.

Maasias — Maasiah, or Maaziah.*the defence, strength, or sure trust of the Lord* 2.Chro.23.1. and 1.Chro.24.18.

Maasiah — Maath.*wiping away, defacing, breaking, or fearing, or after the Syrian,a smiting.* Luk.3.26.

Mooz — Maaz.*wood, or of wood.*1.Chro.2.27.

Maasia — Maaziah.*the strength, or succour of the Lorde.* 1.Chro. 24.18. and Nehem.10.8.

Maazian — Machbannai, or Machanai.*a wreteh, or my poore sonne, or the powertie of vnderstanding.*1.Chro.12.13.

Machbanai — Maccabeus.*fouting,* or after the Greeke,*a warriour.* the sonne of Mattathias.1.Mac.2.4. Of whom looke moze in Iudas.

Machabæus — Macedonia *a burning, or a worshipping, or a crookednesse:* but after the Greeke,*lofty, or excelling other.* A countrey in Greece.Reade Esther 16,10. 1 Macca.1. 1. 2.Macc.8.20. Acts 16.9,10,12. and 19.21,22,29. Rom.15.26.1.Cor.16.5. 2.Cor.1.16. and 8.1. and 9. 2. & 11.9. and 1.Thess.4.10.

Machbena — Machbenah, *powertie, the smiting of his sonne, the powertie of vnderstanding, or the smiting of the builder* 1.Chro.2.49.

Machabani — Machi.*poore, or a smiter.*Num.13.16.

Machir.*selling, or knowing.* Ge.50.23. & 2.Sam.9.4.

Machirites.*idem.* Num.26.29.

Machmas.*a smiter, or a poore man taken away.* A citie.1.Mac.9.73.

Machnedebai — Machnadebai.*a smiter, or a poore man vowing of his owne accord.*Ezra 10.40.

Machpelah.*double.*Gen.23.9.

Madai.*a measure iudging, or a garment.*Gen.10.2.

Medan — Madan.*strife, iudging a measure, or a garments.* Gen. 25.2.

Medemenah — Madmannah. *a measure of a gift, the preparation of a garment, or a dunghill.* A citie. Iosh.15.31. Ier.48.2. Isa.10.31. Also a man.1.Chro.2.49.

Madmanna — Madon. *a chiding, or a garment, or his measure.* A citie. Iosh.11.1. and 12.19.

Madmena — Magbish.*excelling other, or height.* Ezra.2.30.

Madmenah — Magdala *a tower, or greatnesse.* A citie.Mat.15.39.

Madmen — Magdalena. *magnified, or exalted, or a tower.* The syname of Martha sister.Matt.27.56. looke Marie.

Magbis

Magdalene

Magdiel.*preaching, or declaring God, or the apple, or chosen fruite of God.* Gen.36.43.

Magog.*couering, or molting.* A man: a people: and a countrey.Gen.10.2.Eze.38.2.& 39.6.Reue.20.8.

Magpiash — Magbiash, *a body thrust hard together, or gathered together, or the moth of the body, or of the garment.*Nehemi.10.20. — Magpias / Megphies

Mahali.*infirmitie, or sickenesse, or a company of downers, or a harpe:* or after the Syrian,*pardon.*Exod.6.19. Num.3.20. and 1.Chron.23.23. Of whome came the Mahlites.Num.3.33. — Mahli / Maheli / Mahelites

Mahalah.*idem.* Giteads sister. 1.Chr.7.18. Also the daughter of Ieremoth. 2.Chron.11.18. Also Esaus third wife.Gen.28.9. — Malah / Mahalath / Mahelah

Mahaleel.*praising God, or Gods illumination.* The sonne of Kenan. Gene.5.12. Luke 3.37. Also the father of Shephatiah.Nehe.11.4. — Malaleel / Maleleel / Mahalaleel

Mahanaim, *tents, or a companie of souldiers, or two armies, or campes.* The place where Gods Angels met Iaakob. Gen.32.1,2. Iosh.13.26.

Mahaneh-dan. *the tentes of iudgement.* A place. Iudg.18.12.

Maharai.*hasting, or a hill, or from my hill.* 2.Sam. 23.28. and 1.Chro.11.30.

Mahath.*wiping away, breaking, or fearing, or after the Syrian, a smiting.*1.Chro.6.35.& 2.Chro.29.12.

Mahauite.*declaring a message, blowing out, shewing, or the marowe in bones.*1.Chro.11.46. — Mahumite

Mahazioth.*seeing a signe, or seeing a letter.* 1.Chro. 25.4. — Maasioth

Maher-shalal-hash-baz. Isa.8.3

Mahlah.as Mahalah. The daughter of Zelophehad. Numb.26.33. — Mahela

Mahli, and Mahlites.looke Mahali.

Mahlon.as Mahali.Ruth 1.2. — Mahalon

Mahol.*idem.*1.Kings 4.31.

Mainan.*numbred, rewarded, or prepared.* Father of Metea. Luke 3.31. — Menam / Menua

Mahaz. *an end, or ending, yrkesomnesse, or watching sommer, or waxing hote.* A place.1.Kings 4.9. — Makaz / Macces

Makkedah. *a burning, or worshipping, or crookednes,* A citie. Iosh.10.10,28. and 15.41. — Makeda / Makedah

Makkeloth.*churches, companies, or congregations.* A mansion Num.31.25. — Makeloth / Maceloth

Malachi. *my messenger, or Angel.* A Prophet. Mal. 1,1. and 2.Esd.1.40. — Malachias

Malath-leannoth. looke the title of Psal.88.

Malcham. *their king, or their counsellour.* A mans name. 1.Chro.8.9. also an idole.Zeph.1.5. — Malchom / Molchon

Malchiah. *the Lord my king, or the Lord my counsellour.*1.Chro.6.4. Esra.10.25. Ier.21.1. — Melchia / Melchias

Mal-hiel.*God is my king, or God is my counsellour, or God is my kingdome.* Gene.46.17. 1.Chron.6.31. of whom came the Malchielites.Num.26.45. — Melchiel / Melchielites

Malchiiah.as Malchiah.1.Chro 9.12. and 24.9. — Melchia

Malchishua *my king the saniour, or the king of health, or the mightie king.*Sauls sonne.1.Sam.14.49. — Melchusua

Malchi-zedek. *king of righteousnesse.* The King of Shalem, to whom Abram gaue tithe of all his spoiles. Ge.14.18,19,20.read.He.5.6.*& 7.1,2.*looke Shem. — Melchi-zedec / Melchisedec

Malchus.*my king, kingdome, or my counsellor.* The high priests seruāt.whose eare Peter smote off. Ioh.18.10

Maleleel. looke Mahaleel.

Malhah.as Mahali.daughter of Zelophehad. Iosh. 17.3.looke Mahlah. — Mahala

Mallothi. *fulnesse, or circumcision.*1.Chron.25.4. — Malothi

Malluch.*reigning, or counselling.*Mens names.Ezr. 10.29,32.Nehe.10.4,27. — Maloch

Mamre.*a rebel, bitter, or changing, or set with trees.* A mans name. Gen.14.24. also a plaine neere Hebron. Gene.13.18. — Mambre

Mamre.

Mamzer, *a bastarde, or one borne of a harlot.* Deuter. 23.2.

Manna — Man, *part, portion, or gift, or meate prepared, or what is that?* Food sent vnto the Israelites from heauen. Exod. 16.15. God rayned Man and Quailes vnto the Israelites. Exod. 16.13. Num. 11.31. The same melted it, and being kept longer then God appointed, it putrified. Exod. 16.20, 21. It fell not on the Sabbath, & why. Exod. 16.25, 26. It was reserued, and why. Exo. 16.32. The Israelites lothed it. Num. 11.6. It ceased after they had taken of the corne of Canaan. Iosh 5.12. Man not the true bread, but a figure thereof. Ioh. 6.31, 32, 33, 35, 49, 58. Of Man reade Psal. 78.24, 25. Wisd. 16.20, 21. 1. Chro. 10.3. Reuel. 2.17.

Manahem — Manahem, *a comforter.* He that slew Shallum king of Iudah, and reigned in his steade. 2. Kin. 15.14. He dieth. 2. King. 15.14.

Manahen, *their comforter, or leader, or the preparation of heate, or gift not registred* Act. 13.1.

Manasses / Manasseh — Manasseh, looke Manasheh. Iosephs sonne. Genes. 41.51. Iaakob reckoned Manasseh and Ephraim among his children. Gene. 48.5. Manasseh is blessed by Iaakob. Gene. 48.19, 20. The habitation of halfe his tribe. Iosh. 13.29, 30. Iohua commandeth them to go armed before their brethren. Iosh. 1.12, 13, 14. & 4.12. The portion and heritage of the children of Manasseh. Iosh 22.7, 8 They destroy not the Canaanites vtterly, but made them tributaries. Iudg. 1.27, 28.

Also Hezekiahs sonne, who succeeded his father. 2. King. 20 21. Mat. 10.1. He became wicked and idolatrous. 2. Kin. 21.2, to 19. and 2. Chr. 33.1, to 21. He is called Er. Luke 3 28.

Manahthites. *my lady of rest, or my prince of rest.* A people. 1. Chro. 2.54.

Mandrakes. A kind of fruite. Gen. 10.14, 15. Cant. 7.13.

Mina — Maneh. A kinde of weight. Ezek. 45.12.

Manoah / Manoe / Maonathi — Manoach. *rest, or a gift.* The father of Samson. Iudg. 13.2.*

Maon. *a dwelling place, or a place of offence, or of sinne* A citie. Iosh. 15.55 Also a man. 1. Chro. 2.45.

Marah — Mara. *bitter, or bitternesse.* The name of Naomi. Ruth 1.20. Also a mansion. Exod. 15.23. Num. 33.8.

Marolah / Merala — Maralah. *sleepe, or drunkennesse, or the bitternesse of ascending, or a sacrifice killed, or a sacrifice of Myrrhe, or a leafe of Myrrhe, or teaching sacrifice, or ascension.* A citie. Iosh. 19.11.

Maran-atha. 1. Cor. 16.22.

Marcus — Marke. *filled, or made fine, or wiped from the rustinesse.* Barnabas sisters sonne. Col 4.10. 2. Tim. 4.11. Peter calleth him his sonne. 1. Pet. 5.13.

Mardechai. looke Mordechai.

Maresiah / Maresa — Mareshah. *from the head, from the beginning, or an inheritance, or the bitternesse of the fielde* A citie. Iosh. 15.44. Micah. 1.1. Also a man. 1. Cor. 2.42.

Maria — Marie. as Miriam. the virgin, wife to Ioseph, mother of Christ Matth. 1.16. Her wonderfull conception by the holy Ghost. Luke 1.26. to 39. She visiteth her cousin Elizabeth. Luk. 1.40 And is called blessed of her. Luke. 1.42. Her song. Luke 1.46, to 56. She being deliuered of Christ at Bethlehem. Luke 2.7. goeth into Egypt, and returneth to Nazareth. Mat. 2.13.* She seeketh her sonne, & findeth him in the Temple, disputing among doctours. Luke 2.44.* Shee is called Christes mother. Iohn 2.3. and 19.25, 26.

Also the mother of Iohn Marke. 12.12.

Also the wife of Cleophas, the virgine Maries sister. Iohn 19.25. who bestowed great labour vpon Gods preachers Rom. 16.6. the mother of Iames and Ioses. Matth. 27.56, 61.

Also the mother of Zebedeus children, Iohn and Iames. Matt. 27.56. and 4.21. Marke 1.19.

Also the sister of Lazarus and Martha, surnamed Magdalena, who anointed the Lord, & wiped his feete with her haire. Iohn 11.2. & 12.3. Mat. 26.7. she meeteth Iesus comming to her house. Ioh. 11.29. She was very attentiue to heare the word. Luke 10.39.* Christ asketh her why she wept. Ioh. 20.15. Out of her Christ cast seuen deuils, & she folowed him, ministring to him of her substance. Luk. 8.2, 3. She runneth to the Sepulchre Matt. 27.61. & 28.1. Iohn 20.1, 2. Christ being risen againe, forbiddeth her to touch him, & why. Iohn 20.17. Shee heweth to the Apostles the resurrection of Christ. Mark. 16.9, 10. Ioh. 20.18.

Maroth. *bitternesse.* A citie. Micah. 1.12.

Mars streete. looke Acts 17.19, 22. — Areopagus

Marsena, *the bitternesse of a bramble, or mirrhe of the enemie, or shewing the bramble, or enemie.* Est. 1.14. — Marsena

Martha, *stirring vp, bitter, or prouoking:* or after the Syrian, *a ladie.* Sister of Marie and Lazarus. Luke 10.38, 39. combred about much businesse. Luk. 10.40. and serued supper. Ioh. 12.2. her faith. Ioh. 11.22, 24, 27. Her diffruit. verse 39.

Mashal. *a parable, gouerning, or ruling.* A citie. 1. Chro. 6.74. — Masal

Mashmannah. *his fatnesse, or his oyle, or touching, or taking away, a gift, or number.* 1. Chro. 12.10. — Masmana / Mishmanah

Mashrecah. *an hissing, or drawing of vanitie, or touching vanitie, or a vine.* A citie. 1. Chron. 1.47. Gene. 36.36. — Mafreka / Mafreca

Massa. *a burden, a taking vnto, or sometimes, or prophecie* Gene. 25.14. — Masrecah

Massah. *Tentation.* A place. Exod. 17.7.

Mathathias, looke Mattithia, and Luke 3.25, 26.

Methusala, looke Methushelah, and Luke 3.37.

Matred. *a wand descending, or the wand of gouernment, or after the Syrian, labour.* Gene. 36.39.

Matri. *raine, heaping, custodie, or a prison.* 1. Sa. 10.21.

Mattan. *his gift, or the losse, or the death of them, or after the Syrian, expectation, or hope.* 2. Kings 11. 18. 2. Chro. 23.17. — Mathan / Matthan

Mattanah *idem.* A place. Num. 21.18. — Mathana

Mattani, or Matthenai. *idem.* Ezra 10 33. — Mattenai

Mattaniah *the gift of the Lorde, or the Lorde of the loynes:* or after the Syrian & Hebrewe, *the hope of the Lord.* Iehoiakims uncle called also Zedekiah. 2. kings 24.19. also the sonne of Micah. 1. Chro 9.15. — Matthanias / Matthania

Mattatha. *his gift.* Luke 3.31. — Matthatha

Mattenai, looke Mattani.

Matthan, as Mattan. Matth. 1.15. — Mathan

Matthat. *a gift, or giuing* Luke 3.24, 29.

Mattattah. *his gift.* Ezra 10.33. — Matthatah

Mattathias, as Mattaniah. Father of Iudas Maccabeus. 1. Mac. 2.1.* Also other men. Luke 3.25, 26. — Mathathia

Matthewe. *giuen or a rewarde.* An Apostle and Euangelist named also Leui, whom Christ called. Mat. 9.9, 10. Marke 2.14. Luke 5.27.

Matthias. *the gift of the Lord.* 2. Macca. 14.19. Also the Apostle chosen in the roome of Iudas. Act. 1.26. — Mathathias / Matthathias

Mattathia. *a gift of the Lorde.* The eldest sonne of Shallum. 1. Chro. 9.31. also another. 1 Chro. 15.18. — Mathathia / Mattithiah

Mazzaroth. The morning starre. Iob 38.32. — Lucifer

Mauzzim, *strengthened, or strengths, or succours,* An Idol. Dan. 11.38. — Maozim

¶ Meah. *an hundreth cubites.* A tower. Nehe. 3.1. — Mea

Mearah. *a denne, or a caue, a making emptie, a powring out of water, or watching.* Iosh. 13.4. — Maara

Mebannai. *a sonne, a building vnderstood, or vnderstanding.* 2. Sam. 23.27. — Mabonnai

Mecherathite. *selling, or knowledge.* 1. Chro. 11.36.

Meconah. *a foote of a pillar, or prouision.* A citie. Nehe. 11.28. — Maconah / Mochona

Medad.

Medad. *measuring*, or *the waters of the beloued*. Mo. 11.26.

Medam. looke Madan.

Medaba — Medeba. *the waters of griefe*, or *waters ſtringing vp*. A citie. Nom. 21. 30 Ioſh. 13. 9, 16.

Medena — Medes. *a meaſure, abounding*, or *a garment*: in Hebr. *Madai*. A people. Geſ. 6. 2. Iſa. 13. 17. Acts 2. 9.

Mageddo — Megiddo, or Megiddon. *a declaring of a meſſage*, *an apple*, or *the choiſen fruite*. A citie. Ioſh. 12, 21. Zecha. 12. 11.

Mehetabel. *how good is God?* or *God doing wel*. Gen. 36. 39.

Mahida — Mehida. *a riddle, ſharpnes of wit*, or *ſhaking the hand*, or after the Syrian, *the hand ſmitten*. Ezra. 2. 52.

Mahir — Mehir. *a reward*. 1. Chro. 4 11.

Mauiael — Mehuiael. *teaching*, or *declaring God*, or *God blotting out*, or after the Syrian and Hebrue, *ſmitten of God*. Gen. 4 18.

Aman — Mehuman. *troubled, making an vproare*, or *a multitude*. Eſter 1. 10.

Mauman

Meiercon — Me-iarkon. A citie. Ioſh. 19. 46.

Meltias — Melatiah. *deliuerance of the Lord*. Nehe. 3. 7.

Melcha — Melea. *a queene*, or *ſhe counſeller*, or after the Hebrue *ſupplying*, or *ſupplied*. Luk. 3. 31.

Melchi, *my king*, or *my counſell*. The name of men mentioned. Luk. 3. 24, 28.

Melchi-zedek — Melchi-ſedec. looke Malchi-ſedec.

Milico — Melech. *a king*, or *counſeller*. 1. Chro. 8. 35.

Milich — Melica. *his kingdome*, or *counſel*. Nehe. 12. 14.

Malaſſar — Melita *flowing with honie*. An Ile betweene Epeirus and Italie looking toward Sicilia. Act. 28. 1.

Malalar — Melzar. *the circumciſion of a narrow place*, or *of a bond*, or *a ſteward*. Dan. 1. 11.

Memphis. *from the mouth*, or after the Syrian, *a couerer*, or *ouerwhelmer*. A countrey. Hoſ. 9. 6. Iudet. 1. 10.

Memuchan — Memucan. *prepared, ſure, made poore*, or *ſmitten*. Eſter. 1. 14.

Mamuchan

Menaſſeh — Menahem, looke Manahem.

Manaſſeh — Menaſſeh. *forgotten*, or *forgetfulneſſe*. looke Manaſſeh, and alſo Ezra 10. 33.

Mene, Mene, Tekel, Vpharſin. Dan. 5. 25.

Menelaus. *power*, or *ſtrength of the people*. 2. Macch. 5. 15. and 11. 29.

Mneſtheus — Meneſtheus. *cheerefulnes, anger*, or *the ſtrength of God*. 2 Marc. 4. 21.

Meonenim. *charmers*. Iudg. 9. 37.

Meonothai — Meonothai. 1. Chro. 4 14.

Mephaath. *an appearance of waters*, or *the force of waters*. A citie. Ioſh. 21. 3. and 13. 18.

Mephibo-ſeth — Mephibooſheth. *ſhame of mouth*. Son of Ionathan, lame of his feete. 2 Sam. 4. 4. comforted & wel intreated of Dauid for his fathers ſake. 2. Sam. 9. 6. * Ziba by falſe accuſation, obteineth all that Hemiboſheth poſſeſſe. 2. Sam. 16. 4. which being knowen, the lands are deuided betweene him and Ziba. 2. Sam. 19. 22.

Merob — Merab. *fighting, chilling*, or *multiplying*, or after the Syrian, *the office of a maſter*. Sauls eldeſt daughter. 1. Sam. 14. 49. promiſed to Dauid to wife, but giuen to another. 1. Sam. 18. 17. 18, 19.

Meraioth — Meraioth. *bitternes, rebellious*, or *changing*. The ſonne of Zerahiah. 1. Chro. 6. 6. Alſo the ſonne of Ahitub. 1. Chro. 9. 11.

Merari — Merari. *bitter, ſtirred vp*, or *prouoked*. The ſonne of Leui. Gen. 46. 11. Exo. 6. 16. Of whom came the Merarites. Nom. 26. 57.

Mercurius. *of merchandiſe*. One of the heathen gods to whom Paul was likened. Act. 14. 12. Alſo one who Paul greeteth. Rom. 16. 14.

Mared — Mered. *a rebell*, or *rebellious, going downe*, or *bearing rule*. 1. Chro. 4. 17, 18.

Merimoth — Meremoth, or Merumoth. *bitternes*, or *myrrhe of death*. Ezra 10. 36 Nehe. 3. 4. & 10. 5.

Mares — Meres, *diſtilling downe from the head*, or after the Syrian, *an impoſtume*. Eſter 1. 14.

Meribaal — Merib-baal. *rebellion*, or *fighting againſt Baal*. The ſonne of Ionathan. 1. Chro. 8. 34.

Meriboth — Meribah. *ſtrife*, or *contention*. A place. Exod. 17. 7. Numb. 20. 13 Ezek 47 19.

Merodach Baladan. *bitter contrition without iudgement*, Baladanus ſurname king of Babel Iſa 39. 1. called Berodach Baladan. 2. king. 20. 12.

Merom. *height*. A riuer. Ioſh. 11. 5.

Meronothi — Meronothi. *my ſinging, reioycing*, or *crying out*, or in the Syrian, *bearing rule*. 1. Chro. 27. 30.

Meroz. *ſecret*, or *leannes*. A citty of Galile, Iud. 5. 23.

Meroz

Meſa — Meſha. *a burden*, or *a taking*, or *ſaluation*. Sonne of Caleb. 1. Chro. 2. 42. Alſo a king of Moab. 2. king. 3. 4, 5. alſo a citie. Gen. 10 30.

Miſach — Meſhach. *prolonging*, or *drawing*, or *hedging in waters*. Dan. 1. 7.

Meſech — Meſhech. *idem*. Sonne of Japheth. Genes. 10. 2. of whom the countrey of Meſhech tooke name. Eze. 27. 13. Pſal. 120. 5.

Moſoc

Meſelemia — Meſhelemiah. *the peace, the perfection*, or *the recompenſing of the Lord*. Mens names. 1. Chro. 9. 21. & 26. 1.

Moſolamia

Meſezabel — Meſhezabeel. *God taking away, ſtowing*, or after the Syrian and Hebrue, *the ſaluation of God*. Nehe. 3. 4.

Meſezebel and 10. 21.

Meſſillamith — Meſhillemith. *peaceable, perfect, giuing againe*, or *the parables of death*. 1. Chro. 9. 12.

Moſollamith — Meſhillemoth. *a making peace, perfection, a giuing againe*, or *the parables of death*. 2. Chro. 28. 12.

Moſolla-moth — Meſhullam. *a peace maker*, or *peaceable, perfect, giuing againe, their parables*, or *their power*. 2. king. 22. 3. Nehe. 3. 4. 6. 30 &c.

Meſulam — Meſhullemeth. *the ſtanding place of the Lorde, the Lordes ſtanding*, or *a little Doe*. 1. Chro. 9. 47.

Meſuldam — Meſopotamia. A countrey, parcel of the greater Aſia and Syria, betweene Babylon & Arabia, & betweene the two riuers Tygris and Euphrates, as the Greeke word Meſos *middle*, & Potamos *a riuer* (whereof it is cõpounded) do ſignifie. Act. 2. 9. & 7. 2. Iudet. 2. 24. & 5. 7.

Meſſias. *anointed*. but after þ greek. *Chriſt*. Ioh. 1. 41.

Methuſael — Methuſhael. *asking death*, or *his death*, or *a graue*. Gen. 4. 18.

Methuſael

Methuſelah — Methuſhelah. *he ſent his death*, or *the weapons of his death*: or after the Hebrue and Syrian, *ſpoyling his death*, or *the ſpoyle of death*. The father of Lamech. Gen. 5. 25, 26. 27.

Mathuſala — Methegannaath. *the bridle of bondage*. 2. Sam. 8. 8. and 1. Chro. 18. 1.

Mehu-mum — Mehunim. *dwelling places, afflicted, offending*, or *anſwering*. 1 Eſd. 5. 31. Ezra 2. 50.

Mezaab — Mezahab. *guilded*, or *the waters of gold*, or *what gold*. Gen. 38. 39.

Mezaab — ¶ Miamin. *the right hand*, or *preparing waters*. Ezra 10. 25.

Mibahar — Mibhar. *choſen*, or *youth*. 1. Chro. 11. 38.

Mabſam — Mibſam. *ſmelling ſweete*, or *confounding them*. Gene. 25. 13. and 1. Chro. 4. 25.

Mabſar — Mibzar. *defending, walled, forbidding, taking away*, or *gathering grapes*. A Duke. Gen. 36. 42.

Maplar — Michah. *poore, lowly, ſmiting*, or *ſmitten*, or *who is here in this place?* or *water here*. Mens names. 2. Samu. 9. 12. 1. Chronic. 5. 5. Iudg. 17. 1. and 18. 13, to 27. 2. Chro. 24. 20.

Micah — Michaas

Michael. *Who is God*, or *who is like God*, or *the lowlineſſe of God, the peeuiſh of God, the ſmiting of God, God ſmitten*. Sonne of Sethur. Num. 13. 14. Alſo the ſonne of Iſrahaiah. 2 Chro. 7. 3. Alſo an Archangel. Dan. 12. 1. Iude 9. Reue. 12. 7.

Michaias — Michaiah. *who is the lord*, or *who is like the lord?* or *the lowlines*,

lowlines, or powertie of the Lorde, or the smiting of the Lord, or the Lord smiting. Sonne of Imlah, a Prophet. 1. kin. 22. 8, to 29. 2. Chr. 18, 7, to 28. When he prophecied. Mich. 1. 1. Also the father of Achbor. 2. kin. 22. 12.

Michol — Michal. *Who is perfect?* Daughter of Saul. 1. Sam. 14. 49. She loued Dauid. 1. Sam. 18. 20. & was giuen to him in marriage. 1. Sam. 18. 27. How she saued his life. 1. Sam. 19. 11, to 18. She was giuen vnto Phalti to wife. 1. Sam. 25. 44. He sendeth to Ishbosheth for her. 2. Sam. 3. 14. Seeing Dauid daunce before the Arke, she contemneth him, and therefore became barren all her life. 2. Sam. 6. 20.* 1. Chr. 15. 29.

Michmas — Michmash, *a suster, a poore man taken away, the smiter stroking, or a poore man touching, or taking away.* A citie. Nehe. 11. 31.

Mechmas — Michmethah. *the gift of a smiter, or poore man, or the death of a smiter.* A citie. Iosh. 16. 9.

Machmethath — Michri, *a selling, or knowledge.* 1. Chr. 9. 8.

Machmethah — Michtam. Psal. 16.

Mochori — Middin, *iudgement, striuing, or abiding* A citie. Iosh. 15. 61. Iudg. 5. 10.

Meddin — Midian. *idem.* Abrahams sonne by Keturah. Ge. 25. 2. Of him both countrey & people tooke name. Ge. 37. 28. Ex. 2. 15. Nu. 25. 6. & 31. 2, 3. Iudg. 6. 1. & 7. 14, 15.

Madian — Migdal-eder, *the towre of the flocke.* A place by Bethlehem. Gen. 35. 21.

Madianites

Magdalel — Migdal-el. *the towre of God, or the greatnesse of God.* A citie. Iosh. 19. 38.

Magdalgad — Migdal gad, *a happie towre, or a towre compassed about, or the greatnesse of happinesse, or the greatnes compassed about.* A citie. Iosh. 15. 37.

Magdalum — Migdol, *a towre, or greatnesse.* A citie. Iere. 44. 1.

Magroa — Migron. *feare, a barne, or from the throate.* A citie. Isa. 10. 28.

Maiman — Miiamin. *the right hand, or preparing waters.* 1. Chr. 24. 9.

Macelloth — Mikloth. *litle wands, staues, voyces, or looking downward.* 1. Chr. 8. 32. & 9. 37.

Miknia — Mikneiah. *the possession of the Lord, or the buying the cattell, or heard of the Lord.* 1. Chr. 15. 18.

Macenias — Milalai. *circumcision, or my talke.* Nehe. 12. 36.

Melalai — Milchah. *a Queene, or woman of counsell.* Daughter of Haram. Gen. 11. 29. & 22. 20. Also the daughter of Zelophehad. Iosh. 17. 3.

Miscah — Milcom, *their king, or their counseller.* An idole of the Ammonites. 1. King. 11. 5.

Melchu — Miletum, *red kernels.* A city. Act. 20. 15. 2. Tim. 4. 20.

Milcha — Millo, *fulnesse, or a filling.* A place. Iudg. 9. 6. and 2. Sam. 5. 9.

Mello

Mianim — Miniamin, as Miiamin. Nehe. 12. 17.

Meoni — Minni. *prouision, or gift, or number.* The name of a region. Iere. 51. 27.

Minneth — Minnith. *exalted, the fit of bitternesse, or the myrrhe, or mistres of the sea:* or after the Syrian and Hebrue, *the lady of the sea.* Daughter of Amram, sister to Moses and Aaron. Exod. 15. 20. Num. 26. 29. She watcheth Moses, to see what would become of him. Exod. 2. 4, to 9. She and other women giue thankes to God for their deliuerance. Exo. 15. 20, 21. For her murmuring she is striken with lepsie, and at Moses prayer healed againe. Num. 12. 1.* She dieth at Kadesh. Num. 20. 1.

Mennith

Maria — Mirma. *deceit, highnesse, or extolling himselfe.* 1. Chr. 8. 10.

Macie

Mirma

Misael — Mishael. *who demaundeth? or who requireth? or lent? or who demaunding, requiring, or lending? or God hath taken away, or gone backe.* Daniels companion, called also Meshach. Dan. 1. 7.

Misgab. A citie. Iere. 48. 1.

Misch — Mishal. *parables, gouerning, or ruling.* A citie. Iosh. 21. 30.

Masel

Misham. *their sauiour, hauing a regard vnto them, taking away, or touching the people.* 1. Chr. 8. 12. — Misaam

Misheal. *demaunding, requiring, required, or lent, or a graue, hel, or pits, or the taking away, or touching of God.* A citie. Iosh. 19. 26. — Misal, Meshal

Mishma. *a hearing, or diligent hearing, or obeying.* Gen. 25. 14. 1. Chr. 4. 25. — Misma, Masma

Mishmanah. *fatnes, his oyle, or touching, or taking away prouision, or taking away a gift.* 1. Chr. 12. 10. — Malmana

Misraites. *spread abroad, touching a companion, taking away a friend, or taking away a shepheard, or malice* A familie descended of Kiriath-iearim. 1. Chr. 2. 53. — Misrahethites

Mispar. *a numbring, a shewing, a scriuener, or the bull of tribute.* Ezra 2. 2. called Mispereth, viz. *numbring, shewing, or the augmenting of tribute.* Nehe. 7. 7. — Mespar, Mesperath, Mespharath

Misrephothmaim. *burning, or hot waters, or the burnings of waters.* A place to boyle water vpon the fire, and make salt thereof. Iosh. 11. 8. — Masrephoth-maim

Mithkah. *sweetenesse, or pleasantnesse.* Num. 33. 28. — Mithca

Mithnite. *a gift, or the leyne:* or after the Syrian, *hope, or looking for.* 1. Chr. 11. 43. — Mithanite, Mathanite

Mithredath. *assailing, or beholding the lawe, or breaking the law, or the going downe of death.* Ezra 1. 8. & 4. 7. 1. Esd. 2. 11. — Mithridates, Mithridath

Mytilenes. *cleanlines, or the wiping of the winepresse.* An Ille against Asia, distant from the neerest borders thereof 57000. paces. Acts 20. 14. — Mitylene

Mizar. *litle.* A hill. Psal. 42. 6.

Mizpah, or Mizpeh. *a watch towre, or looking glasse, or iudgement, or a couering.* A place. Ge. 31. 49. Iol. 11. 3. 8. & 13, 26. builded by king Asa. 1. king. 15. 22. The Israelites consult there against the Gibeonites. Iudg. 20. 1, to 11. Thither also Samuel assembled the Israelites, to pray for them. 1. Sam. 7. 5. — Mispah, Mitspah, Misphar, Maspha, Mesepha

Mizraim. Gen. 10. 6. — Mizraim

Mizzah. *a dropping, or distilling from the head, or a sprinckling by that:* or after the Syrian, *accustoming, or consumption.* Gen. 36. 13. — Meza

¶ Mnason. *a diligent seeker, or betrothing, or remembring.* Act. 21. 16.

¶ Moab. *of the father.* Lots son by his eldest daughter, of whom came the wicked Moabites. Gene. 19. 37. & 36. 36. They are ouercome by the Amorites. Num. 21. 29. Israel forbidden to warre with them. Deut. 2. 9. Israel falling to idolatrie became subiects to them. Iudg. 3. 12, 13, 14. Ehud slayeth 10000. Moabites. Iudg. 3. 29. Chemosh Moabs abomination. 1. King. 11. 7. The Israelites commit whoredome with the daughters of Moab. Numb. 25. 1. Moabs ruine foretold. Isa. 16. 2. They which Dauid slewe not, became tributaries. 2. Sam. 8. 2. Iehoshaphats & Iehorams miraculous victorie against Moab. 2. king. 3. 5.* — Moab

Moladah, *natiuitie, or generation.* A citie. Iosh. 15. 26. and 19. 2. — Molada

Molech. *reigning, or a counsellour.* An idole of the Ammonites. 1. kin. 11. 7. The Israelites forbidden to offer their children to it. Leuit. 18. 21. vpon paine of death. Leuit. 20. 2, 3, 4, 5. It was destroyed by Iosiah. 2. King. 23. 10. — Moloch

Molecheth. 1. Chron. 7. 18. — Molecath

Molid. *natiuitie, or generation, or a circumcised hand.* 1. Chr. 2. 29.

Mordechai. *bitter contrition, or worne myrrhe, or teaching contrition:* or after the Hebrue and Syrian, *most pure myrrhe.* He who brought vp Ester. Ester 2. 5.* who bewailed the Iewes destruction. Ester 4. 1.* and was exalted. Ester 1. 2.* Also the name of another. Ezra 2. 2. Nehe. 7. 7. — Mardechai, Mordocheus, Mordecai

Moreh. *stretching.* A place. Gen. 12. 6. Deu. 11. 30.

Moriah. *the feare of God.* A mountaine where Isaak should haue bene offred. Gen. 22. 2. 2. Chr. 3. 1. — Moriah, Moria

Mosera.

Moseth. *learning, discipline, or a band:* after the Syrian, *a gauing, or tradition.* A mountaine where Aaron dyed, and was buried. Deut. 10.6. Called Hor. Num. 20.22.* and 33.38,39. Deut. 32.50.

Moseroth. *idem.* Num. 33.30,31.

Moses
Moises
Moyses
Mosch

Mosheh. *drawen vp, or drawing forth, or taken out.* Sonne of Amram. Exod. 6.20. Moses borne, and miraculously preserued. Exod. 2.1, to 11. He slayeth an Egyptian. Exod. 2.11, 12. hee woulde haue pacified two Hebrewes. Exod. 2.13. hee fleeth into the land of Midian, and why. Exod. 2.14. where hee marrieth a wife, and hath two sonnes. Exod. 2.15.* Keeping sheepe, hee seeth the Angel in a bush. Exod. 3.2. God sendeth him to Pharaoh to deliuer the Israelites, and promiseth to be with him. Exod. 3.12. Hee receiueth tokens to assure his vocation. Exod. 4.3. he refuseth the charge committed to him, and why. Exod. 4.10. he with his wife and children, goe toward Egypt. Exod. 4.20. Almost killed by the Angel in the Inne, for omitting the circumcision of his sonne. Exod. 4.24. hee and Aaron hauing done their message to Pharaoh, are repulsed, and the Israelites more grieuously oppressed. Exod. 5.1, 2.* his rodde turned into a serpent. Exod. 7.10. hee complaineth that the people were not immediatly deliuered after his message done. Exo. 5.22. his song. Exod. 15.1, to 20. While he prayeth, the Israelites ouercome Amalek. Exod. 17. 11.* hee condescendeth to the counsaile of Iethro his father in lawe. Exod. 18.24. The matters of greatest importance are brought to himselfe. Exod. 18.12. hee chargeth not to touch mount Sinai, and why. Exo. 19. 13. he sanctifieth the people. Exod. 19.14. he and Aaron ascend vp to Sinai. Exod. 19.24. hee consecrateth the olde Testament, and how. Exod. 24.8. hee is with God in the cloude 40. dayes and 40 nights. Exo. 24.18. being angry he breaketh the two Tables of the Law in pieces, and burneth the golden calfe. Exod. 31.18.* he desired to be raised out of the booke of life, if God would not pardon his peoples sinne. Exodus 32.32. God speaketh to him face to face. Exo. 33.11. hee desireth God to conduct the people, and him in the way. Exod. 33.13,14,15. God commandeth him to stand in a place to see his backe parts. Exod. 33. 21.* hee might not see Gods face, and liue. Exodus 33.20. hee returneth from the mount with newe Tables. Exod. 34.1, to 29. speaking to the people, why he vsed to couer his face. Exod. 34.33.* 2. Tozinth. 3. 13. he murmureth and refuseth to conduct the people. Num. 11.11, to 16. hee wisheth all the people could prophecie. Num. 11.29. hee was Gods faithfull seruant. Num. 17.7. Heb. 3.2. hee and Aaron hearing the peoples murmuring, fell on their faces. Num. 14. 5. hee appeaseth Gods wrath. Num. 14.13, to 21. He fell on his face, hearing the rebellion of Dathan, &c. Num. 16.4. God, by destroying Korah and the rest, declared that he had sent Moses to gouerne. Num. 16. 3,5.28. fearing to be slaine, he fleeth to the Tabernacle. Num. 16.42,43. The people destroyed for murmuring against Moses. Num. 16.49. Why he and Aaron entred not into the land of promise. Num. 20.12. Hee sendeth messengers to the king of Edom. Nu. 20.14. hee receiueth the Law to the Israelites. Deut. 1.3. He desireth God to appoint a gouernour to succeede him. Num. 27.16.* the land of promise is shewed to him. Num. 27.12. Hee constituteth others to helpe him in the gouernement. Deuter. 1.5, to 19. Her abideth vpon Horeb 40. dayes and 40 nights without any sustenance. Deut. 9.9. his encouragement to the people that should warre. Deuter. 20.1. He commandeth to reare vp an Altar after that they had passed Iordan, and caused the Lawe to be written thereon. Deuter. 27.2, to 9. he prepareth himselfe to die, comforteth the people, and giueth them precepts. Deut. 31.2, to 14. hee and Ioshua are charged to compile a song, and to what ende. Deuter. 31.14, to 22. he ascendeth mount Abarim, to see the land of promise. Deut. 32.49. being about to die, he blesseth all the tribes of Israel. Deut. 33.1.* He dieth and was buried by God. Deut. 34.5, 6. Israel bewaileth his death 30 dayes. Deut. 34.1. his sepulchre vnknowen. Deut. 34.6. hee is praised. Ecclus 45.1, to 20. hee had an impediment of speech. Exod. 4.10. Aaron was his spokesman. Exo. 4.16. No Prophet like Moses. Deut. 34.10. hee briefly sheweth what he did vpon Sinai. Deut. 9.7.* and 10.1, to 12. he became mediatour betweene God and the people. Deut. 5.27. he was most meeke. Num. 12.3. he is angry that the Midianites women were preserued. Nu. 31.14,15. his iustice age, when hee died. Deut. 34.7. The faith of his parents, and of himselfe. Heb. 11.23, 24, to 29. Moses faithfull in Gods house, but not like Christ. Heb. 3.2, to 7. Iannes and Iambres resisted him. 2. Timoth. 3.8. The Iewes beleeue that God spake vnto him, but not to Christ. John 9.29. Moses & the Prophets the Scripture of the olde Testament. Luke 16.29,33. The Iewes would not obey him. Acres 9.39. Moses, in whom the Iewes trust, shall accuse them in that they beleeue not Christ, of whom he wrote. John 5.41.* Moses was wont to be read in the synagogues euery Sabboth day. Acts 15.21. he foretolde the comming of Christ. Deut. 18.15. Actes 3.22. and 7.37. he and Elias appeared at the transfiguration of Christ. Matth. 17.3. The confessing of sinnes after the Law of Moses. Leuit. 16.22,27.

Moza *found, vnlearned, the ende, expressing, or making cleane.* 1. Chro. 2.46. — Mosa

Mozah. *a chiding, a subtill inuention, vnlearned, or a pressing downe.* A citie. Iosh. 18.26. — Mosah. Amoza

¶ Muppim. *out of the mouth:* or after the Syrian, *a couering.* Gen. 46.21. — Mophim

Musath. *anointing, a couering, or an offering,* looke 2. king. 16.18. where it is written a baile.

Mushi. *departing, taking away, touching, going backe, or carried away violently.* Sonne of Merari. Exo 6.19. of him came the Mushites. Num. 3.33. and 26.58. — Musi, Musites

Muth labben. Psal. 9. in the title.

¶ Myrrhe. a gum. Ex. 30.23. Psal. 45.8. Mat. 2.11.

Myrtus. *a Mirtle tree.* Nehe. 8.15.

N.

Naam. *faire, or pleasant.* 1. Chro. 4.15. — Nabam

Naamah. *faire, beautifull, comely, or greatly moouing.* Gen. 4.22. and 1. king. 14.21. — Noema

Naaman. *idem.* Sonne of Beniamin. Gene. 46.21. — Noeman

Also a captaine, who was healed of leprey by Elisha. 2. king. 5.1, to 20.

Naarah. *a mayde, a young man, or shaking off, or watching.* 1. Chro. 4.5. — Naara

Naarath. *idem.* A citie. Iosh. 16.7. — Naarath

Naariah. *the childe of the Lord, the shaking of the Lord, the watchman of the Lord, or the Lord watching.* 1. Chro. 3.22. — Naaria

Naasson, looke Naashon.

Nabaioth. *buds, or frutes, or prophecies.* Gen. 25.13. — Nebo

Nabal. *a foole, or madde.* A rich man, husband of Abigail, reade 1. Sam. 25.2, to 40. — Naboth

Nabat. *beholding.* Father of Ieroboam. 1. kin. 11.26. Ecclus. 47.23. — Nebat

Nabathites. *speaking, prophecying, or budding forth.* 1. Mac 5.25. and 9.35. — Nebathees. Nabuthites

Naboth. *a speech, prophecie, speaking, prophecying, fructifying, or budding forth.* He that refused to sell Ahab his vineyard, and therefore was stoned by Iezebels wicked practise. 1. king. 21.1, to 17.

Nachon, *ready*, or *sure*. A mans name. 2. Sam. 6. 6. called Chidon. 1. Chro. 13. 3.

Nadab. *a prince*, or *liberall, vowing*, or *of his owne accord*. The sonne of Aaron. Exo. 6. 23. he and Abihu, &c. saw God, and in what likenes. Ex. 24. 9, 10. They, offering strange fire, are devoured. Leu. 10. 1, 2. Also the sonne of Jeroboam, who reigned ouer Israel. 1. kmg. 14. 20. like his wicked father. 1. king. 15. 26. slaine by Baasha, who reigned in his stead. 1. king. 15. 27, 28.

Nagge — Naggai. *clearnesse*, or *light*. Luke 3. 25.

Nahaliel. *the inheritance, flowing streame*, or *valley of God*. Num. 21. 19.

Nahalol — Nahallal. *praised, bright*, or *a foote*. A citie. Iosh. 19. 15. and 21. 35. Iudg. 1. 30.

Nahalal — Nahan. *a comforter* or *repentant*, or *the leader of them*, or *the rest of them*. 1. Chro. 4. 19.

Nahum — Naharai as Nahashon. 2. Sam. 23. 37.

Naas — Nahas. *a snake*, or *serpent, soothsaying*, or *prophecying*, or *like brasse*. A citie. 1. Chro. 4. 12.

Nahas — Nahath. *idem*. king of the Ammonites. 1. Sa. 11. 1.

Naas — Nahashon. *a noise, neighing, a making warme*, or *drinesse*: or after ꝑ Syrian, *a straggling*. Brother of Elisheba. Exo. 6. 23. Nu. 1. 7. Ruth 4. 20. Mat. 1. 4. Lu. 3. 32.

Nahashon — Nahath. *rest*, or *a leader*, or after the Syrian, *a going downe*. Gene. 36. 13. and 1. Chro. 6. 26.

Nahabi — Nahbi. *very secret*, or *hid, my beloued*, or *resting with me*, or *a leader with me*. Num. 13. 15.

Nachor — Nahor, *hoarse, angrie*, or *drie*: or after the Syrian, *strangled*. The sonne of Serug. Gene. 11. 22. Also the sonne of Terah. Gen. 11. 26, 29. and 22. 20.*

Nahshon — Nahshon, looke Nahashon.

Nahum as Naham, a Prophet. Nahum. 1. 1.

Naim. *faireneſſe, beautifulneſſe, pleaſantneſſe, trouble*, or *the mouing of them*. A citie. Luke 7. 11.

Naioth. *faireneſſe, beautie, comelineſſe*, or *a dwelling place*. A place. 1. Sam. 19. 18.

Naneas — Nanea. According to the Syrian tongue. *Diana*, 2. Mac 1. 13.

Noemi — Naomi as Naamath. Wife of Elimelech. Ruth 1. 2.* and 2. 1.* and 3. 1.* and 4. 14, 15, 16.

Naphis — Naphish. *a soule*, or *resting*: or after the Syrian, *multiplying*. Gen. 25. 15.

Nepthali — Naphtali. *my wrestling, comparison, likeneſſe*, or *crooked*. 1. Iaakobs sonne by Rahel. Gene. 30. 8. his children. Gen. 46. 24. Num. 24. 48, 49 50. 1. Chron. 7. 13. he is blessed. Genes. 49. 21. Deut. 33. 23. his portion. Iosh 19 32, to 40 Naphtali could not driue out the inhabitants of Beth-shemesh, &c. but made them tributaries. Iudg. 1. 33.

Nephthalim — Also a citie. Tob. 1. 2.

Naphthuim — Naphtha. Dan. 3. 46.

Nephthuim — Naphtaim, looke Nephtuim. The son of Mizraim. Gen. 10. 13. and 1. Chro. 1. 11.

Nephthuim — Narcissus. *astonied*, or *neglecting*. Rom. 16. 11.

Nathan. *giuen, giuing*, or *rewarded*. A Prophet. who foretolde Dauid that his sonne should builde Gods Church, meaning Christ, of whom Salomon was but a figure. 2. Sam. 7. 13, 14. he reproueth Dauid for his adulterie. 2. Sam. 12. 1. to 16. he is praised. Eccius. 47. 1. hee maketh obeisance, sheweth Dauid howe Adonijah vsurped his kingdome. 1. king. 1. 23, to 28.

Also Dauids sonne. 2. Sam. 5. 14. Of whose stocke the virgin Marie descended. Luke 3. 31.

Nathanael — Nathaneel. *the gift of God*. The sonne of Ithai. 1. Ch. 2. 14. also the name of a true Israelite. Ioh. 1. 45.*

Naue. *a posteritie, a sonne for euer, a remaining for euer*, or *faireneſſe*, or *a dwelling place*: or after the Syrian, *a fish*. Father of Iesus. Ecclus. 46. 1.

Nazaret — Nazareth. *separated, crowned*, or *sanctified*. A citie where Christ was conceiued and brought vp. Matth. 2. 23. Luke 1. 26. The diuill confesseth Christ to bee of Nazaret. Luk. 4. 34. The inhabitants regarded not their Prophet Iesus. Matth. 13. 57. but would haue cast him headlong from their hill. Luke 4. 27.

The lawe of the Nazarites. Num. 6. 2. Samson a Nazarite from his mothers wombe. Iudg. 13. 5. and so was Samuel. 1. Sam. 1. 11.

¶ Neah. *moued*, or *mouing*. A citie. Iosh. 19. 13. — Non

Neapolis. *a newe citie*. A citie. Acts 16. 11.

Neariah, looke Naariah.

Nebai. *fruitifying*, or *budding foorth, speaking*, or *prophecying*. Nehe. 10. 19.

Nebalat. *prophecie, cloaked talke, hidden*, or *budding foorth*, or *prophecying cloakingly*. A citie. Nehe. 11. 34. — Nebalath

Nebaioth, looke Nabaioth, and Isa. 60. 7.

Nebat, looke Nabat.

Nebo as Nebai. A citie. Num. 32. 3, 38. & 1. Chr. 5. 8.

Nebuchad-nezzar. *the mourning of the generation*, or *wailing of iudgement*, or *the sorowing of powerfull*. A king of Babel. 2. king. 24. 1. He receiueth power ouer all kingdomes. Jer. 27. 6. he conquereth Egypt. 2. kin. 24. 7. Jerem. 46. 2, 13. Hee destroyeth Jerusalem. 2. king. 24. 2, 3, 4. * and 25. 1. * Jere. 39. 1. * According to the prophecie. Ise. 7. 8. Jere. 25. 9. and 32. 28. * He dreameth. Dan. 2. 1. * he erecteth an image, and commaundeth to honour it. Dan. 3. 1. * Hee dreameth againe. Dan. 4. 2. He dwelt seuen yeeres among wilde beasts. Dan. 4. 29. Hee is bewailed in mockage. Isa. 14. 4. * — Nabuchad-nezzar

Also a great king of the Assyrians in Nineueh, some thinke him to be Cambyses. Judet. 1. 5. * & 2. 1. * — Nabuchodonosor

Nebushazban. *speach, prophecie budding, springing*, or *flowing*, or after the Hebr. and Syri. *smut*, or *budding forth of deliuering*. A prince of Nebuchad-nezzars. Jere. 39. 13. — Nabuzarban

Nebuzar-adan. *a budding foorth, a prophecie of foreraine iudgement*, or *the budding foorth of the foote of a pillar*, chiefe steward to the king of Babel. 2. kings 25. 8. Jere. 39. 13. — Nebuzaradan, Nabuzardan, Necho

Necho. *lame*, or *smitten*. surname to Pharaoh. 2. king. 23. 29. * — Nechao, Nedabia

Nedabiah. *the vowe of the Lord*, or *the prince of the Lord*. 1. Chro. 3. 18. — Nadabia

Neginoth. Psal. 4. in the title.

Negenothai. Habak. 3. 19.

Nehelamite. *a deamer*, or *a dreame, a valley of waters*, or *the inheritance of waters*. Jere. 29. 24.

Nehelothi. Psal. 5. in the title.

Nehemiah. *comfort*, or *the rest of the Lord, penitent Lord*, or *direction of the Lord*. Nehem. 1. 1. Butler to king Artahshahte. Nehe. 1. 11. & 2. 1. hauing obtained a letter of the king went to Jerusalem, and builded vp the walles. Nehe. 2. 8. He reproueth the breakers of the Sabbath. Neh. 13. 15. and those that had married strange wiues. Nehe 13. 25. He is prayed. Ecclus. 49. 13. surnamed Tirshatha. Neh. 8. 9. and 10. 1. — Nehemias

Nehum. *a comforter, penitent*, or *a leader of them*, Nehem 7. 7. — Nahum

Nehushta. *brasen, like the ayre, soothsaying*, or *a serpent*. 2. king. 24. 8. — Nehusta

Nehushtan. *brasen, made of copper, a soothsaying, giuen of the serpent*, or *a gift* The name that Hezekiah gaue in contempt to the brasen serpent. 2. king. 18. 4. — Nehustan

Neiel. *commotion*, or *mouing of God*. A citie. Iosh. 19. 27. — Nehiel

Nekoda. *painted, diuers*, or *inconstant, poynted a sheepheard*, or *made crooked*. A citie. Ezra 2. 48, 60. Nehe 7. 50. — Necoda, Necodah

Nemuel. *God sleeping*, or *the sleeping of God*. Certaine mens names Num. 26 9, 12. — Namuel

Nepheg. *weake*, or *stiked*. The sonne of Izhar. Exo. 6. 21.

6.21. And Dauids sonne.2.Sam.5.15.

Nephussim Nephishesim, *diminished, or torne in pieces.* Nehe.7.52. Ezra 2.50.

Nephusim Nephthalim, and Nephthali, looke Naphthali.

Ephthar Nephthar.2.Mac.1.36.

Nephthoah Nephtoah, *open, or opening.* A fountaine Ioſh.15.9. and 18.15.

Nephtoa

Nephthuim Nephtuim, *idem.* Gen.10 13.

Nephusim, looke Nephishesim.

Ner, *a candle, or light, or land sowen euery other yeere.* Father of Abner. 1.Sam.14.50,51. 1 Chro.8.33. 2. Sam.3.6.*

Neregel Neregal, *ſcrething out, a footeman, or a candle couered, or land ſowen euery other yeere couered.* Iere.39.3.

Nergel Nergal, *idem* An idole. 2.King.17.30.

Nereus Nereas, as Ner: or after the Greeke, *great.* Rom 16.15.

Neri, as Ner. Luk.3.27. who is alſo called Iechonias. Mat.1.12.

Neriah Nerias, *the light or candle of the Lorde, or the lande ſowen euery other yeere of the Lord.* The father of Baruch. Baruch 1.1. Ier.32.12.

Nathanael Nethaneel, as Nathaneel. Diuers mens names. Nū. 1.8 Ezra 10.22.1. Chro.15.24. and 2. Chro.35.9.

Nathania Nethaniah, *the gift of the Lorde.* 2.King.25.23. and

Nahania 1.Chro.25.2. and 2.Chro.17.8. Iere.36.14.

Nathan-melech Nethan-melech *the gift of a king, or the gift of counſell.* 2.King.23.11.

Nathinei Nethinims *giuen, or rewarded.* 1.Chron.9.1. Ezra 2.43,58.

Nathinims

Netopha Netophah. *a drop, or dropping downe from the head, or gumme that droppeth downe from trees, or the bending of the mouth.* Ezra 2.22.

Nethophathi Netophathi. *idem.* A certaine familie, which had their poſſeſſions in the fields. Nehe.12.28. 1.Chro.2.54. and 9.16.

Netuphati

Naſia Neziah, *a conquerour, or euer laſting, or ſtrong.* Ezra 2.54.

Neſib Nezib, *ſtanding, or a ſtanding place, or an aduancing of any title or right:* or after the Syrian, *a plant.* A citie. Ioſh.15.42.

Nibhaz ¶ Nibhaz *fruitifying, or budding forth a viſion, or ſpeaking, or prophecying a viſion.* An idole. 2.King.17.31.

Nobahas

Nebſan Nibſhan. *ſpeach, prophecie, the ſpringing forth of ſleeping, or of changing, or ſpringing forth of a tooth or yuorie.* A citie. Ioſh.15.62.

Nicanor. *a conquerour, or victorious.* 1.Macc.3.38. and 7.26.* and 2.Macc.15.1.*

Nicodemus, *innocent blood.* after the Greeke, *the victorie of the people.* A Pharisee & ruler of the Iewes, who came to Chriſt by night, to be taught of him. Ioh. 3.1.* reade Ioh.7.50.* and 19.38.*

Nicolas. *a victour, or ouercommer, or the victories of the common people.* A deacon. Acts 6.5. who (as ſome thinke) held, that wiues ſhould be common. The ſect was called Nicolaitans. Reue.2.6.

Nicopolis, *a citie of victorie, or victorious citie.* A citie of Thracia. Tit.3.12.

Niger. *blacke, ſurple, or darke.* The ſirname of Simon. Acts 13.1.

Nilus. in Hebrue Shihor. *blacke, or troublous.* A famous riuer in Egypt. Exod.7.15. Ioſ.13.3. Ier.2.18.

Nimrim. *a leopard, a rebellion, bitternes, or a chance.* A citie. Iſa.15.6.

Nemrod Nimrod. *a rebell, or rebellious, a ſinner, or tranſgreſſour, or an apoſtata.* Sonne of Cuſh. Gen.10.8,9.

Nineue Nineueh. *faire, beautifull, or a dwelling place.* A citie builded by Aſſur. Gen.10.11. The deſolation thereof prophecied. Nahum 3.1. Zeph.2.13. Tob.14.4. Their repentance after Ionas preaching. Iona.3.5.* They ſhall condemne the Iewes. and why. Mat.12,41.

Niſan. *a banner, prouing, or trying flight:* or after the Syrian, *a miracle.* A moneth. Nehe.2.1.

Niſroch. *flight, a tender or delicate trying, or banner:* or after the Syrian, *thy table.* An idole. 2.King.19.37. Iſa.37.38. Neſroch

¶ No. *a ſtirring vp, or a forbidding.* A countrey. Ezek. 30.15. Nahum.3.8. looke Alexandria.

Noadiah. *the witneſsing or teſtification of the Lord, or the company of the congregation of the Lorde, or the decking of the Lord, or the Lord paſsing ouer:* or after the Syrian and Hebrue, *the taking away of the Lord.* Ezr. 8.33. Nehe.6.14. Noadia

Noah. *a ceaſing, or reſt.* Sonne to Lamech. Gen.5. 29. Luke 3.36. 1.Chron.1.4. His three ſonnes. Gen. 6.10. God foretold him of the flood. Gene.6.13. He is both commanded to enter the Arke, Gene.7.1. and to come forth. Gene.8.16. Hee erecteth an altar to God. Gen.8,20. God bleſſeth him. Gen.9.1. and promiſeth neuer to deſtroy the world with flood againe. Gen.9. 9,to 18. He planteth a vineyard, and being drunken, is derided of his ſonne Ham. Genes.9.20,to 26. His peeres. Gene.9.28,29. Hee is praiſed. Eccleus.44.17, 18. His faith Heb.11.7. Noe

Noah the preacher of righteouſnes. 2.Pet.2.5.

Nob *ſpeach, prophecie, ſpeaking, prophecying, fruitifying ſpringing forth, or barking, or barked at.* A city deſtroyed by Saul. 1.Sam.22.19. and 21.1. Iſa.10.32. Nobe

Nobah. *barking, or barked at.* A citie. Numb.32.42. Nobe

Iudg.8.11.

Nod *fugitiue.* A countrey. Gen.4.16.

Nodab. *vowing of his owne accorde, or principall.* 1. Chron.5.19.

Nogah, *brightneſſe, or clearenes.* 1.Chro.14.6. Noga

Nohah. *reſting, or a guide.* 1.Chro.8.2. Nohaa

Nomades. *men wandring here and there.* A people without certaine abiding. 2.Mac.12.11.

Non, looke Nun. and 1.Chro.7.27.

Noph. *a hony combe, a diſtilling from the head, a liſting vp, or a ſieue.* A citie. Iſa.19.13. Ier.2.16. Ezek. 30.13.

Nophah. *fearefull, or binding.* Numb.21.30. Nopha

¶ Nun. *ſonne, poſteritie, ſtocke, euer laſting, or remayning for euer:* or after the Syrian, *a fiſh.* Father of Ioſhua. Num.13.9. Ezro.33.11.1. Chro.7.27. Nan

¶ Nymphas. *a bride.* A worthy man whom Paul ſalluteth. Coloſſ.5.15. Nympha

O.

Obadiah. *ſeruant of the Lord* The gouernour of Ahabs houſe. 1.Kin.18.3,to 17. and 2.Chr.17.7. Alſo a Prophet. Obad.1.1. An other. 1.Chro.3.21. Obdiah Abdias Obadia

Obal, *the frowardneſſe of antiquitie, or flowing.* Gen. 10.28.

Obed. *a ſeruant, or a workeman.* Boaz ſonne. Ruth 4.17 Mat.1.5. Luk.3.32. 2.Chro 2.12.

Obed-edom. *the ſeruant of Edom, or a ſeruant Edomite.* A Gittite. 2.Sam.6.10,11. and 1.Chron.15.21. and 16.38.

Obil, *borne, or brought, led away, carried. ſorowfull, or waxing olde.* 1.Chro.27 30. Vbil

Oboth. *dragons, wombes, fathers, or deſires.* A place. Numb.21.10. and 33.43.

Ochran *troubles, or troubling.* Numb.1.13. Ochran

¶ Oded. *ſuſtaining, or lifting vp* 2.Chro.28.9.

Odomeras. *the ſonne of praiſe, or witneſſe of a coffer.* 1 Mac.9.66. Odares Odaren

Odolla. *a witneſſe, or ornament to them, or witneſſe, or ornament of humiliatie, or the paſſing ouer, or praye of his wickednes.* A citie. 2.Mac.12.38. Odallam

¶ Og. *roſted bread, or a cracke:* or after the Syrian, *holding downe, or hindred.* A great gyant. king of Bathan. Numb.21.33.* Deu.3.1,to 14. Pſal.135.11.

D, iii. ¶ Ohad.

Ahod ¶ Ohad, *prayſing, or confeſſing.* Ge.46.10. Exo.6.15.
Ohel, *a tabernacle, or tent, or light,* 1.Chro.3.20.
Ohel-moed, *the tabernacle of the congregation.* Exo. 33.7.
¶ Oliuet. A hill two miles on the Eaſt ſide from Ieruſalem, the brooke Cedron running betweene, taking name of the plentie of Oliues growing thereupon. Mat.21,1.& 24.3. Luke 22.39. John 18.1.
Holoferues Olofernes, *a ſtrong captaine.* Chiefe captaine to Nabuchodonoſor. Iudeth 2.4.* to Chap.15.
Olympas, *heauenly.* Rom.16.15.
Olympius, *idem,* 2.Mac.6 2.
¶ Omar, *ſpeaking, or exalting.* Gen.36,11.
Gomer Omer. A meaſure. Exod.16.16.* Ezek.45.11.
Homer Omri, *a bundle, a rebellious, or bitter people.* 1.King. Amri 16.16,to 29.
Hon ¶ On, *ſorow, ſtrength, or iniquitie.* A countrey. Gen. 41.45,50. Alſo a man. Num.16.1.
Oman Onam, *ſorowe, ſtrength, or iniquitie of them.* Gene. 36.23. 1.Chron.1.40. and 2.28.
Aunan Onan, as On. Gene.38.4.
Oneſimus, *a profitable.* Col.4.9. Philem.10.
Oneſiphorus, *bringing profit.* 2.Tim.1.16. and 4.19.
Onias, *the ſtrength of the Lord, or a ſhip.* Eccius.50. 1. 1.Mac.12.7.
Onix. A pzecious ſtone. Gene.2.12. Exod.25.7.
Ono, *griefe, ſtrength, or iniquitie of him.* A citie. 1. Chro.8.12. Ezra 2.33. Nehe.11.35.
¶ Ophel. *a tower, darkeneſſe, or a litle white cloude.* 2.Chron.27.3. and 33.14. Nehe.11.21.
Ophir, *aſhes, or a fructifying.* Ioktans ſonne Gene. 10.29. Alſo a region in Iudea, where is ſtore of golde. 1.King.9.28.
Ophni, *fleeing, wearineſſe:* or after the Syrian, *a folding together.* A citie. Joſh.18 24.
Ephrah Ophrah, *duſt, leade, or a faune.* A citie. Ioſhu.18.23.
Ophera Iudg.8.27.
¶ Oreb, *a crowne, pleaſant, a cõmander by faith, mingling together, or the euening.* A prince of ỹ Midianites ſlaine on the rocke Oreb. Judg.7.25. Pſal.83.11.
Aran Oren, *a coffer, reioycing, or the ſlaunder of them.* 1. Chro.2.25.
Orion. Job.2.9. and 38.31.
Ornan. *reioycing, the light of the ſunne, or light, or ſlaunder remayning for euer.* 1.Chro.21.15.& 2.Chr 3.1.
Orpha Orpah, *a necke, or hinder part of a necke, ſtiffenecked, the raiſing of the mouth, or the making bare of the mouth.* Ruth 1.4.
Orthoſaida Orthoſias. *vpright, or rectified.* A towne at the foote Orthoſiada of Libanus. 2.Mac.15.37
¶ Oſeas. 2. Eſd 1.39. and 13.40. looke Hoſea.
Oſhea. Num.13.9. looke Ioſhua.
¶ Othni *my time, or my houre.* 1.Chro.26,7.
Othniel. looke Othoniel.
Otholia Otholiah. *time to the Lord.* 1.Chro.8.26.
Athaliah Othoniel. *the time,* or *houre of God.* Ioſhua 15.17.
Othniel Judg 3.11. and 1.Chron 27.15.
Idox ¶ Ox *pleaſant, or merrie.* Iudeth 8.1.
Ozia. Azaia ¶ Ozaziah. *the ſtrength of the Lorde.* Mens names.
Azaziah 1.Chro.15.21.& 27.20.
Azaria Ozem, *the haſting of them, or fuſting.* 1.Chron.2.15.
Aſom Ozen. *idem.* 1.Chro.2.25.
Ozem Ozias, *the ſtrength, or bucke goate of the Lord.* 2.Eſd.
Ozia 1.2. Iudeth 6.15. and 7 30.
Oſias Oziel. *the ſtrength, or bucke goate of God.* Iudeth 8.
Vzziel 1.looke Vzziel.
Ozielites. *idem.* 1.Chron.26.23.
Ozni. *an eare, my hearkening, or a goldſmiths balance.* Sonne of Gad: of him came the Oznites. Numb.26. 16.called Ezbon. Gen.46.17.
Azriel Ozriel. *the helpe of God.* 1.Chro.27.19.

P.

Paarai, *a gaping, or an opening.* 2.Sam.23.35. Pharai
Padan Aram. A citie of Syria, where Laban dwelt. Meſopota-
Gen.25.20. mia
Padon, *his redemption:* or after the Syrian, *the yoke* Phadon
of an oxe. Ezra 2.44.
Pagiel. *God hath met, or the meeting, or the requiring* Phegiel
pardon of God Num.1.1.
Pahath Moab, *a Duke of Moab.* Ez.2.6. Neh.3.19. Phadath-
Palal, *thinking, or iudging.* Nehe.3.25. moab
Paleſtina. *ſtrowed, or couered.* viz. with aſhes, or duſt, Pala
or *decay put to, a double decay, or the drinke of decay, or* Phalel
he ſell drinking. A countrey in Syria ioyning to Ara- Philiſtia
bia. Exod.15.14. Pſal.60.8. Iſa.14.29. Of the peo-
ple, looke Philiſtims.
Pallu, or Palu. *marueilous, wonderfull, or hidden.* Ge. Phallu
46.9. and 1.Chron.5.3. Of whom came the Palluites. Phalu
Numb.26.5.
Palti, *deliuerance, or baniſhment.* Num.13.10. Phalti
Paltiel, *deliuerance, or baniſhmẽt of God.* Num.34.26 Phaltiel
Pannag. A place. Ezek.27.17. Phaltias
Panthicus. The moneth of April. 2.Mac.10.30. Xanticus
Paphus. A citie of Cyprus, dedicated ſometime to Xanthicus
Uenus, where the maydens vſed, before mariage, in Paphos
the honour of Uenus to proſtrate themſelues on the
ſea ſhore. Act.13.6.
Parah. *a cowe, increaſing, or ſtirring vp.* A citie. Joſh. Aphara
18.23.
Paran. *faireneſſe, praiſe, or ſprings.* A plaine wilder-
neſſe. Gen.14.6. and 22.21.
Paras. *Perſia.* A countrey. Ezek.38.5.
Parmaſhta. *the breaking of a foundation:* or after the Pharmaſhta
Hebrue and Syrian, *a bull of one yeeres age.* Eſt.9.9. Phermeſta
Parmenas. *continuing.* Act.6.5. Parmenas
Parnach. *a bull ſmiting, or ſinit, or broken.* Nũ.34.25. Pharnach
Paroh *vengeance.* Exod.8.1. looke Pharaoh. Pharao
Paroſh. *a flea, or gnat.* Ezra 2.3. Nehe.3.25. Pharos
Parthians. *ſtiers for feare, or baniſhed men.* A people.
Act.2.6. Iſa.66.19.
Paruah. *freſh, or floriſhing:* or after the Syrian, *flee-*
ing. 1.King.4 17.
Paruaim, 2.Chro.3 6. and 1.King.9.28. Ophir
Paſach *thy broke piece, or thy diminiſhing.* 1.chr.7.33. Paſah
Paſ-dammim. *a portion, or diminiſhing of blood.* A Phoſech
place. 1.Chro.11.13. Phel domin
Paſeah. *a paſſing ouer, or an halting.* 1.Chron.4.12. Paſcha
Ezra 2.49. Pheſſe
Paſhur. *encreaſing libertie, or ſpreading out whitenes.* Phaſhur
1.Chron 9.12. Ezra 2.38. Jere 20.3.
Patara. *white timed, or bringing death.* A citie of Ly- Phaſhhur
cia a prouince of Aſia. Act.1.21. Pathmos
Patmos. *deadly, or bringing death.* An yle. Reue.1.9. Pathures
Pathros. *a morſel of dough, a perſwaſion of decay, or an* Phethros
inlarging of diſtilling from the head. A countrey. Iſai.
11.11. Jere 44.1,15.
Pathruſim, *idem.* Gen.10.14. Phethruſim
Patriarke. *the chiefe of fathers.* Heb.7.4.
Patrobas. *pertaining to the father.* Rom.16.1. Patroba
Patroclus, *of the father, or the glory of the countrey.*
2 Mac.8 9.
Pau. *howling, ſighing, or appearing.* A citie. Ge.36.39. Phau
Paul. Ierome ſaith Heb. *marueilous, or marueilouſly:*
Other thinke, Heb. and Greeke, *the entry into a flocke.*
the Greeke worde ſignifieth, *reſt, or he that hath a reſt.*
and the Latine, *Iuſte.* An Apoſtle of Chriſt, deſcended
of the tribe of Beniamin. Roman. 11.1. Philip.3.5.
brought vp with Gamaliel. Act.2.3. A Phariſe, and
ſonne of a Phariſe. Act.23.6. Marueilouſly conuer-
ted. Act.9.3,to 23. and 23.6,to 17.& 26.12,to 19. Hee
perſecuteth the Church, Acts. 8.1. and 9.1. Gal.1.13.
1.Timoth.1,13. An elect veſſell of God, &c. Act.9.15.
and

and 22.14. ordained to preach Christ to the Gentiles. Galat.1.15,16. He did many things against the name of Iesus. Actes 26.9,10. Baptized. Actes 9.18. Destinered out of darkenelle by the light of God, and why. 2.Corinthians 4.6,7. He preacheth openly that Christ was the sonne of God, &c. Actes 9.20.* Hee and Barnabas separated to preach the Gospel to the Gentiles. Actes 13.2. A teacher, preacher, master, Apostle of the Gentiles, and minister of Christ. Rom. 11.13. and 15.16. Galath.2.8.1. Timoth.2.7. 2.Tim. 1.11. And an Ambassadour of Christ. 2.Corinth.5.20. He did obtaine the office of Apostleship, by the mercie, will, and grace of God. 2.Corinth.1.1. and 4.1. Ephe. 3.2. 2.Tim.1.1,9. Titus 1.3. and not by man. Galat. 1.1. but by the commaundement of God. 1.Timoth. 1.1. He learned the Gospell by reuelation of Christ, and not of any other. Galat.1.12. Sent to preach, not to baptize. 1.Corinth.1.17. The Churches of Iudea glorified God for him. Galat.1.23. The dispensation of the Gospel committed to him, he was constrained to preach it. 1.Corinth.9.16,17. By reuelation hee ascended to Ierusalem, to conferre of the Gospel with the Apostles. Actes 21.18,19. Galat.2.2. He accounteth all things losse and dounge, in respect of the knowledge of Christ. Phil 3.8. Hee exhorteth vs to conuert to God by good workes. Actes 17.30,31. and 26.20. to serue the Lord with all modestie, teares and tentations. Actes 20.19. testifying that Iesus is the Christ. Actes 18.5. teaching nothing but that which Moses and the Prophets had foretolde. Actes 13. 16,to 42. and 26.23.1.Corinth.1.23,24. He preacheth Christ to the Thessalonians. Actes 17.11,12. and openly. Actes 17.22.* He preacheth till midnight. Acts 20.7. He preacheth in Antioch. Actes 11.23. He teareth his garments, seeing the people about to sacrifice to him. Actes 14.14. His valiant stomacke in offering himselfe into danger for his flocke. Act.19.30. Three yeeres hee ceased not, with teares to giue warning of false prophets. Actes 20,31. He feared no dangers to preach the Gospel. Actes 20.23,24. as appeared by his sufferings. 1.Corinth.4 9. and 2.Cor.4.9. and 11. 24. and 12.7. and 2.Timoth 2.10. and 3.11. Hee was ready to be bound, and to die for Christes sake. Actes 21.13. His affection to the Iewes. Rom.2.3. and 10. 1.& 11.14. and to the Philippians and Corinthians. Phil.1.8. and 2.Cor.6 11. Christ sheweth him what afflictions he should suffer for his name. Actes 9.16. God encouragerh him to preach to the Corinthians. Actes 18.9. In prison the Lord encourageth him to constancie. Actes 23.11. The Angel comforteth him not to feare the danger of the sea, and why. Actes 27.23. He exhorteth the Antiochians not to contemne the Gospell. Actes 13.40,41. Trauailing through Galatia and Phrygia, he strengtheneth the disciples. Actes 18.23. Hee visiteth all the cities where hee had preached to confirme them. Actes 15.32. Hee comforteth those that sailed with him to Rome. Actes 27. 9,10. What care he had, that the Corinthians should auoyde contention. 2 Corinth. 12,20,21. and for all Churches. 2.Cor.2.12. and 11.28. Colosſ. 2.1. and 1. Timoth.1.3. Before Festus he wished all that heard him, such as he was, except his bonds. Actes 26.29. The Spirite witnessed in euery citie, the afflictions that aboode him at Ierusalem. Actes 20.22,23. Some counsaile him not to goe thither. Act.21.4. He disputeth before Felix, of righteousnesse, temperance, & iudgement to come. Actes 24.26. Hee is couyed by night through a wall, downe in a basket. Actes 9.25. and 2.Cor.11.33. Persecution against Paul and Barnabas. Actes.13.50. Hee is presented to Felix. Actes 23.33 and before Festus, accused by the Iewes. Act. 25 6,7. Festus obiecteth madnesse to him. Act.26.24. Through God hee is deliuered both from Iewes and Gentiles. Act.26.22. forgiue men how his death, whereof he is aduertised. Acts 23.12,13,to 23. He is beaten and imprisoned by the Iewes. Actes 21.30,to 35. Brought to iudgement. Actes 18.12. Commanded of God to goe out of Ierusalem, and why. Actes 22.18. Forbidden to preach in Asia. Actes 16.6. His race in the course of the Gospel. 1.Cor.9.20.* Hee preacheth from Ierusalem to Illyricum. Rom.15.19. He visiteth Peter and tarryeth with him 15.dayes. Gal.1.18. He withstoode Peter at Antioch. Galat.2.11. He calleth himselfe the least of the Apostles, and why. 1.Cor. 4.9. and 15.9. and a follower of Christ. 1.Corinth.11. 1. and willeth to followe his example. 1.Corinth.4. 16. Philip.3.17. and 1.Thess.1 6. and 2.Thess.3.9. He approoued by his life, that which he taught by his preaching. 1.Corinth.9.27. He that deliuereth his doctrine, deliuereth God. 1.Thess.4.8. Howe he behaued himselfe in preaching the Gospel. 1.Corinth.2.1.* He desireth to be aided with the prayers of the faithfull. Rom.15.30. and 2.Cor.1.11. Hee woulde not iustifie himselfe. 1.Cor.4.4. Hee sawe Christ after his resurrection. 1.Corinth.15.8. Some things hard to be vnderstoode in his Epistles. 2.Peter 3.16. Hee had a Scribe that wrote out his Epistles, and subscribed them himselfe. Colos.4.18. and 2.Thes.3.17 He was not chargeable to anie man, but wrought for his liuing. Actes 18.3. and 23.33,34. & 1.Cor.4.12. & 9.6. and 2.Cor.11.9. & 12.13. & 1.Thess.2.7,9. & 2.Thess. 3.8. He preacheth at Iconium. Act.14.1. At Lystra. Actes 14.6. At Berea. Acts 17.10. At Athens, Actes 17.15. and at Corinth. Actes 18.1. Called Saul. Act. 7.58. and 8.1,to 5. and 9.1.

Pedahel. *the redemption of God.* Num.34.28. Pedael

Pedahzur. *a strong redeemer, or a stone redeeming.* Num.1.10. and 7.54. Phedael Pedazur

Pedaiah. *the Lords redeeming.* 2.king.22.1. 1.Chro. 3.18. Phadasseur Pedaia

Pekah. *opening.* The sonne of Remaliah. 1.king.15. 25,to 32. Adaiah Phacee

Pekaiah. *the Lord opening.* The sonne of Menahem. 2.kings 15.23,to 27. Pecaiah Phaceia

Peked. *noble, or rulers.* Ezr.23.23.

Pekod. Iere.50.21.

Pelaiah. *the miracle, or secret of the Lorde.* Mens names. 1.Chro.3.24. Nehe.8.7. and 10.10. Phaleia

Pelaliah. *thinking on the Lord, or entreating the Lord, or the iudgement of the Lord.* Nehe.11.12. Phelelia

Pelatiah. *the deliuerance, setting free, or banishment of the Lord.* Mens names. 1.Chr.3.21. and 4.42. Nehem.10.22. Ezr.11.1,13. Phalatias Phaltias Phelteia

Peleg. *a diuision.* Gen,10.25. & 11.18. 1.Chr.1.29. Luke 3.35. Phaleg

Pelet. *deliuerance, or banishment.* 1.Chron.12.3. Phalet

Peleth. *decay, or iudging.* Num.16.1. Phaleth

Pelethites. *iidem.* 2.Sam.8.18. Phelethites

Pelonite. *falling, hid, or secret.* 1.Chro.11.27.

Peniel. *seeing God, or the face of God.* A place neere the foord Jabbok. Gen.32.30. Phanuel Penuel

Peninnah. *a precious stone, or our face.* One of the wiues of Elkanah. 1.Sam.1.2,to 7. Phenenna

Pentecost. *the fiftieth (viz.day)* A feast of the Iewes. Iesus Whitsunday in the second Table.

Penuel, as Peniel. Father of Gedor. 1.Chron.4.4. Also a citie. 1.kings 12.25. Judg.8.8,9,17.

Peor. *a gaping, or opening.* A hill. Num.23.28. Phogor

Perah. A riuer called Euphrates. Ge.2.14. De.1.7.

Peres. Daniel 5.28. Phares

Pereth. *a horseman, casting out to be staine, or declaring.* 1.Chron.7.16, Phares Phares

Phares — Perez. *a diuision.* Iudes sonne by Tamar. Gen. 38. 29. and 1. Chro. 4. 1. of his posteritie were rulers or deined. 1. Chro. 17. 3. Neh. 11. 4. looke Phares.

Perez-Oza — Perez-vzzah. *the diuision of Vzzah, or the diuision of strength, or a goare.* A place so called, and why. 2. Samu. 6. 6, 7, 8.

Pergen — Perga. *very earthly.* A citie. Act. 13. 13.

Pergamos — Pergamus, *height.* A citie of Asia. Reuel. 1. 11.

Peruda. looke Peruda.

Pherezites — Perizzites. *Rurall, or dwelling in vnwalled villages.* A people. Gen. 13. 7. and 15. 20. which God commanded to be destroyed. Deut. 20. 12. Iudah discomfiteth them Iudg 1. 4. Salomon made the remnant of them tributaries to him. 1. Kings 9. 20, 21.

Persepoli. *a citie of Persia.* 2. Mac. 6. 2.

Persia. *breaking, deuiding, a horse hoofe, or a crooked nose.* A countrey. 2. Chro. 36. 22.

Persic. *idem.* A faithfull woman. Rom. 29. 12.

Peruda — Perudah. *a separation, or diuision.* A mans name.

Pharida — Ezra 2. 55. called Perida. Nehem. 7. 57.

Pharuda — Peter. *a stone, or rocke.* The surname of an apostle of Christ, otherwise called Simon and Cephas. John 1. 41, 42. Mat. 16. 18. surnamed also Bar-Iona. Matt. 16. 17. He and John vnlearned. Acts 4. 13. He & Andrew called by Christ. Matt. 4. 18. John 1. 41. * Mar. 1. 16, 17, 18. His faith, in the name also of the other apostles. Ioh. 6. 68, 69. Matt. 16. 16. Through faith he walked on the Sea, and staggering therein began to sincke. Matth. 14. 29, 30, 31. Christ prayeth that his faith might not faile, and why. Luke 22. 32. Christ reproueth him for being an offence to him. Mat. 16. 23. and that he could not watch an houre with him. Mat. 26. 40. Christ foretolde him he could not follow him then, but should afterward. John 13. 36. He stroke off Malchus his eare. Matth. 26. 51. John 18. 10. He denieth Christ thrise. John 18. 17, 25, 27. Luke 22. 57, 58, 60. Marke 14. 68. * Matth. 26. 70, 71, 74 and repented. Matth. 26. 75. Marke 14. 72. Luke 22. 62. Christ aduertiseth him with what death hee should glorifie God. John 21. 18, 19. Christ reproueth his curiositie in demaunding what John should do. John 21. 21, 22. Christ, by thrise willing him to feede his sheepe, declareth the loue and care that Pastors ought to haue of Christes flocke. John 21 15, 16, 17. Hee had commission of God to preach to the Iewes Galat. 2. 8. and so he did. Actes 2. 14. * and 3. 12. * By a vision shewed to him. that God had purified the Gentiles by faith, so as the Iewes might boldly accompany with them. Actes 10. 3. * Hee sheweth the cause why hee preached, and kept companie with Gentiles. Acts 11. 4, to 19. He is imprisoned and deliuered. Actes 5. 18, 19. and 12. 3, 4, to 18. Sickenesses healed with his shadowe. Actes 5. 15, 16. Hee raiseth Tabitha to life. Actes 9. 40. and lodgeth in Ioppa with Simon a Tanner. Acts 9. 43. Christ healeth his wiues mother. Math. 8. 14. 15. He was witnesse of Christs sufferings, and an Elder, beseeching all Elders to doe their dueties. 1. Pet. 5. 1, to 12. He healeth the creeple. Acts 3. 4. *

Pethahiah — Pethah-enaim. Gen. 38. 14.

Pethahiah — Pethaiah. *the Lord opening, or the Lord openeth, or the gate of the Lord.* A Leuite. Ezra. 10. 23.

Pethahiah — Pethor. A citie. Numb. 22. 5.

Phathuel — Pethuel. *a morsell of God, or a perswasion of God, or the enlarging of God.* Ioel 1. 1.

Phollathi — Peulthai. *my workes, or my worke.* 1. Chron. 26. 5.

Phaleg — ¶ Phalec. looke Peleg.

Phallu. *maruailous, or hid.* Gen. 46. 9.

Phalti. *deliuerance, or banishment.* 1. Sam. 26. 44.

Phanuel — Phanuel, as Penuel. Luke 2. 36.

Pharao — Pharaoh. *spreading abroade, vncouering, or making bare:* or after the Syrian, *vengeance, or reuenging:* and in the Egyptian, *a king.* Name to all the kings of Egypt until Salomon, and of some afterward. The first was plagued for Sarai. Gen. 12. 17. * An other whose dreames Ioseph expounded. Gen. 41. 1. * who sent for Iaacob into Egypt. Gen. 45. 17, 18. another who not knowing Ioseph, is cruell to Israel. Exod. 1. 8. * another, who resisted Moses and Aaron, and would not let the Israelites depart. His tyrannie, and blasphemie. Exod. 5. 1. * to Chapter 15. another, whose daughter Salomon married. 1. King. 7. 8. another surnamed Nechoh. 2. Kin. 23. 29. * 2. Chron. 35. 20. * and 36. 1, to 5. Ezekiel 31. 2. * and 32. 2. * another surnamed Hophra. Jerem. 44. 30.

Pharathom. *bearing fruite, fructifying, or increasing,* a citie. 1. Mac. 9. 50. — Phara

Phares. *a diuision.* Luke 3. 33. Gene. 36. 29. and 46. 12. Mat. 1. 3. looke Peres. — Pharez

Pharisees. *idem,* A sect of the Iewes which affirmed the resurrection. Matt. 3. 7. looke Pharise in the second Table.

Pharphar. *diminished, the fructifying of fruite, or a bull of a bul.* A riuer of Damascus. 2. King. 5. 12. — Pharphar

Pharsites. *deuided.* A familie descended of Pharez. Numb. 29, 20. — Pharezites

Phaselis. *a passing ouer, or halting of nativitie,* A place. 1. Mac. 15. 23. — Phaselida

Phebe. *cleare, or bright.* Rom. 16. 1.

Phenice. *red, purple, or palme,* a countrey of Syria, where Tyre and Sidon are placed. 1. Esd. 2. 17. Acts 11. 19. also a hauen of Candie. Acts 27. 12. — Phœnice

Philadelphia. *the loue of the brother, or of brotherhoode.* a citie. Reuel. 1. 11.

Philemon. *kissing with God.* Philem. 1.

Philetus, *beloued, or amiable.* One that fell from the faith, affirming that the resurrection was alreadie past. 2. Tim. 2. 17. — Philetis

Philip, *a warriour, or warlike, or a louer of horses.* A Phrygian. 2. Mace. 5. 22. and 13. 23. also an Apostle. Matth. 10. 3. John 1. 43. He declareth to Nathaneel, that the Messias Christ was come. John 1. 45. Hee desireth to see the father. John 14. 8. Hee preacheth in Samaria, &c. Actes 8. 5. also a deacon. Actes 6. 5. called Philippe the Euangelist, and had foure daughters virgins which did prophecie. Actes 21. 8, 9. also Herods brother the Tetrarch. Luke 3. 1. whose wife Herod married. Matt. 14. 3.

Philippi. *warlike men, or louers of horses,* a citie. Acts 16. 12.

Philisthims, as Palestina. A people. Gen. 10. 14. and 21. 32. Shamgar slewe 600. Philistims with an ore goad. Judg. 3. 31. God deliuereth Israel into their hands, for idolatrie. Judg. 10. 6, 7, 8. and 13. 1. God, to afflict them, mooued Samson to marrie a Philistim. Judg. 14. 2. Samson burneth their corne, and howse. Jud. 15. 4, 5. They put out his eyes. Jud. 16. 21. Their battel against the Israelites. 1. Sam. 4. 2. They carry the Arke to Ashood, and set it by Dagon their God, and are plagued therefore. 1. Sam. 5. 1. They returne the Arke with gifts. 1. Samu. 6. 4, to 13. They at the prayer of Samuel were discomfited. 1. Sam. 7. 9, 10. They warre against Saul. 1. Sam. 13. 17. Jonathan and his harnesse bearer put them to flight. 1. Sa. 14. 1, to 24. After the death of Goliah, they flee and are slaine by the Lord. 1. Sam. 17 51, 52. God gaue them into Dauids hands. 1. Sam. 23. 4. They assembled to fight against Saul. 1. Sam. 28. 1. They slay the Is- — Philistines, Philistims

raelites, with Saul and his sonnes. 1. Sam. 31. 1, 2.* They ioyne battel against Dauid, and are discomfited. 2. Samuel 5. 17.* Hee maketh them tributaries. 2. Sam. 8. 1. He and his seruants slay many of them. 1. Sam. 19 8. Ioshe Haraphah. God stirreth them vp against Iehoram. 2. Chro. 22, 16.

Philologus. *a louer of learning, or a louer of the worde.* Rom. 16. 15.

Philometor. *a louer of the mother.* The seruant of Ptolemeus. 2. Mac. 4. 21. and 9. 29.

Phinees Phinehas, or Pinchas. A bold countenãce. The sonne of Eleazar. Exod. 6. 25. Hee slewe Zimri and Cozbi committing fornication before the people, which appeased Gods wrath. Num. 25. 6, to 16. He stood before the Arke of God. when the Beniamites were destroyed. Iudg. 20. 28. He is praysed. Ecclus. 45. 23. * Also one of the sonnes of Eli. 1. Sam. 1. 3. Ioshe Eli.

Phygellus. *fugitiue.* 2. Tim. 1, 15.

Phylacteries. Matth. 23. 5.

Phinon ¶ Pinon. *a precious stone, or beholding, or the mouth of euerlasting, or the mouth of the sunne:* or after the Hebrew and Syrian, *the mouth of a fish.* Gen. 3. 41.

Phisga Pisgah. *a hil, height, or prouision.* A mountaine. Num. 21. 20. and 23. 14.

Pharam Pharam. *a wild asse of them, the crueltie of them, or the bull of the mother.* Iosh. 10. 3.

Pharaton Pharathonite Pharathon. *his breaking, or making lare:* or after the Syrian, *his reuengements.* A citie. Iudg. 12. 15. The citizen, called a Pirathonite. Iudges 12. 13.

Phison Pithon. *the changing greatnesse of the mouth, or an enlarging.* A riuer. Gen. 2. 11. Ecclus. 24 29.

Pisidia. *a pitch tree, or blacked with pitch.* A prouince of Asia the lesse. Actes 13. 14. and 14. 24.

Pispha Pispa. *the diminishing of the mouth, or a mouth diminished.* 1. Chro. 7. 38.

Phithom Pithom. *a mouth full of them, or a perfection of the mouth, or the perswasion of them.* A citie. Exod. 1. 11.

Phithon Pithon. *a mouthfull of him, the perswasion of him, or a gift of the mouth.* 1. Chro. 8. 35. and 9 41.

Phochereth Asebaim ¶ Pochereth Hazzebaim. *the banishing of the mouth of a doe, or the cutting of the mouth of warfare.* A citie. Ezra 2. 57.

Phochereth Sabaim Pocherethzebaim. *the banishing of the mouth of drunkards.* Nehe. 7 59.

Pollux. Actes 28. 11.

Pontius. *hand, or of the sea.* One surnamed Pilate, a gouernour of the Iewes, placed ouer them by the Romanes: vnder whom Christ suffered. Matth. 27. 2. Mar. 15. 1. Luke 23. 1. Iohn 18. 28.*

Pontus. *the sea.* A countrey of Asia. Acts. 2. 9. and 18. 1.

Porcius Festus. *a festiuall calfe.* Ioshe Festus.

Posidonius. *giuing drinke.* 2. Mac. 14. 19.

Putiphar Potiphar. in the Aphzican tongue, *a bull.* Syrian, Hebrew, & Chalde. *a fat bull, or the fructifying of fatnesse.* Gen. 37. 36. & 39. 1.

Phutiphar Poti-pherah. Hebrew and Syri. *scattering abroad fatnesse, or the making bare of fatnes, or reuengement of fatnesse.* Gen 41. 45, 50.

Priscilla. *ancient.* Rom. 16. 3. Actes 18. 12.

Proselytes. *strangers.* Ioshe in the 2. Table.

¶ Ptolemeus. *a furrowe, or hanging vp waters, or an assemblie of waters.* Greeke, *warlike* Esther 11. 1.

Phua Phuuah Puuah ¶ Puah, or Pua. *a mouth, a corner, or a bush of haire.* The sonne of Issachar. Gene. 46. 13. 1. Chron. 7. 1. also a midwife. Exod. 1 14.

Publicanes. They which tooke to farme of the Romanes, the reuenues of the city: Gentlemen, yet much disdained of the Iewish common people. Matth. 5. 46. see more in the second Table.

Publius. *common.* Actes 28. 7.

Pudens. *shamefast.* 2. Tim. 4. 21.

Pul. *decay, or a beane.* King of Athur. 2. kings 15. 19. Also a countrey. Isa. 66. 19. Phul

Punites. *beholding, or my face.* A familie descended of Phut Phunites

Pua. Num. 26. 23.

Punon. *a precious stone, or beholding.* A place. Num. 33 42, 43. Phunon

Pur & Purim. *lot, or lots.* Ioshe Esther 3 7. and 9. 26. Phur

Put. A countrey. Ezek. 27. 10. and 30 5. Mich. 3 9. Phurim

Puthites. *deceiuing, a mouthful, or breath.* A familie descended of Shobal. 1. Chro. 2. 53. Phut

Putiel. *Africke of God.* Syri. and Hebr. *the fatnesse of God.* Exod. 6. 25. Phutiel

Puteoli. A citie of Italie. Actes 28. 13.* Phureoli Puteolus

Q

Quadrin. *halfe a farthing.* Marke 12. 42.

Quartus. *the fourth.* Rom. 16. 23.

Quintus Memmius. *the fift defiled.* A Romane emballadour. 2. Mac. 11. 34.*

R.

Raamah. *a breaking.* Gen. 10. 7.

Raamiah. *thunder of the Lord, or euil from the Lorde, or, a fellow, or shepheard from the Lord.* Nehe. 7. 7. Raamias Raamia

Raameles, ioshe Rameles.

Rabbath. or Rabath. *much, great, a chiding, or a fighting against.* A citie of Iudah. Iosh. 13. 25. and 15. 60. Another of the Ammonites. 2 Sam. 11. 1. and 12, 29. 1. Chro. 20. 1. Iere. 49. 2. Deut. 3. 11. Rabbah Rabath Rabbath

Rabbi. *master.* Matt 23. 7. Iohn 1. 38.

Rab-mag. *dissoluing the multitude, or melting.* Iere. 39. 3, 13.

Rabboni. *master.* Iohn 20, 16.

Rab-saris. *master, or set ouer Eunuches.* 2. kin. 18. 17. Iere. 39. 3, 13.

Rabshakeh *master, or set ouer the drinkers the kisse of the master drinking much, or a great sacke.* 2. kin. 18, 17. Rabsaces

Raca. Matth. 5. 22. Racha

Rachab. Ioshe Rahab.

Rachal. *to whisper, an apothecarie, or factor.* A citie. 1. Sam. 30. 29.

Raddai. *ruling, or comming downe.* 1. Chro. 2. 4. Radai

Ragau. *a companion, or shepheard, his euill, or his breaking asunder.* A citie. Iudeth 1. 5.

Raguel. *the shepheard of God, a friend of God, or the breaking asunder of God.* Tob. 3. 7.

Rahab. *proude, or strong, or broade, or enlarged, or a streete.* Iosh. 2. 1. Mat. 1. 5. Heb. 11. 31. Iam. 2. 25. Rachab

Raham. *mercie, or compassion:* or after the Syrian, *a friend.* 2. Chro. 20. 2. 44.

Rahel. *a sheepe.* Daughter of Laban. Gene. 29. 10. She keepeth her fathers sheepe. Ge. 29. 9. She meeteth with Iaakob. Ge. 29. 11, 12. She was beautifull and wel fauoured. Gene. 25. 17. Iaakob serueth twise seuen yeeres for her. Gen. 29. 18, to 31. Being barren she giueth her maide to Iaakob. Gen. 30. 3. She destroyeth children of Iaakob. Gene 30. 1. God maketh her fruitful. Gene. 30. 22. She hideth away her fathers idoles. Gene. 31. 19, 34, 35. She dieth at Beniamins birth. Gene. 35. 16, 1020. Her children. Gene. 46. 19. The people, at Booz mariage, pray God to make Ruth as fruitfull as Rahel and Leah. Ruth 4. 11. Rahel weeping for her children, would not bee comforted, &c. Matth. 2. 18. Iere. 31. 15. Rachel

Rakkath. *empriesse, spittle, or time.* A citie. Iosh. 19. 35. Raccath Reccath

Raken. *voyde, vaine, or diuers pictures.* 1. Chro. 7. 16. Recem

Ram. *high, or casting away* Ruth 4. 19. 1. Chron. 2. 9. Luke 3. 33. Also a mans name. Iob 32. 2. Aram

Ramah. *high, or cast away.* A citie. Iosh. 19. 36. Mat. 2. 18. 1. Kings 15. 17. Rama

Ramath. *idem.* A citie. Iosh. 19. 8.

Ramathe,

Ramatha Ramathe. *idem.* A citie. 1. Mac. 11. 34.
Ramathite. *loftie, exalted, or caſt away.* A citizen of Ramath. 1. Chro. 27. 27.
Ramathaim Zophim. A citie. 1. Sam. 1. 1.
Ramath-lehi. A place. Iudges 15. 17.
Raamſes Rameſſe Rameſſes Remeia Rameſes, *thunder, a hitting in the teeth of a moth, blotting out evil, or broken in ſunder of a moth.* A city. Gen. 47. 11. Exod. 1. 11. Iudeth 1. 9.
Ramiah. *exaltation of the Lord.* Ezra 10. 25.
Ramoth. *ſeeing, or beholding death.* A citie. Deut. 4. 43. Ioſh. 13. 26. and 20. 8. 1. Kings 4. 13. and 22. 4.
Raphah Raphā. *releaſe, or medicine, phiſicke, or medicine, or a recreating, or a Giant.* 1. Chro. 8. 2, 3, 7.
Raphael. *the phiſicke of God.* An angel. Tob. 3. 17.
Raphu. as Rapha. Num. 13. 10.
Razias Razis. *the ſecret of the Lorde, or the myſterie of the Lord.* 1. Mac. 4. 37.*
Reaia. Raga Rebe ¶ Reaiah. *the viſion of the Lord.* 1. chro. 4. 2. and 5. 5.
Reba. *the fourth, or lying by.* Num. 31. 8. Ioſh. 13. 21.
Rebekah. looke Ribkah.
Rehab Rechab. *a rider, or riding, or a cart drawen with foure horſes.* Father of Ionadab. 2. king. 10. 15. Ierem. 25. 2. 1. Chro. 2. 55. alſo the ſonne of Rimmon. 2. Sam. 4. 2.
Rahelaia Reelaiah. *a ſhepheard to the Lorde, or a companion to the Lord himſelfe.* Ezra 2. 2.
Regom Regom. *ſtoning, ſtoned, or purple.* 1. Chro. 2. 47.
Regom-melech Regom-melech. *ſtoning the king, a counſellour of the King, or the purple of the counſellour.* Zech. 7. 2.
Rei. *a companion, a ſhepheard, euill, or my breaking aſunder.* 1. Kings 1. 8.
Rehoboam Roboam Rehabeam. *diſtuting the people, the breath of the people, or a ſatiour, or ſauouring with the people.* Salomons ſonne, who ſucceeded him. 1. kin. 11. 43. Mat. 1. 7. 1. chr. 3. 10. Folowing the counſell of yong men, rather then of graue counſellours, he is deprined of the kingdome of Iſrael. 1. king. 12. 13, to 21. 2. Chron. 10. 14, 16. He reigneth ouer Iudah and Beniamin. 1. kings 12. 21. He is forbidden by the Prophet to wage battel with Ieroboam. 1. king. 12. 22. and 2. Chron. 11. 2. He buildeth cities. 2. Chron. 11. 5. His wiues and children. 2. Chron. 11. 21. Forſaking the Lorde, he is puniſhed by Shiſhak, and dieth. 2. Chron. 12. 1.* He is diſpraiſed. Eccius 47. 23.
Rehabia Rehobia Rehob Rehabiah. *the breadth of the Lord, or the ſtreete of the Lord.* 1. Chro. 23. 17. and 24. 21. and 26. 25.
Rehob. *breadth, or dilating, or a ſtreete.* A citie. Num. 13. 22. Ioſh. 19. 28, 30.
Rehoboth. *breadth, or roumth, or largeneſſe, or ſtreets.* A citie. Gen. 10. 11. alſo a well. Gen. 26. 22.
Reum Rehum *pitifull, or pitied, or godly,* or after the Syrian. *a friend.* Ezra 2. 2. and 4. 8.
Recem Rechem Romelia Rekem. *veide, vaine, or diuers pictures.* Numb. 31. 8. Ieſh. 13. 21.
Remaliah. *the exaltation, the greatneſſe of the Lord, or caſt away from the Lord.* 2. Kings 15. 27.
Rameth Remeth. *highly, or caſt away.* A citie. Ioſh. 19. 21.
Remmon. *a pomegranate apple, or high.* A citie. Ioſh. 19. 7, 13.
Remphan. *prepared, or ſet in aray.* An idole. Act. 7. 43.
Kemuel Camuel Remuel *God hath riſen vp, or raiſed vp, or God hath eſtabliſhed him.* 1. Chro. 27. 17.
Raphael Rephael. *the phiſicke, or medicine of God.* 1. Chron. 26. 7.
Raphaia Rephaiah. *the phiſicke, or medicine of the Lord, or the recreating of the Lord.* 1. Chron. 3. 21. and 7. 2.
Rephah Rephah. *the releaſing of the ſaure.* 1. Chro. 7. 25.
Raphaims Rephaims. *Giants, phiſitions, or reſeruers, or releaſed.* A people of Moab. Gen. 14. 5. & 15. 20. 2. Sa. 23. 13.
Raphidim Raphidim. *bending things, or litter, ſtaked, bandes, or the medicine of the hands.* A place or mantion. Exo. 17. 1. Num. 33. 14.

Reſa. *affection, or a meeting, or a head.* Luke 3. 27. Rheſa
Reſen. *a bridle.* A citie. Gen. 10. 12.
Reu. *his ſhepheard, a companion, a friend, or euil, or a breaking aſunder.* Gen. 11. 18. 1. Chro. 1. 25. called Ragau. Luke 3. 35. Rehu
Reuben. *ſeeing his ſonne, the viſion of his ſonne, or the ſonne of viſion.* So named becauſe the Lord did ſee his mothers affliction. Iaakobs ſonne by Leah. Gen. 29. 32. of him came the Reubenites. Numb. 26. 7. He lieth with his fathers concubine. Gen. 35. 22. He deuiſeth how to rid Ioſeph out of his brethrens hand. Gen. 37. 21. He chargeth them with the death of Ioſeph. Gen. 42. 22. He is deprined of his dignitie, and why. Gene. 49. 4. He is bleſſed. Deut. 33. 6. his genealogie. Gen. 46. 9. Exod. 6. 14. 1. Chron. 5. 1. His tribe, with others, are ſent to their poſſeſſions. Ioſhua 22. 1. They ouercome the Hagarims. 1. Chro. 5. 10. For their idolatrie they are puniſhed by the Aſſyrians. 2. Kings 10. 33. 1. Chro. 5. 26. Kuben
Reuel. *a ſhepheard of God, the friend of God, or the breaking aſunder of God.* Moſes father in law. Exod. 2. 18. Alſo Eſaus ſonne. Gen. 36. 4. 1. Chro. 1. 35. Raguel Rahuel
Reumah. *high, or eleuated.* Gen. 22, 24. Roma
Rezeph. *a pauement, a ſtretching out, a burning coale, or a fierie ſtone.* A citie. 2. kings 19. 19. Iſa. 37. 12. Reſeph
Rezin. *affection, a runner, or poſtmeſſenger.* 2. kin 15. 37. Ezra 2. 48. Raſin Razim
Rezon. *ſmall, leane, ſecret, or a ſecretarie, or a prince.* 1. Kings 11. 33. Razon
¶ Rhegium. *a breaking.* A citie. Act. 28. 13.
Rheſa. looke Reſa.
Rhode. *a roſe.* Actes 12. 23.
Rhodes. *idem.* An Ile. Act. 21. 1. 1. Mac 15. 23. Rodus
Rhodocus. *a chariot of the colour of roſes.* 2. Macca. 13. 21. Rhodochus
¶ Ribai. *ſtrife, or increaſed, or chiding, multiplying.* 1. Chro. 11. 31. 2. Sam. 23. 29.
Ribkah, *or* Ribka. *fed, or blunt, contention, or contention hindred.* Daughter of Bethuel. Gene. 22. 23. A faire damſell. Gene. 24. 16. Giuen in mariage to Iſhak. Gene. 24. 57.* Being barren, Iſhak prayeth for her, and obtaineth his petition. Gene. 25. 20, 21.* By ſubtiltie ſhee cauſeth Iaakob to preuent Eſau of the bleſſing. Gen. 27. 9, to 30. She ſendeth Iaakob to Laban, and why. Gen. 27. 42.* Rebekah was with childe by one, euen by our father Iſhak. Rom 9. 10. Rebekah Rebecca
Riblah. *a ſkolding, or greatnes to him, or chiding confirmed, or chiding ſlowing downward.* A citie of Syria. Num. 33. 21. 2. kings 23. 33. Reblatha Ribla
Rimmon. *a pomegranate apple, or exalted.* A citie. Ioſh. 15. 22. alſo a place. Num. 33. 19. Rimon Remmon
Rinnah. *a ſong, or reioycing.* 1. Chro. 4. 20. Rimna
Riphath *medicine, or releaſe.* Gen. 10. 3. Ripath
Riſſah. *a ſprinkling vpon, or the dropping of an houſe* A place. Num 33. 21. Riſſa Reſſa
Rithma. *a Iuniper tree, a ſound, or a noyſe.* A place. Num. 33. 18. Rithmah Rethma
Rizia, as Rezin. 1. Chro. 7. 39. Rezia Reſia
Rizpah, *or* Riſpha. *ſtretched out.* 2. Sa. 3. 7. & 21. 10. Raſpha
¶ Roboam, looke Rehabeam. Reſpha
Rogel. *a foote, or ſooteman, or ſearching out, or a ſcarcher out, or an accuſer:* or after the Syrian, *cuſtome.* A fountaine, or well. Ioſh. 15. 7. 2. Sam. 17. 27. 1. kin. 1. 9 Regelim
Rogelim *idem.* A citie. 2. Sam. 19. 31. Roglim
Rohgah. *filled, drunken with talke, or filled with ſeparation.* 1. Chro. 7. 34. Rohga
Romanti-ezer, *or* Romemthi-ezer. *exalting ayde, or I haue exalted my palace.* 1. Chro. 25. 4. Roaga Romanthi-Ezer
Rome. *preuailing, mightie, or ſtrong, or exalted, or high.* A citie, looke Roma and Romanes in the ſecond Table. Romenthi-ezer

Raphaia Rophaiah. *the phiſicke, or medicine, or recreation of the Lord.* 1.Chro.4.42.

Ros Roſh. *a head, or top, or the beginning.* Gen.46.21. Ruben, looke Reuben.

Ruphus Rufus. *Red.* Mens names. Mar.15.21. Rom.16.13.

Ruma Rumah. *high, exalted, or caſt away.* A city. 2.Ki.23.36.

Ruth, *watered, filled, or made drunken.* Wife of Mahlō. Ruth 1.4. She findeth fauour in the eyes of Boaz. Ruth 2.10.* & 3.1.* is married to him. Ruth 4.1. to 13. beareth him a ſonne named Obed. Ruth 4.13.* 1.Chro.2.12. Matt.1.5.

S.

Saba, looke Sheba.

Sabbat Sabbath. *reſt.* looke in the ſecond Table.

Sabdi. *a dowrie, hauing a dowrie, or flowing with abundance.* 1.Chro.8.19. and 27.27.

Sabees Sabeans. *leading into captiuitie, or goings about, or drunken men, olde men.* A people. Iſa.45.14. called Shabeans. Job 1.15.

Sabbetha Sabbatha Sabthah Sabathacha Sabtheca Sachar Sabtah. *a going about, or compaſſe.* Syrian, *olde age.* Gen.10.7.

Sabreca, or Sabtecha. *the cauſe of ſmiting.* Syri. and Hebr. *the ſmiting of old age.* Gen.10.7.& 1.Chr.1.9.

Sacar. *wares, a price, or drunkenneſſe.* 1.Chro.11.35. and 26.4.

Sadoc. *iuſt, or iuſtified.* 1.Eſd.8.2. 2.Eſd.1.1. looke Zadok.

Sadducees. *iuſt men, or iuſtified* after the Syrian, *out, or ſchiſmes.* A ſect among the Iewes, which denyed the reſurrection. Matth.3.7. Actes 23.8. looke the ſecond Table.

Sale Sala. Luke 3.35. looke Shelah.

Salamine Salamis. *mooued, or broken in pieces, or flitting.* An

Salamina Iſle of Cyprus. Acts 13.5.

Salathiel. 2.Eſd.5.16. Luk.3.27. looke Shealthiel.

Salecha Salcah, or Salchah. *thy basket, or thy lifting vp.* A city.

Salchah Joſh.12.5. and 13.11. Deut.3.10. 1.Chron.5.11.

Salcha Salem. Iudeth 4.4. Heb.7.1. looke Shalem.

Salim. Iohn 3.23. looke Shalim.

Sellai Sallai. *an exaltation, or treading vnder foote.* Syrian,

Selui *a basket.* Nehe.11.8. and 12.20.

Salu. Sellu Sallu. *idem.* 1.Chron.9.7.

Salma. *peace, perfection, retribution, or a garment.* 1. Chron.2.11.51.54.

Salmanaſar. 2.Eſd.13.40. looke Shalmanezer.

Salmah Salmon. *a peacemaker, perfect, or giuing againe.* Rut. 4.20. Luke 3.32.

Salmone. *a flowing, a commotion, or a breaking in pieces.* A high hill in Candie, bowing to the Seawarde. Actes 27.7.

Salom. as Salem. Baruch.1.7.

Salomon. looke Shelomoh. 2.Sam.5.14.

Salu. as Sallai. Num. 25.14.

Samaias. as Shemaiah. Tob.9.12.

Samaria. *a keeping, an adamant ſtone, a bryer, a thorne, or the dregs thereof.* A countrey, and citie of Syria, betweene Iudea, and middle Galile. 1.kings 13.32. Iſa.7.9. and 10.11.

Samaritanes. *keepers marueilous hard, thornie places, or dregs.* Citizens or inhabitants of Samaria. Matt. 10.5. Samaria, the head citie of the teune tribes of Iſrael builded. 2.King. 16.24. Beſieged of the King of Aram. 1.King.20.1. 2.King.6.24. Wonne by the King of Aſſhur, and the people caried away. 2.kings 17.5.* Againſt Samaria is prophecied. Iſa.8.4. and 9. 9. Ezek.23.2.* Hoſea 8.1.* and 13 1.* and 14.1. Amos 3.9. and 4.1. Micah.1.1.* They would not receiue the word of God. Luke 9.52,53. But afterward did, at Philippes preaching. Actes 8.2.5. to 14. Simon Magus bewitched them. Actes 8.9. The Samaritanes compaſſion on the wounded man, Luke 10.33. By the byſſope of them, the Gentiles calling is deſcribed. John 4.5. to 43. The Iewes abhorred them. John 8.48. and medled not with them. John 4.9.

Samgar-nebo. *pepper of a ſtranger prophecying, or pepper of a ſtraunge ſpeaking.* Jere.39.3. Semegarnabu

Samos. *full of grauell.* An Iſle in the Aegean Sea. Acts 20.15.

Samothracia. *full of grauell, or rough.* An Iſle in the boſome of Pacuſia, of the kingdome of Thracia, ſo called becauſe the Samians and Thracians inhabited there. Actes 16.11.

Samſon. looke Shimſhon. The ſonne of Manoah. Sampſon. Iudg.13.2.* Hee marrieth a daughter of the Philiſtims. Iudg.14.2.* He is deceiued by Delilah. Iudg. 16.4.* Hee gouerned Iſrael 20. yeeres. Iudg.15.20. He is commended. Heb.11.32.

Samuel. looke Shemuel. Sonne of Elkanah 1.Sam. 1.20. offered to God by his mother. 1.Sam.1.22.* Fauoured of God and men. 1.Samu.2.26. God calleth him thrife, reueileth to him his will, & maketh him his Prophet. 1.Sam.3.4. He iudged Iſrael in Mizpeh. 1.Samu.7.5. His diligence deſcribed. 1.Sam.7.16. Being olde, he maketh his ſonnes Iudges ouer Iſrael. 1.Samu.8.1. God commaundeth him to anoint Saul. 1.Sam.2.15,16. which he doeth. 1.Sam.10.1. He declareth his innocencie to his people. 1.Sam.12. 2,3. He reproueth them of their ingratitude. 1.Sam. 12.7.* And Saul for neglecting Gods commaundement. 1.Sam.15.17,to 24. He prayeth and mourneth for him. 1.Samu.15 11,35. He heweth Agag in pieces. 1.Sam.15.33. God ſendeth him to anoint Dauid king, which he feared to doe. 1.Sam.16.1,2. All his dayes the Philiſtims were brought vnder. 1.Sam. 7.13. He dieth, and is bewailed. 1.Sam.25.1. One in the likeneſſe of Samuel raiſed by a witch. 1.Samu. 28,8.* He is prayſed. Eccluſ.49.13.* Heb.11.32.

Sanballat. *a bramble hid in ſecret: or* after the Syrian and Hebrewe, *an enemie hid in ſecret.* Nehe 2. 10. and 13.28. Sanaballat

Saneherib. *the bramble of deſtruction, or the bramble of a ſword.* Syrian & Heb. *the ſword, or deſtruction of the enemie.* King of Aſhur, who threatned Hezekiah and blaſphemed God. 2.king.18.13.* Iſa.36.4.* 2.Chro. 32.1.* The Angel deſtroieth his army, & he is ſlaine by his owne children. 2.king.19.35.* and 2.Chro.32. 21. Iſa.36.36.* Eccluſ.48.18,to 23. Senacherib Sannacherib

Sanſannah. *a bough, or a bramble of a bramble.* Syriã, & Hebrew, *a bramble of the enemie.* a citie. Joſh.15.31. Senſenna

Saph. *a baſon to waſh ones feete in, a ſtanding cup, a cup of golde, a threſholde, a poſt, an ende, a bulruſh, or the ſea.* 2.Sam.21.11. and 1.Chro.20.4. Sippai

Saphir. A precious ſtone. Exo.24.10.& Reu 21.19.

Sapphira. *declaring, or numbring:* or after the Syriã, *fiare* Actes 5.1.

Sarah. *a lady, or dame, or princeſſe.* meaning of many. Daughter of Aber. Nū.26.46. Alſo Abrahams wife, why her name was changed. Gen.17.15. God promiſeth her a childe, being old. Gen.17.19. and 18 10. and ſhe had one accordingly. Gen.21,1,to 8. Shee would not haue Iſhmael heire with her ſonne Izhak. Gene. 21,10. She dieth, and is bewailed of Abraham. Gen. 23.2.* Her faith. Heb.11.11. Shee is the free woman. Gal.4.22. She calleth her husband Syr, or Lord. Ge. 18,12. 1.Peter 3.6. Sara Saraha Sarai

Sarai *my dame, or miſtreſſe.* The name of Abrahams wife before it was changed. Gen.11.29. Shee is taken into Pharaohs court for her beautie, and after deliuered againe. Gen.12.15.* She gaue Hagar to her husband by whom he had Iſhmael. Gen.16.1.*

Saraph. 1.Chron.4.22.

Sardi,

Sardis

Sardi. *the prince of pleasantnesse, the song of ioy.* or *that which remaineth:* or after the Syrian, *a dyars fat.* A citie. Reue. 1.11.

Seredites

Sardites. *the taking away of dissention.* Syri. *a dyars fat.* A kinred descended of Sered. Num. 26.26.

Sardius. a precious stone. Reue. 21.20.

Sardonix. a precious stone. Reue. 21.20.

Sarepta. Luk. 4.26. looke Zarephath.

Sargon. *taking away a defence,* or *garden:* after the Syrian, *a net.* Isa. 20.1.

Sarid. *left,* or *remaining,* or *the hand of a prince,* or *a song of the hand.* A citie. Iosh. 19.10.

Saron. *the plaine fielde of him,* or *his song.* A fertill region, betweene mount Tabor & the riuer Tiber, stretching forth from Cesarea vnto Ioppa, as Ierom witnesseth. Acts 9.35.

Sara

Sara, as Sarah. Daughter of Raguel. Tob. 3.7.* giuen in mariage to yong Tobias. Tob. 7.13.* to whom her parents declare þ duty of a good wife. Tob. 10.12.

Sarsechim

Sarsechim. *a setting before of couerings.* One of Nebuchad-nezzars princes. Iere. 39.3.

Sarug
Serug
Sathan

Saruch. *palme trees, a twig cut off from a tree,* or *a bough.* Luk. 3.35. Gen. 11.20.

Satan. *contrary,* or *an aduersarie,* or *enemie.* Iob 1.6. Mat. 4.10. Mar. 8 33. looke in the second Table.

Sathrabouzanes

Sathrabouzanes. 1. Esd. 6.3.

Satyrs. monsters, hauing the head of a man, and the body of a goate: called Gods of the woods. Isa. 13.21. some translate them *Apes.*

Saul

Saul, as Shaul. The sonne of Kish. 1. Sam. 9.2. The first king of Israel. 1. Sam. 10.1.* & 11.5.* He commaundeth to put Dauid to death. 1. Sam. 19.1.* He chargeth his seruants of conspiring against him. 1. Sa. 22.7.8.* he goeth to Keilah to fight vn Dauid. 1. Sa. 23.8. Pursuing Dauid, he was inuaded of þ Philistims. 1. Sa. 23.27.28. Pursuing Dauid, he is deliuered into his hands. 1. Sa. 24.2.* & 26.2.* Hauing driuen all sorcerers out of the land, he seeketh counsell at a witch. 2. Sam. 28.3.* He slaieth himselfe. 1. Sa. 31.4. His head caried into the land of the Philistims. 1. Sam. 31.9. Dauid mourneth for him. 2. Sam. 1.4.* Why he died. 1. Chro. 10.13. The men of Jabesh Gilead bury his bones, and fast seuen dates. 1. Sam. 31.13. which is commended by Dauid. 2. Sam. 2.5. His house waxeth weaker, and Dauids stronger. 2. Sam. 3.1. God tooke away his mercie from him. 2. Sam. 7.15. Seuen of his sonnes hanged, and why. 2. Sam. 21.1, to 11. Dauid burieth his and Jonathans bones. 2. Sam. 21.13, 14. Saul is mentioned. Acts. 13.21.

Also the name of Paul. Acts 7.58. looke Paul.

Sausa
Susa

Shausha. *reioycing,* or *the lifting vp of vanitie.* 1. Chr. 18.16.

¶ Sceua. *set in order,* or *prepared.* Act. 19.14.

Scribe. *a writer.* Matth. 4.20. looke in the 2. Table.

Scythians. *tanners,* or *coblers.* A people. Colos. 3.11. Iudeth 3.10.

Scythopolis. *a citie of tanners,* or *coblers.* This citie is 600. furlongs from Jerusalem. 2. Macca. 12.29. the citizens, Scythopolitans. 1. Mac. 12.30.

Saba

¶ Seba, as Sheba. Gen. 10.7. called also Siba. 1. Chr. 1 9. Also a countrey. Psal. 72.10. Isai. 43.3. looke Sheba.

Secacah
Sachacah
Socho

Secacah. *a little shadowe, a couering, a defence, anoynting.* Syrian, *a beholding.* A citie. Iosh. 15.61.

Sechu, *a defence, a bough,* or *saying nothing.* A citie. 1. Sam. 19.22.

Secundus. *the second.* Actes 20.4.

Sedecias. Baruch. 1.1. looke Zedekiah, and Zidkiah.

Sele-fophim. *a fielde where men may see farre off.* A place. Num. 23.14.

Segub. *made strong,* or *exalted.* 1. Kings 16.34.

Seim. *measures.* Gene. 18.7.

Seir. *brissled, hairie, a kidde,* or *a deuill,* or *tempest.* A hill. Genes. 14.6. a countrey. Genes. 32.3. and a mans name. Gen. 36.20. 1. Chro. 1.38.

Seirath. *idem.* a place. Judg. 3.26.

Sela. *a rocke.* a citie. 2. Kings 14.7.

Selah. *idem.* a citie. Judg. 1.36.

Selah. Psal. 3. 2.

Sela-hammahlekoth. 1. Sam. 23.28.

Seled. *affliction:* or after the Syrian, *a warning,* or *rosting.* 1. Chron. 2.30. — Saled

Seleucia. *troubled, broken in pieces,* or *flowing ouer.* a citie builded by Seleucus Nicanor. 1. Maccab. 11.8. through which Paul wandred. Actes 13.4. — Seleucia

Seleucus. *idem.* 1. Mac. 7.1. 2. Mac. 3.3. — Seleuchus

Sem. looke Shem.

Semachiah. *cleauing,* or *ioyned to the Lord.* 1. Chro. 26.7. — Samachia Samachias

Semei. *hearing,* or *obeying.* Luke 3.26.

Senaah. *a bramble,* or *enemie.* a citie. Ezra. 2. 35. Nehe. 3.3. — Senaa Asnaa

Seneh. *idem.* a rocke. 1. Sam. 14.4. — Senes

Senir. *a sleeping candle,* or *the prospering of a candle,* or *prospering of a teacher,* or *a changing.* a hill. 1. Chro. 5. 23. called Hermon, Shirion, and Shenir. Deut. 3.8.9. — Sanir Shenir

Sennacherib. looke Sanecherib.

Senuah as Senaah. Nehe. 11.9. — Senua

Seorim. *gates, estimatiõs, haires of the head, tempests, deuils, hairie, or Goates.* 1. Chro. 24.8. — Sehorim

Sephar. *a booke, a scribe, a declaring, a number:* Syri. *a hauen.* A mount of India. Gen. 10.30.

Sepharad. *a booke descending, or ruling, the end of rule, or the perfection of going downe:* a countrey thought to be Spaine. Obad. 1.20. — Rosphorus

Sepharuaim. *bookes, scribes, declarings, numbers:* Heb. and Syri. *a hauen of the sea.* A citie. 2. kings 17.24.

Sepharuims. *idem.* Citizens. Seuaruaim, who burnt their children in fire to their idoles. 2. kings 17.31. — Sepharuites

Serah. *sauouring, or the mistresse of sauour, or the song of sauour.* Gene. 46.17. — Sara

Seraiah. *my prince of the Lord, or the song of the Lord.* 2. Sam. 8.17. — Saraiah Saraias

Seraphims. *burning, or fierie.* Certaine Angels Isai. 6.2.

Sered. after the Syrian, *a diers fat.* Gen. 46.14. — Sared

Sergius. *a net,* A prudent man surnamed Paulus. Actes 13.7.

Serug, looke Sherug. — Sarug

Sefac, or Sethach looke Shishach.

Seth. looke Sheth. Eccius. 49.16. Luke 3.38.

Sethur. *hid, or destroying.* Num. 13.14. — Sathur

¶ Shaalabbin. *the vnderstanding, or sonne of a foxe, or the vnderstanding of one looking backe.* A citie. Iosh. 19.42. — Saelabin Selebin

Shaalbim. *looking backe on the hearts, a fish in the sea, or a foxe in the sea.* A place. Judg. 1.35. 1. kings 4.9. — Salabim Salebina

Shaalbonite. *the sonne, or building of a foxe, or the building, or path of vnderstanding.* 2. Samuel 23 32. 1. Chro. 11.33. — Saalbim Saalbonite Salabonite

Shaal, or Saul. *asked, sent, a graue, or hell,* looke Saul and Ezra 10.29. — Shea. Saul Saaph

Shaaph. *flying, or thinking.* 1. Chro. 2.47.49. — Saaraim

Shaaraim, as Seorim. a citie. 1. Chro. 4 31. — Saraim

Shaashgaz. *which maketh a passing ouer, regarding, passing ouer, or pressing a floate of woll.* Ester 2.14. — Saasgaz Susagaz

Shabbethai. *my rest.* Nehem. 8.7. and 11, 16, 1. Esd. 9.14. — Sebethai Sabathai

Shabeans. looke Sabeans. — Sachia

Sachia. looke Shiciah. — Sechia

Shachir. *wages.* 1. Chron. 11.35. — Sachar

Shadrach. *a little tender dugge, a fine fielde:* or after the — Sacar Sidrach

Shageth
Sage
Saharaim
Sahazimah
Salem

Salim
Salisa
Sallecheth
Sellum
Sallum
Salmai
Salmanasar

Salmon
Shalmah
Shalma
Sama
Samarias
Semariah
Samhur
Samaoth

Samed
Samad
Semer
Somer
Samga

Samir

Shammah
Samma
Samma
Semma
Sammai
Semei
Sammoth

Sammua
Samserai
Samsari
Sapham
Saphan

Saphat

Saphir
Sarai
Sarar

Sareſar
Saraſar
Sarazer
Saron
Safai
Sisai
Safac
Sefac
Saue-caria-thaim
Saul

Saal
Shealtiel
Salathiel

Saba
Sheba

the Syrian, thy sending. Dan.1.7.

Shage. *ignorant, comprehending*, or *touching softly.*

Syri. *much*, or *multiplying.* 1.Chro.11.34.

Shaharaim *blacke, troublous*, or *going early.* 1.chr.8.8.

Shahazimah. A citie. Josh.19.22.

Shalem. *peace.* A citie. Gen.14.18. Pſal.76.2. Heb. 7.1,2.

Shalim. *foxes, fists*, or *pathwayes.* A land. 1.Sam.9.4.

Shalisha. *three*, or *principall.* A land. 1.Sam 9.4.

Shallecheth. 1.chro.26.16.

Shallum. *peaceable*, or *a peacemaker*, or *perfect*, or *giuing againe.* 2.kings 15.10. and 22.14.

Shalmai. *my garment.* Nehe.7.48.

Shalmaneler. *peace bound, retribution, taken away*, or *going backe nowe.* 2.Kings 17.3.

Shalman. *peaceable.* Hoſ.10.14.

Shalmon. *idem.* Booz father. Ruth 4.21. Mat.1.5. called Salma. 1.Chro.2.11.

Shama. *hearing*, or *obeying.* 1.Chro.11.44.

Shamariah. *the keeping, hardnes*, or *throne of the Lord.* Ezra 10.32.

Shamhuth. *desolation, perdition, astonishes, iniquitie there, the name of iniquitie*, or *destroying iniquitie.* 1.Chro.27.8.

Shamed. *destroying*, or *wearing out.* 1.Chro.8.12.

Shamer. *a keeper, hardnes*, or *a throne*, or *dregges.* 1. Chro.7.34.

Shamgar. *desolation of the stranger, named a stranger, there a stranger*, or *straung*, or *considering with a mans selfe of a name.* A iudge in Israel. Iudges 3.31.

Shamir. as Shamar. A citie. Josh.15.48. Iudg.10.1. Also the sonne of Michah. 1.Chro.24.24.

Shamma. *desolation, perdition, destruction*, or *astonishednesse there.* 1.chro.7.37.

Shammah. *idem.* Gene.36.13. Also the sonne of Isai. 1.Sam.16.9.

Shammai. *my name, my desolations*, or *perditions*, or *the heauens.* 1.chro.2.28,44.

Shammoth. *names, desolations*, or *perditions.* 1.chro. 11.27.

Shammua. *hearing*, or *obeying.* Num.13.5.

Shamſherai. *the name of a conquerour*, or *there a singer*, or *conquerour.* 1.chro.8.26.

Shaphan. *a cenie*, or *one hid, a lippe*, or *laide vp*, or *the banke*, or *breaking of things.* 2.kings 22.3. and 25.22. 1.Chro.5.12.

Shaphat. *a iudge*, or *iudging.* 1.chro.3.22. and 5.12. and 27.29.

Shaphir. A citie. Michah.1.11.

Sharai. *my lord*, or *prince.* or *my song.* Ezra 10.40.

Sharar. *the nauil, thought, singing*, or *the Lord.* 2.Sa. 23.33.

Sharezer. *a treaſurer*, or *hee that seeth the narrowe streights*, or *the treaſure of one singing.* 2.King.19.37. Iſa.37.38.

Sharon. *a plaine field*, or *his song.* A citie. 1.chro.5.16.

Shashai. *sixe, reioycing, mercie, silke, flaxe*, or *linnen.* Ezra 10.43.

Shashak. *a sacke of flaxe, the sixt sacke, the kiſſe*, or *cup of ioy.* 1.chro.8.14,24.

Shauch Kiriathaim. *the plaine of Kiriathaim.* A place or valley. Gen.14.5.17.

Shaul. as Shaal Mens names. Gen.36.37.& 46.10. 1.chro.4.14. and 6.24. looke Saul.

Sheal. *idem.* Ezra 10.29.

Shealthiel. *asked*, or *lent of God.* 1.Chro.3.17. Hag. 1.1. Matth.1.12.

Shear-iaſhub. Iſa.7.3.

Sheariah. *the gate of the Lord.* 1.chro.8.38.

Sheba. *captiuitie*, or *compaſſing about*: or after þ Syrian, *an olde man.* Ge.10.7. Also a countrey. Iſa.43.3.& 60.6.1.kin.10.1. Mat.12.42. Pſal.72.10. of the people. looke Shabeans, and Joel 3.8.

Shebat. *a scepter*, or *rod.* Zech.1.7. Sebah

Shebaniah. *the Lord turning*, or *taking captiue*, or *the vnderſtanding*, or *building of the Lord.* Ne.9.4.& 12.14. Sabania

Shebam. *compaſſing about.* after the Syrian. *old men.* Num.32.3. Sebania Sabam

Shebarim. *breakings, hopes*, or *lookings for.* A place. Josh 7.5. Sebarim

Sheber. *a breaking*, or *hope.* 1.Chro.2.48. Seber

Shebna and Shenab. *sit down now, knit together now*, or *taking captiue nowe*, or *building*, or *which vnderſtandeth.* Iſa.22.15.2 kings 18.18. Sobna Sebna

Shebuel. *the turning, the captiuitie*, or *the ſeate of God.* 1.Chro.23.16.

Shechaniah. *the habitation of the Lord.* 1.chro.3.22. and 15.24. Shecaniah Sechania

Shechem. *a part*, or *portion*, or *a ſhoulder.* A citie. Ge. 12.6. Iudg.9.1.* 1.king.12.25. called Sychar. John 4.5. Also he that rauiſhed Dinah. Gen.34.2.* Sychem

Shedeur. *a field of light*, or *fire*, or *the light of the Almightie.* Num.1.5. Sedeur

Shegub *exalted.* 1.kings 16.34. Segub

Shechariah. *the mourning of the Lord*, or *the blackes of the Lord.* 1.Chro.8.26. Scharia Sohoria

Sheia. *vanitie, a lifting vp*, or *a tumult.* 2.Sa.20.25. Seua

Sheir. *rough*, or *hairie.* Gen.36.20. Siua

Shekel. A kind of weight. Gen.23.15. Exod.21.32. Seir Ezek.45,12. Sicle

Shelah. *ſending* or *ſpoyling.* Gene.10.24. and 11.12. Luke 3.35. Selah Sala Selah Sela

Shelah. *diſſoluing.* Gen.38.5. Selam

Shelam. A riuer. Ezra 4.17. Selanites

Shelanites. *diſſoluing.* A familie deſcended of Shelah. Num.36.20.

Shelemiah. *the peace, perfection*, or *retribution of the Lord.* 1.Chro.26.14. Ezra 10.39. Salmiah Selemia

Sheleph. *drawing out.* Gene.10.26. Saleph

Sheleſh. *a captaine*, or *a prince.* 1.Chro.7.35. Seles

Shelomi. *peaceable, perfect*, or *giuing againe.* Numb. 34.27. Salomi

Shelomith. *idem.* Mens names. 1.Chron.23.9,18. and 26.25. Alſo a womans name. Leuit.24.11. Selomith Salumith

Shelomoh. *peaceable.* looke Salomon. Salomon

Shelomoth. *peacemaking, perfectneſſe*, or *retribution.* 1.Chro..24.22. Selomoth Salemoth

Shelumiel, as Shelemiah. A head of the tribe of Simeon. Num.1.6. Selumiel Salamiel

Shem. *a name, renowmed, report*, or *put.* Noahs ſonne Gene.5.12. Luke 3.36. He is bleſſed. Gen.9.26. His poſteritie. Gen.10.11.* and 11.10,11.1.chro.1.17. He is thought to be Melchizedek, looke Melchizedek. Sem

Shema. *hearing*, or *obeying.* 1.Chro.2.43. Alſo a citie. Josh.15.26. Sama

Shemaah. *idem.* 1.Chro.12.3. Sama

Shemaiah *hearing*, or *obeying the Lord.* Mes names 1.king.12.22.1.Chro.3.22. and 4.37. Iere.29.32. Semaia Iſhmaiah

Shemariah. *the keeping of the Lorde.* 1.Chron.12.5. Ezra 13.32,41. Semeia Semaria

Shemebar. *the name*, or *report of a ſtrong man*, or *the name of a bird*, or *deſtroying ſtrength.* Gene.14.2. Semariah Semeber

Shemei. *my name*, or *my deſolation*, or *perdition*, or *the heauens.* Zech.12.11. Semei

Shemaiah. as Shemaiah. Ezra 8.16. Semeia

Shemer. *a keeper.* 1.kings 16.24. Semar

Shemida. *a name of knowledge*, or *the knowledge of the heauens.* Num.26.32. Josh.17.2. 1.Chro.7.19. Semida

Sheminith-lenazzeah. 1.Chro.15.21. Semira-moth

Shemiramoth. *the heights of the heauens*, or *the height of a name.* 1.Chro.15.18. Samuel

Shemuel. *appointed*, or *eſtabliſhed of God.* Numb.34. Semuel

20.1.Chron.7.2.

Samuel — Shemuel. *heard of God.* looke Samuel.

Senazar — Shenazar. *the treasurer of a tooth,* or *of one sleeping,* or *the narrowe streight of alteration,* or *an enemie of tribulation.* 1.Chron.3.18.

Senir — Shenir. *a sleeping candle, the prospering of a candle,* or *prospering of the teacher.* A hill. Cant.4.8. Deut.3.9. Ezra 27.5.

Sephatia — Shephatiah *the Lord iudgeth,* or *the iudgement of the Lord.* 2.Sam.3.4. and 1.Chron.9.8.

Saphatia

Sephi — Shephi. *a beholder, a bony combe, a garment,* or *a looking for.* 1.Chron.1.40.

Sepho — Shepho. *a desart, a banke,* or *a breaking in sunder,* Ge. 36.23.

Sephuphan — Shephuphan. *a serpent.* 1.Chron.8.5.

Sara — Sherah. *flesh, consanguinitie, leauen,* or *remaining.* 1. Chron.7.24.

Seera

Sarabia — Sherebiah. *the drought of the Lord, prevailing with the Lord,* or *singing with the Lord.* Ezra.8.18.

Seraiah — Sheraiah. *a prince of the Lord.* 1.Chron.4.14.

Sarug — Sherug. *a bough,* or *plant.* Gene.11.20.

Sezbazzer — Shesbazzar. *ioy in tribulation,* or *an affirming of ioy,* or *ioy of gathering grapes.* Ezra.1.8.

Sesai — Shesai. *fixe, reioycing, merry,* or *flaxe.* Num.13.23.

Sisai — Shesai. *a lilly,* or *rose,* or *ioyfulnesse,* or *fluxe.* 1.Chr. 2.31.

Sesan

Serh — Sheth. *set,* or *put.* The sonne of Adam. Gen.4.25. 1. Chron.1.1. looke Seth.

Sethar — Shethar. *searching out, a remnant,* or *hid,* or *putrified.* Ester 1.14.

Setharbuzania — Shethar-boznai. *despising me.* or *bee which searcheth out my despisers.* Ezra.5.3.

Sertai — Sherai. *a gatherer of money:* or *after the Syrian, a binding,* or *drawen together.* 1.Chron.27.29.

Seua — Sheua. *vanitie, a lifting vp,* or *tumult.* 1.Chro.2.49.

Sue — Shibah. *an othe,* or *abundance.* A well. Gen.26.33.

Sebah

Shiboleth — Shiboleth. Iudg. 12.6.

Shibboleth

Sibama — Shibmah. *ouermuch captiuitie,* or *much sitting.* A citie. Numb.32.38.

Sabama

Shachia — Shichiah. *the protection of the Lord.* 1.Chron.8.10.

Shechemites — Shichemites, as Shechem. Numb.26.31.

Secron — Shicron. *drunkennesse, a price,* or *his wares.* A citie. Iosh.15.11.

Sechron

Zibor — Shigaion. Psal.7. in the title.

Shihor — Shihor. *blacke,* or *troublous,* or *morning.* A citie. 1.chr. 13.5. Iosh.13.3.

Shihorlibnaath — Shihor-libnah. A citie, Iosh.19.26.

Shilhi — Shilhi. *a sending, a bough, a weapon,* or *armour:* Syri. *spoyling,* or *spoyled.* 1.king.22.42.2.Chron 20.31.

Silai

Selhim — Shilhim. *idem.* A citie. Iosh.15.32.

Silem — Shillem. *peace, perfectnesse,* or *retribution.* Gene. 46. 24.Num.26.49.

Salem

Silo — Shilo, or Shiloh. *dissoluing, putting off ones shooes:* or after the Syrian, *mocked,* or *deceiuing.* A citie. Iosh. 18.1.Psal.78.60.

Silo.Soloe — Shiloah. as Shilhi. A riuer at the foote of mount Zion. Isa.8.6. Iohn.9.7

Siloam

Siloni — Shiloni. *tarying,* or *he which tarieth,* or *a peacemaker,* or *abounding:* or after the Syrian, *mocking,* or *deceiuing.* 1.Chro.9.5.

Silonite — Shilonite. *idem.* 1.kings 11.29.2.chro.9.29.

Silla — Shilshah. *three, the chiefe,* or *a captaine.* 1.chro.3.37.

Saluſa

Simah — Shima. *hearing,* or *obeying.* 2.Sam.21.21.

Simha — Shimea. *idem.* Mens names. 1.chro.3.5.36.30,39.

Sima — Shimeah. *named, put to perdition,* or *desolation.* 1. Chro.8.32.

Samaa — Shimeam. *the name of the mother, the name of feare, putting to feare,* or *put to his mother,* or *their feare,* or *there a mother.* 1.Chro.9.38.

Simea

Simeam

Samaan — Shimei. *hearing,* or *obeying, the name of a heape,* or *destroying the heape.* Numb.3.10. Also one that cursed Dauid. 2.Sam.16.5,to 14. and 19,18,to 24.1.king. 2.8,9,36.*

Semari — Shimeon. *hearing,* or *obedient,* looke Simeon. Also an other. Ezra 10.31. — Simeon

Shimma. *idem.* 1.Chro.2.13. — Shimon

Shimmeathites. A people diligent learners of prophecies. 1.Chron.2.55. — Simaa

Shimmeathites

Shimmei. as Shimei. 1.Chron.3.19. — Simei

Shimon. *putting, put,* or *a gift of prouiding,* or *fastnes,* or *eyle.* 1.Chro.4.20. — Simon

Zimreth

Shimrah. *hearing,* or *obedient.* A mans name. 2.chron. 8,21. Also a womans name. 2.chro.24.26. — Simeath

Semaath

Shimri. *keeping, a thorne,* or *dregges.* 1.chron.11,45. Shimei 2.chron.29.13. — Simri

Shimrith. *idem.* Mother of Iehozabad. 2.chro.24.26. — Simrith

Shimron. *keeping, a thorne,* or *dregs of him.* The sonne of Issachar, of whome came the Shimronites. Gen.46. 13.Num.26.24. — Semarith

Simron

Shimron-meron. *a keeper of bitternesse,* or *strong myrre.* A citie. Iosh.12.20. — Simron

Semran

Semranites

Shimshon. *there the second time.* Because the Angel appeared the second time to his father. Iudg. 13.24. looke Samson. — Simron-meron

Semeron

Shinab. *the tooth of the father, the father of changing,* or *the sleeping of the father.* Gene.14.2. — Samſon

Sampſon

Shinar. *the witchings of one sleeping, the making bare of a tooth,* or *the changing of a citie.* The countrey of Caldea. Gene.10.10. and 11.2. Dan.1.2. Isa.11.11, — Sinab

Senaab

Shion. *a sound, a noyse,* or *the wall of strength,* or *griefe.* A citie. Iosh.19.19. — Sinar

Sennaar

Shinear

Shephei. *a multitude.* 1.Chro.4.37. — Sion

Shiphrah, or Siphrah. *faire,* or *a pipe:* or after the Syrian, *doing well,* or *goodnesse* Exod.1.15. — Seon

Siphi

Shiphtan. *a iudge,* or *iudging.* Num.34.24. — Shiphrah

Shirion. *a brigandine.* or *the plaine field,* or *the song of a Doue.* A hill. Deut.3.9. Psal.29.6. — Sephora

Sephtan

Shisha. *sixe, of marble, pleasant,* or *the lifting vp of a gift.* 1.kings 4.3. — Siphtan

Syrion

Shishak. *thy fluxe, thy ioy,* or *thy fixe.* 1.kin.11.4. and 14.25. Iere.25.26. — Sarion

Sisa

Shittah. *a thorne.* A tree. Isa.41.19. — Sesac

Shittim. *spreading out, turnings aside, whippes,* or *thornes.* A kinde of cedar imputrible. Exod.25.5. Also a place. Iosh. 2.1. Ioel 3.18. Num.25.1. — Shishach

Sesach

Shiza. *thy gift,* or *sprinkling or a gift.* 1.Chr.11.42. — Sittim

Shoah. *tyrants.* Ezek.23.23. — Sitim

Shobab. *returned.* Syrian, *a sparke.* 1.Sam.5.14. — Sisa

Shobach. *a net, a lattise, thy captiuitie,* or *thy conuersion.* Syrian. *a dousehouse.* 2.Sam.10.16,18. — Sizi

Sobab

Shobai. *a turning captiuitie,* or *sitting.* Ezra 2.42. — Soba

Shobal. *a path, an eare of corne, the thigh,* or *vaine ancientnesse.* Gene.36.23.1.chro.4.1. — Zoba

Sabach

Shobek. *made equal to vanitie,* or *put to emptinesse:* Syrian. *forsaken.* Nehe.10.24. — Sobai

Sobal

Shubi as Shobai. 2.Sam.17.27. — Sobek

Shobnah. *a builder.* 2.king.18.18. looke Shebnah. — Sobec

Shocho. *a defence, a bough,* or *slacknesse.* A citie. 2. Chro.11.7. — Sobi

Socho

Shochoh. *idem.* A citie. 1.Sam.17.1. — Socho

Shoham. *a precious stone called Onix.* Syrian. *a keeping backe,* or *the delay of them.* 1.Chro.24.27. — Soam

Soham

Shomer. *a keeper, an Adamant stone, a thorne,* or *dregs.* 2.kings 12.21.1.chro.7.32. — Somer

Shophach. *powring,* or *powred forth,* or *a vaine viall.* 1.Chro 19.16. — Sophach

Shophan. *a conie, hid, laid vp, wearing,* or *a breaking.* A citie. Num.32.35. — Sophan

Shoshannim. Psal.45. in the title.

Shua. *crying,* or *saluing.* Gene.38.2. — Sua.Suan

Shuah. *speaking, praying, intreating,* or *humiliation,* or *ditch,* or *a swimming.* Abrahās sonne by Keturah. Ge. — Suah

25.2.

25.2. Also Hebers daughter. 1. Chro. 7.32.

Sual — Shual. *a foxe, a pathway, or a litle fist.* A countrey. 1. Sam. 13.17.

Saul

Subael — Shubael. *the returning captiuitie, or feate of God.* 1. Chro. 24 20. & 25.20.

Shebuel

Suham — Shuham. *the talking, or thinking of those things, a pit or humiliation of those things, or a swimming, or tudding forth of those things.* Nom. 26.42.

Sulamite — Shulamite. Cant. 6.12.

Sumathites — Shumathite. *renowned, or comfortlesse, or astonied.* 1. Chro. 2.53.

Shumathites

Sunem — Shunem. *the sleeping of them, a changing, or vain sleeping of them.* A citie. Iosh. 19.18. 1. Sam. 28.4. and 2. king. 4.8.

Shuah Suah — Shunah. *a pit.* 1. Chro. 4.11.

Simi — Shuni. *changed, or sleeping.* Gen. 46.16. Num. 26.15.

Supham — Shupham. *wearing out those, or the beard, or lippe of those, or the banke, or shore of them.* Beniamins sonne: of him came the Shuphamites. Num. 26.39.

Suppim — Shuppim. *idem.* 1. Chro. 7.12. & 26.16.

Sur — Shur. *a wall, an oxe, or beholding.* A wildernesse towards Egypt. Gen. 16.7. & 25.18.

Simri — Shuri. *a keeping, an adamant stone, a throne, or the dregs thereof.* 1. Chro. 26.10.

Susan — Shushan. *a litie, or rose, or ioyfulnesse.* The chiefe citie of Persia. Nehe. 1.1. Dan. 8.2.

Susts

Susanechae — Shushanchaie. *lilies, or roses, or the ioy of the lame.* Ezra 4.9.

Shuthalah — Shuthelah. *a plant of greeneneſſe, or moyst drinke, or putting moistneſſe.* Nom. 26.35-1. Chro. 7.20.21.

Shuthelah

Siaa Sia — ¶ Siaha. *a mouing, or after the Syrian, helpe.* Ezra 2.44. Nehe. 7.47.

Sibechai — Sibbecai. *a bough, or ſprings, or a cottage.* 1. Chron. 11.29. & 27.11.

Sobbochai

Sibma — Sibmah. *ourmuch captiuitie, much hoarſeneſſe, or ſitting.* A cite. Iosh. 13.19. Iſa. 16.9.

Sibamah

Siccuth. *an idole.* Amos. 5.26.

Sichem, looke Shechem.

Siddim, *the laboured field.* A vale. Gen. 14.3.

Zidon — Sidon, looke Zidon. A citie in Phenice, built by Zidon the ſonne of Canaan. Matth. 11.21, 22. Luke 4.26. Ezek. 28.21.* Their idole was Ahtaroth. 1. king. 11.5. & 2. king. 23.13.

Sehon — Sihon. *a plucking vp by the rootes, or a concluſion.* A king of the Amorites. Deut. 2.1.* Num. 21.21, to 29.

Silas. *conſidering, or marking.* He that was ſent with Paul to Antioch. Act. 15.22.

Sella — Silla. *an exalting, or a treading vnder foote:* or after the Syrian, *a basket.* A place. 2. king. 12.20.

Siloe — Siloam. *ſent, ſending, a bough, a weapon, or armours.* A poole. Ioh. 9.7. Also a towre. Luk. 13.4. looke Siloah.

Siloah — Siloe. *idem.* A well or fishpoole on the west ſide of the citie of Dauid, called also Gihon. 2. Chron. 32.30. and Shelah. Nehem. 3.15.

Syluanus — Siluanus. *of the wood.* a companion of Pauls. 2. Corinth. 1.19. 1. Thes. 1.2. and 1. Pet. 5.12.

Emalchuel — Simalcue. *the king God, or the kingdome of God, or meſſenger of God* 1. Macc. 11.39.

Simeon, looke Shimeon. Iaakobs ſecond ſonne by Leah. Gen. 29.33. he and Leui kil the Shechemites, Gen. 34.25.* and are reproued of their father. Ge. 49.5, 6, 7. he is left for a pledge in Egypt. Ge. 42.24. and deliuered. Gen. 43.23. his children. Gen. 46.10. Exod. 6.15. Num. 26.12, 13, 14. his portion. Ios. 19.1, to 10.

Also a iuſt man, who was aſſured by the holy Ghoſt, he ſhould not die, before he ſaw Chriſt. Luke 2.25, to 36. also a Prophet called Niger. Acts 13.1.

Simon. *hearing, or obeying.* An Apoſtle of Chriſt. Matth. 4.18. looke Peter. Also a leper which receiued Chriſt into his houſe: Matt. 26.6. Luk. 7.40. Another, whom the Iewes compelled to beare the Croſſe. Mat. 27.32. another, a coniurer. Actes 8.9, to 25. Another, a Tanner. Acts 9.43. & 10.6, 32. Another, a Canaanite. Matth. 10.4. also the ſonne of Onias the Prieſt. Eccl. 50.1. also Iudas Maccabeus brother. 1. Mac. 2.5. & 5.21. & 10.74.* & 13.14, 15, 16. Chap. and 2. Mac. 14.17. Also a Beriamite, who vttered the treaſure of the Temple to Appollonius. 2. Mac 3.4, 5, 6.

Sin. *a dart, or armour, or colanesſe.* A wildernesse. Exod. 16.1. Num. 33.11.

Sina. *idem.* A mountaine. Galat. 4.25.

Sinai, *a bramble:* or after the Syrian, *enimitie.* A wildernesse. Exod. 16.1. and 19.1. Num. 33.15. Deut. 33.2.

Sinis — Sini. *idem.* Gen. 10.17.

Sinim, *the South countrey.* Iſa. 49.12.

Saph Saphai — Sippai. *a threſhold, a water pot, a ſilver cup, or an end.* 2. Sam. 21.18. 1. Chro. 20.4.

Sisamai — Sirach. *a hiſſing, a ſong of the brother, or an emptie gift.* The father of Ieſus. Eccius. 20.27.

Sirian, looke Syrian.

Sisara — Sisamai. *a houſe, or ſwallowe of waters, or a moth of waters:* or after the Syrian, *blindneſſe.* 1. Chro. 2.40.

Sisera — Sisara. *seeing a ſwallowe, or ſeeing a moth, or horſe.* Ezra 2.55. Nehem. 7.55.

Sisera. *idem.* The king of Canaans chiefe captaine. Iudges 4.2.*

Zithri Sethri — Sitnah. *hatred, a well.* Geny. 26.21.

Siban — Sithri. *my ſecret, or my refuge, or hid, or tumbling aside.* Exod. 6.22.

Sua — Siuan. Ester 8.9. Baruch 1.8.

¶ Smyrna. *myrrhe.* A citie in Asia. Reuel. 1.11.

¶ So. *a meaſure, or vaile.* 2. kings 17.4.

Socho Socoth — Socho. *a couering, or a bough.* 1. chro. 4.18.

Socho. *idem.* A citie. 1. kings 4.10.

Socoth. *tabernacles.* A citie. Iosh. 15.48.

Sodom — Sodi. *my ſecrete.* Num. 13.11.

Sodomites — Sodom. *their ſecret, a heele, or their morter.* A citie of Syria. Gene. 10.19. Sodom and Gomorah aſſaulted. Gene. 14.11. Deſtroyed with fire and brimſtone from heauen. Gen. 19.24. according as was foretold. Gen. 18.23. & 19.13. The Sodomits exceeding sinners. Ge. 13.13. The ſinnes of Sodom declared. Ge. 19.5. Eze. 16.49, 50. Sodom & Gomorah turned to aſhes. 2. Pet. 2.6. Iude 7. which yet ſhall haue eaſier iudgement, then they that contemne the Goſpel. Mat. 10.15. The Iewes threatned to be deſtroyed as the Sodomites, if they obeyed not God. Deut. 29.23. The Iewes vine, as the vine of Sodom and Gomorah. Deu. 32.32. read Iſa. 2.2, 10. and 3.9. and 13.19. Ier. 49.18. Lam. 4.6.

Salomon — Solomon, looke Shelomoth. Dauids ſonne by Bathsheba. Matth. 1.6. 2. Sam. 12.24. as was promiſed. 2. Sam. 7.11, 12. 1. Chro. 22.9, 13. he is put to the Prophet Nathans gouernement. 2. Sam. 12.25. he is loued of God. 2. Sam. 12.24. he loueth the Lord. 1. kin. 3.3. God promiſeth him to perfoorme his promiſe, if he walke in his wayes. 1. King. 6.12. Dauid promiſeth Bathsheba, that he ſhould reigne after him. 1. kings 1.13. What precepts Dauid gaue him before his death. 1. Kings 2.3. Solomon craueth wiſedome of God. 1. kings 3.5, 9. he marieth Pharaohs daughter. 1. kings 3.1. his ſentence on the two harlots. 1. kings 3.16. The number of his ſongs and prouerbs. 1. kings 4.32. his princes and rulers 1. king. 4.2. The puruiance of his victuals. 1. kings 4.22. The number of his horſes. 1. Kings 4.26. His bookes. 1. Kings 4.33, 34. Peace in his dayes. 1. kings 4.24, 25. His wiſedome. 1. king. 4.29, 30, 31. His workemen. 1. king. 5.13. The forme of the Temple which he builded. 1. Kings 6.2, to 11. Hee ſendeth to the King of Tyrus for trees and workemen. 2. Chron. 2.3, to 11. Hee brought into the Temple, the things that Dauid had dedicated.

1. Kings

1.king 7.51. he prayeth that all that should pray in the Temple, might bee heard. 1.kings 8.23. God willeth him to walke before him in pureneſſe of heart. 1.Kin. 9.4. Solomons gift to Hiram. 1.king.9.11. which Hiram gaue him againe. 1.Chron 8.2. His chariots, horſes, and riches. 2.Chron.1.14.* Why hee was called Solomon. 1.Chro.22.9. God appeareth to him againe. 1.kings 9.2. 2.Chron.7.12. The Queene of Sheba came to heare his wiſedome. 1.king. 10.1, to 14. he exceeded all Kings in riches and wiſedome. 1.king. 10. 23.* he became an idolater. 1.kin.11.1, to 9. God raiſeth vp enemies against him. 1.king.11.14, to 40. his death. 1.king. 11.43. his realme diuided. 1.Kings 12. 20. his prayer to obtaine wiſedome. Wiſd.9.1, to the ende of his booke. His praiſe and diſpraiſe. Ecclu.47. 13.* Solomons porch. John 10.23. Acts 3.11.

Sopater. *keeping his father without danger*, or *the health of the father*. One that accompanied Paul into Aſia. Acts 20.4.

Sopher. *a ſcribe, ſhewing*, or *numbring*. Jer.52.25.

Sopherech. *idem*. Ezra 2.55.

Sophonias, looke Zephaniah.

Lord — Sorai. *declaring, throwing forth*: or after the Syrian, *accuſtomed*. 1.Chro.5.13.

Sorek. *a vine*, or *vineyard*, or *a biſſing*. A riuer. Iudg. 16.4.

Soſipater, as Sopater. Mens names. 2.Mac.12.19. Rom.16.21.

Soſthenes. *a mightie*, or *ſtrong ſauiour*. The chiefe ruler of the Iewes Synagogues. Acts 18.17.

Soſtratus. *helping his armie from danger*, or *the health of his armie*. 2.Mac.4.27.

Sotai. *a concluſion in pleading*, or *a bending*. Ezr.2.55.

Sparta — ¶ Sparta. *ſowed*, or *ſowing*. The chiefe citie of Lacedemonia. 1.Mace.14.20. and 15.23. the citizens called Spartians. 1.Mac.12.2.

¶ Stachys. *an eare of corne*. One beloued of Paul. Rom.16.9.

Stephana — Stephanas. *a crowne*, or *crowned*. One whole houſhold Paul baptized. 1.Cor.1.16. and 16.15.

Stephanus — Steuen. *idem*. A Deacon full of faith and of the holy Ghoſt. Acts 6.5.8.* and 7.1.*

Stoickes. A ſect. Acts 17.18.

Storax. A ſweete gumme. Eccluſ.24.17.

Sua — ¶ Suah, as Shuah. Gen.38.12.

Suah. *rooting vp*, or *treading vnder foote*. 1.Chr.7.36.

Sual. as Shaul. 1.Chro.7.36.

Succoth. *tabernacles*, or *tents*. A citie. Gene.33.17. Eſth.12.17. Iudg.8.6. Pſal.60.6.

Succoth-benoth. *the tabernacle of daughters*, or *the anointing of daughters*. An idole. 2.king.17.30.

Sud. *my ſecrete*. A riuer. Baruch 1.4.

Sukkims. *ointing*, or *ointed, couered*, or *ſhadowed*. A people in Africa. 2.Chro.12.3.

Suphanites, looke Shupham.

Sur. *a giuing backe*, or *rebellion*. A citie. Judeth 2.28.

Suſanna. *a lilly*, or *roſe*, or *ioyfulneſſe*. Wife to Ioacim. Dan.13.1,2.* alſo a woman that followed Chriſt. Luke 8.3.

Suſi. *a horſe, ſwallow*, or *moth*. Num.13.12.

Suſis. *idem*. A citie. Eſt.11.3. looke Shuſhan.

Sichar — ¶ Sychar. *a concluſion*, or *finiſhing*. A citie. John 4.5. looke Shechem.

Sichem — Sychem as Shechem. looke Shechem. and Act.7.16.

Sichim — Syluanus, looke Siluanus.

Synagogues, looke in the 2. Table and Matt.4.23.

Syntiches — Syntiche. *conuming*, or *telling a tale*. Phil.4.2.

Syrauſa — Syracuſæ. *drawing violently*. A citie of Sicilia. Act. 18.13.

Syria — Syria (Hebr. *Aram*) ſignifieth, *high deſcending*, or *the ſlaunder of them*. A countrey in Aſia, hauing on the Eaſt the riuer of Euphrates: on the Weſt the middle ſea and Egypt: on the North Cilicia & Cappadocia: and on the South Arabia: which Cyreneus gouerned. Luke 2.2. the Syrians of Damaſcus ſlaine by Dauid, and their countrey tributarie to him. 2.Sam.8.5, to 9. A ſmall army of them ouercame Iudah. for that they forſooke God. 2.Chro.24.23, 24. They aiding the Ammonites againſt Iſrael, were ſlaine by Joab. 1.Sam. 10.6, to 15. They tooke a little mapp of the land of Iſrael, that ſerued Naamans wife. 2.king.5.2. Eliſha foretolde the Iſraelites that the Syrians would aſſaile them, if they went whither they were determined. 2. king.6.9. The Syrians beſieging Samaria, were chaſed away by the Lord. 2.king.7.6.* The Iſraelites in ſubiection to the Syrians. 2.king.13.3. are promiſed to be deliuered by Joaſh. 2.kin.13.17. Laban was a Syrian. Deut.26.4. Looke Aram.

Syrophenissa — Syrophenisſian. *redneſſe*, or *purple, drawen*, or *drawing vnto it*. An inhabitant of Syrophenisſa. Mar.7.26.

Syrtes. *drawen*, or *a drawing vnto it*. quicke ſands, or ſhelues neere the Egyptians ſea, made by the drift of grauel and ſand, dangerous to paſſe by: they drawe violently vnto them all things that came nigh them: by which Paul ſayled. Actes 27.17.

T.

Thaanach — Taanach. *breaking aſunder*. or *humbling thee*, or *anſwering to thee*. A citie. Joſh.12.21. Judg.5.19.1.kin. 4.12.

Thaanath-filo — Taanath-shiloth. *diſſoluing*, or *breaking a figge tree, a little fig tree going aſtray*, or *a little fig tree of abundance*, or *peace*. A place. Joſh.16.6.

Tebbaoth — Tabaoth. *rings, circles, drowned, good time*, or *a good houre*. Nehe.7.46.

Tabaoth — Tabbaoth. *idem*. Ezra 2.43.

Tabel — Tabbath. *good*, or *goodneſſe*. A place. Judg.7.22.

Tabel — Tabeel, or Tabeel. *good God*. Iſa.7.6.

Tabel — Tabeel. *idem*. Ezra 4.7.

Tabeel — Tabetah. *a burning*. A place. Num.11.3.

Thabor — Tabitha. *a Roebucke*. Actes 9.36.

Tabor. *a cheuſing*, or *puritie*: Syrian, *contrition*, or *breaking aſunder*. A high mountaine in the middle fielde of Galile. Joſh.9.22. Iudges 4.6. Pſal.89.12. Whereon Chriſt was tranſfigured. Matt.17.1. Mar. 9.2. Luke 9.28.

Tabremon — Tabrimon. *a good pomegranate apple*, or *high goodnes*, or *a nauſil prepared, numbred*, or *rewarded*. 1.kin.15.18.

Thadmor — Tadmor. *confeſſion, praiſe of bitternes*, or *myrrhe of confeſſion*, or *praiſe*. Hebr. & Syr. *the prayſe of a maſter*, or *Lord*. A citie. 2.Chro.8.4. Palmira

Thaham, Thahen, Thehen — Tahan. *beſeeching, mercifull, full of grace*, or *pitching tents*. 1.chro.7.25. Of him came the Tahanites. Num. 26.35.

Taphnes — Tahapanes. A citie. Jere.2.16. looke Tahpanhes.

Thahas — Tahash. *haſting*. Gene 22.24.

Thahath — Tahath. *feare*, or *vnder*: after the Syrian, *a going downe*. A manſion. Num 33.26. Alſo mens names. 1.Chro.6.24.37.

Thabrea, Tharaa — Tahrea. *anger*, or *wicked contention*, or *anger*, or *contention of the ſhepheard*. 1.Chro.9.41.

Thaphnis — Tahpanhes. *the couer of confidence*, or *hidden confidence*. A citie in Egypt neere Nilus. Jer.43.7. looke Tahapanes.

Thaphpenes — Tahpenes. *hidden, tentation*, or *ſleight*, or *a couered banner*. The wife of Pharaoh. 1.kings 11.19,20.

Thahtim-hodshi — Tahtim-hodſhi. 2.Sam.24.6.

Talithacumi. Marke 5.41.

Thalmai — Talmai. *a furrow*, or *delaying waters*, or *the aſſembling together of waters*. Num 13.23. Joſh.15.14.

Telmon — Talmon. *dewe prepared*, or *dewe numbred*, or *the gift of dewe*. 1.Chron.9.17. Ezra 2.42.

Thamah — Tamah. *blotting out*, or *ſhaming*, or *wiping away*, or af-

Thema — tar

ter the Syrian. *smitings.* Mche.7.55.

Thamar — Tamar, *a palme tree.* Gen.38.6.

Thamor — Tamar, *idem* Daughter of Dauid.2.Sam.13.1, to 23. Also a citie. Ezek.47.19.

Tammuz — Tammuz, *consumed,* or *a fire.* Jerome taketh it for Adonias, Venus louer. Other for Osyris, an idole of the Egyptians. Ezek.8.14.

Thanach — Tanach, as Taanach. A citie. Josh.21.25.

Thanehumeth — Tahumeth, *consolation.* Jere.40.8.

Thapheth — Tanis, *a motio, mouing,* or *moued.* A citie. Judet.1.10

Taphath *a distilling from the head, a drop,* or *a little one.* 1.king.4.11.

Taphnes, as Taphenes. A citie. Judet.1.9.

Thaphuah — Tappuah, *an apple, a swelling in the body,* or *tying.* A citie. Josh.12.17.&15.34.&16.3.

Tharath — Tarah *a heire, a wretch,* or *a banished man.* A mansion. Nomb.33.27.

Thara — Taralah *the searching out of slander,* or *the searching out of strength,* or *the turtle brid of slander or strength.* A citie. Josh.18.27.

Tharela — Tatea, *howling, doing euill, the chamber of guilefull dealing,* or *the chamber of a companion:* or after the Syrian, *chance,* or *earthly,* or *lesser.* 1.Chro.8.35.

Tharea — Tarpelaie. *theeues, diligent and painefull:* Syri. and Heb. *the hill of wonder, the keeper of decay,* or *the leafe of labour.* A people. Ezra.4.9.

Tharaa — Tarshish. *a beholding of the sword, a searching out of marble, the turtle bird of the sword, a Iasper stone,* or *the sea.* Iauans sonne. Gene.10.4. Also a region taken for Cicilia. 2.Chro.9.21. Isa.66.39.

Terphalei — Tarsus, *winged.* A citie of Cilicia. Act.21.39.

Tarpelai — Tartak *chained together,* or *I shut vp.* An idole of the Auims. 2.king.17.31.

Tharsis — Tartan, *searching out,* or *beholding a gift, the gift of the turtle bird,* or *the law of the.* 2. kin.18.17. Isa.20.1

Tharsus — Tarnai. *rewarding,* or *a rewarder.* Ezra.5.3.

Tharchak — ¶ Tebah. *a cooke.* Gen.22.24.

Tharthac — Tebaliah. *the baptisme of the Lord,* or *goodnesse to the Lord himselfe,* or *the sauce of the Lorde.* 1.Chro.26.11.

Tharthan — Tebeth. *good* or *goodnesse.* A moneth. Est.2.16.

Thathanai — Tebez. *an egge,* or *silken garment.* After the Syrian, *flaxe.* A citie where Abimelech was slaine. Judges 9. 50.* 2.Sam.11.21.

Tebalia — Tebaliah. *the baptisme of the Lord, goodnesse to the Lord himselfe,* or *the sauce of the Lorde.* 1.Chro.26.11.

Tabelias — Tebeth. *good* or *goodnesse.* A moneth. Est.2.16.

Thebez — Tebez. *an egge,* or *silken garment.* After the Syrian, *flaxe.* A citie where Abimelech was slaine. Judges 9. 50.* 2.Sam.11.21.

Thebes — Tehaphanes, as Tanis. A citie. Ezek.30.18.

Tehaphanes — Tehinnah. *a beseeching, mercifull, praye:* or *very thankefull,* or *fauour.* 1.Chro.4.12.

Taphnis — Tekoa, as Tekoah. *a pipe, a noyse, fastened.* A mans name. 1.Chr.2.24. and 4.5. Also a towne 6. miles from Ierusalem. 2.Sam.14.2. Amos 1.1. The inhabitant called a Tekoite. 1.Chr.11.18.

Tehinna — Tel-abib *a heape of newe graine.* A place where the Iewes were kept prisoners. Ezek.3.25.

Thehinna — Telah. *a moystnesse,* or *greennesse,* or *moystning,* or *making greene.* 1.Chr.7.35.

Thecua — Telem. *a lambe,* or *the dewe of them:* or after the Syrian, *the shadow of them.* A citie. Josh.15.24. Also a porter. Ezra.10.24.

Thecoa — Telharsa. *a heaping vp of deafenesse,* or *hanging vp of the plough.* Heb.& Syr. *the word of doubtfulnesse.* A place. Ezra.2.59.

Thecoa — Telmelah. *a heape of salt,* or *the doubtfulnesse of salt.* A place. Ezra.2.29.

Thecoite — Tema. *a marueiling at perfection,* or *the southwinde.* Ishmaels son. Ge.25.15. Also a countrey. Job.6.19.

Thelabib — Teman. *south. perfect.* Syri. *there.* The sonne of Eliphaz. Gen.36.11,42. Also a citie in Edom. Jere.49. 7. Baruch 3.22.

Thelah — Temani *moyst, perfect,* or *the south.* Syri. *ordained.* A countrey. Gene.36.34. Temanite, *idem.* A man of that countrey. Job.2.11.

Thale — Temath. *noonetide.* A countrey. Ezek.48.28.

Temeni, as Temani.1.Chro.4.6.

Temnatha. *an image,* or *forme,* or *numbring:* or after the Syrian, *ordained.* A citie. Josh.19.43.

Thelem — Tepho. *a place.* A fort reedified by Bacchides. 1. Mac.9.59.

Thelharsa — Terah. *smelling, breathing,* or *driuing away.* Abrahams father. Gene.11.26.* 1 Chro.1.26. Josh.24.2.

Teraphim. *images,* or *formes.* Iudg.17.5. Hos.3.4.

Terebinth. A tree, whereout issueth the gum Turpentine. Ecclus.24.18.

Thelmhelah — Tereth, as Terah Ester 2.21.

Thelmela — Tertius. *the third.* Rom.16.22.

Themah — Tertullus. *declaring false things, slyer,* or *wonderous.* An Oratour against Paul. Acts 24.1,2,10.

Thema — Tetrarch. *gouernour of the fourth part of a realme.* Luk.3.1. Mat.14.1.

Theman — ¶ Thaddeus. *praising,* or *confessing.* Surname of Lebbeus, one of Christs Apostles. Mat.10.3. Mar.3.18.

Themani — Thamnatha, as Temnathah. A fort reedified by Bacchides. 1 Mac.9.50.

Themanite — Tharseas, as Tharsh. sh. 2. Mac.3.5.

Tharsis — Tharshish. *idem.* A countrey. 1.king.10.22. looke Tarshish.

Tharsians, *idem.* a people. 2.Mac.4.30.

Thasi — Thasi. *forgetfull, forgetting,* or *a debtor.* 1.Mac.2.3.

Thau. Ezek 9.4.

Thebes — Tebez, looke Tatbez.

Thecua. *hope, a litle rope, a line,* or *congregation.* A wilderneſſe. 1.Mac.9.33.

Thelassar — Thelasar, *taking away, a heaping vp.* A region of Syria. 2.king.19.12.

Thelharsa — Thelerias. *a heaping vp of deafenesse.* Heb.& Syri. *the wood of dolefulnesse.* A place. 1.Esd.5.36.

Theman. looke Teman.

Theodotus — Theodocius. *giuen to God.* One among others, sent to Iudas about a peace. 2 Mac.14.19.

Theodosius — Theophilus. *a friend of God,* or *a louer of God,* or *deuoute,* or *louing God,* or *the beloued of God.* A worthie man, to whome Luke wrote his Gospell, and Acts of the Apostles. Luke 1.3. Act.1.1.

Theos Phimos — Thessalonica. *the other victorie of God,* or *the putting of the other victory.* A citie of Macedonia, where Paul preached the Gospel. Acts 7.1. Reade Ac.17. 11. and 1.Thes 1.1.*

Theudas — Theudas *flowing with water.* A rebel. Act.5.36.

Theodas — Thomas. looke Tom. An Apostle of Christ surnamed Didymus, who exhorted the Apostles to die courageously. John 11.16. He asketh Christ the way to the Father. John 14.5. He would not beleeue Christs resurrection, vntil he put his finger into his side. John 20.24. to 30.

Thracia — Thracia *a sparke,* or *stone.* A countrey in Europe. 2. Mace.12.35.

Thummim — Thummim. *trueth,* or *perfection.* Exod.28.30. Deut. 33.8. Ezra 2.63.

Thyatira — Thyatira. *a sweet sauor of labor,* or *sacrifice of contrition.* A citie of Lydia in Asia the lesse. Rev.1.11. Act.11.14.

Tiberias — ¶ Tiberias. *a good vision, a nauill,* or *a breaking asunder.* A citie of Galile by the sea Tiberias, taking name thereof. John 6.1. Sometime called (as Ioseph. Antiq. 4. cap. 18. noteth) Cenneareth: it was builded by Herode the Tetrarch in honour of Tiberius Cesar, and called after his name.

Tiberius — Tiberius, *idem.* An Emperour of Rome. Luke 3.1.

Tibhath — Tibkath. *a killing,* or *a cooke,* &c. A citie. 1.Ch.18.8.

Tibni — Tibni *chaffe,* or *hay.* 1.King.16.21.

Tidal — Tidal. *breaking the yoke,* or *the knowledge of lifting vp.* Gen.14.1.

Tiglath Pileser — Tiglath Pileser. *he hath taken away a marueilous captiuitie.* Syri. *he hath forbidden a marueilous captiuitie.* looke Tilgath Pilneeser.

Timnah — Timnah, *nonneride.* A countrey. Ezek.48.28.

Timeni — Timeni, as Temani.1.Chro.4.6.

Themna — Temnatha. *an image,* or *forme,* or *numbring:* or after the Syrian, *ordained.* A citie. Josh.19.43.

Thopho — Tepho. *a place.* A fort reedified by Bacchides. 1. Mac.9.59.

Tarah — Terah. *smelling, breathing,* or *driuing away.* Abrahams father. Gene.11.26.* 1 Chro.1.26. Josh.24.2.

Thare — Teraphim. *images,* or *formes.* Iudg.17.5. Hos.3.4.

Therah — Terebinth. A tree, whereout issueth the gum Turpentine. Ecclus.24.18.

Theraphim — Tereth, as Terah Ester 2.21.

Terebint — Tertius. *the third.* Rom.16.22.

Theres — Tertullus. *declaring false things, slyer,* or *wonderous.* An Oratour against Paul. Acts 24.1,2,10.

Tartullus — Tetrarch. *gouernour of the fourth part of a realme.* Luk.3.1. Mat.14.1.

Taddeus — ¶ Thaddeus. *praising,* or *confessing.* Surname of Lebbeus, one of Christs Apostles. Mat.10.3. Mar.3.18.

Thamnata — Thamnatha, as Temnathah. A fort reedified by Bacchides. 1 Mac.9.50.

Tharsis — Tharseas, as Tharsh. sh. 2. Mac.3.5.

Tharfis — Tharshish. *idem.* A countrey. 1.king.10.22. looke Tarshish.

Thasi — Tharsians, *idem.* a people. 2.Mac.4.30.

Thebes — Thasi. *forgetfull, forgetting,* or *a debtor.* 1.Mac.2.3.

Thau. Ezek 9.4.

Tebez, looke Tatbez.

Thecua. *hope, a litle rope, a line,* or *congregation.* A wilderneſſe. 1.Mac.9.33.

Thelassar — Thelasar, *taking away, a heaping vp.* A region of Syria. 2.king.19.12.

Thelharsa — Thelerias. *a heaping vp of deafenesse.* Heb.& Syri. *the wood of dolefulnesse.* A place. 1.Esd.5.36.

Theman. looke Teman.

Theodotus — Theodocius. *giuen to God.* One among others, sent to Iudas about a peace. 2 Mac.14.19.

Theodosius — Theophilus. *a friend of God,* or *a louer of God,* or *deuoute,* or *louing God,* or *the beloued of God.* A worthie man, to whome Luke wrote his Gospell, and Acts of the Apostles. Luke 1.3. Act.1.1.

Theos Phimos — Thessalonica. *the other victorie of God,* or *the putting of the other victory.* A citie of Macedonia, where Paul preached the Gospel. Acts 7.1. Reade Ac.17. 11. and 1.Thes 1.1.*

Theudas — Theudas *flowing with water.* A rebel. Act.5.36.

Theodas — Thomas. looke Tom. An Apostle of Christ surnamed Didymus, who exhorted the Apostles to die courageously. John 11.16. He asketh Christ the way to the Father. John 14.5. He would not beleeue Christs resurrection, vntil he put his finger into his side. John 20.24. to 30.

Thracia — Thracia *a sparke,* or *stone.* A countrey in Europe. 2. Mace.12.35.

Thummim — Thummim. *trueth,* or *perfection.* Exod.28.30. Deut. 33.8. Ezra 2.63.

Thyatira — Thyatira. *a sweet sauor of labor,* or *sacrifice of contrition.* A citie of Lydia in Asia the lesse. Rev.1.11. Act.11.14.

Tiberias — ¶ Tiberias. *a good vision, a nauill,* or *a breaking asunder.* A citie of Galile by the sea Tiberias, taking name thereof. John 6.1. Sometime called (as Ioseph. Antiq. 4. cap. 18. noteth) Cenneareth: it was builded by Herode the Tetrarch in honour of Tiberius Cesar, and called after his name.

Thebbath — Tiberius, *idem.* An Emperour of Rome. Luke 3.1.

Tebath — Tibkath. *a killing,* or *a cooke,* &c. A citie. 1.Ch.18.8.

Thebni — Tibni *chaffe,* or *hay.* 1.King.16.21.

Thidal — Tidal. *breaking the yoke,* or *the knowledge of lifting vp.* Gen.14.1.

Thidai — Tiglath Pileser. *he hath taken away a marueilous captiuitie.* Syri. *he hath forbidden a marueilous captiuitie.* looke Tilgath Pilneeser.

Theglathphalasar — Theglathphalasar

Tikuah — Tikuath, *hope, a little line, or congregation.* 2.kin.22. 14. called Tokhath, 2.Chro.34.22.

Tilgach Pilneeser, Thecuath, Theglath-pilneser — Tilgach Pilneeser, *forbidding snow falling:* King of Ashur. 1.Chron.5.6. called Tiglath Pileser, 2.king.15. 29.

Theglath-phalneaser — Tilon, *murmuring.* 2.Chro.4.20.

Thilon — Timnah, as Timnathah. A citie. Iosh.15.57.

Thamnah — Timna, *a forbidding perturbation, or a perfect perturbation.* Eliphaz concubine. Gen.36.12. Also a Duke. Gen.36.40.

Thamna — Timnath-heres, *the image of the sunne, a fained figure, the number of an earthen pot.* Syri. & Heb. *the sun ordeyned.* A citie. Iud.2.9. looke Timnath-serah.

Thimna — Timnath serah, *a figure enlarged, an image remaining or a numbring the rest.* Syri. & Heb. *an ordained stench.* A citie. Iosh.19.50, and 24.30. called before Timnath-heres.

Thimnathheres — Timon, *honourable, or precious.* A deacon. Acts 6.5.

Thamnathsara — Timotheus, *the honour of God, or honouring of God, or precious to God.* A captaine. 1.Mac.5.6. Also a Grecian, whom Paul circumcised, and wrote vnto. Acts.16. 1,2,3.1.Tim.1,2.2.Tim.2,2. Reade 1.Cor.4.17. and 16.10,11. 2.Cor.1.1. Phil.2.19,20,to 25. Roma.16. 21.1.Thes.1.1. and 3.2.

Thamnathserah — Timothie

Thamnathsara — Timothie

Thiphsah — Tiphsah, *a passing ouer, a halting, or the passeouer.* That is, a place where passeouer is kept. A citie. 1. king.4.24.2.king.15.16.

Thiras — Tiras, *a destroyer.* Gen.10.2.

Thirathites — Tirathites, *singing.* 1.Chro.2.55.

Thirhaka — Tirhakah, *a dull searcher out, or beholder, a hinderance of the lawe, or the dulnesse of the turtle birde.* A king. 2.king.19.9. Isa.37.9.

Tharakas — Tirhanah, *a searcher of mercie, or the turtle birde of mercie.* 1.Chro.2.48.

Tharaca — Tiria, *a search, or searching out, or beholding.* 1.Chro. 5.16.

Thirhana — Tirshatha, *dissoluing the foundation, beholding drinke, or butler, or the foundation of the turtle birde.* Hebr. and Syri. *beholding the yeere, or time, or him that hath authoritie ouer vs.* Nehemiahs surname. Ezra 2.63. Neh. 10.1. looke Nehemiah.

Tharana — Tirzah, *pleasing well, willing, pleasant, or running.* Zelophehads daughter. Numb.26.33. and 27.1. Also a King. Iosh.12.24.

Thirsa — Tilhbite, *taking captiue, turning, sitting, or dwelling.* Eliahs seruant of Thesbon a citie of Manasseh on ye East side of Iordane, neere mount Gilead. 1 kin.17.1

Hathirsatha — Titus, *honourable.* A Greeke whome Paul circumcised not, and why. Gal.2.3,4. Paul calleth him brother. 2.Cozin. 2.13. And naturall sonne. Tit.1.4. Paul leaueth him in Creta, and why. Tit.1.5. reade 2.Cor. 8 6. Also an Ambassadour of the Romanes, surnamed Manilius. 2.Mac.11.34.

Aterfatha — Tizite, *a scattering, scattered, or going out.* A citizen of Tiza. 1.Chro.11.45.

Athirsatha — ¶ Toah, *a weapon, or dart.* 1.Chro.6.34.

Thirza — Tob, *good, or goodnesse.* Iudg.11.3.

Teria — Tob-adoniah, *a good gouernour, or a good Lorde, or a good foote of the pillar of the Lord.* 2.Chro.17.8.

Thesbite — Tobiah, *a good Lorde, or the goodnesse of the Lorde.* Ezra 2.60. Nehe.2.10. Tob.1.1.

Tobias, and Tobit, *idem.* The name both of father and sonne. Tob.1.1,9. Reade the whole booke. Also the father of Hircanus. 2.Mac.3.11.

Titus Manlius — Tobiah, *idem.* A Leuite. 1.Chr.17.8. Also a captiue. Zech.6.10.

Thosaite — Tochen, *the middle, or betweene the middle, or prepared.* A citie. 1.Chro.4.32.

Thoah — Togarmah, *strong, or hony, or ouermuch inhabited, or a very stranger, or fearing greatly, or a doubtful highnesse.* The sonne of Gomer. Genel.10.3.1.Chro.1.6. Of him descended a people of Asia the lesse. Ezek.27.14. and 38.6.

Thohu — Tohu, *liuing.* 1.Sam.1.1.

Thoi — Toi, *erring.* King of Hamath. 2.Sa.8.9. looke Tou.

Thecuath — Tokhath, *taking vnto him a signe.* 2.Chro.34.22. 2. king.22,14.

Thickua — Tola, *a worme.* Mens names. Genel.46.13.1.Chro. 7.1. Iudg 10,1.

Thola — Tolad, *a nastinesse, or generation.* A citie. 1.Chr.4.29.

Tholad — Tolaites, *wormes, or little wormes.* A familie descended of Tola. Numb.26.23.

Tholaites — Tolman, *faithful, or that saith truath, or a workemaster or vndermaster.* 1.Esd.5.27.

Thomas — Tom, *a twinne, or a deepenesse without bottome.* looke Thomas.

Thophel — Topaz, *a precious stone.* Exod.28.17. Reue.21.20.

Thopheth — Tophel, *decay, or foolishnesse.* A place. Deut.1.1.

Tophet, or Topheth, *a timbrell, or tabret, a leading aside, or an enlarging.* A place in the suburbes of Ierusalem, where parents offred their children, halfe burned in fire, to Molech. 2.king.23.10. Isa.30.33.

Thogu — Tou, Thou, as Toi. 1.Chro.18.9.

Thochonitis — ¶ Trachonitis, *stonie, or cruell.* A region of Syria. Luke 3.1.

Troas — Tripolis, *of three cities.* A citie. 2.Mac.14.1.

Troada — Troas *bored through.* A citie of Asia the lesse. 2.Cor. 2,12, 2.Tim.4.13. Act.16.8.

Thubal — Trogyllium, A citie in the yle Samos. Act.20.15.

Thophnis — Trophimus, *nourished, or brought vp.* A companion of Paul. Act.20.4. and 21.29.2.Tim.4.20.

Tryphena and Tryphosa. *delicious, or delicate.* Two godly women. Rom.16.12.

Tryphon — Tryphon *idem.* 1.Mac.11.39. and 15.37. & 12.39.*

Thubal-cain — ¶ Tubal, *borne, or brought, or worldly, or confusion, or slaunder.* Japhets sonne. Gen.10.2. 1.Chro.1.5. The Iewes called Italy by his name. Isa.66.19. Eze.27. 13. and 32.26.

Tubianci — Tubal-kain, *worldly possession, a birds nest of the world, possessing confusion, or inuitating slaunder.* The first brasier and Smith. Gen.4.22.

Thubin — Tubieni, *straw, or mixed with straw, answering wel, or gratifying well.* Iewes so called. 1.Macc.12.17.

Tubin, *measured well, or a good measure, or good wine.* A citie of the Gadites. 1.Mac.5.13.

Tychicus — ¶ Tychicus, *casuall, or happening.* Pauls fellow seruant. Act.20.4 Ephe.6.21.Col.4.7.2.Tim.4.12.

Tygris — Tygris, *the sharpenesse of swiftnesse, or a sharpe sound, or voice, or a merry sound, or a merry swiftnesse.* Hebr. and Syri. *one voyce, or one onely swiftnesse.* A riuer or flood which compasseth Mesapotamia: of the which mention is made. Gen.6.14. Ecclus.24.29. called Hiddekel. Gen.2.14.

Tyrannus — Tyrannus, *ruling, or a prince.* He in whose schoole Paul dayly disputed. Act.19.9.

Tyre — Tyrus, *a breaking with a flaile, a siege, or binding, or a singing, or strength, or a rocke.* A citie by Libanus. The citizens called Tyrians. Ecclus.46.18. Of both the which mention is made. 2.Samu.5.11. 1.king.5.1. Psal.45.12. Psal.83.7. Psal.87.4. Isa.23.1. Ierem.47. 4. Ezek.26.2. & 27.3.* Ioel 3.4. Amos 1.9. Zech.9.2, 3. Matth.11.21. and 15.21. Mar.3.8. Luk.10.14,15. Act.21.3,7.

V.

Vaizatha — Vagezatha, *sprinkling the chamber.* Heb. & Syri. *wee Oline trees.* Ester 9.9.

Iezatha — Vaniah, *nourishment of the Lorde, or weapons of the Lorde.* Ezra.10.35.

Ouania — Vashni, *second, changed, a tooth, or my yeere.* 1.Chro. 6.20.

Vania — Vashti, *drinking, doubling, putting.* or *herape.* King Ahashueroth wife. Ester.1,9.*

Vasni — Vasseni

Vasthi

¶ Ved.

¶ Vel, *desiring God.* Ezra. 10.34.

¶ Vlam, *a porch, or gallerie, or strength, or foolishnesse of them.* Mens names. 1.Chr.7.16. and 8.39.

Olla — Vlla, *a lifting vp, a sacrifice killed on the altar, an infant, a little one, or a leafe.* 1.Chro.7.39.

Amah — ¶ Vmmah, *darkened, couered, his people, or with him.*

Amma — A citie. Iosh.19.30.

Hanni — ¶ Vnni, *an answere, or song, or afflicted, or poore.* Certaine men. 1.Chro.15.18,20. Nehem.12.9.

Ani — ¶ Vophsi, *a thing broken, or parched, a portion, a diminishing, or diminished.* Num.13.15.

Vapsi — ¶ Vpharsin. Dan.5.25.

Ophaz — Vphaz, *pure golde.* A place. Jere.10.9. Dan.10.5.

Ophir — ¶ Vr, *fire, or light.* A citie. Gen.11.28.

Viban — Vrbanus, *ciuil, courteous, or gentle in speech.* Pauls fellow helper. Rom.16.9.

Hur — Vri, *my light, or fire.* Mens names. Exod.31.2, 1. Chro.2,20. 1.king.4,19. Ezra.10,24.

Vrias — Vriah, *or* Vriiah *the fire of the Lord, or the light of the Lord.* Mens names. 2.Sam.11.3,6,7.* and 12.9. Ezra 8.33. Nehe.3.4. Isa.8.2. Jere.26.10. 2.king.16.11. Matth.1.6.

Vria — Vriel, *light, or fire of God.* 2.Chro.13.2. Also an Angel. 2.Esd.4.1.

Ourias — Vrim. *light.* Exod.28.30.

Aurim — Vthai. *mine iniquitie, or time, or frowardnesse, or an houre.* 1.Chro.9.4.

Hur — ¶ Vz, *counsaile, or wood:* after the Syrian, *fastened.*

Hus — Mens names. Gen.10,23. and 22.21. and 36.28. Also a countrey. Job 1.1 Lam.4.21.

Vsi. Ozi — Vzai. *then, or he.* Nehe.3.25.

Vzal — Vzal. *wandring, sailing, sailing forward, or distilling from the head.* Gen.10.27.

Ozia — Vzia, *the strength of the Lord, or the bucke goate of the Lord.* 1.Chro.11.44.

Azia — Vziah. *idem.* Nehem.11.4.

Oza — Vzza, *or* Vzzah. *strength, or a goate.* Mens names. 2.kin.21.18. 1.Chro.6.29. and 8.7. 2.Sam.6.3,to 9.

Ozen Seera — Vzzen Sherah. *an eare lappe of flesh, or an eare lappe remaining.* A citie. 1.Chro.7.24.

Ozzi — Vzzi. *strong, my strength, or my goate.* Mens names.

Azzi — 1.Chro.6.5,51. and 7.3,7. Ezra 7.4. Nehe.11.22. and 12.19,42.

Ozias — Vzziah, as Vzia. Mens names. 1.Chr.6.24. 2.Chr. 26.1.* Ezra 10.21. looke Azariah.

Ozi — Vzziel. *the strength of God, or the buckegoate of God.*

Oziel — Kohaths sonne. Exo.6.18. Leuit.10.4.1.Chr.6.2. Of him came the Vzzielites. Nu.3.27. Also mens names.

Eziel — 1.Chro.4.42.&7.7.& 25.4. 2.Chron.29.14. Neh.3.8.

Ozielites — Z.

Sennim — Zaanaim. A plaine. Iudg.4.11.

Zaanan. *a going foorth.* A citie. Micah.1.11.

Zaenanim — Zaananim. *mourings, or a mourning, or one sleeping.* A countrey. Iosh.19.33.

Saananim — Zaauan. *trembling.* Gene.36.27.

Saauan — ¶ Zabad, *a dowrie, or endowed.* 1.Chro.2,36. and 7. 21. Ezra 10.27,33,43. 2.Chron.24.26.

Sabad — Zabadiah, *a dowry, or endowed of the Lord.* 1.Ch.8.15.

Sebadiah — Zabbai. *flowing.* Ezra 10.28.

Sebadia — Zabdi, as Zabad. Iosh.7.1,17. Nehe.11.17.

Zabdiel. *the dowrie of God, or endowed of God.* Certaine mens names mentioned. 1.Chro.27.2. Nehem. 11.14. and 1.Mac.11,17.

Zabud, as Zabad. 1.king.4.5.

Zabulon, looke Zebulun. The sonne of Iaakob. Ge. 30.20. and 35.23. Exod.1.3. he is blessed. Gen.49.13. Deut 33.18. His portion. Iosh.19.10,to 17. His children. Gen.46.14. Num.26.26,27. They could not expel the Canaanites, but made them tributaries. Iudges 1.30. Also the countrey where the tribe of Zabulon dwelt. Matth.4.13,15.

Zaccai, *or* Zacchai. *pure worke, or after the Syrian, iust, or made iust.* Nehe.3.20. and 7.14. — Zachai

Zaccheus. *idem.* A man who lodged Christ. Luk.19. 2,to 11. — Zacheus

Zacchur, and Zaccur. *mindfull, remembring, or of the male kinde.* Mens names. Num.13.5. 1.Chron.4.26. and 24.27. and 25.2. — Zacur, Zachur, Zacheus

Zechai, as Zaccai. Ezra.2.9. — Zacharias

Zachariah. *mindfull of the Lord, or man of the Lord.* Ieroboams sonne, who succeeded him: slaine by Shallum. 2.king.14.29.& 15.8,to 13. Also Iohn Baptists father. Luk.1.5,to 23. his song. Luk.1.67, to 80. Also a priest. Luke 11.51. Matth.23.35. 2.Chr.24.20,21. Of this name reade 2.kin.18.2. Ezr.8.3. 1.Esd.1.1. and 5.8. 2.Esd.1.40. 1.Mac.5.18. looke Zechariah. — Zacharie, Zachari

Zacher. *mindful, or mem.* 1.Chro.8.31.

Zadok, *iustified, or iust.* Mens names. 2.Samu.8, 17. and 15.24. 1.king.2.35. Ezra.7.2. — Zadoc, Sadok

Zaham. *detesting, or vncleane.* 2.Chron.11.19. — Zoon

Zair. *little, or a broken statue.* A citie 2.king.8.21. — Seira

Zalaph. *a shadow, or ringing, or shaking.* Heb.& Syri. *a shadow ioyned together* Nehe.3.30. — Seleth

Zalmon. *darkenes, or his image, or the shadow of a gift.* A mount. Iudg.9.48. Psal.68.14. Also one of Dauids worthies. 2.Sam.23.28. — Zelmon, Selmon

Zalmonah. *a gift of the shadow, or our image.* A mansion. Num.33.41. — Zalmona, Salmona

Zalmunna. *a shadow forbidden, or a shadowe or image of perturbation.* A King. Iudg.8.5. Psal.83.11. — Zalmana, Salmana

Zambri *singing, or a vine, or a thinking.* 1.Mac.2.26. Num.25.14. — Zalmuna, Zamri

Zamzummims. *thinking wickednes, or wickednesse of wicked men.* A people. Deut.2.20. — Zamzommim

Zanoah. *forgetfulnesse, or casting from, or that rest, or that comfort.* A citie. Ios.15.34,56. also a mans name. 1.Chro.4.18. Nehe.11.30. — Zomzummims, Zanoa

Zanoah. *idem.* Nehe.3.13. — Zanoe

Zaphnath paaneah. *a man to whom secrets are reuealed, or in the Egyptian tongue, a sauiour of the world.* The name which Pharaoh gaue Ioseph. Gen.41.45. — Zanoa, Zaphnath-paaneah

Zaphon. *the northeast winde, or hid, or a beholder.* A place. Iosh.13.27. — Saphon, Zareth

Zara *or* Zarah. *rising, or clearenesse.* Gen.38.30. and 46.12. Num.2.4. — Zarah, Sarah

Zareah. *leprosie, or a hornet.* A citie. Nehem.11.29.

Zared. *a strange going downe, or power spread abroad,* A riuer. Num.21.12. looke Zered.

Zarephath *perplexitie of bread, or the perswasion of perplexitie.* A citie betweene Tyre and Zidon. 1.king. 17.9 Obad.20. Luke 4.20,26. — Sarepthe, Zarphah, Sareptas

Zaretan. *tribulation, or perplexitie, or a binding, or giuing perplexitie.* A place. Iosh.3.16. — Zarthan, Sarthan

Zarhites. *cleare.* Two families, the one came of Zerah Simeons sonne. Num 26,13. The other of Zerah Iudahs sonne. Num.26.20. — Zerehites, Zarehites

Zartanah, as Zaretan. a place by Jzreel. 1.kin.4.12. — Zarthana

Zattu. *an olive tree.* A man. Ezra 2.8. Nehe.10.14. — Sarthana

Zaza. *belonging to all, or al manner of wayes: a wilde beast, or shining bright Syri. going backe.* 1.Chro.2.33. — Zatthu. Zathua

¶ Zebadiah. *the dowrie of the Lord, or the Lord hath endowed.* Certaine men. 1.Chron.8.17. and 12.7. and 26.2. 2.Chron.19.11. Ezra 8.8. — Zetbua, Ziza, Zebadia

Zebah. *sacrifice, or a beast killed in sacrifice for victorie, or a beheading, or a killing.* A king of Midian. Judges 8.5. Psal.83.11. — Zebadia, Zeba

Zebedeus. *a dowrie, or endowed.* Father of James and Iohn. Matth.4.21. his wife maketh request to Christ for her two children. Matth.20.20,21. — Zebedee

Zebina. *a flowing, or flowing now: or after the Syrian, a selling, or buying.* Ezra.10.43. — Zabina

Zeboim, *hide Does, or Goates, or fame or chiefe.* Syri. *willing.* — Seboim

willing. A citie. Gen. 10. 19. & 14. 2. & valley. 1. Sam. 13. 18. a village. Nehe. 11. 34.

Zebudah. endowed, or an endowing. 2. king. 23. 36.

Zebulun. a dwelling, or dwelling place, or abiding. Iaakobs tenth sonne. Gen. 30. 20. looke Zabulon.

Zebul. idem. Iudges 9. 28

Zechariah, as Zacharias. a Prophet. Zech. 1. 1. Many of this name. 1. Chr. 5. 7. & 9. 21, 37. & 15. 18, 20, 24. and 24. 25. & 26. 2, 11. & 27. 21. 2. Chr. 17. 7. & 20. 14. and 21. 2. and 24. 20. & 29. 1, 13. Ezr. 8. 3, 11, 16. and 10. 26. Nehe. 11. 4, 5, 12. & 12. 34, 41. Isa. 8. 2. 1. Esdr. 1. 8. and 5. 8. and 8. 38. 2. Esdr. 1. 40.

Zedab, or Zedadah his side, his hunting, or his trappes. A citie. Ezek. 47. 15. Num. 34. 8.

Zedekiah, looke Zidkiah. The sonne of Iosiah, so named of Nebuchad-nezzar made king of Iudah. 2. kin. 24. 17. * Iere. 37. 1. his destruction. 2. king. 25. 1, to 8. Iere. 52. 1, to 12. & 39. 1, to 8. which was foretold. Ier. 37. 8, 17. Ezr. 12. 3, to 21. and 17. 12. * and 21. 25, 26, 27. 2. Chr. 36. 10. he sendeth to Ieremie, to pray for him and his people. Iere. 37. 3.

Zeed. a wolfe. Iudg. 7. 25. Psal. 83. 11.

Zela. a rib, a side, a halting. A citie. Iosh. 18. 28.

Zelek, the shadow of one licking, or the ringing of one smiting. 1. Chr. 11. 39. 2. Sam. 23. 37.

Zelophehad, the shadowe of feare, or the ringing of feare. Num 26. 33. & 27. 1, to 8. & 36. 2. * Iosh. 17. 3, 4.

Zelzah, noone tide. a village. 1. Sam. 10. 2.

Zemarim. woolly, or pith of trees. A citie. Iosh. 18. 22.

Zemari. idem. Gen. 10. 18. 1. Chr. 1. 16.

Zemaraim, idem. A hill in mount Ephraim. 2. Chr. 13. 4.

Zemirah. a song, or singing, or a vine, or a palme, or a thinking. 1. Chr. 7. 8.

Zenam, coldnes, or a target, or weapons. A citie. Iosh. 15. 37.

Zenas. living. Titus. 3. 13.

Zephaniah. the hiding of the Lord, or the secret of the Lord, or the beholder of the Lord. A prophet. Zeph. 1. 1. Others names. 1. kin. 25. 18. Iere. 37. 3. 1. Chr. 6. 36. Zech 6. 10. 2. Esd. 1. 40.

Zephat. looking glasses, a couering, a looking for, or a honie combe. a citie called also Hormah. Iud. 1. 17.

Zephi. a beholder, a couering, a looking for, or a honie combe. Gen. 36. 11.

Zephon. the north east winde, or hid, or a beholder. Num. 26. 15. called Ziphion. Ge. 46. 16. Of him came the Zephonites. Num. 26. 15.

Zer. perplexitie, tribulation, or a bond, or a bringing together of strength, or a rocke. A citie. Iosh. 19. 35.

Zerah. rising, or clearenesse. Mens names. Gene. 36. 13, 33 and 46. 12. 1. Chr. 2. 4. Matth. 1. 3.

Zeraiah, or Zerahiah, the Lords rising, or the clearenesse of the Lord. Mens names. 1. Chr. 6. 6, 51. Ezra 7. 4. 1. Esdr. 8. 2.

Zered, as Zared. looke Zared, and Deut. 2. 13.

Zereda. perplexitie. A citie. 1. king. 11. 26.

Zeredathah. idem. A place. 2. Chr. 4. 17.

Zererah. A place. Iudg. 7. 22.

Zeresh. scattering heritage. Hamans wife. Est. 5. 10.

Zereth, as Zer. 1. Chr. 4. 7.

Zerethshahar. of the mourning, bringing together, or the forme of blacknesse. A citie. Iosh. 13. 19.

Zeri. a bond, a bringing together, rosin, triacle, a rocke, or strong. 1. Chr. 25. 3.

Zeror. a bond, or abiding, or a little stone. 1. Sam. 9. 1.

Zeruah. full of leprosie, or a hornet. 1. king. 11. 26.

Zeruiah. perplexitie, or tribulation of the Lord, or a bringing together, or forme of the Lord. Abishais father. 1. Sam. 26. 6. Also Ioabs mother. 2. Sam. 17. 25. sister to Dauid. 1. Chr. 2, 16. Of her children Dauid complained. 2. Sam. 16, 10. and 19. 22.

Zerubbabel. repugnant to confusion, or strange from confusion, or a dispersion of confusion, or a circle of confusion, or a stranger at Babel. Sonne to Pedaiah. 1. Chr. 3. 19. Nephew to Shealtiel Ezra. 3. 2. Nehem. 12. 1. called Sheshbazzar. Ezra. 1. 8. and 5. 14. and Berechiah. Nehe. 6. 18. He reedifieth the temple, in despite of all enemies. Ezra. 3. 2. * Zech 4. 6, 7. * He contended to proove what thing was strongest. 1. Esdr. 3. 4. * and 4. 1. * and 5. 5. reade Hag. 2. 1. * & 2. 3, 5, 22. * Ecclus. 49. 11. Matth. 1. 12. Luke 3. 27. Zorobabel / Sorobabel

Zethan, their olive, or a place where olive trees doe grow. 1. Chr. 7. 10. and 26. 22. Zetham

Zethar. that beholding, or searching out diligently, or the olive tree of beholding, or that turtle bird. An Eunuch. Esther. 1. 10.

¶ Zia. sweete, or swelling. 1. Chr. 5. 13. Zie

Ziba. an hoste, or armie, or strength, or a shippe comming. Seruant of Saul, looke Mephibosheth. Siba

Zibeon. iniquity, standing, or a swelling of sinne: or after the Syrian. dipped, or dipping in. The sonne of Seir. 1. Chr. 1. 38. Ge. 36. 20. Also the father of Anah. Ge. 36. 2. Sibion / Sebeon

Zibia, a little Doe, or a little goate, or chiefe, or the Lord standing. Syrian willing. 1. Chr. 8. 9. Sibia / Sebia

Zibiah. idem. Mother of Iehoash. 2. king. 12. 1, 2. Chron. 24. 1. Sebiah / Sebia

Zicri, a remembrance, or remembring, or mankind. Mens names. Exod. 6. 21. 1. Chr. 9. 19, 23, 27. & 9. 15. & 26. 25. 2. Chr. 17. 16. and 23. 1. and 28. 7. Nehe. 11. 9. Zechri / Zicri

Ziddim. huntings, or treasons: or after the Syrian, destructions. A citie. Iosh. 19. 35. Assedim

Zidkiah. the iustice of the Lord, or the iust of the Lord. The sonne of Iosiah, looke Zedekiah. Zedekiah / Sedecias

Zidkiiah. idem. A false Prophet. 1. kings. 22. 11, 24. 2. Chr. 18. 20, 23. Another. Nehe. 10. 1. Zedekia / Zedekiah

Zidon, a hunter, or hunting, or the ship of iudgement. Canaans sonne. Gen. 10. 15. Also a citie on the sea side in Phenice, in ꝑ border of Iudah. built by Zidon. Ge. 10. 19. Iosh. 11. 8. and 19. 28. Luke 4. 26. looke Sidon. Zedekiah / Sedecias / Sidon

Ziha. brightnesse, or whitenes, or drought. Neh. 11, 21. Siaha

Ziim. Isa. 23. 21. Ierem. 50. 39.

Ziklag, the powring out of water of a measure, or making narowe a measure. A citie. Iosh. 15. 31. and 19. 9. giuen vnto Dauid. 1. Sam. 27. 6. burnt by the Amalekites. 1. Sam. 30. 1. Zikelag / Zikelag / Siceleg

Zillah. a shadow, a roasting, or a roaring: or after the Syrian, talke. Gen. 4. 19. Zella / Sella

Zillethai. my shadow, my ringing, or my roaring: or after the Syrian, my talke. 1. Chr. 8. 20. Zilthai / Selethai

Zilpah, a distilling from the head or the mouth, or good cheape, or contempt of the mouth. Labans handmaide, which he gaue vnto Leah. Gen. 29. 24. and she to her husband Iaakob. Gen. 30. 9, 10. Zelpha

Zimmah. thought, wickednesse, or dishonestie. The sonne of Iahath. 1. Chr. 6. 20 Also the sonne of Shimei. 1. Chr. 6. 42. Zemma / Zimma / Zama

Zimran. a song, or singing, or a vine, or a thinking Genes. 25. 2. Zamram

Zimri. idem. Certaine men. Num. 25. 14. 1. king. 16. 9, 10, 18. 1. Chr. 2. 6. and 8. 36. and 9. 42. Also a countrey. Ierem. 25. 25. Zamri / Zambri

Zin. weapons, a target, or coldnesse. A wilderneſſe. Num. 13. 22. Zim

Zina. belonging to all, or all maner of wayes, or a wilde beast, or a shining bright: or after the Syrian, going backe. 1. Chr. 23. 10.

Zion. a heape, a tombe, looking glasses, or drought. A lott in Ierusalem, (called also the mount of the Lord, and the holy mount) on the top whereof was a tower, called the citie of Dauid. 2. Sam. 5. 7, 9. 1. Chr. 11. 5, 6, 7. Psa. 2. 6. The heauenly Zion described. Pſ. 87. 11. * reade Sion

reade Iſa.2.3.and 3.16,17.&c.

Sior — Zior, *little, or the ſhip of one watching.* A citie. Joſh. 15.54.

Ziph, *that mouth, that cheeke.* Syr. *falſe, or fulthood.* A citie. Joſh.15.24,55. Alſo a deſart. 1.Samu.23.14.

Ziphites — The Ziphims diſcouered to Saul where Dauid was.1.Sam.23.19.and he prayeth. Pſal.54.1.*

Sipha — Ziph and Ziphah, *idem.* The ſonnes of Jehaleel. 1. Chro.4.16.

Sephon — Zephion, as Zephon looke Zephon.

Zephron — Ziphron. Heb.and Syr. *the faſhood of a ſong, or reioycing.* One of the cities which bounderh the lande of Canaan on the North. Num.34.9.

Ziphor — Zippor, *a birde, or ſparow, or crowne, or deſart.* Syr. *a kidde, or earely.* Num.22.2,4,10,16.

Sephor — Ziphorah, *a mourning, &c.* as Zippor. Daughter of Reuel, and wife of Moſes. Exod.2.21. who fearing Gods vengeance, circumciſeth her ſonne. Exod.4.25. She and her two children meet Moſes in the wilderneſs. Exo.18.2,to 6.

Zipporah — Ziltai, *a ſhadowe, a ringing, or roaſting or after the Syrian, intreating.* 1.Chro.12.20.

Sephora — Ziz, *a floure, a yong ſpring, or a buſh of haire curled, or ſight.* Syr. *a wing.* A place. 2.Chro.20.16.

Zilthai — Ziza, *belonging to all, or all maner of wy, or a wilde beaſt, or ſhining bright.* Syr. *going backe.* Sonne of Shiphei. 1.Chro.4.37. Alſo the ſonne of Rehoboam. 2.Chro.11.20.

Salathi — Zizah, *idem.* 1.Chro.23.11.

Sis — ¶ Zoan, *mouing, or mouel.* A citie in Egypt. Num. 13.23.Pſalm.28.12,43.Iſai.19.13.and 30.4. Ezek. 30.14.

Siſa — Zoar, *little.* A citie called alſo Bela Gen.13.10.and 14.2.and 19.22,23.30. Alſo a citie Iſa.15.5.

Ziza — Zoba, *or* Zobah. *an army, or warring, or a commaundement in that, or a ſwelling.* A citie. 2.Sam.8.3.and 10.6.

Soan — Zobebah. *an armie, or warfare in that, or ſwelling in that.* 1.Chro.4.8.

Zobeba — Zohar, *waſte, or bright.* Father of Ephron. Gen.23.8. Alſo the ſonne of Simeon. Gen.46.10.

Sobaba — Zoheleth, *creeping much, or drawing.* A place. 1.Kin. 1.9.

Soar — Zobeth. *a ſeparation, or that feareful, or amazing, or that broken aſunder.* Heb. and Syr. *that going downe.* 1.Chro.4.20.

Segor — Zophah. *a viole, or binding, a commaundement, or a commaundement of ſwelling.* 1.Chr.7.35.

Soba — Zophai. *a beholder, or a honie combe, or a ſwimming, or a couer, or a looking for.* 1.Chro.6.26.

Supha — Zophar. *the morning time, a crowne, a circle, or a ſparow: or after the Syrian, a kid.* Iob.2.11.

Sophai — Zorah. *leproſie, or a hornet.* A citie. Joſh.19.41. Iud. 13.2,25.

Zophad — Zorobabel, looke Zerubbabel.

Sophar — ¶ Zuar. *little, or the commandement of the citie, or after the Syrian, a maker narrow.* Numb.1.8.

Zaraah — Zuph. *a watch, or couering, or a honie combe, or ſwimming, or looking for.* 1.Sa.1.1.1.Chro.6.35.

Saraa — Zur. *a rocke, or ſtrong, or a former of any thing, or bounde, or binding.* A King of Midian. Numb.25.15. and 31.8.

Suar — Zuriel. *the rocke of God, the ſtrength of God, the forming of God, or the bond, the binding of God.* Num.3.35.

Suph — Zuriſhadai. *the rocke, ſtrength, faſhion, or figure of the almightie, or of one waſting.* Nom.1.6.

Suriel — Zuzims. *poſtes, or lintels ouer a doore, or ſhining.* Syr. *departing, or money.* Gen.*ſtrong.* A mightie people, which Chedorlaomer deſtroyed. or rebellion. Gen.14. 5,to 13.

Zuriſhaddai

Suzims

Suſims.

FINIS.

The ſecond Alphabet of directions to common places, containing all the Engliſh words, conducting vnto moſt of the neceſſarieſt and profitableſt doctrines, ſentences and inſtructions, which are to be found in the olde and Newe Teſtament.

The further contents and vſe whereof, more at large appeareth in the Epiſtle written vnto the reader, and placed before the firſt Table.

Abominable: abominations. Idolatry to be counted moſt Abominable. Deut 7.26.

The puniſhment of the Abominable. Reu.21.8,27.

What things are Abominable to the Lord. De.7.25.& 27.15. Iſa.41.24

The true ſeruice of God counted Abomination with the wicked. Exod.8.26.

The Abominations of the Gentiles not to be followed. Leui.18.22,23.24.

Falſe weights and meaſures, and doing vnrighteouſly, Abominable. Deu.25.16.

Iudah imitated the Abominations of the Gentiles. 1.King.14.24.

That which is highly eſteemed among men, is Abomination in the ſight of God. Luk 16.15. Prou.15.8.

The Abomination of deſolation ſtanding in the holy place. looke Matth.24.15. Mark. 13.14. Luke 21.20. Dan.9.27.

Iſraels Abominations. Eze.8.6.* & 16.2.* Iſa.1.13,14.

The cuppe and mother of Abominations. Reue.17.4,5.

Abhorre. Wee ought not to Abhorre any mans perſon. Deut.23.7.

The ſlanderer and double tongued, to be Abhorred. Eccluſ.28.13. and two ſortes of people. Eccluſ.50.25.

The miniſters wicked life cauſeth Gods word & ſacraments to be abhorred. 1.Sa.2.17

The wicked Abhorre them that reprooue their faults. Amos 5.10. But Paul willeth vs to abhorre euill, and cleaue to the good. Rom.12.9.

Abide. Except wee Abide in Chriſt, wee can doe no good thing. Joh.15.4,6,7. Luke 19.5. John 1.39. and 8.35.

Who Abideth in Chriſt. 1.John 2.6,10.& 3.6,24. And how God Abideth in vs 1.Joh. 2.24,27,28.

Able. Laban not Able to hurt Iaakob, and why. Gen.13.29.

No man able to fulfil the Law. Act.15.10.

Abliſh. Chriſt hath Abliſhed death. 2. Tim.1.10. and abrogated the lawe of ceremonies Ephe.2.15. Coloſ.2.14. Gal.3.10.* & 5.iii. Rom.7,24.*

Rom.7.24.* and all outward rites of Iudaicall ordinances. Isai.1.11,12,13. and 9.4. Ierem.31.31,32,33.34. Hose.6.6. Amos 5. 21. Mich.2.10.& 6.6. Zech.7.5,6,9. Baruch 2.35.1. Samu.15.22. and the order of that priesthood. Heb.7.11,12.

Absence. The absence of a good magistrate from his gouernment, bredeth great harme. Esthe.13.6, to 10.

Absent. Paul Absent in body, and present in spirite. 1. Cor.5.3. Col.2.5.

To be at home in the body, & Absent from the Lord, what. 2. Cor 5.6.

Absteine. To Abstein from fornication, & why. 1. Thes.4.3. They that cannot, let them marrie. 1. Cor.7.9.

To Abstein from all appearance of euil. 1. Thes.5.22.

Abstinence. True abstinence is to abstein from sinne. Tob.1.10.1. Thes.4.3,4. 1. Pet. 2.11,12.

Unto those that vse Abstinence, wisedome is giuen. Dan.1.17. and bodily health. Eccles.37.30.

Of the abstinence of John Baptist. Mat. 3.4. Luke 1.15. Mark.1.6. Of Moses. Exo. 34.28.& 24.18. Of Eliiah. 1. kin.19.8. looke Fasting.

Abundance. Abundance of all things commeth of God, and shalbe giuen to the thankfull. Deut.8.7,& 18.1.& 30.9. 2. Chro.32.29. And taken alway from the vnthankful. Deu. 28.47. Wans life cõsisteth not in abundance of temporall commodities. Luk 12.15. looke Store and Plentie.

Abundant. God is Abundant in goodnes and trueth. Exo.34.6.

Abuses. Abuses in the Church to bee redressed by good princes according to Gods worde. Rom.13.1, to 7. Examples 2. Kings 18.4.2. Chro.17.6. 2. Kings 23.4.* Ezra 6. 11,12. looke Princes.

Gods ministers ought alwayes to preach against abuses. Examples Mat.14.4 Mar. 6.18. Luk 3.11,12,13,14,19.1. Cor.1.10.* & 5.1.* & 6.1, to 12. & 8.1.* & 10 6,7.* & 11. 17.* & 14.4.* &c.

Abuse of Gods gifts reproued. Matt.25. 18. Luke 15.13.

Ministers ought not to abuse their authoritie in the Gospel. 1. Cor.9.18. looke Traditions.

of Acception of persons. looke Persons.

Accesse. Both Iewes and Gentiles haue accesse to God through faith, by Christ. Ro. 5.2. Ephe.2.18.& 3.12.

Account to bee rendred of all at the last iudgement. Eccles.11.9. and 12.14. Rom. 14.12. Yea of euery idle word. Matt.12.36. 1. Pet.4.5.

Accursed. looke Curse, and Execration

Accuse: Accusation. Mephibaseth falsely Accused to Dauid by his seruant Ziba. 2. Sam.16.3.

No accusation to be heard against an Elder, vnder ii. or iii. witnesses. 1. Tim.5.19.

Satan accuseth mankind before God. Job 1.10.& 2.5. and is cast downe. Reue.12.10.

Our wickednes accuseth vs before God. Ierc.2.19. James 5.3. so do our consciences. Rom.2.15.

Moses accuseth the Iewes. John 5.45.

Accustomed. Accustomed to doe or speake euil, hardly won to goodnes. Ier.13.23. Ecclus.23.15. looke Custome.

of Adde. Nothing to be Added, or subtracted to or from the worde of God. Deut 4.2. & 5.22. & 12.32. Iosh 1.7. Prouerb.30.5,6. Mat.28.20. Gal.3.15 Reue.22.18,19.

Administrations. Diuers giftes and Administrations of the spirite in the Church. 1. Cor.12.4,5.

Admonish. Preachers should Admonish their flocke. 1. Thes.5.12. and shew them the right way. 1. Samu.12.24. Looke Exhort, Teach, and Preachers.

Adopted. God hath predestinated the Elect for his Adopted children, before the woildes creation. Ephes.1.5. for that cause Christ came into the woild. Gal.4.4,5. Rom. 8.15,23.

To the Iewes apperteineth the adoption of being a peculiar people vnto God. Rom. 9.4.

Aduersaries. The Lords Aduersaries shall be destroyed. 1. Sam.2.10.

Aduersaries which the Lord stirred vp against Salomon for his idolatry. 2. ki.11.37.

The deuill is our aduersarie. 1. Pet.5.8. looke Enemie.

Aduersitie commeth of the Lorde. Job 1. 21.& 2.10. Pro.3.12. Ecclus.11,14. Not to faint therein. Prou.20.10. That yoke to bee borne in youth. Lam.3.27. Of aduersitie, looke Prosperitie.

Adulterie forbidden. Exo.20.14. Deut 5. 18. We ought to flee from it, and why. Pro. 6.24.* The punishment of it. Deuter.22.22. Leuit.20.10. Which if man neglect, God himselfe will execute. Ierem 5.7,8.9.& 7.9, 15,16,20.* Eze.22.11,13,14,15. Example. 2. Sam.12.18.*

Susanna had rather die then commit adulterie. Dan.13.23.* Joseph likewise. Gene. 39.7.*

Adulterers in heart, who. Mat.5.28.

The intent punished, though the act bee vncommitted. Gen.12.17. and 20.3,4.

Adulterers, buggerers, & fornicators, shall not inherite heauen. 1. Cor.6.9,10. Ephes 5. 5.1. Tim.1.10. Heb.13.4.

Adulterie the occasion of murther. 2. Sam 11.15.* Matth. 14.4,10. Marke 6.18,19, 27.*

Adulterie destroyeth the soule. Prouerb.6. 32.* the cause of many euils. Ecclus.23. 17.*.

Christ calleth the Scribes and Pharises an adulterous generation. Mat.12.39.

Only adulterie separateth man and wife. Matth.19.6,9.

God will be a swift witnesse against adulterers. Mal.3.5.

An old doting adulterer is to be abhorred. Ecclus.25.2.

Diuers kindes of adulterie. Iere.23.10.2. Pet.2.14. Eze.20.10,11.* Hose 4.2,10,11.

Spirituall adulterie. Psal.73.27. Jer.3.1, 2,9.* & 13.27. Eze.16.17,60.* Hos.2.2.

The triall of suspected adulterie. Num. 5. 12.13.* reade more Gene.26.10. Iudg.19. 2.* Iob.24.15.* and 31.1,9,10,11. Prou. 5.3, to 21. and 7.5.* Wisd.3.13.* John 8.3, 4,5. Matth.5.27,32. and 15.19. Marke 10. 11. Rom.7.3. and 13.9 Galat.5.19. James 4.4. looke Fornication and Whoredome.

Aduocate towards God the Father is only Jesus Christ. 1. John 2.1,2.

Affiance. looke Hope and Trust.

Affinitie. looke Kinred and Tribe.

Affliction. God threatneth Afflictions to those that turne to other gods. Deut 31.16, 18. Iosh.24.20. and to those that transgresse his lawes, till they confesse their sinne. Leuit.26.40. The Israelites cruelly afflicted by the Egyptians, yet would they not obey Moses. Exod 6.9.

God afflicted the Iewes, that they might learne the malice of their owne hearts, and so conuert Deut.8.2,3. for thereto affliction tendeth. Psal.119.71.

The Israelites afflicted for their sinnes by true repentance and prayer obtained deliuerance. Judg.10.13,15,16. and 11.32.

The wicked citizens of Beth-shemesh. being afflicted, confesse the Lord. 1. Sam 6.20

God succoureth the afflicted. Gene.16.7. and 21.17.

God deliuered Israel out of their affliction by wicked Jeroboam. 2. King.14.26,27.

Dauid bare his afflictions patiently, as iustly sent of God. 2. Sam.16.10,11,12,13. Psal.119.75.

James exhorteth vs to suffer afflictions, and in them to pray. Jam.4.9. and 5.13.

Wee must through many afflictions enter into the kingdome of God. Act.14.22.

Hannah for her barrennesse, sore afflicted in minde. 1. Sa 1.7,8,10. yet ceaseth not to pray to the Lord to become fruitful. 1. Sam. 1.13.

To afflict and humble the soule for a day, what. looke Isai.58.5. Leuit.23.27,29,32. and 16.31. Numb 29.7.

Who so seeketh God truely in affliction, findeth him. 2. Chro.15.4,15.

By affliction we are made like the sonne of God. Heb.2.10.

We ought to succour the afflicted. Eccles. 7.34.35.

God seemeth to be vexed for the affliction of Jerusalem Iere.8.21.

God doeth not afflict man aboue measure. Job 34.23.

The studie of Gods law preserueth vs in affliction. Psal.119.92.

No man sore for the affliction of Joseph. Amos 6.6.

All the afflictions of this life are not worthie of the glorie that shalbe shewed Rom.8. 18.

The Apostles afflicted for Christes sake. Actes 4.3. looke Tribulation and Persecution.

of Against God no wisedome preuayleth. Pro.21.30.

Hee that is not with mee, is against mee. Mat.12.30.

Age not honour make men wise, but the spirit of God. Job 32.8,9.

Josiah at xvi. yeres of Age, was zealous of Gods glory. 2. Chro.34.3.

Honourable Age not measured by yeeres, but

but by wisedome and good life. Wisd. 4.8,9.

Age is a crowne of glory, and how. Prou. 16.31.

Agree with thine aduersarie quickly, and why. Matt. 5.25,26.

Of Agreement of brethren. Matth. 23 8. John 20.26. Actes 2.44,46. God and man pleased with the well agreeing of man and wife. Ecclus. 25.1.

Agouie, looke Anguish.

¶ *Alone*. Not good to be alone. Eccles. 4.8, to 13. looke Onely.

All lie in wait for blood: euery man hunteth his brother with a nette. Mic. 7.2, to 7. Habak. 2.12,15,19.

Christ is All in All. Col. 3.11.

We ought to do good to All men, but specially to the houshold of faith. Gal. 6.10.

All men but earth & ashes. Eccius. 17.33. Ge. 2.7. & 3.19. & 18.27. All sinners by Adam. 2. Esd. 3.21,22. & 7.48. and 9.19. Rom. 5.18.

God will that all men shalbe saued & come to the knowledge of the trueth. 1. Tim. 2.4.

Christ died for all men. 1. Tim. 2 6.

All that beleeue shalbe saued Mar. 16.16. John 3.15. All haue not faith. 2. Thess. 3.2.

All put for many. Act. 9.35. & 10.38. Phil. 2.21. for the elect. John 6.45. Ephes. 1.22, 23. for the wicked. Luke 6.26. for all sortes. Matth. 8.16.

All, not alwaies vsed vniuersally, as Luk. 6.26. Rom. 11.32. 1. Cor. 6.12. and 10 23. and 13.7. and 15.22. Phil. 2.21. Col. 3.10. 1. Tim. 2.4,6. Tit. 2.11. Reu. 13.16.

That all sortes of men ought to know the Scriptures. Deut. 6.6, to 10. Numb. 11.29. Iol. 1.8. Psa. 1.2. Psa. 19.7, to 12. Psa. 119. 9. and 16.105. Prou. 30.5. Luk. 11.52. Ioh. 5. 32. Act. 17.11. and 18.24. Rom 15.4. Col. 3. 16. 1. Tim. 4.13. 2. Tim. 3.15. Reu. 22.10.

All things created, vpholden & gouerned by God onely. Psal. 75.3. Psalm. 104.8, &c. Psal. 145.14, &c. Psal. 107.5, &c. Col. 1.16, 17. Heb. 1.2,3.

All things necessary to saluation reuealed by Christ. John 15.15. Actes 10.27. in the scripture. 2. Tim. 3.16,17.

Allegorie. Pauls allegorie of Hagar and Sarah. Galat. 4.22,32. An allegorie is one thing spoken, & another meant. Gala. 4.24.*

Almes acceptable sacrifice to God. Phil. 4.18. not to be giuen grudgingly, and why. 2. Cor. 9.6.*

Christ commandeth vs to giue almes, and why. Luke 12.33.

All things cleane to them that giue almes rightly. Luke 11.41.

How to giue almes. Mat. 6.2,3,4. Ecclus. 18.14,15,16. and 35.2,9,10,11,15,19. Tob. 4.7, to 12. and to whom. Gal. 6.7, to 10.

Of almes, and ministring to the poore, with examples therof. Ex. 22.21, to 28 & 23.9,10, 11. Leu. 19.13. & 23.22. & 25.35,36.* Deut. 15.7 & 16,11,14. & 24.10.* 1. kin. 17.9, to 17. & 2. kin. 4.1, to 8. Nehe. 8.10. Est. 9.22. Job 29.12, to 18. Psa. 41.1,2,3. Psa. 82.3,4. Psl. 112.9. Prou. 3.3,9,27,28. & 11.17,26. & 14 20,21,31. & 19.17. & 21.13,27. & 22.9,16,22, 23. & 28.27. & 31.20. Isa. 5.8. 13,23. & 58.7. Ezek. 16.49. Dan. 4.24. 1. Esd. 9.52,54. Tob. 1,3,7,8,16,17, and 12,8,9. Ecclus. 3. 33. and 4.1, to 10. and 7.32,34,35. and 12.1, to 8. and 14.13. and 7.12,20,21. & 29.11, 12,13,14,22. & 34.18, to 24. Mat. 10.44. and 19.21. & 25.35.* Luk. 6.31, to 39. and 11.41, 42. & 12.33,34. & 14.12,13 14. & 16.9. & 19. 8. & 21.1, to 5. Acts 2.45,46,47. & 3.2,6. and 6.1,2. & 9.36. and 10.2,31. & 11.29,30. and 20 35. and 24.17. Roma. 12.13,20. and 15. 26,27. 1. Cor. 16.1,2. and 2. Cor. 8.4,14.* Ephes. 4 28,32. Heb. 13.1,2,3,16. 1. John 3. 17,18. looke Mercifulnesse.

Altar. God commandeth the Israelites to ouerthrow the Altars of the Gentiles. Exod. 34.13. And Gideon to destroy the Altar of Baal. Judg. 6.25.

Abraham builded Altars to God. Gen. 12. 7,8. and 13.18. and 21.33. and 22.9. and Iakab. Gen. 26.25. and Iaakob. Gen. 33.20.

God commanded Iaakob to build him an Altar at Beth-el. Gen. 35.1,2,3,7.

Offrings (in witnes of the couenant) vpon the Altar which Moses set vp at the foote of mount Sinai. Exod. 42.3,4, to 9.

God commanded Moses to make him both an Altar of earth and of stone, and how. Exodus 20.24,25,26.

Aarons Altar to the golden calfe that hee had made. Exod. 32.4,5,6.

The fourme of the Altar for burnt offrings, with his appurtenances. Exo. 27.1, to 9. and 30.1, to 8. and where it stoode. Exo. 40.6,29. Also of the Altar of incense. Exo. 37.25.* and 40.26.27. Also of the Altar of Salomons Temple. 2. Chron. 4.1.

The description of the Altar by reuelation. Ezek. 43.13.*

How the Altar shall be cleansed. Exod. 29. 36,37. Leuit. 16.18,19.

No offrings to be made, but on the Altar. Iosh. 22.29.

The offring of the Princes of Israel at the dedication of the Altar. Num. 7.3, to.*

Moses built an Altar, in memorie of the destruction of Amalek. Exod. 17.15. And Iosha another, after the Israelites passing ouer Iorden, with the Law grauen thereon. Iosh. 8.30. as Moses had commanded. Deu. 27.2.* which altar Iosha builded in mount Ebal accordingly. Iosh. 8.30.*

Reuben, Gad, and halfe Manasseh, built a great Altar, and to what end. Iosh. 22.10, 22, to 32. and Gideon an other. Judg. 6.24, 26. and Samuel. 1. Sam. 7.17. and Saul, 1. Sam. 14.35.

After David had built an Altar to the Lorde, and offered sacrifice, the plague ceased. 2. Sam. 24.18,25.

The Altar of burnt offrings made by Bezaleel remained vntill Salomons time. 2. Chro. 1.5.

Adonijah taken from the Altar by the commandement of Salomon. 1. king. 1.50, to 54.

Ioab slaine before the Altar, and why. 1. king. 2.18, to 35.

Asa reneweth the Altar before the porch. 2. Chro. 25.8.*

Elijah offended that the Altar of God was broken downe, repaired it, and sacrificed thereon to God before Baals Priests. 1. kin. & 18.33, to 41.

Abaz defaced the brasen Altar, and placed thereby an Altar framed after the paterne of the heathen, contrary to Gods will. 2. Kings 16.10. to 19.

Iosiah destroyeth the Altars of idoles, and sacrificeth the Priests vpon them. 2. kin. 23. 12,15,20.* Zerubbabel with Iesua the hie priest, reedified the Altar for burnt offrings. Ezra 3.2,4.

Iudas Maccabeus destroyed the Altar of burnt offring polluted by the heathen, and builded another. 1. Macc. 4.44,45,46,47.

Christ the Altar of the faithfull. Isa. 56.7. and 60.7. Heb. 13.10, to 17. Reue. 6.9.

They that waited of the Altar, were partakers thereof: and they that preach the Gospel ought to be prouided for. 1. Cor. 9.13,14. how, and why. 2. Chro. 31.4.

¶ *Ambassadors*. Preachers are Christes Ambassadors, praying by the Gospel to be reconciled to God. 2. Cor. 5.20. Ephe. 6.20.

Ambition sometime ioyned with hypocrisie. Luke 18.9,10, &c.

Ambition to be auoyded. Matt. 18.1,2, &. and 23.8,10,11,12. Luke 14.7, to 11. John 3.27. Rom. 12.10. and 1. Cor. 13.4. Iam. 3.5. Examples of Ambition. Matt. 20.20, &c. and 23.5. Ioh. 19.10. Acts 8.18,19, &c. and 25.9. and 3. John 9.

Ambition the mother of enuy. Acts 1.45. 1. Tim. 6.4.

Ambition a great plague to the Church. 1. Tim. 3.6. and 3. John 9. A cause of the ende of vnbeliefe. John 5.44.

Amendment. God thinketh at our sinnes, because we should amend. Wisd. 11.20.

Gods scourges are sent for our Amendement. 2. Esd. 16.15,16. looke Repentance.

Amisse. Remember the ende of what thou doest, and thou shalt not doe amisse. Ecclus. 7.36.

¶ *Angell* signifieth a Messenger: commonly taken for spirits celestial which serue God to accomplish his heauenly will, and are of the nature of fire. Heb. 1.7. God the Father created Angels, by his sonne Iesus Christ. Col. 1.15,16. Angels sent either to comfort and defend vs, or to diliuay, and punish vs. Mat. 4.11. and 18.10. Gen. 19.11,13.

The appearing of an Angel to Manoahs wife, was fearefull. Judg. 13.3,6.*

An Angel appeared to Moses in a flame of fire. Exod. 3.2. Actes 7.30.

The Law giuen by the ordinance of Angels. Actes 7.53. Gal. 3.17,18,19. Heb. 2.2.

Iaakob saw Angels going vp and downe by a ladder. Gen. 28.12.

The Angels desire to behold Christ. 1. Pet. 1.12.

Hagar comforted by an Angel. Gen. 16.7, 9, to 16. and 21.14,17. to 20.

Abraham harboureth three Angels. Gene. 18.2, to 16.* and Lot harboureth two. Gen. 19.1,2, to 26.

By a vision of Angels God comforted Iaakob. Gen. 32.1.

The Angel conducted the seruant of Abraham to finde a wife for Izhak. Gene. 24. 7,12.27,40.*

God spake to Iaakob by an Angel in a dreame. Gen. 31.11.

Iaakab wrestling with an Angel, preuaileth.

Gen. 32,24,25.* He calleth vpon the Angel that deliuered him from all euill,to confirme his bleſſing to Iolephs children. Ge. 48.16.

Eliah comforted by an Angel. 1.king. 19. 5.6. and willed to goe to Ahaziah. 1.kin. 1.15.

Abrahams ſacrificing of his ſonne ſtayed by an Angel. Gen. 22. 11,12.*

God promiſeth the Iſraelites the protection of his Angel. Exod. 23.20. and 32.2.

An Angel went before the hoſte of Iſrael. Exod. 14.19. and 32.34.

An Angel comforteth Joſhua. Joſh. 5.13, 14,15.

An Angel appeareth to Gedion. Judg 6. 11,to 28.

An Angel with a ſword in his hand, in the way reſiſted Balaam. Nu. 22.22,23, to 36.

An Angel reproueth the Iſraelites, and why. Judg. 2.1,to 6.

The Angel Raphael, guide to Tobias. Tob. 5.6,to chapter 13.

An Angel protectour of Iudeth to and fro. Iudeth 13.11.*

By an Angel, 185000. of Sanacheribs hoſte ſlaine in one night. 2.king. 12,35. Iſa. 37.36. and 2. Chron. 32.21. Eccius. 48.22. 1. Mac. 7.41.2. Mac. 8.19. 87000. Iſraelits ſtricken with the peſtilence. 2. Sam, 24.15, 16,17. and three preſerued in the fiery fornace: Da. 3.23,24,25.* and Daniel ſed and preſerued from the lions. Dan. 6.16,to 25. Chap. 14.31,32,33,34.* and the viſion of the 70. weekes declared. Dani. 9.21 25.* and Zacharp promiſed a ſonne. Luke 1.13.

The Angels miniſter to Chriſt in the deſart. Matt. 4.11. Mark. 1.13. An Angel comforteth him in the garden. Luke 22.43. Hee could haue had legions of Angels to haue deliuered him, but he would not. Matth. 26.53. and why. Matth. 26.24.

The Angels ſhew the women that Jeſus is riſen. Matt. 28.5.6. Marke 16.5,6.* Luk. 24.4,5,6. to 11. John 20.12,13.

Herod ſtriken by an Angel, died miſerably Acts 12.23.

The Apoſtles deliuered out of priſon by Angels. Acts 12.7, to 12.

Peters Angel. Actes 12.15.

An Angel willed Philip to preach to an Eunuch. Actes 8.26.

An Angel ſheweth Paul that none of them with him in the ſhip ſhould periſh. Acts 27. 23,24.*

The Angel declared to the ſhepheards the birth of Chriſt. Luke 2.9,10,11.

The Angels reioyce at the conuerſion of a ſinner. Luke 15.7,10.

Chriſt farre more excellent then Angels, and why. Heb. 1.4. yet inferiour in ſome reſpects. Heb. 2.7,9.

Chriſtes Goſpel diſobeyed, more worthie puniſhment, then that giuen by Angels. Hebrewes 2.2.

An Angel from heauen preaching any other ſaluation, then Chriſt, not to be beleeued. Galat. 1.8.

An Angel refuſeth worſhip. Rev. 9.10. and 22.8,9. and would not let Manoah offer ſacrifice to him, but to God. Jung. 13.16. and Paul exhorteth to beware of ſuperſtitious worſhipping of Angels. Col. 2.18.

The wife ought to couer her head for the reuerence of Angels. 1. Cor. 11.10.

Angels appointed gardeins of children. Matth. 18.10. their nature is to comfort. 2. Eſd. 5.15. Luke 1.13,30. and 22.43.

Chriſt ſhal come to iudgement with al the Angels. Matth. 25.31.2. Theſſ. 1.7.

The children of God ſhall liue an Angels life after the reſurrection. Mat. 22.30. Mar. 12.25. Luke 20.35,36.

Angels foode what. Pſal. 78.25.

Diuers viſions of Angels. Reuel. 7.1. and 8.2. and 10.1. and 14.6. and 15.1. and 18.20.

Chriſt tooke not on him the nature of Angels, but of men. Heb. 2.16,17,18.*

Satan can tranſforme himſelfe into an Angel of light. 2. Cor. 11.14.

God ſpared not the Angels that ſinned. 2. Pet. 2.4. Jude 6. Of alluding to the fall of Angels. Looke Job 4.18. and 15.15. Iſa. 14. 12,to 22. Ezek. 28.2,to 20. John 8.44. Chriſtians ſhall iudge the Angels that fell. 1. Cor. 6.3.

Dauid compared to an Angel, and why. 1. Sam. 29.9. 2. Sam. 14.17,20. and 19.27.

Paul receiued of the Galatians, as an Angel, and as Chriſt himſelfe. Gal. 4.14.

Angels called the children of God. Job 38. 7. Pſal 34.7. Pſal. 91.11. Pſal. 103.20. and Gods armies. Job 25.3. Gene. 32.1,2. Joſh. 5.13,14,15. 2. kin. 6.16,17. and 2. Mace. 11. 6,to 14. and one, a watchman, Dan. 4.10.

The Angel of Gods preſence, whoſe name is wonderfull, counſellour, &c. is Chriſt. Iſa. 6.9 and 63.9. The ſame Joſhua worſhipped. Joſh. 5.14.

Angels, for preachers, or miniſters. Reue. 1.20.

The Sadducees denie that there are Angels. Acts 23.8,9.

Of Angels, reade Iſa 6.1,2,3. Ezek. 1.5. Dan. 8.15,16. and 10.5,to 8. and 12.5.* Baruc. 6.6. Matt. 1.20,to 24. Act. 1.10,11. and 5.19. and 10.3. Rom. 8.38.

Of good Angels, looke Archangels. Seraphims, and Cherub.

Of euill Angels, looke Deuill and Spirits, and Pſal. 78.49.

Anger, to bee baniſhed from Chriſtians. Ephe. 4.31. James 1.21. Col. 3.8.

God angry with the Iſraelites, and why. Deu. 32.21. Judg. 2.12,13. with Moſes, and why. Exod. 4.14. Deu. 1.37. with Aaron, and why. Deuter. 9.20. with Salomon, and why. 1. king. 11.8.*

God being angrie for our ſinnes, deliuered vs into captiuitie. Judg. 2.14. 1. king. 8. 33,46.

Gideon prayeth God not to be angry with him, and why. Judg. 6.39.

Chriſt looked on the Phariſes angerly, and why. Marke 3.5.

Wee ought not to prouoke God to anger, and why. 1. Cor. 10.22.

If Gods anger bee once kindled, he ſendeth vs no ſeaſonable weather. Deut. 11.17. and 1. kings 8.35.

True loue is not prouoked to anger. 1. Corinth 13.5.

Haue no familiaritie, neither ſtriue with an angry man, and why. Prouerb. 22,24,25.

Eccius. 8.15,16.

Meekenesse appeaſeth anger. Prouer. 15, 1,18.

To be angrie with thy brother, is damnable. Matth. 5.22.

Be angrie, but how. Ephe. 4.26.

A mans anger is according to his power and riches. Eccius. 28.10.

Jonah angry with God, & why. Jona. 4.9.

God is the Lord of anger, and ſlow to anger. Nahu. 1.2, 3 Num 14.18. looke Wrath, Ieloufie, Prouoking, and Zeale.

Anguiſh. The Iſraelites hearkned not vnto gods meſſage for anguiſh of ſpirit. Ex. 6.9.

Chriſts anguiſh and agony at the mount Oliuet. Matth. 26.27,28. Mark. 14.33,34. Luke 22.44.

Anſwere put for to ſpeake. Matth. 15.15. and 17.4. and 28.5. Mar. 11.14. and 12.35. Luke 13.14. and 14.3. Euery Chriſtian ought to giue an anſwere to any that aſke of his hope, and how. 1. Pet. 3.15,16.

A ſoft anſwere aſſwageth wrath. Pro. 15.1.

What it is to anſwere a matter before we vnderſtand the truth. Prou 18.13. Eccius. 11.7,8.

Antichriſt, Looke in the firſt Table.

Anoynting. With the anoynting oyle, not lawfull to anoynt mans fleſh. Exodus 30. 23,24,25. Leuit. 30.31,32,33. Looke Ointing.

Anoynting, a ſigne that the prieſthoode ſhould be euerlaſting. Exod. 40.15.

Saul anoynted king. 1. Sam. 9.16.* and 10.1. and Dauid, firſt by Samuel. 1. Sam. 16.13. then by the men of Judah. 2. Sam. 2. 4. and afterward by the Elders. 2. Sam. 5. 3. and Salomon, by Zadok, Dauid then liuing. 1. king. 1.39.

Dauid waſheth and anoynteth himſelfe, and why. 2. Sam. 12.20.

Notwithſtanding the plentie of Oliue trees, the wicked ſhall not enioy the anoynting of themſelues with the oyle. Deu. 28.40.

Dauid would not harme Saul the Lords Anoynted. 1. Sam. 24.5,7.* Hee that layeth hand on the Lordes Anoynted, is worthie death. 2. Sam. 1.14,15,16. Pſal. 105.15.

Ruth waſheth and anointeth her ſelfe, and why. Ruth 3.3. ſo did Iudith. Judith 10.3.

Cyrus called Gods Anoynted, and why. Iſa 45.1.

Anoynt thy head when thou faſteſt. Matt. 6.17.

The holy Ghoſt, the anointing of the faithful. 1. Joh. 2.27. Of which Anoynting, reade Pſal. 45.7. Pſal 89.20. Iſa. 61.1. Dan. 9.24 Luke 4.18. Heb. 1.9.

The Apoſtles anoynting the ſicke, healed them. Mar. 6.13. This ceremonie, why it is left. looke James 5.14. note i.

Of Apoſtles. What is meant by the word Apoſtle, and how they were choſen out of the Diſciples Luke 6.13.

The Apoſtles, the light of the world. Mat. 5.14. the ſalt of the earth. Matth. 5.13. Mar. 9.50. Luke 14.34,35. diſpoſers of Gods ſecrets. 1. Cor. 4.1. Ambaſſadours. Ephe. 6. 20. Miniſters of Chriſt. 1 Cor. 3.5. and 4.1. Gods laborers 1. Corinth. 3.9. witneſſes of the paſſion and reſurrection of Jeſus Chriſt, and

and predeined to preach the same to all nations. Luke 24.47.48. Actes 1.8,22.& 2.32. Mat. 16.15. Mar. 28.19.20.

Paul teareth himselfe the least of the Apostles, and why. 1. Cor. 15.9.

The Apostles faith proued by a tempest. Mat. 8.24,25,26. Mar. 4.37.38.* Lu. 8.23, 24. They are reproued that they did not fast Mat. 9.14. mar. 2.18. Luk. 5.33. Christ foresheweth that they shal fast after his ascension. Mat. 9.15. mar. 2.20. Lu 5.35. The power that Christ gaue to the. Mat 10.1. Christ commandeth them to preach the Gospel for nothing. Mat. 10.8. They are sent to preach the Gospel onely to the Iewes. Matt. 10.6. They trauel without money, staffe, &c. Mat. 10.9,10. Luke. 9.3 Mar. 6.8,9.

The Apostles forbidden to salute any man by the way. Lu. 10.4. Their iourney & preaching. Mat. 6.12. and the returne Luke 10. 17. Christ foresheweth them the troubles they should suffer for the Gospel. Matth. 10. 16.* Mat. 13.9. Luk. 12.11,12. & the griefe whilest he was in the graue. John 16.16,20 They confesse that during their preaching, they wanted nothing. Lu. 22.35. Christ prayeth for them, & for those that should beleeue by their preaching. John 17.9,15,20. Hee taught them his fathers wil. John 17.8. He foreshewed them þ they should be dispersed, and leaue him alone at his passion. Joh. 16. 32. He speaketh plainely to them. Joh. 16.29. And therefore they beleeue. John 16.30.

The Apostles reaped that which the Prophets had sowen. John 4.38. Iesus manifesteth himselfe vnto the Apostles, as they were fishing. Joh. 21.3,4 Hauing receiued the holy Ghost, they speake diuers languages. Act. 2.4,6. They preach in the Temple and in the houses. Actes 5.42.

The Apostles put in prison, and beaten for preaching Christ: and commanded to speake no more in that name. Act. 4.3,5,18. and 5.40. They reioyce that they were counted worthy to suffer for Christ. Actes 5 41. Their epistle to þ Gentiles. Act. 15.23,to 30

Apostles and diuers sorts of functions ordeined in the Church, to deliuer the Gospel, both to helpe our infirmities. 1. Cor. 12. 28. and to confound the wisedome of the world. 1. Cor. 1.27,28.

The Apostles had the true vnderstanding of the Prophets. 2. Peter 1.19.

Christ the foundation of the Prophets & Apostles. Ephe. 2.20.

The 11. Apostles saw Christ after his resurrection. 1. Cor. 15.5.& so did 500. brethren at once. 1. Cor. 15.6.

The Apostles commanded to preach the Gospel to all men. Mat. 28.19 Mar. 16.15. Joh. 15.8.* & 20.22. Act. 1.2.& 13.34 Their preaching spread throughout þ world, therefore none can plead ignorance. Rom. 10.18.*

The Apostles shal iudge the twelue tribes of Israel. Mat. 19.28.

Iesus Christ is our Apostle, sent by the Father Heb. 3.1.

Paul the Apostle of the Gentiles. Rom. 11.13. 1. Tim 2.7. 2. Tim 1.12. He vsed not alway the libertie of his Apostleship, as hee might. 2. Cor. 4.5,15.* looke Paul.

Of false Apostles & markes to know them by. Rom. 16.17,18.& 2. Cor. 2.17.& 11.13.

Apparel. Women ought to be comely and not costly Apparelled, and why. 1. Tim. 2.9, 10. 1. Peter 3.3,to 7. Isa. 3.16.*

No man to be better regarded for his goodly Apparell. James 2.1,2,3.

Gorgeous Apparel and delicate fare, meeter for Courtiers, then preachers. Lu. 7.25. Looke Excesse, Garment, and Raiment.

Appearance. Man looketh on the outward Appearance: but the Lorde beholdeth the heart. 1. Sam. 16.7. looke Likelihoodes.

Appeare. How the Lord Appeared to Abraham, Izhak, & Moses, looke the 1. table.

How Christ shal Appeare in iudgement. 2. Thess 1.7,8.

Of Appearings, visions, strange sights and hearings, reade Josh. 5.13,14,15. 2. kin. 7.6, 7.2. Mac. 3.24.* & 5.2 3.& 10.29,30.& 11.8.

Apple. God kept the Israelites as þ apple of his eye. Deu. 32.10. He that afflicteth the faithful, toucheth þ apple of his eye. Zec. 2.8.

Arke. Noah commanded of God to make an Arke, that he & his family should enter into it for their preseruation. Ge. 6.14.* & 7.1,7.

The Arke rested on the mountaines of Ararat. Gen. 8.4.

Arke. Moses at Gods commaundement made an Arke of wood, wherin he put the tables of the ten commandements. Deu. 10.1, to 6. Exod. 34.1,2,4,28. Exod. 31.18.

The fourme of the Arke of couenant. Exod. 25.10. the situation. Exo. 36.30,31,32.

The booke of the Lawe put in the side of the Arke, & why. Deu. 31.26.* It stoode still in Iordan, vntil the Israelites were gone ouer. Josh. 3.14,17. The order of the carying thereof described. Josh. 3.3,4.& 4.16,20.*

From Gilgal the Arke is caried to Shiloh. Josh. 18.1.

The Arke taken from the Israelites. 1. Sam. 4.3,4,10,11.

The Arke being placed of the Philistims by the idole Dagon, he fel down broken, and they were plagued. 1. Sam. 5.1,2,3,4. from Ashod it was remoued to Gath. 1. Sam. 5. 8. from thence to Ekron: but the Ekronites tasting like inconuenience thereby. 1. Sam. 5.10.* returned it to the Israelites with gifts, and so it staied at Beth-shemesh. 1. Sam. 6.3,5,to 14. from whence some being slaine for looking into it. 1. Samuel 6.19, 20,21. It was brought into Abinadabs house. 1. Sam. 7.1,2. Where it staied with small account, till Dauid with great solemnitie fetching it thence, placed it with Obed Edom, whome God blessed by meanes thereof. 2. Sam. 6.3,to 12. 1. Chron. 13.* wherefore from thence hee brought it to his owne citie Sion. 2. Samu. 6.12 to 20. and 1. Chron. 16.1. from whence when Zadok and Abiathar would haue remoued it, hee commaunded them to returne therewith. 2. Samuel 15.24,to 30. Last of all, Salomon brought it with great solemnitie, & placed it in the Temple. 1. kinges 8.1,6. 2. chron. 5 2,7.

What things were in the Arke before Gods enemies had it in possession. Exod. 16. 33.34. Deu. 10.2,3.& 31.26. Heb. 9.4. Num. 17.10. and what after. 1. King. 8.9. 2. Chron. 5.10.

Moses wordes at the going forward of the Arke, and when it rested. Num. 10.35,36.

Arme. The stretched out Arme of God heard of through the world. 1. kinges 8 42.

God foresheweth Eli, the cutting off of his Arme and his fathers house for euer. 1. Sam. 2.31,32.

Arme, for strength or power. Exod. 15.16. Zech. 11.17. Luke 1.51. John 12.38.

An Arme of flesh for mans power. 2. Chro. 32.8.

Armour. Faith Dauids chiefe armour against Goliath. 1. Sa 17.45,46.47. He constreined not the worldly armour which Saul would haue giuen him. 1. Sam. 17.38,39.

What armour Christ wil vse at his comming. Isa. 59.17,19.

Not onely the Armour of righteousnesse, and light. 2. Cor. 6.7. Rom. 13.12. but also the whole Armour of God is to be put vpon vs. Ephe. 6.11,to 19.

Arrogance. looke High minded, and Presumption.

Arrowes. Gods Arrowes sharpe. Psal. 45. 5. Isa. 5.28. 2. Sa. 22.15. Josh. 6.4. Arrowes of famine. Ezek. 5.16.

The shooting of three Arrowes a signe betweene Ionathan & Dauid. 1. Sam. 20.20.*

Of shooting Arrowes. looke 2. king. 13.15, to 20.

God threatneth the Israelites, that hee would beslow his Arrowes vpon them, and make them drunken with blood, if they forsake him. Deut. 32.23,24.

Ascend. No man Ascended to heauen, but Christ. John 3.13.

Christ being not Ascended, forbiddeth Marie to touch him. John 20.17.

Of Christes Ascension, looke Christ.

Ashamed. Adam and Heua being naked, were not Ashamed, before they disobeyed God. Gen. 2.25.

The wicked more Ashamed of men then of God. 2. Sam. 13.9.

Not to be Ashamed of Christ & his Gospel, or the professours of them. Luke 9.26. Rom. 1.16.2. Tim 1.8. ne yet of any affliction, þ may happen thereby. Psal. 69.6.2. chro. 1.5,6. but rather reioyce. 1. Pet. 4.13,14.*

The hope of salvation maketh Christians not Ashamed of aup thing that happeneth for Christes sake Rom. 5.5.

Christ not Ashamed to call vs brethren, & why. Heb. 2.11. Nor God the Father to bee called the God of the faithful. Heb. 11.16.

We ought to be Ashamed of our former wicked conuersation. Rom 6.21.

Sound doctrine & vpright life make the aduersaries of the trueth Ashamed. Matth. 1.16. and why. Tit. 2.7,8. 1. Peter 3.16.

Whereof not to bee Ashamed. Eccles. 4. 11 to 27.& 22.25.& 42.1, to 9. And whereof to be Ashamed. looke Eccles. 41.17.*

He that hopeth in God, shall not be Ashamed. Psal. 25.2,20. and 119.46.

The disobeyers of Gods word, to bee excluded the godlies companie, that they may be Ashamed. 2. Thess. 3.1,4,15.

Ashes. Tamar put Ashes on her head, after she was deflowred. 2. Sam. 13.19. A ceremoni-

monie in token of sorowe. Iosh. 7.6. 2. Sam. 4.12. Est. 4.1. Iob 42.6. Iere. 6.26. 25.34. Iudg. 4.10, 11. and 9.1. Est. 14.2. Ionah 3.6.

Man is but earth and Ashes. Eccles. 17. 33. looke Dust and Earth.

Aske. God granteth whatsoeuer we aske, according to his wil. 1. Iohn 5.14, 15. If our heart condemne vs not. 1. Iohn 3.19, 20, 21, 22. And if wee Aske in faith in Christes name, & to his glory. Matth. 21, 21, 22. Iohn 14.13, 14. He willeth vs to aske, and we shal haue. Mat. 7.7, 8. Mar. 11.24. Lu. 11.9, 10. Iohn 16.23, 24, 26. For whatsoeuer two or three faithful gathered together shall desire in the name of Christ, it shalbe giuen them. Mat. 18.19, 20.

The wicked obtaine not what they Aske, and why. Iames 4.3.

Whatsoeuer we Aske of God, it must bee done in prayer. Phil. 4.6.

Hanna Asketh a sonne of God, and obtaineth 1. Sam. 1.17, 19, 20.

Salomon willed of God to Aske what he would, asketh wisedome, and obtaineth that he Asked and more. 1. Kings 3.5, to 14.

Elisha asked of Elijah, to haue his spirite double. 2 Kings 2.9.

God Asketh nothing at our handes, but feare, obedience, and loue. Deut. 10.12.

Asses. The children of Iaakob vsed Asses. Genc. 43.18.

Balaams Asse speaketh. Numb. 22.28. & 2. Peter 2 16.

Saul seeketh his fathers Asses 1. Sam. 9. 3. and 10.2.*

The 30. sonnes of Iair, rode on 30. Assecoltes. Iudg. 10.4. and the 40. sonnes and 30. Nephewes of Abdon on 70. Assecolts. Iudg. 12 14.

Samson with a Iawbone of an Asse, slew 1000. Philistims. Iudges 15.15.

The Asse and Lyon stoode by the Prophets body, slaine by the Lyon for disobedience. 1. Kings 13.24.

In the great famine of Samaria, an asses head sold for 80. pieces of siluer. 2. king. 6.25.

The Midian tes left the Israelites neither fruit, foode, sheepe, oxen, nor Asse. Iudg. 6.4.

Christ rideth vpon an Asse to Ierusalem. Zech. 9.9. Matth. 21.2, 5, 6, 7. Marke 11.7. Luke 19.35.

Assist. No man assisted Paul at Rome at his first answering, but God. 2. Timothie 4. 16, 17.

Astonishment at Christes doctrine. Matt. 7.18. and 13.54. Mar. 1.37. Luke 4.22, 23. at his miracles. Mat. 9.8, 33. & 12.23. & 15. 31. Mar. 1.27. & 6.51. & 7 37. and at his answeres. Mat. 22.22. Marke 12.17.

Attonement. Wee haue receiued by Christ. Rom. 5.11.

Auarice. looke Couetousnesse.

Authoritie of Scripture. Acres 1.16.

Authoritie of a Pastour. 1. Cor. 9.18. 2. Cor. 10.8. 2. Thes. 3.9.

Authoritie of Magistrates, looke Kings, Iudges, &c.

Auenge. Luke 18.3. looke Vengeance.

Auoide. What company to Auoide. Rom. 16.17, 18.

Awake. 1. Cor. 15.34. looke Watch.

Audience. No wordes to be vsed, where there is no audience. Eccles. 32.4.

Axe. The Axe not to boast it selfe against him that heweth. Isa. 10.15.

The Axe taken for Gods vengeance. Luke 3.9.

Ayde. looke Helpe, or Succour.

Ayre. Satan is the prince that ruleth in the Ayre. Ephes. 2.2.

Signes in the Ayre fourty dayes. 2. Mac. 5.2, 3. looke Appearings.

B.

Babes in Christ. 1. Cor. 3.1.1. Pet. 2.2.

Babblers. Against Bablers, prattlers & bulie bodies. Eccles. 10, 11. Ecclus. 20.5.1. Tim. 5.13.

Backebitings. Eccles. 21.28. Psal. 140.11. looke Talebearer, Tongue, Slander, and Speaking euill.

Backepartes of God, what. Exod. 33.23.

Balances. looke Weights.

Bald. God forbade the Israelites to make themselues balde Deut. 14.1.

The 42. children that called Elisha baldpate, are deuoured of Beares. 2. Kings 2. 23, 24.

Bankets. Eccles. 18.33. looke Feastes.

Banning. looke Cursing.

Baptisme, by interpretation, *washing*, or *wetting*. Iudeth 12.7. Matt. 3.6. Mar. 7.4.

Moabs Arke a figure of Baptisme. 1. Pet. 3.21.

Baptisme succeeded Circumcision, looke Circumcision.

The Israelites Baptized in the cloude, and in the sea. 1. Cor. 10 2.

Iohn Baptized with water to newnesse of life Mat. 3.2, 6, 8. Mar. 1.4, 5. Luke 3.8.

Christ Baptized by Iohn. Matt. 3, 15, 16. Mar 1.9. Luke 3.21. Iohn 1.31, 33.

Not Christ but his disciples Baptized. Iob. 4.1, 2. They are commanded to Baptize all that beleeue in him, & how. Mat. 28.19, 20

Whosoeuer shal beleeue and be Baptized, shalbe saued. Marke 16.16.

There is but one Baptisme. Ephes. 4.5.

By Baptisme we are cleansed and sanctified. Ephe. 5.26, 27. and united in one body. 1. Cor. 12.13.

The inuisible grace by faith, and not the outward ceremonie of Baptisme, instituteth. Rom. 3.22, to 29. and 4.1. * Ephes. 2.8, 9. Gal. 2.16. * and 3 1.*

Lydia beleeued before she was Baptized. Acts. 16.14, 15. And Paul Act. 9.17, 18. and the Eunuch. Act. 8.38. and Cornelius, with the Gentiles in his house. Acres 10.47, 48.

By Baptisme we put on Christ. Gal. 3.27. We are dead and risen with him. Rom 6 3, 4. In which places the Scripture attributing to the signe of Baptisme that which is proper to faith it selfe, is wel expounded. 1. Peter 3.21.

The Apostles Baptized in the Name of Iesus Christ. Acres 2.38.

Baptized vnto Iohns baptisme. Act. 19.5.

Paul not chiefly sent to Baptize, but to preach the Gospel. 1. Cor. 1.17.

He Baptized but Crispus, Gaius, and the houshold of Stephanus, verse 14, 16, & why. verse 15.

The Samaritanes Baptized. Act. 8.12, & many of the Corinthians. Act. 18.8. and the Iaylor. Acres 16.33, 34.

Christ was Baptized with the holy Ghost. Mat. 3.16, 17.

Christ Baptized with the holy Ghost and with fire. Luke 3.16. Mar. 1.8. Mat. 3.11. Iohn 1.33. Act. 1.5. looke Act. 2.18, 33 & 6.6. and 8.15, 16, 17. and 9.17. and 10.44.

Baptized for dead. 1. Cor. 15.29.

Baptisme, one of the first principles of Catechisme. Heb. 6.1, 2.

Infants not to be denied Baptisme. Gene. 9.9. and 17.7, 8. Mar. 10.14, 15, 16. Rom. 3. 3. and 4.21, 22.*

To be Baptized with Baptisme. Mar. 10. 38. Luke 12.50.

Barly. Ruth carpeth home the barly which Boaz gaue her. Ruth 5.15, 17.

The dreame of the cake of Barley expounded. Iudg. 7.13, 14. looke Bread.

Barren. No women should be Barren, if we could keepe Gods commandements. Exod. 23.26.

Sarah was Barren, and God made her fruitfull. Gene. 11.30. and 21.1, 2. and Rebekah likewise. Gene. 25.21. and Manoahs wife. Iudg. 13.3, 24. and Elisabeth. Luke 1.7, 13. and Hannah. 1. Sam. 1.5, 19, 20. when Peninnah was Barren. 2. Sam. 2.5.

Leah fruitfull, and Rahel Barren. Gene. 29.31.

Barrennesse and fruitfulnesse not in man or womans power, but in God. Gene. 16.2. and 20.18. and 30.2.

Barrennesse a great reproch among the Iewes. Luke 1.25. looke Wombe.

Bases of brasse in Salomons Temple. 1. Kings 7.27, to 28.

Basket. Paul conueied from his enemies out of a window by a basket. Acts. 9.24, 25. 2. Cor. 11.32, 33.

Bastard. A Bastard shall not enter into the congregation of the Lord. Deut. 23.2. Ezra 10.44.

Bastards plants shal take no deepe roote, and why. Wisd. 4.3, 4, 5, 6.

Beards. Priestes forbidden the shauing of their Beards. Leuit. 19.27. and 21.5. Isa. 15.2.

Dauids seruants Beards halfe shauen off by Hanun in reproch. 2. Sam. 10.2, 3, 4.

Beare. Dauid slewe a Lyon and a Beare. 1. Sam. 17.34, to 38.

To beare his sinne, what. Leui. 24.15.

Beastes. The creation of Beastes. Gene. 1. 24. and 2.19.

Adam gaue names to all Beasts. Genesis 2.20.

God prouided foode, both for man & Beast. Gen. 1.29, 30.

God punisheth also the Beast, for shedding mans blood. Gen. 9.5.

The male and female of euery Beast, taken in the Arke. Gen. 7.8, 9.

Death threatned to man and Beast, that approched nigh Sinai, whilest God spake to Moses. Exod. 19.13. and 34.3.

Beastes cleane and vncleane. Leui. 11.2, to 13.

to 13.& Deut.14.4,to 22.
The citie being accursed, men, women, children and beasts are destroyed. Iosh ua 6. 17.
All the Beasts in Egypt dyed. Exod.9.3, 4,6.
The harme of any mans Beast to another man, how to be recompensed. Exod.22.5.
The vision of foure Beasts. Reuc.4.6.
Euery man a Beast by his owne knowledge. Ier.10.14. and 51.17.
God calleth princes and gouernours kine or Beasts. Amos 4.1.
The condition of man and beast. Eccles. 3.19,20.
Paul fought with beasts. 1.Cor.15.32.
Beaten. Paul & Silas beaten with rods. Act.16.22,23,37.
Paul thrise Beaten with roddes.2.Corin. 11.25.
The Apostles Beaten Act. 5.40.
The officers of Israel Beaten vniustly. Exo.5.14,16.
Offenders Beaten. Deut.25.2,3.
The seruant that knoweth his maisters will and doeth it not shalbe beaten with many stripes: and he that knoweth it not, with fewe. Luke 12.47,48.
Beautie. looke Faireneſſe.
Bed. Ogs Bed described. Deut.3.11.
A woman of good estimation made a Bed, a table, &c. for Elisha. 2.King.4.8,9,10.
At our going to Bed, at our vprising, &c. to thinke vpon Gods lawes, & teach them our children. Deu.11.18,19,& 6.6,7,8,9.
Bees. Samson founde a swarme of Bees with honie in the body of a Lyon. Iudg.14. 6,8.
Before. Solemne feasting Before the Lord. Exo.18.12. and offring. 1.Sam.11.15. and 1.19. and couenant making. 1.Sam.23,16, 18. 2.Sam.5.3.
Beggers. A Beggers life miserable, though sweet with shamelesse creatures. Eccles.40. 28,29,30. looke Poore.
Beguile. looke Deceiue.
Beginning. The world had a Beginning by God, who is without Beginning. Gene.1.1. Iohn 1.1,3.
Kings haue no better Beginning nor ending then other men. Wis.7.1,to 7.
The beginning of wisdome is the feare of the Lord. Psal.111.10.
Beleeue. They that come to God must Beleeue that God is. Heb.11.6.
None can Beleeue in Christ, that haue not heard of him. Rom.10.14.
Those beleeue who are borne againe from aboue, of God, which haue that gift of God. Matth.16.17. Iohn 6.65. for it is his onely gift. Matth.13.11,to 18. to whom God hath giuen a minde to know him. 1.Iohn 5.20. to whom the Father hath giuen the sonne who are drawen by him, and haue heard of him. Iohn.6.39,44. Whose heart is opened by the Lorde, to attend to his preaching. Actes 16.14. who are ordeined of God to Beleeue vnto eternal life. Act.13.48. who are planted by him Matt.15.13. who are taught of God. Iohn 6.45. and to whome the dooze of faith is opened, Act.14.27.
The end of the Euangelists care & paine in writing was that we should beleeue, and be saued. Ioh.20.30,31. 1.Iohn 1.2,3.
He that shal beleeue, and be baptized, shall be saued: but hee that will not beleeue, shall be damned. Marke 16.16.
To beleeue in the light, that wee may be the children of light. Iohn 12.36.
He that beleeueth in Christ, beleeueth in God and remaineth not in darkenesse. Iohn 12.44,46.
They blessed, that haue not seene, and yet beleeued Christ. Iohn 20.29.
Abraham beleeuing, was reputed righteous. Gen.15 6.
By beleeuing in Christ, we ouercome the world. 1.Iohn 5.55.1.Cor.15.57. we receiue remission of our sinnes. Act.10 43. He is the perfection of the Lawe to iustifie beleeuers. Rom.10.4.
He that beleeueth, that Iesus is the sonne of God, ouercommeth the world. 1.Iohn 5.5. and 1.Cor.15.57.
The raising of Lazarus from death, caused many Iewes to beleeue in Christ. Iohn 11.40,44,45. and 12.11.
Christ knewe from the beginning, who should beleeue. Iohn 6.64.
The Iewes beleeue not Christ, because they are not of his sheepe. Iohn 10.26.
After Christ had turned the water into wine, his disciples beleeued in him. Iohn 2.9,11.
Mary blessed, because she beleeued Gods message. Luke 1.45.
Why the Apostles beleeued. Iohn 16.30.
To beleeue with the heart vnto righteousnesse. Rom.10.10.
The Eunuch beleeuing with al his heart, that Iesus Christ was the son of God, was baptized. Acts 8.37,38.
Hee that beleeueth in Christ, confesseth that God is true. Ioh.3.33. and receiueth the recorde that God witnessed of Christ at his baptisme, and transfiguration. 1.Iohn 5.10. Matt.3.17. and 17.5. 2.Pet.1.17.
Whosoeuer beleeueth not God, hath made him a liar. 1.Iohn.5.10.
Beleeuers are the children of God. Iohn 1. 12. and borne of God. 1.Iohn 5.10.
All things possible to him that beleeueth. Marke 9.23.
What tokens followed them that beleeued. Mark.16.17,18.
Hee that beleeueth in Christ, shall neuer hunger or thirst. Iohn 6.35. nor perish, but haue eternall life. Iohn 3.15 16.37.
The vnspeakeable ioy, and glory reserued for beleeuers. 1.Pet.1,7,8. Isa.35.1. They entred into Gods rest. Heb.4.3.* They shall not be ashamed. 1.Pet.2.6. Roma.9.33. At the comming of Christ, they shall rise againe with him. 1.Cor.15.23.
They that beleeued confessed their sinnes, and shewed their workes. Act.19.18.
Paul beleeued, and therefore spake boldly. 2.Cor.4.13. Ephe 3.12.
Christ a stone to stumble at, and a rocke of offence to those that beleeue not. 1.Pe.2.7,8.
Albeit wee beleeue not, yet abideth God true in his promises. 2.Tim.2.13.
Who so beleeueth in the Lord, keepeth his commandements. Eccles.32.24. and he that beleeueth not, cannot be established in the trueth, nor please God. Isa.7.9. Heb.11. 6. Sundry sortes of beleeuing. Luk.8.12,13. Actes 8.13. looke Faith and Vnbeliefe.
Beloued. Christ the beloued sonne of God, in whome hee is well pleased. Marke 1.11. Matt.3.17.& 17.5.2.Pet.1.17. Luke 9.35.
Dearely beloued. Luke 7.2,1.Pet.2.11. 2.Pet.3.1.1.Ioh.4.1,3. Iohn 2.5,11. Iude 3. Col.3.12.
Benefits. Gods Benefits on man, to what ende, Deu.4.32,to 41. & 8.2.* & 29.2,to 10. 2.Samu.7.8,21. Ierem.2.2.* Isa.63.12.* Mat.8.4. Mar.1.44. Luke 5.14. Act.14.17.
Benignitie. looke Kindenesse and Bountifulnesse.
Beneuolence shewed for charities sake. Ruth 2.8, to 18. Rom.9.3. and 10.2,3. In these wordes, looke Loue, Almes, & Bountifulnes. Almes called a beneuolence. 2.Cor.9.5.
Beseech. looke Pray.
Beware of dogges, and of concision. Phil. 3.2.
Bewayling. looke Burial, Dead, and Mourning.
Byworde. looke Prouerbe.
Bigamie, or hauing two wiues together. Gen.4.19. and 26.34,&c.
Bill of diuorcement. Deu.24.1. Matth.5. 31. and 19.7.
Binde. Samson bound and deliuered to the Philistims. Iudges 15.10,12,13.
Of Binding and Looſing, looke Keyes.
Binde not two sinnes together. Eccliu.7.8.
Bond. Loue the Bond of perfectnesse. Col.3.14.
Paul in bonds for the Gospel. Col.4.3.
Remember them that be in bonds, as though ye were bound with them. Heb.13.3.
Bound in spirit, what. Actes 20.22.
Albeit Paul was bound, yet Gods word was not bound. 2.Tim.2.9
Birdes. Birdes created by God, and power giuen them to engender. Gen.1.21,22.
Howe Birdes and foules should be offered in sacrifice. Leuit.1.14.*
What they ought to doe that finde a birds nest. Deut.22.6. looke Beastes.
Birthright. Esau selleth his birthright to Iacob for a messe of portage. Genesis 25. 29,33.*
Birthday. Herod solemnizeth his birthday. Mar.6.21. Mat.14.6. and Pharaoh. Gene. 40.26.
Bishoppe, signifieth one watching ouer, or superintendent, who is called in Scripture by diuers names, as an ouerseer. Act.20.28. A watcher ouer Gods people. Isa 62.6. one that hath charge of soules. Act.1.20. A shepheard. Iohn 21.15,16 17. 1.Pet.2.25. A minister of the Gospel. Rom.15.16. A disposer of Gods secrets. 1.Cor.4.1. A worker. 2. Cor.6.1. A labourer. Mat.9.37. and embassadour. Ephe.6.20.
Of the institution of Bishops. 1.Tim.4. 14. Tit.1.5. Actes 14.23.
Bishops called Elders and Ministers indifferently. Acts.20.17. Tit.1.5. Rom.15. 16.1.Cor.3.5. 2.Cor.3.6.& 4.1. Ephes.3.7. Col.1.23.1.Tim.3.1.& 4.6.& 5.1.1.Pet.5.1.

What

What maner of men should be elected Bishops. 1. Tim. 3. 2, to 8. Tit. 1. 6, to 10. 1 Pe. 6. 3

A Bishop should be an ensample to others. 1. Tim. 4. 12. 2. Tim. 1. 13. Tit. 2. 7, 8.

A Bishops lips should preserue knowledge. Mala. 2. 7.

What is to be required in a Bishop. Tit. 1. 9, 10, 11. 2. Tim. 2. 2. He must not be carefull for worldly things. 2. Tim. 2. 4. What should be his exercise. 1. Tim. 4. 7, 8. * What order of discipline he should vse. 2. Cor. 2. 1, to 12. and 1. Tim. 5. 20, 21.

Bishops to vse a moderation in rebuking such as goe astray. 1. Tim. 5. 1, 2.

A Bishop ought not to lay hands suddenly on any man. 1. Tim. 5. 12.

Many Bishops in Philippi. Phil. 1. 1.

Bishops authoritie. Eph. 3 2. Col. 1, 25. * 2. Thes. 3 9. Tit. 1. 5, 13. looke Keyes.

Christ the Bishop of our soules. 1. Pet. 2. 25. looke Pastor, Elder, Preacher & Minister.

Bitternesse. Anger &c, not to be in Christians. Ephe. 4. 31.

Bitternesse of veration of soule. 2. Kin. 4. 27.

Bitter waters made sweete. Exod. 15. 25. Eccles. 38. 5.

¶ Blamelesse. Paul liued Blameleſse 1. Thess 2 10. so would he haue all Christians to doe. Phil 2. 15.

Blasphemie is the iniurie, slaunder, or reproche that is done against God. The Blasphemie of the Pharises. Matth. 12. 31, 32. Mar. 3. 28, 29, 30. Luk. 11. 15. Of Pharaoh. Exod. 5. 2. & 10. 10, 20 Of Sanacherib. 2. Kin. 19. 3, 6. Of Holofernes. Judeth 6. 2, 5. Of Nebuchad nezzar. Dani. 3. 15. Of the bie Priests. Matt. 27. 25, 29, to 44. reade 2. King. 18, 19, 32. & 19. 10, to 14 Matth. 3. 8. Num. 16. 2, 32. * 2. Sam 12 14. 1 Kin. 10. 23. 2. King. 1. 2, 10. 1. Chro. 20. 7. 2. Macca. 15. 5. to 14. 1. Job. 5. 16, 17. Reu. 23. 5. Zech. 5. 3. 4. Act. 26. 11.

The Blasphemer stoned. Leuit. 24. 14, 15, 16.

Blasphemie against the holy Ghost shall neuer be forgiuen. Matt. 12. 32. Mar. 3. 29. Luke 12 10.

Paul was a Blasphemer. 1. Tim. 1. 13.

The name of God daily blasphemed. Isa. 5. 25. and for that cause God punisheth the world Isa. 5. 18. * Numb. 11. 20, 33. Psalm. 98. 3, 7. Reue. 3. 16. 17.

All blasphemie should bee banished from Christians Ephe. 4. 30.

The names of blasphemie are in þ crowne of Antichrist. Reue. 13. 1. *

Blasting of corne, Wildeawe &c. sent vs of God for sinne. Amos 4. 9. Hagg. 2. 17, 18. 1. King. 8. 37.

Blemish. Nothing that hath Blemish, to be offered to the Lord. Leui. 22. 21, 22.

Bleſſe. To Bleſſe, put for to praise. 2. Cor. 1. 3. Luk 1. 68. and to giue thankes 1. Cor. 14. 16. and to consecrate and to prepare. 1. Cor. 10. 16. and to curse or blaspheme. 1. Kin 21. 10. 13. Job 1. 5.

God blessed man and wife. Gene. 1. 28. and 5. 2.

God blessed the seuenth day and halowed it. Gen. 2. 3. Exod. 20. 11

God blessed Noah & his sonnes. Gen. 9. 1.

Shem and Japhet are blessed. Genes. 9. 26, 27.

God blesseth Abraham. Gene. 24. 35. and promiseth to bleſſe Izhak. Genes. 26. 3. and blesseth Laban for Jaakobs sake. Gene. 30. 30.

God blesseth Jaakob. Gen. 35. 9. and Sarah. Gen. 17. 16. and Putiphar for Josephs sake. Gen. 39. 5, 6. and the Leuites, for slaying the Idolaters. Exo. 32. 28, 29. and Samson. Judg. 13. 24, 25.

God blesseth him that taketh no vsurie of his brother. Deut. 23. 20. and that grudgeth not to lend that may doe him good. Deu. 15. 9, 10.

God blessed the Israelites in all things. Deut. 2. 7.

The maner of bleſsing the people, prescribed to the priest Num. 6. 23. *

Christ blessed yong children. Mar. 10. 16. and his Apostles, ascending vp to heauen. Luke 24. 51.

The Angel blessed Jaakob. Gen. 32. 29.

Izhak blesseth Jaakob and Esau. Genes. 27. 27, to 41.

Ishmael blessed at the request of Abrahams. Gene. 17. 20.

Rebekah blessed of her parents. Genes. 24. 60.

Laban blesseth his daughters at their departing Gene. 31. 55.

Jaakob gaue euery one of his children a seuerall blessing. Gene. 49. 3. * and blessed the children of Joseph, and how. Gen. 48. 15.

Moses blessed euery tribe of Israel. Deu. 33. 2. * and the tabernacle, and all that Bezaleel and Aholiab had done. Exod. 32. 43.

Aaron blessed the people after hee had made oblation. Leuit. 9. 22.

The Leuites separated, to bleſse their brethren in the name of the Lord Deu. 10. 8.

Joshua blesseth the Reubenites, Gadites, and halfe Manasseh. Josh. 22. 1, 6. and Caleb. Josh. 14. 13.

David blesseth the people. 2. Sam. 6. 20.

The house of Obed-edom, blessed for the Arkes sake. 2. Sam. 6. 12.

Salomon blesseth all the congregation of Israel. 1. king. 8. 14, 15.

Abrahams seruant blessed the Lord, for his prosperous iourney. Gen. 24. 27.

Melchisedech blessed God for Abrahams victorie. Gen. 14. 19, 20.

Blessing, to those that keepe Gods commandements. Exo. 23. 25. Leu. 26, 3, to 14. Deu. 7. 9, 11, 12, 13. * Deu. 11. 13, to 16. & 28. 1, to 15. and to those that feare God. Ps. 128. 1. *

Blessings pronounced vpon mount Gerizim. Deut. 27. 12.

The Lord bleſse thee: a maner of salutation. Ruth. 2 4. 02 blessed be he of thou of the Lord. Ruth 2. 19, 20. and 3. 10. Gene. 47 7.

David desireth God that his house might be blessed. 2. Sam. 7. 29.

Wee ought to bleſse the Lord after our meales. Deut. 8. 10.

Samuel blessed the sacrifice before the people did eate thereof. 1. Sam. 9. 13.

Paul blessed God. 2. Cor. 1. 3, 4. and so did Peter. 1. Pet. 1. 3.

Jael blessed, and why. Judg. 5, 24, to 28.

Saul blessed those that betrayed David vnto him. 1. Sam. 23. 11.

David confirmed the peoples blessing of Salomon. 1. kings 1. 47, 48.

The Queene of Sheba blessed the Lord. 1. kings 10. 9. and 2. chron. 9 8.

Jaakob tearmeth his present to Esau, a blessing. Gen. 3. 10, 11.

To bleſse a mans selfe in his heart, is to flatter himselfe. Deut. 29. 19.

Izhaks blessing to Jaakob, irreuocable. Gen. 27. 33.

God promiseth to bleſse Abraham. Gene. 12. 2, 3. which hee performed. Gen. 13. 2. & 21. 2, 3. Matt. 1. 2, 16. Act. 2. 18, 22, 25.

Blessed be the Lord, a terme sometime vsed of the wicked. Zech. 11. 5.

The faithfull are blessed with faithfull Abraham. Gal. 3. 9.

The kingdome of heauen is prepared for the blessed. Matt. 25. 34.

Wee ought to bleſse those that curse vs. Luke 6. 28. 1. Cor. 4. 12. and why. 1. Pet. 3. 9.

Blessing and curling ought not to proceede out of one mouth. James 3. 10.

The blessed of God are called sheepe. Matth. 25. 33, 34.

The description of a blessed man. Psal. 1. 1, 2. & 119. 1. * Mat. 5. 3, to 13.

A blessed thing to giue, rather then to receiue. Acres 21. 35. *

Blessed be the man that trusteth in the Lord. Jere. 17. 7, 8.

Judge none blessed before his death. Eccles. 11. 28.

Blessed are they that are not offended at Christ. Luke 7. 23

Blinde. Two blinde men healed. Matth. 9. 27, to 32. Mar. 10. 46. * Luke 18. 35. *

Christ healeth the blinde with his spettle. Matt. 8. 22, 23, to 27. John 9. 6.

The blinde borne for the glory of God. John 9. 1, 3.

If the blinde leade the blinde, both fal into the ditch. Matt. 15. 14.

We ought to lay no stumbling blocks before the blinde. Leu. 9. 14. Deu. 27. 18.

God punisheth with blindnesse those that obserue not his commandements. Deut. 28. 28, 29. Examples. Gen. 19. 11. & 2. kin. 6. 18. 2. Mac. 3. 27. and 10. 30. Luke 24. 16. Act. 9. 8. and 13. 11.

Of the blindnesse of heart. Isa. 6. 9, 10. and 59. 10. Hose. 2. 6. Psal. 69. 13. John 12. 40. Mat. 13. 14, 15. Mar. 4. 12. Lu. 8. 10. Act. 28. 26 Rom. 21. 7, 8, 10. & 11. 21. * 2. Cor. 4. 4. Ephes. 4. 18.

The cause of the blindnesse of the Jewes is vnbeliefe. Rom. 11. 20.

Vnlearned pastours called blinde guides. Mat. 15. 14.

Rewardes blinde the eyes of the wise. Exod. 23 8. Deut. 16. 19. Eccles. 20. 28.

Blisters. looke Scab.

Blocke. looke Stumble.

The stumbling blocke of iniquitie. Ezek. 14. 3.

Blood. The life of the flesh is in the blood. Leuit. 17. 11. and therefore God forbad the Jewes to eate blood. Deut. 12. 16. Gene. 9. 4. Leui. 7. 26, 27. and 19. 26. Deut. 15. 23.

The

the Israelites did eat blood. 1. Sam. 14. to 35.

The Iewes might not offer blood with leuened bread. Exod. 23. 18.

The blood stricken upon the Israelites sees. Exod. 12. 7, 13.

The attonement for our soules was made by blood. Leuit. 17, 11. and without shedding of blood is no remission. Heb. 9. 22.

Blood of bulles and goates could not take away sinnes. Heb. 10. 4. and 9. 13.

The olde Testament was ordeined with blood of beastes, but the newe with Christs blood. Heb. 9. 12, 19, 23. * Christes Blood speketh better thinges then that of Abel. Heb. 12. 24. *for there by we haue remission of sinnes, and are sanctified. Matt. 26. 28. Heb. 10, 18. *1. Pet. 1. 2. & 1. Ioh. 1. 7. Reu. 1. 5.

For such as prophane the blood of Christ, there resteth no more sacrifice for sinne. Heb. 10. and 6. 4, 5, 6. and 1. Iohn 5. 16.

Water and Blood issued out of Christes side. Iohn 19. 34.

God punisheth those that shed the Blood of his seruants. Deut. 32. 41, 42.

Shedding of mans Blood reuenged both of man and beast. Gene. 9. 5, 6.

The Blood of Abel cryed to God for vengeance. Gen. 4. 10.

Manasseh shedde innocent Blood exceedingly. 2. Kings 21. 16. which was the cause of the destruction of Ierusalem afterward. 2. Kings 24. 2, 4. * and 25. 1. *

Of water conuerted into Blood. Exod. 7. 19, 20.

Blood taken for murther, for sinne, concupiscence, and all that is not of the spirite. Leuit. 20. 5. Psal. 5. 14. Iohn 1. 13.

Blood for the reude licour of the grape, Deut. 32. 14.

To take away the Blood, for appeasing Gods wrath by punishing the murtherer. 1. Kings 2. 31, 32. 2. Sam. 1. 16.

The Moabites seeing water as reude as blood, & thinking it to be the Blood of their enemies, were emboldened to their owne destruction. 2. kings 3. 17, 22, 23.

Flesh and blood can not inherit the kingdome of heauen. 1. Cor. 15. 50.

Woe to them that build vp Sion with blood, and Ierusalem with iniquitie. Mic. 3. 10. and 7. 2. Heb. 2. 12.

* Boast. Many will Boast of their owne honestie, &c. Psa. 20. 6.

We ought not to boast of to morow. Pro. 27. Iames 4. 13, 16.

Loue boasteth not it selfe. 1. Cor. 13. 4.

We ought not to boast of other mens labours. 2. Cor. 10. 15.

Boast not thy selfe against the braunches. Rom. 11. 18.

Bodie. The Church is the Bodie of Iesus Christ. Ephe. 1. 22, 23.

All the faithfull are one bodie in Christ, & one mother members. Ro. 12. 5. Eph. 4. 14.

Our Bodies are the members of Christ. 1. Cor. 6. 15. The temples of the holy Ghost consecrated to God, and not to fornication. 1. Thes. 4. 3, 4. 1. Cor. 6. 13, 19. The vessels of our bodies to be kept in holinesse and honour. Ephe. 4. 4. that God may be glorified thereby. 1. Cor. 6. 20.

He that committeth fornication, sinneth against his owne bodie. 1. Cor. 6. 18.

Before we can beare the image of the heauenly bodie, we must beare the image of the earthly. 1. Cor. 15. 35, to 50.

Paul calleth his bodie the bodie of death. Rom. 7. 24.

Sinne must not reigne in our mortal bodies. Rom. 6. 12.

Our bodies called earthen vessels. 2. Cor. 4. 7. earthly houses. 2. Cor. 5. 1. and tabernacles. 2. Pet. 1. 13.

Being at home in the bodie, we are absent from the Lord. 2. Cor. 5. 6.

Paul chastiseth his bodie, and why. 1. Cor. 9. 25, 26, 27.

Our corruptible bodies shall rise incorruptible. 1. Cor. 15. 53, 54. The glory of the heauenly bodies differeth from the earthly. 1. Cor. 15. 40.

Bodily exercise profiteth little. 1. Tim. 4. 8.

Bold. By Christ we may be bolde to enter into the holy place. Heb. 10. 19. and are willed to goe boldly to the throne of grace for mercie. Heb. 4. 16.

Bondage. It is a bondage to liue vnder the ceremonies of the Law. Galat. 2. 4 & 4. 1, 3.

Bond. looke Binde.

Bond men, bond women, and bond seruants, looke Seruitude, Captiuitie, & Maides.

Bone. Woman being made of a rib of man, is called Bone of mans bones. Gen. 2. 22, 23.

The Israelites are comanded not to breake a bone of the Paschal lambe. Exod. 12. 46.

Iosephs bones caried out of Egypt. Exod. 13. 19.

The bones of two Prophets, saued from burning with others. 2. kings 23. 18.

The king of Edoms bones burnt in despite. Amos 2. 1.

Bookes. The booke of the Lawe found in the Temple. 2. kings 22. 8, 10.

Fiue men wrote in 40. dayes 204. bookes. 2. Esd. 14. 42, 44.

The bookes of the lawe burnt and cut in pieces. 1. Mac. 1. 59, 60.

Many bookes and much reading wearieth the flesh. Eccles. 12. 12.

To be registred in the booke of life, what. Phil. 4. 3. Luke 10. 20. Reuel. 3. 5. & 20. 12. and 21. 27. and to be put out of the booke of life, what. Exod. 32. 32, 33. Psal. 69. 28.

Mans conscience a booke, wherein is registred his sinnes. Reu. 20. 12.

2000 Markes worth of bookes of curious arts burnt. Acts. 19. 19. 20.

Borne of God, who. 1. Iohn 5. 1.

We must bee borne of water and of the spirite. Iohn 3. 3, 4, 5.

The faithfull are borne anewe by the worde of God. 1. Pet. 1. 23. Iohn 1. 12.

He that is borne of God, sinneth not, and why. 1. Iohn 3. 9.

As newe borne babes we must desire the sincere milke of Gods worde. 1. Pet. 2. 1, 2.

Bounder. Those are cursed that remoue the auncient boundes. Deu. 27. 17. & 19. 14. Prou. 22. 28. and 23. 10. reade Hos. 5. 10.

Bountifulnesse. Those that haue true loue are bountifull. 1. Cor. 13. 4.

Gods bountifulnesse toward man. Tit. 3. 4, to 8. Ezek. 18. 30, 31, 32. and especially to vs Gentiles. Rom. 11. 22.

Bowes. looke Arrowes and Swordes.

Bow. Wee ought to bow our hearts vnto the Lord. Iosh. 24. 23.

Bath-sheba bowed her selfe to her husband Dauid. 1. Kin. 1. 16. and Salomon to her. 1. kings 2. 19.

God bowed the heauens, and came down. 2. Sam. 22. 10.

The children of Israel bowed downe and worshipped God. Exod. 4. 31.

Abraham bowed himselfe vnto the Hittites. Gen. 23. 7.

Bowels of mercy, looke Tender & Mercie.

Branches. The Iewes the naturall branches of the Oliue tree. Rom. 11. 17, to 28.

Brasen serpent. looke Serpent.

Bread, for all things necessarie to this present life. Ge. 18. 5, 6, 7, 8 & 21. 14. Iudg. 19. 5. 2. kin. 6. 22, 23. Mat. 4. 4. & 6. 11. Mat. 6. 36.

The heart is strengthened with bread. Psal. 104. 15.

Man ought to eate bread, in the sweate of his face. Gen. 3. 19.

Man liueth not by bread onely, but by, &c. Deut. 8. 3. Matt. 4. 4. Luke 4. 4.

The Lord rained bread from heauen. Exodus 16. 4, 15.

God wil blesse our bread, and our water if we obey him. Exo. 23. 25. and we shal eate our bread in plentifulnesse. Leuit. 26, 5.

The staffe of bread. Leuit. 26. 26.

The Canaanites were but as bread for the Israelites, and how. Num. 14. 9.

The bread of affliction. 1. Kings 22. 27.

The bread of teares. Psal. 80. 5.

The bread of sorowe. Psal. 30. 20.

The bread of aduersitie, Isa. 30. 20.

Want of bread in all the land of Egypt and Canaan. Gene. 47. 13.

An offering of bread. Leuit. 2. 2.

The shew bread. Leuit. 24. 5, to 10. where of. 1. Sam. 21. 6.

Elisha with twenty loaues of barly bread in time of dearth feedeth 100. men. 2. kin. 4. 42, 43.

The bread of life is the flesh of Christ. Iohn 6. 48, 51.

The bread of the Lords Supper doeth declare vnto vs, that we are made one bread with him. 1. Cor. 10. 16, 17.

Vnleauened bread. looke Passeouer.

Vnlsauened bread of sincerities & trueth. looke 1. Cor. 5. 8.

Of breaking of bread from house to house. Actes 2. 42, 46.

The bread of the Gospel was the Iewes first. Mat. 15. 26.

Iaakob desireth of God onely bread and clothes. Gen. 28. 20. and so should Christians. Prou. 27. 24. * Mat. 5. 25. 1. Tim. 6. 8.

Breath of God taken for his wrath, power, and spirite. Psal. 18. 15. Iob 33. 4. Psal. 33. 6.

Brethren dying without issue, the next to marry his wife, and why. Deut. 25. 5. Matt. 22. 24. Mat. 12. 19.

Vnitie of brethren acceptable to God and man. Eccl. 25. 1. Psal. 133. 1, 2, 3.

The 7. brethren and the mother tormented

vnner Antiochus. 2. Mac. 7. 1.*

The princes heart not to be lifted vp as bone his brethren. Deut. 15. 20.

Of Iosephs bzethzen. Gen. 37. 4, 11.* and 42. 3, 6.* and 43. 3.* and 14. 4. 14.*

Iaakob called those of his housholde, brethren. Gene. 31. 32. and strangers also brethren. Gene. 29. 4.

Dauid calleth his men of warre, brethren, 1. Sam. 30, 23.

The Apostles and the elect, Christ calleth brethren. Mat. 28. 10. Heb. 2. 11, 12.

Christ made like his brethren in all things, except sinne, and why. Heb. 2. 17. and 4. 15.

All Christians are brethren. Matth. 23. 8. Rom. 1. 13. & 8. 29. 1. Cor. 6. 6. & 8. 11. Ephe. 6. 21. Col. 4. 15. and 1. Thess. 5. 14.

Christ the first borne among many brethren. Rom. 8. 29.

We ought to lay downe our lines for the brethren. 1. John 3. 16.

Brethren for kinsfolkes of Christ. Mat. 12. 47. Ioh. 7. 3. 1. Cor. 9. 5. Gal. 1. 19. They beleeued not in him. John 7. 3, to 6. Luke 8. 20.

False brethren. 2. Cor. 11. 26. Galat. 2. 4. and 2. Sam. 20. 10. looke Brother.

Bribes. Against Bribes and extortion, Iere. 22. 13. Micah 3. 10.

Samuel was no bribe-taker. 1. Sam. 12. 3. 4. 5. looke Giftes and Rewardes.

Bridle of bondage. looke 2. Sam. 8. 1.

Brimstone. Burning with brimstone and and salt threatned. Deut. 29. 23.

The Sodomites destroyed with fire and brimstone. Gen. 19. 24.

The torment of the wicked in the lake that burneth with fire and brimstone. Reu. 21. 8.

Brother. not to defraude or oppresse our brother, and why. 1. Thess. 4. 6, 7, 8.

How often our brother repenting is to be forgiuen. Mat. 18. 21, 22. Luk. 17. 3, 4. how he is to be corrected. Mat. 18. 15, 16, 17.

Not to destroy our brother for meats sake. Rom. 14. 15. but rather neuer to eate meate, then to offend him. 1. Cor. 8 12, 13.

Who so hateth his brother, is in darkenes. 1. John 2. 11.

Brotherly correction. Ecclus. 19. 13, to 18. looke Correction.

Brotherly kindnesse to bee embraced. 2. Pet. 1. 7. looke Fruites of Faith.

Of brotherly loue Rom 12. 10. 1. Thes. 4. 9. 1. Pet. 1. 22 Heb. 13. 1.

of Buckler. God promised Abrahã to be his buckler. Gen. 15. 1. looke Protector & Shield.

Buffeted. Christ buffeted. Mat. 26. 67.

To be buffeted for our faults. 1 Pet. 2. 20.

Buggerers. looke Incest and Adulterie.

A sieue of buggerie in Iurie. 1. kin. 14. 24

Builde. Those that disobey God shall build an house, and not dwell therein. Deu. 28. 30.

None building an house, forced to y warre vntill he had dedicated it. Deut. 20. 5.

Salomon built many cities and houses. 1. Kings 9. 17, to 20.

To build, for to make. Gen. 2. 22.

To build for to beare children. Gen. 16. 2. Ruth 4. 11. looke House.

Christ hath builded his Church, as it was foretolde. 2 Sam. 7. 13.

Building vsed for teaching. Matt. 21. 42. 1. Cor. 14. 17. Gal. 2. 18.

The faithfull are Gods building. 1. Cor. 3. 9.

The Gospel is the foundation of Christs building 1. Cor 3. 11, 12.

The stone which the builders refused, is made the head of the corner. Matth. 21. 42. Mar. 12. 10 Lu. 20. 17. Act. 4. 11. 1. Pet. 2. 7.

To build, for to exalt or preserue. Iere. 12. 16 and 31. 4.

Building vp Zion with blood. Mica 3. 10.

Bundle. The bundle of life. 1. Sam. 25. 29.

Burdens. The Phariſes ouerlaide other men with burdens. Matth. 23. 4.

We ought to beare one anothers burthen. Galat. 6. 2.

Euery one shall beare his owne burthen. Galat. 6. 5.

Christes yoke easie, and his burthen light. Matth. 11. 30. 1. John 5. 3.

No burden to be caried on the Sabboth day. Iere. 17. 21.

Burden, for great calamitie. Isa. 13. 1.

Burie. We are buried in Christ by baptisme into his death. Rom. 6. 4.

Sarah buried. Gene. 23. 19. & Abraham. Gen. 25. 8, 9. & Iaakob. Ge. 50. 13. & Moses. Deu. 34 6. & Samuel. 1. Sam. 25. 1. & Saul and his sonnes. 1. Sã. 31. 13. & Ahabel. 2. Sã. 2. 23. & Abner. 2. Sã. 3. 32. & the disobedient prophet which was slaine of a lion. 1. kin. 13. 28, to 31. and John Baptist. Matt. 14. 12. & Christ by Ioseph of Arimat. Mat. 27. 59, 60.

Abraham purchased a fielde to burie in Gene. 23 4.*

Burned. Al y cities of the Beniamites burned for committing whoredom. Iudg. 20. 48.

Ai burned Ios. 8. 28. & Hazar. Iosh. 11. 11. & Iericho. Ios. 6. 24. & the tower of Sheche, with about 1000 men & women. Iudg. 9. 49

The priests daughter that plaied y whore, was to be burnt with fire. Leui. 21. 9.

Achan stoned, and after burned with all that he had. Iosh. 7. 24, 25.

Murmurers against god burned. Nũ. 11. 1.

Zimri burned himselfe. 1. king. 16. 18.

Idolatrous groues commanded of God to be burned. Deu. 12. 2, 3. which Asa obserued 1. kin. 15. 12, to 15. & Iehu 2. kin. 10. 11, to 36.

The Gentiles in burning their children to idoles, not to be followed. Deu. 12. 31.

Samsons wife and her father burned. Iudges 15. 5, 6.

Collithenes was burnt for setting the holy gates on fire. 2. Mac. 8. 33.

Burnt offrings, looke Offrings & Sacrifice.

Busibodies. Against busibodies & prattlers. 1. Tim. 5. 13. looke more Light buswiues.

Butter. looke Milke.

Abraham set butter and milke before the three Angels. Gen. 18. 8.

Buy. We must buy as though we possessed not. 1. Cor. 7. 30.

Of buying & selling. Ge. 23. 15.* & 33. 19. Leu. 19. 11, 35, 36. & 25. 14.* Deut. 15. 12. & 25. 13, to 17. 2. Sam. 24. 21.* Pro. 11. 1, 24, 26. & 16. 8, 11. and 20. 10, 14, 23. Isa. 23. 2, 8, 18. & 58. 9, 13. Iere. 9. 3, to 6. Ezc. 45. 10, 11, 12. Mica. 6. 10, 11, 12.* Eccius. 7. 13. & 26. 30. and 27. 2. Matth. 7. 2. Luke 14. 18, 19. 1. Cor. 7. 30. 1. Thess. 4. 6.

C.

of Cake. looke Barley.

Caldrons. Ten Caldrons for the Temple 1. kings 7. 38.

Calfe. The Israelites honor y golden calfe. Ex. 32. 4. which Moses abolished. Ex. 32. 20.

Ieroboam and Hoshea, made two calues of golde. 1. Kings 12. 28.

The Calfe honoured of the Israelites at Beth auen, transported into Assyria. Hos. 10. 5, 6.

The Calues of our lips the best sacrifice. Hos. 14. 3. Heb. 13. 15.

Call. The Lorde called Samuel foure times. 1. Samuel 3. 4.

Christ came not to call the righteous, but sinners to repentance. Mat. 9. 13. Mar. 2. 17. Luke 5. 32. 1. Tim. 1. 15.

As many as God shall call, shall be saued. Actes 2. 39, 41.

Many called, but few chosen. Matth. 20. 16. and 22. 14.

Many called to saluation both of Iewes and Gentiles. Rom. 9. 24.

Whereunto we are called. Eph. 1. 1, 18.* 1. Thes. 4. 7. 1. Pet. 2. 9.

We are not called for our workes sake: but according to his eternal purpose. 2. Tim. 1. 9. 1. Pet 1. 1, 3. 3. we are called to saluation by y preaching of y Gospel. 2. Thes. 2. 13, 14.

Let vs endeuour our selues to attaine the reward of our high calling in Christ. Phil. 3. 13, 14.

Of the calling of the Iewes. Hos. 3. 4, 5. Rom. 11. 25, 26. and 2. Cor. 3. 16. & Gentiles Zech. 3. 9. Rom. 15. 8.*

Of calling to euerlasting saluation. Rũ. 8, 29, 30. & 11. 29. 1. Cor. 1. 9, 24. Ephe. 4. 1. 1. Tim. 2. 12. & 5. 24. 1. Thes. 5. 24. 1. Pet. 5. 10.

Of calling to preach. Mat. 4. 18, 19. Mar. 3. 14. Luk. 6. 13. Rom. 1. 1. 1. Cor. 1. 1. Galat. 1. 15. to follow Christ. Matth. 8. 22. and 9. 9. John 1. 43.

Call on God in trouble and hee will heare thee. Psal. 17. 6. 2. Samuel 22. 4, 7. for he is nigh to all that call vpon him faithfully. Psal. 145. 18.

Such as cal on the Lord with pure heart, are to be followed. 2. Tim. 2. 22.

They that called vpon Baal, scorned. 1. Kings 18. 24, 26, to 30.

Whosoeuer shall call on the Name of the Lord shalbe saued. Rom. 10. 13. They that beleeue not in him, cal not vpon him in truth. Rom. 10. 14.

Abraham called vpon y name of the Lord. Gene. 12. 8. & 13. 4. & 21. 33. & Iaakob. Gen. 33. 20. and Moses. Exo. 34. 5, 9. and Samson. Iudges 15. 18. and 16. 28. looke Name.

Candlesticke. The forme of y Candlesticke of the Tabernacle. Exod. 25. 31. & 37. 17. the situation thereof. Num. 8. 4. Exo. 26. 35. & 40. 24. The vision of y golde candlesticke. Zec 4.

Ten golden candlesticks that Salomon made. 2. Chro. 4. 7.

The vision of the seuen golden candlestickes. Reu. 1. 12, 20.

By the Candlesticke is vnderstoode the office of a pastour. Reu. 2. 5.

Canticles. looke Songs.

Captiue. Howe to take a captiue woman

a wife. Deut. 21.10, to 15.

Naamans captive maid put him in minde of Elisha. 2. King. 5.1, 2, to 5.

Our naturall inclination leadeth vs captiue to sinne. Rom. 7.23.

Captiuitie threatned to those that disobey Gods commandements. Deu. 28.47, 48. and deliuerance, when they turne to him. Deut. 30.1, 2, 3, 6, to 11. Isai foretold Hezekiah of the captiuitie. 2. king. 20.16, to 19.

Jeremie foretold the Jewes of 70. yeres captiuitie, and why. Jere. 25.1, 11, 12.* looke Bondage, Egypt, and Babylon.

Care. Of Carefulnesse. God careth for his people. Leu. 26.3, to 14. Examples. Gen. 18. 17.* and 31.24, 29. looke Affliction.

We must not bee carefull for any worldly thing. Matt. 6.25.* Luke 12.22. Phil. 4.6. but onely cast our care vpon God, for he careth for vs. 1. Pet. 5.7. Psal. 55.22.

Our hearts must not bee oppressed with cares of this life, and why. Luke 21.34.

Christes care vpon his Apostles and ministers. Mat. 10.1, 2.*

Paul had a care for all Churches. 2. Cor. 11.28.

The cares of this worlde choke vp Gods worde. Mat. 4.19.

Against worldly carefulnesse, and trusting in any thing but God. Exod. 7.4, 5, 6. Leuit. 25.2, to 22. Deu. 8.1, 2, 3. Job 7.4, 5, 6. Psal. 145.15.* Pro. 10.3, to 6. Pr. 13.25. Mat. 13. 22. Mar. 16.2, 3. Luke 8.14. and 12.11, 12. and 14.12, 15. 1. Cor. 7.21, 32. Heb. 13.5, 6.

Of godly care Mat. 6.33. Luk. 11.28. and 2. Cor. 12.10.

Of fleshly care. Mat. 6.19, 20, 21. and 20. 21. and 26.51. Luk. 9.33, 54, 55, 56. and 11. 38. Rom. 8.6.

Careless people be soone conquered. Judg. 8.11. and 18.10, 27. looke Securitie.

Caried. God caried the Israelites vpon Eagles wings out of all dangers. Exo. 19.4. Deut. 32.11, 13.

Of being caried vp into heauen, looke Ascending.

Carnall. Paul calleth the Corinthians carnall, and why. 1. Cor. 3.1, to 5.

Temporall goods called carnall things. 1. Cor. 9.11. looke Flesh and Fleshly.

Carpenter. Jesus Christ was a carpenter. Mar. 6.3.

Cast off. The Israelites cast off God, by craning a king. 1. Sam. 10.19.

Cattel and vnreasonable beasts ought not to be ouer hardly dealt withall. Gen. 33.13. Exod. 23.11, 12. Num. 22.23, to 34. Deu. 5. 14. and 22.10. Pro. 12.10. Eccles. 7.22.

Caue. Abraham bought a caue to burie in. Gen. 23.9, to 19.

Eliah fleeing from Jezebel dwelt in a caue at Horeb. 1. King. 19.8, 9.

The Israelites so plagued for their idolatrie, that they were forced to dwell in caues. Judg. 6.2.

Cause. God iudged Dauids cause, in punishing Nabal 1. Sam. 25.35, 39.

¶ *Celebrate.* looke Feastes, Passeouer, and Sanctifie.

Censers. looke Num. 16.6, 18, 38.*

Centurion. A Centurion is a captaine ouer 100. souldiers: such Woles constituted. Exodus 18.21, 25. Deut. 1.13, 15.

Christ healed the Centurions seruant. Mat. 8.5, to 14. Luke 7.2, to 11.

The Centurion, and those who watched with him, confessed Jesus to be the sonne of God. Matth. 27.54.

Ceremonies. All the Jewes ceremonies, but a shadow of the spirituall seruice. Exo. 33.2, 3, to 17. Num. 15.31.* Deu. 16.1. Ez. 20.7, 8. 2. 1. Cor. 10.1. Ne. 7.12. and 8.5. and 9.8.

And therefore being required to continue but till the manifestation of Christ. Heb. 9. 10, 11. are now fully abrogated by him. Hebrews 10.5, 6, 7.

God reiecteth the faithlesse ceremonies of the Jewes. Isa. 1.11, to 16.* ¶ 43.23, 24. and 46.1.* ¶ 66.3, 4. Je. 3.13.* Psa. 50.8.* Je. 7. 4.* and 14.12. Hos. 6.6. Amos 5.21, 22, 23.* Mic. 6.6, 7, 8. Mal. 1.1. ¶ 2.2.* Ze. 7.3, to 8.* Mat. 9.13. ¶ 15.2, 3, 4, to 12. Joh. 4.20, 21, to 27. Acts 13.38, to 42. Rom. 8.1, to 9. Ephe. 2.8.* Col. 2.8, 14.* looke Tradition.

Chaffe. As chaffe and wheate ought not to be mingled together, no more ought fables with trueth. Jere. 23.28.

¶ *Changed.* Those whome Christ shal find aliue at his comming, shal be changed. 1. Corinth. 15.51, 52 53.

Charet. Elisha calleth vnto Eliah, my father, my father, the Charet of Israel. 2. kings 2.12.

Sisera warred gainst the Israelites with 900. charets of yron. Judg. 4.3, 13.

Salomon had 1400. charets. 1. kin. 10.26.

Charets of yron were in vse among the Canaanites, as appeareth. Judg. 1.19.

Chargeth. Ahab chargeth Michaiah to tell him troth. 1. kings 22.16.

Paul chargeth the Thessalonians, that his Epistle sent to them, should not bee kept secret from any brother. 1. Thessa. 5.27. Hee chargeth also Timothie to be feruent in his vocation. 2. Tim. 4.1, 2.

Chargeable. Paul laboured, because hee would not be chargeable to any. 1. Th. 2.6, 7.

Charmes, looke Magians, and Sorcerers.

Charitie, looke Loue.

Chaste. Men chaste three maner of waies. Mat. 19.12. looke Eunuch.

Chasten. As many as the Lord loueth, hee chasteneth. Heb. 12.6. Reuel. 3.19.

Blessed is the man whom the Lorde chasteneth Job. 5.17.

Children should be chastised betime Pro. 13.24. and 19.18. and 22.15. ¶ 23.13. looke Correction and Childe.

Chastitie. Example of chastitie in Joseph. Ge. 39.7, 12.* in Sarah Tobias wife. Tob. 3.14.* In Judeth. Judet. 8.4, 8. In Anna. Lu. 2.37. In Susanna. Dan. 13.20, to 26.*

Example of chastitie in marriage, looke Tob. 8.4, to 9.

We must auoyde all things that corrupt chastitie. Eccles. 9.3, to 12.

Of chastitie, looke more. Wisd. 4.1, to 7. Judet. 15.11, 12, 13. and 16.21, 22.* 1. Cor. 7.8, 9, 27, 29, 34, 38, 40.

Chance, looke Happe.

Chaines. Of changes of golde. Exod. 28.14. and yron. 2. kings, 25.7. Ezek. 7.23.

Chaire. looke Seate.

Cheere. Dissembling prophets and such as commend wine as good cheere, be meete for the wicked. Micah 2.11.

A lopfull heart maketh a cheerefull countenance. Pro. 14.13. ¶ causeth good health. Pro. 17.22.

Chiefest Jewes, looke Confesse.

Chiefe shepheard, looke Shepheard.

Child. and woman with child. The punishment of him that hurteth a woman with child. Exodus 21.22.

The wife of Phinehas being with child, hearing of the taking of the Arke, fell in trauell immediatly. 1. Sam 4.19.

Women with child ripe vp. 2. king. 15.19.

Hose foretolde to the woman with child at the destruction of Jerusalem. Mat. 24.19.

The Angels haue charge of little children. Matt. 18.10.

We must be children concerning malicious nes, but not in vnderstanding. 1. Cor. 14. 20 Mat. 18.2, to 7.

Children being brought to Christ, hee receiued them, and blessed them. Matt. 19.13, 14, 15. Marke 10.13, 14, 15, 16.

Little children were deuoured of beares. 2. king. 2.23, 24.

Wherein the duetie of parents and children consisteth. Psal. 78.5, 6, 7.

Woe to that land whose gouernor is a child in wisedome and counsell. Eccles. 10.16, 17.

The childe shall not be punished for the fathers offence. Jerem. 31.29, 30. Ezek. 18. 4, 5. Lamen. 5.7.

Little children, who. 1. John 2.12.

The captiuitie of the children of Israel, and their deliuerance out of Egypt is foreshewed by God. Gen. 15.13, 14

The 12. children of Jaakob. Gen. 35.22.

Jaakob sendeth his children into Egypt to buy corne. Gen. 42.1, 2.

The children of Jaakob knewe not their brother Joseph. Gen. 42.8.

The names of the children of Israel and their children. Gen 46.7, 8, to 28.

Jaakob foresheweth the deliuerance of the children of Israel. Genes. 48.3, 4, 21. and so doeth Joseph. Gen. 50.24.

The names of the children of Israel which entred into Egypt, are rehearsed. Exodus 1.1, to 7.

The children of Israel oppressed with burdens, to the end they might not multiply. Exo. 1.9, 10, 11. The more they were oppressed, the more they grew. Exo. 1.12. They complained to God of their bondage, & are heard. Exo. 2.23, 24, 25. They depart out of Egypt with Josephs bones. Exo. 12.37. and 13.19. After they had dwelt there 430. yeeres. Exo. 12.40. They passe dry foote through the red sea Exod. 14.22.

Why God led not the children of Israel by the land of the Philistims, but another way. Exod. 13.17, 18.

The voyage of the children of Israel in the wildernes, to mount Sinai: & Gods goodnes in feeding them, and fighting for them. Exo. 15.22.* and 16. and 17. and 19. chapters.

The children of Israel meete for warre, are numbred. Num. 1.2, 3.*

The

The children of Israel lerue Baama, and are punished. Num. 11.1,4,6,13,33.* They commit whoredome with the daughters of Moab. Num. 25.1,2,3.*

The children of Israel being ready to enter into the land of Canan, are againe numbred. Numb. 26.2.* They fight against the Midianites. Numb. 31.2, to 13. They are loued of God by meanes of election, and not for any goodnesse in them. Deut. 2.6, to 12. They passe drie foote through Iordane. Iosu 3.16,17. They haue an ouerthrowe at Ai. Iosh. 7.5.

The children of Israel serue Eglon the king of Moab 18. yeeres. Iudg. 3.14. They commit idolatrie. Iudg. 3.7. And are oppressed for their wickednesse seuen yeeres of the Midianites. Iudg. 6.1, to 7. Their idolatrie and repentance. Iudg. 10.6,10. Their ruine for their incredulitie. Iudet. 5.6,7.

How children ought to be brought vp. Eccles. 30.1, to 14. With what instruction, and to what end. Deuter. 4.9, 14. & 32.46. as the children of Abraham. Gene. 18.19. Not as the sonnes of Eli. 1. Sam. 2.22.* or of Dauid. 1. King. 1.5,6.

God punisheth the children that imitate their fathers in wickednesse. Deut. 4.25,26, 27. Lam. 5.7.

Samuels children imitated not their father in godlinesse. 1. Sam. 8.3.

Sanacherib murdered by his owne children. 2. King. 19.36,37.

Gideon had 70. children of diuers wiues. Iudg. 8.30. al saue one slaine by Abimelech. Iudg. 9.5.

Iosan Iudge of Israel had 60. children. Iudg. 12.8,9.

Abdon Iudge of Israel had 40. men children. Iudg. 12.13,14.

Children eaten, looke Women.

Burning of children in the honor of idoles forbidden. Deuter. 12.30,31. & 18.10, to 15. Leuit. 20.2, to 6. and yet vsed. 2. King. 16.3. and punished. 2. King. 17.7.*

The true children of Abraham are those that imitate him in true faith. Rom. 9.8.

God hath predestinated vs to be his adopted children by faith in Christ. Ephes. 1.5. Gal. 3.26. Iohn 1.12,17.

We are the children of God, and therfore ought to be holy. Deut. 14.1,2. 1 Pet. 1.15, 16.

Those are the children of God, that are led by his spirit. Rom. 8.14.

The children of the resurrection, are the children of God. Luke 20.36.

The children of God, are heires of God, and coheires with Christ Iesus. Rom. 8.17.

The worlde knoweth not the children of God. and why. 1. Iohn. 3.1.

The prodigall childe. Luke 15.11.*

The parable of two Children, by which Christ teacheth that the Iewes promised to doe the wil of God, and yet did not. Mat. 21. 28, to 33.

Children to be reserued at the winning of certaine townes. Deut. 20.14.*

To children in matice, &c. the kingdome of God appertaineth. Matt. 19.14.

As a childe is trayned vp in youth, so shall he haue him in age. Pro. 22.6.

A law to punish disobedient children. De. 21.18,19, to 22. Pro. 20.20. looke Chasten.

Of the duety of children young folke, and parishioners towardes their father and mother, pastour, and other superiors, looke Ge. 4.7. and 9.23. and 22.1, to 14. and 27.3.* and 28.1, to 11. and 37.2.* Exo. 20.12. and 21.1, to 16. and Leuit. 19.3,32. and 20.9. and 21. 9. Num. 30.3,4. Deut. 5.16. and 21.18. and 27.19. Iudg. 14.2. 1. Sam. 2.12.* and 3.1.* 8.3. 2. Sam. 18.6. and 1. king. 2.3. 2. king. 2. 15 and 12.1,2. and 21.1,2. & 22.1,2. 2. Chr. 14.1,2. Iob. 1.5,18. and 7.1,2,3. and 32.1. Prou. 1.3,4,5. and 4.1. and 6.20. and 10.1. and 13.1. and 15.1,20. and 19.26,27. & 20. 20.* and 22.6. and 23.10,21,22. and 28.7, 14. and 30.11,17,12. Iere. 35.6.* Eze. 22. 7,10,11. Tob. 1.4. and 4.2, to 6.* & 14.12.* Eccius. 3.1,2, to 19. and 6.18.* & 7.29. and 8.17,9, to 13. and 22.3. and 23.18,19. and 25.1, to 6. and 32.9,10,11,12. Mart. 4.18, to 23. and 5.44.* and 10.21. and 15.4. Marke 10.7,13,14,15,16,19. Lu. 2.49,51. & 18.15, 16,17. Acts 7.14. and 22.3. Ephel. 6.1,2,3. Col. 3.20. and 1. Tim 6.1,2. and 2. Tim 3. 2. & 1. Pet. 5.5. looke more in Sonnes, Daughters, and Parishioners.

Chosen. God hath Chosen vs to saluation before the beginning of the world. Ephes. 1. 4.2. Theff. 2.13.

God chose the Iewes only because he loued them. Deut. 4.37. and 7.7, to 12. and 10. 15, to the ende they should be a holy & precious people to himselfe. Deut. 7.6. and 14.2.

Many are called, but fewe are chosen. Mat. 20.16. as appeareth by the Israelites. Heb. 3.16,17.*

God iustifieth his chosen in Iesus Christ. Rom 8.33,34.

Saul and Dauid chosen of the Lord, to be kings ouer Israel. 1. Sam. 10,24. and 2. Sam. 6.21.

Paul a chosen vessell of Christ. Act. 9.15.

Howe Gods enemies haue preserued his chosen, contrary to their expectation, looke Iere. 37.21.

God hath chosen the foolish things of the world to confound the wise. 1. Cor. 1.27.

Christ is as much to say, as anoynted: yet that name is proper to our Sauiour, because that by spiritual unction he was consecrated of God, to be the onely priest, king, and prophet, which should appease his wrath by his onely sacrifice. Heb. 9.13,14. and 10.12,14. reigne ouer all things. Iohn 18.37. & 2.10. Colos. 1.20. and declare his fathers will vnto his. Iohn 8.26,40. Actes 7.37.

Christ God eternal. Iohn 1,1,2. and 5.19. Prouer. 8.22, to 32. begotten before all creatures. Col. 1.15. whereunto the Father and the holy Ghost beareth witnesse in heauen. 1. Iohn 5.7. and the spirite, water, and blood in earth. 1. Iohn 5.8. which witnesse also was by voyce from heauen by God the father at his baptisme and transfiguration confirmed. Matt. 3.17. and 17.5.

Christ the image of God the father. Wisd. 7.26. and 2. Cor. 4.4. Col. 1.15. Heb. 1.3.

In Christ are hidden all the treasures of wisedome and knowledge. Col. 2.3.

In Christ dwelleth all the fulnesse of the God head bodily. Col 1.19.

All things were created by Christ. Iohn 1.3.

God purposed from euerlasting, not onely to create heauen and earth, but also in time by Christ to gather together in one, al things that were in them. Ephe. 1.9,10,11.

Christ is promised to Adam to dissolue all the power of the deuil. Gen. 3.15.

Christ promised to Abraham. Gene. 12.3, and 18.18. and 22.18. to Isaak. Ge. 26.3,4. to Iaakob. Gene. 28.14. and to Dauid. 2, Sam. 7.16.

Christ is to be heard. Deut. 18.15,18.

Christ was prophesied to bee borne of the virgin Marie. Isa. 7.14. and 9.6. Ierem. 31. 22. Isa 49.8.

The comming of Christ was foretheweth of Balaam. Num. 24.16,17. and of Isaiah. Isa. 40.9.

Hannah prophesied of the comming of Christ. 1. Sam. 2.10.

Of the comming of Christ, and of his victorie against death, sinne, and hell. Isa. 25.8, and 35,5.* Hose. 13.14. Hab. 3.3. Rom. 6.9, 1. Cor. 15.54, to 58. 2. Tim. 1.10. Hebr. 2.14. 1. Iohn 3.4,5,11,12. Reuel. 7.17. and 21.4.

The brasen serpent bare a figure of Christ. Num. 21.8,9.

Izhak, in that he should haue bene offered of his father, bare a figure of Christ. Gene. 22.8, to 15.

Christ descended of the seede of Dauid, whose kingdome endureth for euer. 2. Sam. 7.11,12,16. Luke 1.32,33.

The Prophet Isaiah very greatly desired Christ his comming. Isa. 62.1,2,3.

Many Prophets and righteous men haue desired to see the comming of Christ. Matth. 13.17. Luke 10.24.

Prophecies of Christes kingdome, his Church, & of the word of God. Mic. 4.1,2.* Hag. 2.10. Zech. 3.6.* Obad. 1.7,21.

Christ descended of Iudah. Gene. 49.8,9, 10, to 13. Deut. 18.15. Matt. 1.3,16. Luke 3.23.33.

The nativitie of Christ couertly foretold. Iere. 33.14,15, to 19. Isa. 8.3,4. Eze. 44.2.

Christ is conceiued by the holy Ghost. Mat. 1.18, to 24. Luke 1.35,38. borne of the virgine Marie. Mat. 1.24,25. Luk. 2.7. Iohn 1.14. Gala. 4.4. in Bethlehem. Matth. 2.1. Luke 2.4, to 8. according to the Prophecie. Mich. 5.2.

The incarnation of Christ brought ioy to the faithful. Isa. 4.2.* Baruc. 3.34.37.

Christ like his brethren, looke Brethren.

Christ was circumcised, and named Iesus. Mat. 1.2,25. Luk. 2.21. He is presented in the Temple. Luke 2.22, to 24. he came of the Iewes. Matth. 1.1, to 17. Luke 3.23, Rom. 9.5.

The wise men came to worshippe Christ, and offered presents. Matth. 2.1,2,11.

Christ fleeth into Egypt. Mat. 2.14. and after Herods death returneth againe. Mat. 2.19, to 22. is brought vp at Nazareth, and therefore called a Nazarite. Mat. 2.22,23.

Christ at the age of xii. yeeres, disputeth with the Doctors. Luke 2.46. Was subiect vnto

vnto Marie and Joseph. Luk. 2. 51. went neuer to schoole. Ioh. 7. 15. was baptized. Matth. 3. 16. Mark. 1. 9. Luke 3. 21. Hauing fasted 40 dayes & 40. nights, hee was tempted of the deuill, and comforted of Angels. Matth. 4. 1, 2, 11. Mark. 1. 12, 13. Luke 4. 1, 2, 13.

The Nazarites could not beleeue that Christ was the true Messias, because he descended of so base a stock. Mat. 13. 54. * Mar. 6. 2, to 7. Luke 4. 22, to 31.

Christ was sent to saue all men by ỹ preaching of the Gospel. Isai. 60. 1, to 8. Luke 2. 32.

Christ was not sent to call the righteous, but sinners to repentance. Matt. 9. 13. Mar. 1. 32, to 40. and 2. 17. Luke 5. 32. to the ende he might loose the workes of the deuil in vs. 1. Ioh. 3. 8. and might saue them. 1. Tim. 1. 15. finally that they by beleeuing should bee made righteous by him, wayting for eternall life. Titus 2. 11. * Isai. 42. 6, 7, 16. Psalme 69. 6. *

Christ came at the very prefixed time for to offer himselfe in sacrifice for sinnes. Psal. 40. 7, 8.

Christ came to deliuer vs from the power of the deuill. Luk. 1. 71. and from the darkenesse of this world. Ioh. 12. 46.

Christ is not come to destroy, but perfectly to accomplish the law. Mat. 5. 17.

Christ was made a litle inferiour to ỹ Angels, by suffering of death, that he might bee crowned with glory farre aboue them, & destroy death for all men. Heb. 2. 9. *, and 1. 2, 3, 4. *

Christ more worthy of glory then Moses, and why. Heb. 3. 3, to 7. Greater then Dauid. Mat. 22. 43, 44 Mar. 12. 36. Lu. 20. 42. & Salomon. Mat. 12. 42.

Christ constituted by God, Lorde ouer all things in heauen and earth, and head of his Church. &c. Ioh. 3. 35. & 17. 2. 1. Cor. 15. 25, 27. Eph. 1. 20, 21, 22. & 4. 8. & 5. 23. Col. 1. 18. Heb. 2. 8. Hose. 1. 11.

God is the father of Christ. Ioh. 8. 16, 18, 19, 28. the head of Christ. 1. Cor. 11. 3.

Christ knoweth his father, and keepeth his word. Ioh. 8. 55. & none knoweth the sonne, but the father. Mat. 11. 27.

The father is alwayes with Christ. Ioh. 8. 29.

Hee that hath knowen and seene Iesus Christ, hath knowen and seene God. Ioh. 14. 7, 9, to 12.

Christ speaketh the wordes of the Father. Ioh. 3. 34.

The Father willeth vs to heare Christ. Matt. 17. 5. Mar. 9. 7.

Who so heareth not the Gospel of Christ, shall perish euerlastingly. Acts 3. 23. Heb. 2. 2, 3.

Christ was replenished with grace and trueth. Ioh. 1. 14.

Christ preacheth and healeth diseases. Matt. 4 17, 23. Mar. 1. 14, 15.

Christ hauing sent his Apostles to preach, preacheth also himselfe. Matt. 11. 1.

Christ prayeth in mount Oliuet by night, and preacheth in the Temple by day. Luke 21. 37.

Christ preacheth out of a ship. Mat. 13. 2. 3, to 10. Mar. 4. 1, 2, to 35. Luk 8. 4, to 19.

Christ preacheth in a Synagogue vpon a text of the Prophet Isaiah. Luke 4. 16. &c.

The people are astonied at his wisedome. Luke 2. 47. Matt. 7. 28, 29. Mar. 6. 2. Matt. 13. 54. Lu. 4. 22. and 8. 25. Luke 4. 32. Ioh. 7. 46.

Christ spake nothing but parables, and why. Mat. 13. 34, 35.

Great multitudes follow Christ. Matt. 8. 1. His comming and preaching was in great humilitie. Mat. 18. 4, 11. & 11. 29.

Christ was demanded by whose authority he did those things that he did. Mat. 21. 23. Mar. 11. 28. Lu. 20. 2.

Christ preferreth not the obedience of his carnall mother, before the commaundement of his heauenly Father. Lu. 22. 48, 49. Neither could ỹ care that he bare vnto her, withdraw him from preaching the Gospel. Mat. 12. 46, 47, 48, 49, 50. Mar. 3. 31, 32. * Lu. 8. 20, 21.

Christs will is, that his should be partakers of his glory, and kingdome. Ioh. 17. 24.

Where Christ first preached the Gospell. Isa. 9. 1, 2. Mat. 4. 13, to 17. Lu. 4. 14. * Ioh. 2. 1, to 12.

Christ sighed to see the Iewes infidelitie. Mat. 8. 12.

Christ had compassion on the multitude, to see them dispersed like stray sheepe. Mat. 9. 36.

Christ is wearie. Ioh 4. 6. is hungrie. Mat. 4. 2. doeth weepe for Ierusalem. Luke 19. 41. wept and groned, when he raised Lazarus. Ioh 11. 33, 35, 38.

Of Christ his powertie. Matth. 8. 20. Lu. 9. 58.

Christ became poore, that wee might bee made rich. 2. Cor. 8. 9.

Women ministred of their substance to relieue Christs necessitie. Lu. 8. 2, 3.

It was prophecied in how great meekenesse and humilitie Christ should liue. Isai. 42. 1. &c. Mat. 12. 18, 19, 20.

Matthew maketh Christ a banket. Mat. 9. 9, 10. Mar. 2. 14, 15. Lu. 27. 29.

Christ bidden to a banket by a Pharisee, refuseth not to goe. Lu. 14. 1.

Christ and his mother, and his disciples dined at a wedding. Ioh 2 12.

Christ supped with Lazarus. Ioh 12. 2.

Christ dined with a Pharisee. Lu. 11. 37.

Christ tearmed a glutton, and drinker of wine. Mat. 11. 19.

Christ eateth with Publicanes & sinners, and is reproued of the Pharises. Mat. 9. 11. Mar. 2. 15, 16.

Christ interpreteth the Scriptures vnto the two disciples going to Emmaus Lu. 24. 25, to 52.

Christ reputeth that which is done vnto his afflicted members, to be done vnto himselfe. Mat 25. 35.

Christ paied tribute. Mat. 17. 27.

Sundry opinions of Christ. Matt. 16. 14. Mar. 8. 28. Lu. 9. 19. Ioh 7. 12, 40, 41, 42, 43, 46.

The Pharises are asked whose son Christ was. Mat. 22. 42.

Christ asked his Apostles whome they thought him to be. Matt. 16. 15, 16. Mar. 8. 29. Lu. 9. 20.

The people tooke Christ for a Prophet. Mat. 21. 46.

Christ publisheth openly that he was sent of God, and that he was the sonne of God. Ioh 5. 1 8. & 7. 29. & 8. 18. Proouing the same by the testimonie of Ioh Baptist and the Scriptures. Ioh 5. 32, 33, 39. *

Many that were present at Lazarus rysing from the dead, beleeued on Christ. Ioh 12. 10, 11. Ioh 11. 45.

The virgin Mary, in her canticle, maketh mention of Christ promised. Lu. 1. 47, 54, 55. and so did Simeon. Lu. 2. 25, to 36. and Anna confessed that Christ was come. Lu. 2. 36, 37, 38.

The Samaritanes came to see Christ, and beleeued in him, confessing him to be the saiuour of the world. Ioh 4. 28, 29, 41, 42.

The miracles which Christ did, testified that he was come. Matth. 11. 5.

Officers sent to fetch Christ, but they brought him not, and why. Ioh 7. 42, 46.

The Iewes sought meanes to take Christ, but could not, before his houre was come. Ioh 7. 30.

The people and chiefe rulers durst not confesse Christ, looke Confesse.

Christ committeth not himselfe vnto the Iewes, because he knewe them to be hypocrites. Ioh 2. 24.

After Christ had raised Lazarus vp from the dead, hee walked not openly among the Iewes. Ioh 11. 54.

Christ hid himselfe, for feare of being slaine by the Iewes. Ioh 8. 59.

Christ ascended to Ierusalem at the feast of tabernacles. Ioh 7. 10.

Christ deliuereth himselfe very miraculously out of the handes of the Nazarites Lu. 4. 28, 29, 30.

Christ healed all maner of sicknesses, both corporall and spirituall. Matth. 4. 24. Ioh 7. 23.

Both windes and sea obeyed Christ. Mat. 8. 26, 27. Mar. 4. 39, 41. Luke 8. 24, 25.

There can be no concord betweene Christ and the Deuil. 2. Cor. 6. 15. Christ stronger then Satan. Mat. 12. 28, 29. Mar. 3. 24, 27. Luke 11. 20, 21, 22.

Christ of his owne will layde downe his life for his sheepe. Ioh 10. 15.

Caiaphas prophecied that Christ shoulde die for the people. Ioh 11. 49, 51.

Christ deliuered to death, by the determinate counsell of God. Acts 2. 23.

Christ right heartily longes to bee baptized for vs, with the baptisme of his death. Luke 12. 55. for the loue hee bare toward vs. Ephe. 5. 2. Phil. 2. 8.

Peter would haue disswaded Christ from death. Mar. 16. 22. and Pilates wife would haue had her husband not to deale with him. Mat. 27 19.

The chiefe Priestes consult how they might put Christ to death. Matth. 26. 3, 4. Mar. 14. 1. Luk. 22 2.

Iudas selleth Christ for 30. pieces of siluer. Matth. 26. 14, 15. Mar. 14. 10, 11. Luke

22.3.to 7.Zech.11.12.
Christ his soule was heauie, euen vnto the death. Mat. 26.28.
Christ through his manhoode, feering death, sweat water and blood. Luk. 22.44.
Christ praying against death, willingly conuesceneth vnto his fathers wil. Mat. 26. 39,42,44.45.
Christ offered himselfe vnto Iudas. Iohn 18.4. is apprehended by the Iewes. Matth. 26.50. craueth that his disciples might escape free, and why. Iohn 18.8,9.
Christ very mildely reproueth him that smote him. Iohn 18.23. Isa. 50.5,6.*
Christ answered not one worde to his false accusers. Mat. 26.59,60,63. and 27.12,14. Psal. 38.13,14.
Christ confesseth that he is the Christ promised. Mat. 26.63,64.
Pilate beareth witnes of Christs innocencie. Ioh. 18.4. Mat. 27.24. Lu. 23.4,22. His innocencie is prophecied of. Psa. 18.23. Isa. 53.* and his woundes. Psal. 22.16. Zech. 13.6.
The people being perswaded by the high Priests, asked Christ to be crucified. Mat. 27.20,22,26.
Christ is mocked. Mat. 27.29.
Pardon is promised to the enemies of Christ, if they repent. Isa. 50.10.
Christ is led vnto his death. Mat. 27.31. and suffered without the gate of Ierusalem. Heb. 13.12.
Pilate in ỹ superscription affirmed Christ to be the King of the Iewes: albeit the priests, &c. verified it not. Mat. 27.37. Mar. 15 26. Lu. 23.38. Iohn 19.19, to 22.
Christ was crucified concerning his infirmitie. 2. Cor. 13.4.
Christ crieth to God on the crosse. Matth. 27.46. Psal. 22.1.*
The Iewes reuiled Christ. Matth. 27.39, to 45.
The ignominie and glory of Christ is prefigured in Iehoshua the high Priest. Zech. 3.1.*
The passion of Christ is foreshewed. Dan. 9.26. Zech. 3.7. Isa. 53.1.* Mat. 16.21. and 20.18,19.
Christ was obedient vnto the death. Phil. 2.8.
Christ died & was buried. Mat. 27.50,59, 60. Mar. 15.37,46. Lu. 23.46,53. Iohn 19. 30,40.* Rom. 5.6,8. and 6.3. and 8.32. and 1. Cor. 15.3. and 2. Cor. 5.15. and 1. Thes. 5. 8,10. whose death argueth Gods great loue toward ỹs miserable sinners. Rom. 5.6,8.
Christ by his owne oblation, once for all, hath purchased ful satisfactiõ for our sinnes. Rom. 4.25. Heb. 9.12.* Isa. 53.8. ỹ through faith in him, wee should enioy eternall life. Iohn 3.15. and that thencefoorth, wee should not liue vnto our selues, through sinne, but vnto him through righteousnesse. 2. Cor. 5.15.
The Iewes crucified Christ through ignorance. Lu. 23.34. Act. 3.17.
Of Christ his descending into hell, reade Psa. 16.10. Isa. 53.10,11,12. Acts 2.27,31. Ephe. 4.9. and 1. Pet. 3.18,19.
Christ rose againe the third day from the dead. Mat. 28.6. Mar. 16.6 Lu. 24.2,5,6,7. Iohn 20.5,7,8. Actes 2.24,31,32. and 10. 40,41. and 13.29,30,33. Rom. 4.24,25. and 8.11. and 14.9.1. Cor. 15.3,4.* 1. Thes. 4.14. 2. Tim. 2.8. according as it was prophecied. Psal. 3.5. and 16.9,10. and 49.15. Ionah 2. 2. Mat. 12.40. and 16.21. and 17.22,23. and 20.19. Mar. 8.31. and 9.31. and 10.34. Lu. 21,30. and 18.33. Iohn 2.19,21,22.
Of the vertue of Christ his resurrection, looke Hos. 6.3.1. Cor. 15.20,21,22. Col. 1.18. Reue. 1.5. Rom. 4 25. Act. 26.23.
Of whom Christ was seene after his resurrection. Mat. 28.9. Mar. 6.19. 1. Cor. 15.5, 6,7,8.
Of Christ his triumph. Psa. 68.18. Hose. 13.14 Col. 2.15.
Of the exaltation and abasing of Christ. Isa. 52.13,14.
Christ ascended into heauen. Mat. 16.19. Lu. 24.51. Act. 1.9,10,11. Ephe. 4.8,9,10. sitteth at the right hand of God the father. Mar. 16.19. Acts 7.55. Col. 3.1. Heb. 1.2,13. and 10.12. and 12 2. 1. Pet. 3.22.
Albeit Christ filleth all in all things, yet couereth he himselfe not perfect without his Church, which is his fulnesse. Ephe. 1.23.
Christ shal appeare the second time. Heb. 9.28. with whom wee shal appeare in glory. Col. 3.4.
How Christ shal appeare, and of the maner of his iudgement, looke Mat. 3.12. and 16.27,28. and 24.30,31.* and 25.31,32.* Lu. 21.27. Iob. 5.22,23. Act. 1.11. 2. Cor. 5. 10. 1. Thes. 4.16. looke Comming.
Christ ordayned of God to bee iudge of quicke and dead. Acts 10.42. 1. Cor. 15.51, 52. 1. Thess. 4.15,17. 2. Tim. 4.1.
God hath giuen vs victorie by Christ, ouer sinne, death and hell. 1. Cor. 15.57.
The father hath reconciled al things vnto himselfe by Christ. Col 1.20.
Iohn auoucheth that Christ is come. 1. Iohn 1.1,2.
What ioy those that beleeue in Christ doe purchase. Isa 35.1.*
An exhortation to come to Christ with an vpright heart, and assured faith. Heb. 4.11, 12.* Isa. 11.1,2,3.*
Those that craue any thing of God, by Christ, shalbe heard. Isai. 65.25. Iohn 14. 13.
Christ is set forth vnto vs for an ensample of life. Ephe. 2.5,6,7,8. 1. Pet. 2.21. and also that we should be clothed with his righteousnesse, and followe his steppes. Roman. 13.14.
An exhortation to moue vs to folow Christ. Heb. 13.13,17.* & to haue no confidence in worldly things. Mat. 8.19,20,21,22. Luke 9.57.58.59.* as hee did when the people would haue made him king. Iohn 6.15.
If we remaine in Christ, we must walke as he walked. 1. Iohn 2.6.
Christ foreshewed his Apostles that hee should not alwayes bee with them corporally. Mat. 26.11. but by vertue of his spirit hee would to the ende of the world. Mat. 28.20.
Christ receiueth the charge of the faithful of God his father. Zech. 11.4.
The kingdome of Christ is euerlasting. Psalm 72.5. Isa. 9.7. and 32.17. and 33.10. and 65.20. Iere. 33.20.* Dan. 2.44. and 7. 27. Lu. 1.33. Gen. 49.10.
The Gentiles shalbe called to the kingdome of Christ, by the Gospel. Mich. 4.2. Act. 26.23.
Christ his power shalbe far spread abroad. Zech. 9.14.
The wicked are not able to hurt eyther Christ or the faithful. Psa. 91.1.* 92.9.*
Christ confesseth to his father, that he hath executed his charge, and taught those that he hath commanded him. Iohn 17.4,6,8.
Christ hath so taught the Gospel vnto all, that if any perish, hee perisheth through his owne negligence. Iohn 3.16, to 22.
Whosoeuer loueth not Christ, accursed be he. 1. Cor. 16.22.
Christ was a minister to the Iewes, to declare his fathers trueth in his promises: to the Gentiles, to declare his fathers mercie. Rom. 15.8,9,10,11,12.
As wel Gentile as Iewe hath accesse to God the father, through Christ by one spirit. Ephe. 2.18.
The names of Christ. Isa. 9.6.
Christ our aduocate. 1. Ioh. 2.1. entred into heauen, to appeare in the sight of God for vs. Heb. 9.24. alwayes maketh intercession for vs. Rom. 8.34.
Christ the Lambe of God offered for a redemption. Iohn 1.29,36. Reu. 5.8,9.
Christ our Apostle and high Priest. Hebr. 3.1.
Christ the head of euery man, and God Christes head. 1. Cor. 11.3.
Christ Lord of the Sabbath. Matthewe 12.8.
Christ the ruler of Israel. Micah 5.2.
Christ was the desire and expectation of the Gentiles. Isa. 51.5.
Christ is a sanctuarie, a light, a glorie, a stone, a tried stone, a precious corner stone, a sure foundation, a rising againe of the godly, a stumbling blocke, a rocke of offence to fall on, a snare, a net, a fal, and a signe, which shal be spoken against by the wicked. Isai. 8.14, 15. and 28.16. Luk. 2.32, 34. 1. Pet. 2.4,6,7, 8. Mat. 21.42,44 Lu. 20.11,17,18. 1. Cor. 3.11,12. Ephe. 2.14,20.
Christ is the saluation of God. Luk. 2.30. the sonne of man. Matth. 8.20. and 12.8,32, & 20.18,28. Mat. 2.10. looke Sonne of man.
Christ the fountaine of grace and vertue. Zech. 13.1. the heire of all things, the brightnesse of Gods glory, and the ingraued forme of his person. Heb. 1.1,2,3. the portion of our inheritance. Psalm 16.5. our righteousnesse, wisedome, sanctification and redemption. 1. Cor. 1.30. Isai. 43.13. and hope of glorie. Coloss. 2.27. the true light of men. Iohn 1, 4,9. and 8.12. and 1. Iohn 2.8. our master. Matth. 10.24. Luke 6.40.46. Iohn 13.13, 16. and 15.20. our mediateur. Hebr. 8.6. and 9.15. Heb. 12.24. and 1. Tim. 2.5. the physicion of sicke sinners. Matth 9.12. Marke 2. 14,17. Luk. 5.27,31,32. the doore, by which the faithful enter into life euerlasting. Iohn 10.7,9. the good shepheard. Iohn 10.1,11. spirituall meate, drinke, and Rocke. 1. Cor. 10,3,

10.3.4. the first borne among many brethren. Rom. 8.29.

Christ is the chiefe shepheard. 1. Pet. 2.25. and 5.4. the Prince of the kings of the earth. Reuel. 1.5. and the one Lorde and King ouer all the earth. Zecha. 14.9. the husband or bridegroome of his church. Matth. 19.4.5. and 25.1,5,6,10. Ioh. 3.29. Mark. 2. 19,20. Reuel. 21.9. the attonement and reconciliation for our sinnes. Rom. 3.25. and 5. 10,11. 1. Iohn 2.1,2. and 4.10.

Christ hath power and authoritie to forgiue sinnes. Mat. 9.2,5,6. Mark. 2.10. Luke 5.20,24.

Christ confesseth that he is the king of the Iewes. Matt. 27.11. Mar. 15.2. Luke 23.3.

Christ is the Sauiour of the world. Luke 2,11. 1. Iohn 4.14. the saluation and light of the Gentiles, and all belecuers. Isa. 40.6. the word of life. Iohn 1.1,4,14. and 1. Iohn 1.1. the way, the trueth, and the life. Iohn 14.6.

Christ was a graft of the roote of Iishai, and borne of the virgine Marie. Isa. 11.1. Matth. 1.16. Luke 3.23,31.

Christ is the vine, and wee are the branches. Iohn 15.4,5,6.

Christ was anointed. Psal. 45.7. Isa 61.1.

Adam a figure of Christ. Rom. 5.14.

To proue that Christ in his humane nature did increase in wisedome & stature, and was ignorant of the last day: but his diuine nature did not increase, but knew al things, these directions may satisfie. Isai. 7.14,15, 16. and 8.4. and 53.3.* Psal. 139.6. Marke 11.12,13. and 13.32 Luke 2.40,52. Matt. 26.39. and 27.46. Marke 10.40. Matt. 20. 23. Iohn 5.19,30. and 11.33,34. and 14.10, 27. Phil. 2.5,6,7. Hebr. 2.16,17,18. and 4. 15. and 2 13. and 5.7,8. and 1. Pet. 2.24. Reuel. 19.12.

Christ the surname of others besides Iesus Christ: as Saul was called the Christ or the anoynted of the Lord. 1. Sam. 26.11. and 2. Samu. 1.14. and so was Dauid. 2. Sam 23.1. so was Cyrus. Isa 45.1.

False Christs foreshewed Mat. 24.23,24.

Christians. The professors of the Gospell first called Christians in Antioch. Act. 11.26.

Christians are taught of God. Isa. 54.13. Iohn 6.45. Ierc. 31.33.

The purtitie of Christians, by meanes of the knowledge of the Gospell. Isa. 11.6, to 11.

The ioy of Christians, by reason of their deliuerance by Christ. Isa. 9.3. Isa. 61.10,11.

A thankesgiuing of the Christians for Gods great mercie shewed them by Christ. Isa. 12.1.*

Christians are a chosen generation, a royal priesthood, a holy nation, a peculiar and precious people vnto God. Titus 2.14,1. Pet. 2.9.

We ought not to be ashamed to suffer as a Christian. 1. Pet. 4.16.

Christians are Gods workemanship ordained to good workes. Ephes. 2.10.

What the exercise of Christians ought to be. Actes 17,11.

Christians are free, and how. 1. Pet. 2.16. Iohn 8.32,36.

Christian hated of the world. Matth. 10, 22. Luke 21.17.

Church signifieth a Congregation: it is taken in the newe Testament, for the company of the faithfull assembled in the name of Christ. So the whole flocke of Christians, dispersed through the world, is called a Catholike or vniuersall Church.

The Church is the house of God. 1. Tim. 3.15 the body of Christ. Eph. 1.23. Col 1.18.

The Church of God is holy. Isa. 4.3. the spouse of Christ. Psal. 45.10.* Reu. 21.9,10.

Head of the Church, looke Christ.

Christ gaue himself vnto the death for his Church, and whp. Ephe. 5.25,26,27,29.

The Church is free from sinne, death, and hell. Isa. 11.8,9.*

The Church is confirmed in faith by the hope of Gods promises. Mich. 7.20.

The Church tooke his beginning at Ierusalem. Isa. 2.3. and so became the ioy of the whole earth Psal. 48.1,2.

The Church of God should bee gathered of all nations, and therein receiue remission of sinnes. Psal. 56.1,2,3.* Isai. 33.23,24. and 60.1,22.*

Christ vnder the name of ples, speaketh to the Church gathered of the Gentiles. Isai. 49.1.* looke Christ. 1. Chro. 3.11,12.

The gates of hel shal not preuaile against the Church and faith which is in Iesus Christ. Matt. 16.18.

Christ prayeth for the Church. Iohn 17. 9,20.*

In the Church are good and bad vessels of gold, and vessels of earth, hypocrites mingled with the saints. Matt. 13.24, to 31. and 47, to 51. 2. Tim. 2.20.*

Diuers giftes, administrations and operations in the Church. 1. Cor. 12.4,5,6,10.*

Women ought to keepe silence in the Church. 1 Cor. 14.34.

The Church of God is not contentious. 1. Cor. 11.16.

One maner of doctrine ought to be in all Christian Churches. 1. Cor. 4.33.

Phebe was a sister, and minister of the Church of Cenchrea. Rom. 16.1.

Church discipline. Matth. 18.15,16,17. Zech. 14.20,21.

Who were forbidden to enter into the Congregation of the Church by Moses law. Deut. 23.1,2,3.

The Church described vnder the figure of Ierusalem. Psal. 122,2.* Ezek. 48.31.* her preseruation described vnder the same figure. Zech. 14.1,2.

The new name of the Church, wherin the will of God shall be performed. Isa. 62.2.

The complaint of the Church for her rejection. Psal. 89.38, to 52. Isa. 49.21. looke Persecute.

Christ being the protector of his Church, the touch the enemies, and comforteth his. Zech. 14.12. Micah. 4.11,12,13.

The restauration of the Church is prophesied. Amos 9.11.*

Many great gifts and blessings, were promised to the Church after the preaching of the Gospel. Isa 60.1,2.*

The ioy of the Church, for the hope of Gods promises. Isa. 61.10,11.

The felicitie of the Church is set before. Isa. 33.20.* and the eternitie thereof. Ioel 3.20.

The Church of the faithfull are the children of God, borne through his word and made saints by his spirit. Prou. 9.1. Iohn 1. 1.4,12,13. and 3.1,3,5 to 22. Rom. 8.16. and 9.9. Gal. 3.7,8. and 4.6. Ephes. 1.1, to 10.

The Churches members, are both Iewes and Gentiles. Isa. 43.9. Iohn 10.16.1. Corinth. 12.13,14. Ephe. 3.6.

God euermore a defender of his Church. Exod. 13.21. and 29.45,46. Leu. 26.4. Num. 25.13. Deut. 7.19, to 25. and 23.14. and 31. 3,6,8. also 1. king. 6.23. Psal. 90.1,2. Isai. 43.2. Ierem. 46.27,28. Matt. 18.20. and 28. 20. Iohn 14.14,26. 2. Cor. 6.16,17.

The Church ought to finde her ministers necessaries, and not oppresse them. Deut. 12. 19. and 14.27,29. and 25.4. Ezra 7.24. Matth. 10.10. Luke 10.7,12. Rom. 15.27. 1. Cor. 9.7,11,14. Galat 6.6.

The Church ought to pray for her preachers. Actes 4.24. to 31. and 12.5. Rom. 15. 30. Coloss. 4.34. Ephes. 6.18. 2. Thes. 3.1,2. Hebr. 13.8.

The faithfull that dwell together in one house called a Church. Rom. 16.5. Col. 4.15.

Satan doeth what hee can to hinder the Church. Zech. 3.1.

The Church is knewen by Gods word, looke Matth 7.24. and 16.13. to 19. Iohn 6.68. and 8.47. and 10.27. and 5.39. Actes 2.42. Rom. 10.17.1. Cor. 3.11,12,13. Ephe. 5.25,26. 1. Tim. 3.15.

The Church once sanctified, ought not to defile her selfe againe. Cant. 5.3.

Eight seuerall vocations in the Church. 1. Cor. 12.28.

One praying and the rest consenting thereto was vsed in the primitiue Church. 1. Cor. 14.16.

Lysimachus the wicked Church-robber slaine. 2. Mac. 4.42.

Of the materiall Church, and the vse thereof, looke Synagogue, Temple, and House of God.

Chose life. Deut. 30.19. looke Chosen, Free will, and Free choise.

Circumcision is sometime taken for the people circumcised. Gal. 2.7. Tit. 1.10. but most commonly for a sacrament of Gods couenant with Abraham, vntil the comming of Christ, that God would be the God of him and his seede, that should trust in him. Gen. 17.9.* Leui. 12.3. Ioh. 17.22,23.

Whosoeuer neglected or refused circumcision, was not counted any of Gods people. Gen. 17.14.

Abraham and all his housholde Circumcised. Gen. 17.13.*

Isaak circumcised Gen. 21.4.

God commanded circumcision the second time, and why. Iosh. 5.2 to 10.

The Sechemites are by a wile procured to be circumcised. Gen. 34.13,14,15.*

Iohn Baptist circumcised. Luke 1.59.

Christ circumcised. Luke 2.21.

The apostles thought it not meete to burden the Gentiles with the lawe and circumcision. Actes 15,10,19,24,28.

Paul Circumcised Timothie, and why. Actes 16.1,2,3.

Paul Circumcised not Titus who was a Gentile, and why. Galat. 2.3,4.

False apostles constrained the Galatians to be circumcised, and why. Galat. 6.12,13.

Circumcision is bondage. Galat. 2.4.

In Christ Jesus, neither Circumcision nor vncircumcision auayleth any thing. 1. Cor. 7.19. Galat. 5.6. and 6.15.

Moses wife Circumcised her sonne in a time of necessitie. Exod. 4.25.

Of the circumcision of the heart & eares of the faithfull. Deu. 10.16. and 30.6. Jere. 4.4. and 6.10. Actes 7.51. Rom. 2.29. wherewith Christ hath circumcised the faithfull. Col. 2.11,12,13. and in steade of the other, hath instituted Baptisme, looke Baptisme.

The Iewes did vncircumcise themselues, and became Apostates. 1. Mac. 1.16.

Children newe circumcised, slaine with their mothers. 2. Mac. 6.10.

Circumcision maintained in the Apostles time. Titus 1.10. notwithstanding their Edict to the contrary. Actes 15.24,28. Looke Concision.

Circumspect. By meditating Gods Law, we are made circumspect. Psal. 119.11.

Cities. The first Cities before and after the flood, were builded by the wicked. Gene. 4.17. and 11.4.

Cities and suburbs giuen to the Leuites, and why. Num. 35.2, to 9.

Cities of refuge, looke Refuge.

God commanded the idolaters and their cities to be vtterly destroyed, and burnt. De. 13.12, to 17.

The foot of Zion became the citie of Dauid. 2. Sam. 5.7,9.

God is the defender of cities. 2. kin. 19.34. and 20.6. Psal. 127.1.

The portion of the citie of Jerusalem. Ezek. 45.6.

If God spared not the citie where his name was called vpon, hee will not let other goe free. Jere. 25.29.

No euill in the citie, which the Lord hath not appoynted. Amos 3.6.

A citie that is set on a hill can not be hid. Matth. 5.14.

Wee haue heere no continuing citie. Heb. 13.14.

The description of the new and heauenly citie Jerusalem, of the which God is ꝑ founder. Heb. 11.10. & 12.22. Re. 3.12. & 21, 10.

Cities threatned by Christ. Matth. 11.21. and 23.37. Luke 19.43.44.

Citie, for the people of the citie of Jerusalem. Matth. 21.10.

Clay. God is our father, and we are the clay. Isa. 64.8. Job 10.9. looke Man.

Cleane beastes, &c. looke Beastes.

None cleane that is borne of a woman. Job 25.4.

The Scribes and Pharises made cleane the vtter side of vessels: but their hearts were full of hiderie and excesse. Mat. 23.25.

The Apostles were made cleane onely by giuing credite to Gods word. John 15.3. and 13.10.

Those that bee pure and cleane in heart, shall see God. Matth. 5.8.

Cleaue. God commandeth vs to cleaue vnto him by faith. Deut. 13.4. and 11.22.

Those that cleaue vnto the Lord, shall bee preserued, but idolaters shall be destroyed. Deut. 4.3,4.

Wee ought to cleaue vnto that which is good, & abhorre that which is euil. Ro. 12.9.

Clearkes, and *Cleargie*, looke Elders.

Cloake, looke Mantell.

Cloake, and *Clothes*, God clothed Adam and Heua. Gen. 3.21. see Food.

The Israelites being sanctified, washed their clothes. Exod 19.14.

The hie Priest ought not to rende his clothes for the dead. Leuit. 21.1,10,11.

Gideon clothed vñ Gods spirit. Judg. 6.34.

We ought to clothe the naked. Matth. 25. 36,43. * Isa. 18.7. looke Tearing.

Cloude. The Temple is filled with a Cloude 1. kings 8.10,11.

God riseth on the Cloudes in his glorie. Deut. 33.26.

The glorie of God appeared in a Cloude. Exod. 16.10.

The Israelites were guided in their iournies, by a cloude. Exod. 13.21,22. Numb. 9. 1,22. Exod. 14.19,20.

God spake vnto Moses in a cloude. Num. 11.25. Deut. 31.15.

A cloude rising out of the west is a signe of raine. Luke 12.54.

The vision of a white cloude. Reu. 14.14.

Cluster. A Cluster of grapes of exceeding bignesse and weight. Num. 13.24.

Coadiutors in the Gospel. Ro. 16.3. Col. 4.11. 1. Col. 3.9.

Coales of fire were kindled at the Lordes wrath. 2. Sam. 22.8,9.

We ought to heape coales of fire vpon our enemies head. Rom. 12.20. Pro. 25.21,22.

Coate. Josephs coate dipped in goates blood. Gen. 37.31,32,33.

He that hath two coates, let him part with him that hath none. Luke 3.11.

Of Aarons coates, Exodus 20.39,40. Samuels coate. 1. Sam 2.19.

Christ his coate was without seame. John 19.21.

God made Adam coates of skinnes. Gen. 3.21. looke Garment, Rayment, and Apparel.

Cockatrice. Isa. 11.8.

Cold. God will spue out of his mouth, those that are neither cold nor hote. Reue. 3.16.

Collections, looke Gatherings and Almes.

Colledge. There was a Colledge in Jerusalem. 2. king. 22.14. 2. Chro 34.22.

Combred, looke Care. 2. Col. 11.28.

Comelinesse, looke Fairenesse.

Come neere. When God will come neere vnto vs. Deut. 4.7. and 33.3.

Comfort. Christ willeth vs to bee of good comfort, and why. John 16.33.

Dauid comforteth himselfe in the Lord. 1. Sam. 30.1,6.

Moses comforteth the Israelites in the Lord. Deut. 31.6.

God is the God of all Comfort, and comforteth vs, and maketh vs able to comfort others in al tribulation. 2. Cor. 1.3,4. Example in Isaak. Gen. 28.15.

Examples of comforting one another in Joseph. Gene. 15.19,20,21. and 45.3, to 16. in Dauid. 2. Sam. 12.24. in Jonathan. 1. Sam. 23.16,17. in Paul. 1. Thes. 4.18. and 5.14. and 2.11,12. 2. Thess. 2.16,17. and in Christ. Joh. 14.1,3. * John 15.1,19.

Comforter. Christ promiseth vs the holy Ghost to be our Comforter. John 14.16. and 15.16. and 16.17.

Jobs wife was a wicked comforter vnto him. Job. 2.9. and his friends, miserable comforters. Job. 16.1,2.

Commandements. All men ought to feare God, and keepe his commandements. Deut. 6.1, to 7.

How diligent the faithfull ought to be in the studie of Gods commaundements, and teaching their children the same. Deut. 6.7, to 16. * Deut. 11.18,19,20.

Sinne tooke an occasion by the commandement and reuiued. Rom. 7.1,9.

The newe commaundement of Christ is mutuall loue. John 13.34,35. and 14.21,23. 1. John 3.23. whereby the lawe is fulfilled. Rom. 13.9,10. Matth. 22.37,38,39,40. Keeping the commaundements, obtaineth life. Matth. 19.17.

The obseruation of Gods commaundements, profiteth no where circumcision doth not. 1. Cor. 7.19. Jewish fables, and commandements of men to be auoyded. Titus 1.14.

To feare God and keepe his commandements, is the whole duetie of man. Eccles. 12.13.

The commandements of God ought to be done in charitie. 1. Joh. 3.14,15,17,18. and 1. John 5.2.

He that keepeth Gods commandements, dwelleth in God, & God in him. 1. Joh. 3.24.

He that loueth God, keepeth his commandements. 1. John 5.3.

Whoso beleeueth in the Lord, keepeth his commandements. Ecclus. 32.24.

The newe commandement of Christ, the olde commandement of God. 1. John 2.7,8.

God will not forsake those that keepe his commandements. 1. king. 6.13.

Dauid exhorteth Salomon to keepe Gods commandements, and why. 1. king. 2.3,4.

Paul affirmeth that the commaundements, which hee had taught, were of the Lord, and not of himselfe. 1. Cor. 14.37. and Moses likewise. Exod. 20.1,22.

Blessings, or cursings to those that obserue or breake the commandements. Deut. 11.16,17,21,26,27,28. Exod. 23.22,25. * Looke Blesse, and Curse.

Comming. Of the first comming of our Sauiour Jesus Christ. Mala. 3.1,2.

Of the great desire that the Prophets haue had for Christ his comming. Isa. 62.1.

Of the comming of Christ, and the tokens thereof, looke Christ.

Christ foreshewed that his comming should shortly bee published throwe all the world, by preaching of the Gospel, and the vertue of miracles. Matth. 16.28.

Of the second comming of Christ. Reuel. 6.16. which shalbe sudden. Matth. 24.37,38. Luke 17.26,27. 2. Pet. 3.10. Reuelat. 3.3.

Matth.

Matth.24.27. of the terribleneſſe thereof, looke more Mala.4.1,2,3.* Zeph.1.14,15, 16.* Mat.16.17.& 24.30,31.& 25.31.* Lu. 17.24.* and 21.27. 1.Theſ.4.16.

Chriſt ſhal come from heauen as hee aſcended thither. Act. 1.11.

The faithful waite for the Comming of Chriſt. 1.Cor.1.7. Heb.9.28.

Chriſt ſhal not come before there be a departing firſt, and the man of ſinne be diſcloſed. 2.Theſ.2.1,to 4.

The comming of the Lord draweth neere. Jam.5.8.

Why the Lorde ſlacketh his comming. 2. Pet.3.9. looke Iudge and Iudgement, & Day of the Lord.

Commit. An example, that wee ought not to Commit our ſelues into the hands of the wicked, if wee may conueniently ſhunne it. Nehe.6.3.

Of Committing ſinne, looke Tranſgreſſion, Treſpaſſe, and Sinne.

Commodities. Three commodities come vnto vs by prophecying: that is, by reading, preaching and expounding the Scriptures vnto vs in our mother tongue: where but one is reaped otherwiſe. 1.Cor.14.3,4.

Common, for polluted or vncleane. Act.10. 14. Mat.7.2.

All things were common among the faithful in the primitiue Church, and how. Acts 2.44. and 4.32.

The common people be neuer long pleaſed with any ſuperiour. Eccles.4.15.

The cõmon wealth proſpereth when godly princes haue the gouernment. Pro.28.2, 10,12,28. and 29.2,4,7,8 14. by good counſel, and not by oppreſſion. Pro.11,14,18.

Commotion. A commotion in Ieruſalem, at Chriſts comming thither. Mat.21.10.

Communicate, for, to be a partaker with the faithful in Gods worde and Sacraments, wherof, and of the communion of Saints, looke 1.Cor.10.12, to 26.* Epheſ.4.4,5,6. and 5.30. Col.2.19 Rom.12.5. Phil.2.1,2. looke Fellowſhip, and Supper of the Lord.

Communication. Of profitable and honeſt communication, the faithfull ought to be occupied. Erod.18.7,8. & 22.28. Pſal.15.2.* Pro.13.2,3,5.& 24.28,29,* & 25.11,12. and 29.11. Eccle.5.1,2,5,6. Eccle.7.14. Mat.5. 37 & 12.31, to 38. Eph.4.25,29,31.& 5.3,4, 12,19,20. Col.3.8,17.1.Pet.3.9,10,14,16.

Euil communication, looke Tongues.

Companie. Good companie wee ought to embrace. Gen.19.17. Pſa.25.4,5.& 31.6,7. Pro.13.20. Amos 3.14,15. Eccles.6.35, 36,37,38. Eccles.8.8,9. & 9.16,17,18,19. and eſchew, & abhorre the contrary. Leui.7. 21. Nom.16.16.& 25.1.* Joſh.23.12. and 2. Chro.19.2. Job 31.3. Pſal.36.1, to 5. Pro. 1.10. and 4.14. and 6.12. and 20.26. and 22. 26. and 27.3,6. and 24.16. Eccles.4.1. Jere. 16.3,5. Eccles.20.7.& 13.1. Mat.7.13,14. Actes 19.9.2.Cor.6.14 Epheſ.5.7. 2.Theſſ. 3.14.15. 2.Tim.4.15. Reue.18.4.

Vnlawful companyings ought to be puniſhed by death. looke Leui.18.20. & are curſed. Deut.27.20 Ero.22.19.

Compaſſion. God had compaſſion of the Iſraelites groninges. Judg.2.18.

Of Gods merciful compaſſion towardes man. Jonah 4.11. Erod.33.19. Deu.32.36, Gen.39.2.2. Kin.13.4,5. Judg.2.18. looke Mercie.

Compelled. Joſiah compelled his ſubiectes to ſerue the Lord. 2.Chron.34.33. looke Diſcipline.

Competent. The wiſe man deſired of God but a competent liuing, & why. Pro.30.8,9.

Complaine. Moſes complaineth to God for that hee had not deliuered Iſrael out of captiuity ſo ſoone as he would haue had him. Ero.5.22,23.

Joſhua complaineth to God, becauſe his people were put to flight at Ai. Joſh.7.7,8,9

Gideon complaineth to God, for that the Iſraelites were afflicted by ỹ Midianites. Judg.6.13.

Complaints of the Prophets for want of righteous men. Micah 7.1,2,3. Pſal.53.3.

God heareth the complaints of the diſtreſſed. Ero.2,24. Pſa 9.12. Pſa.18,9. Neh 9. 9. looke Crie and Mourne.*

Conceite. Wee ought not to be wiſe in our owne conceit. Job 37.24. Pro.26.12. Rom. 15.1.

There is a generation, pure in their owne conceite, & yet are not waſhed from their filthines. Pro.30.12,13. Pet.2.10. looke Flatter.

Conception and fruitfulneſſe the giftes of God. Gen.4.1,17 and 16.4,19,36.& 20.18. and 21.2. and 25.33. and 29.32.* and 30 5, to 25. Erod.2.2. Judg.17.3. 1.Sam.1,20. 2.Sam.12.24. Hoſe.1.3,6,8 Lu.2.24.

Conciſion. Paul calleth the doctrine of circumciſion, conciſion. Phil.3.2,3.

Concord betweene man and wife. and alſo betweene brethren, is agreeable to God and man. Eccius.25.1.

Paul exhorteth to vnitie and Concorde. Rom.12.2. and 15.6. and declareth that the Spirite hath diſtributed to euery man ſeuerall giftes, that concord might be nouriſhed. 1.Cor.12.11.

Concord of the faithful preferred before all ſacrifices. Mat.5.24 looke Vnitie.

Concubine, for a married wife. Jud.19.1,2, 24. but they had not ỹ ſuperioritie of controlling ỹ houſhold. as the wife had. Gen.25 1,6.

Dauid had both wiues and Concubines. 2.Sam.5,13.

Dauid left ten concubines at Ieruſalem, which Abſalom lay withal. 2.Sam.15,16. and therefore Dauid afterward neuer companied with them. 2.Sam.20 3.

Salomon had 700. wiues and 300. concubines. 1.King 11.3.

Concupiſcence is that euil inclination that is in man by nature ſithence his fall, which trayneth him vnto euil. Gen.8 21. which we had not knowen to haue bin ſinne, if the law had not forbidden it. Rom.7.7.

Concupiſcence ought to be reſiſted & mortified, and how. Gala. 5.16,18. Coloſ.3.5. 2. Peter 1.4 and 2.10 and 3.3 Eccius,18,30, 31. Rom.13.14.

Euery man is drawen vnto ſinne, by his owne concupiſcence. Jam.1.14,15.

Of the fruites of concupiſcence. Jam.4.1, 2. looke more of concupiſcence in Couet, Deſire, and Luſt.

Condemne. Hee that is merciful will not condemne innocents. Mat.12.7.

Who can condemne Gods choſen? Iſa.50. 9. Rom.8.33,34.

As all men are condemned by Adam, ſo are they iuſtified by Chriſt. Rom.5.18.

The Ninenites and Queene of Sheba ſhal condemne the Iewes, and why. Mat. 12.41,42. Lu.11.31,32.

Hee that beleeueth in Chriſt, ſhal not bee condemned. Joh.5.24. and he that beleeueth not, is condemned alreadie. Joh.3.18. looke Iudge.

No condemnation to the faithful, which walke after the Spirit. Rom.8.1.

We are here chaſtened of the Lord, to the ende wee ſhould not be condemned with the world. 1.Cor.11.32.

The lawe is the miniſterie of condemnation. 2.Cor.3.7.8.

A condẽned perſon ought to giue God glory, & humbly confeſſe his faults Joſh.7.16.

Bleſſed is hee that is not condemned in his conſcience, and fallen from his hope in the Lord. Eccius.14.2.

Condition. The condition of all men is alike, and how. Eccles.9.1,to 7.

The condition of men & beaſts alike, and how they differ. looke in the margent. Eccle. 3.19,20.

The lawe of God giuen vpon condition, how, looke in the margent. Roma 3.27. and 8.1,2.

Confeſſe. Pharaoh confeſſed that God was righteous, and that hee and his people were wicked. Erod.9.27.

Iethro confeſſed the God of Iſrael to be the true God, and why. Erod.18.11.

Naaman being healed of his leprie, confeſſed that there was no God but in Iſrael. 2.King.5.15.

God puniſheth the faithful, vntil they confeſſe their ſinnes. Num.21.7.

Achan confeſſed his ſinne vnto Joſhua. Joſh.7.20.

Moſes confeſſeth vnto God the ſinne of his people, and by his feruent prayer mitigateth Gods wrath. Ero.32.31,32.*

The high Prieſt was commanded to confeſſe his and the peoples ſinnes, vpon the head of the Scape goate. Leui.16.18,22.

God requireth at our hands confeſſion of our ſinnes, before we can be purged. Num. 5.6,7. to 11. Leui.5.5.*

The Iſraelites confeſſe before the Lorde in Miſpeh. 1.Sam.7.6.

Of confeſſing of ſinnes before God. 1.Ki. 8.46. to 49. Pſa.32.5.

How to confeſſe our ſinnes truely. Jere. 14.20,21,22. Dan.9.4. to 20. Pſa.41.4. and 51.3. and 25.7.& 19.12.1. Eſay.9.8. Lu.15. 18,19. and 18.13. looke Prayer.

Thoſe that were baptized of Iohn, confeſſed their ſinnes. Mat.3.6.

Many that beleeued, came and confeſſed and ſhewed their workes. Act.19.18,19.

If we confeſſe & acknowledge our ſinnes, God is faithful to forgiue vs our ſinnes, according to his promiſe. 1.Joh.1.9.

Wee ought to confeſſe our ſinnes one to another. Jam.5.16.

God dwelleth in him, that by true faith Confesseth Christ to be the sonne of God. 1. Iohn 4.15. which confession is the gift of God. Mat. 16, 16, 17.

We ought not to be ashamed to confesse our sinnes Eccl. 4.26.

Many of the chiefe of the Iewes durst not confesse Christ publikely for feare of the Pharises. Ioh 7.13.& 12.42.

Christ will not confesse those before his father, that are ashamed to confesse him before men. Matth. 10.32, 33. Luke 9.26. and 12.8. Mar. 8.38.

It was foreshewed that the Gentiles should after their receiuing of the Gospell, confesse one God, and yeeld due prayses vnto him. 2. Sam. 22.44, 45, 49, 50.*

To confesse and forsake sinne, obtayneth mercy, but he that hideth his sinnes shal not prosper. Pro. 28.13.

Of Christians is required confession with mouth, and faith in heart to iustification. Rom. 10.9, 10.

To confesse, put for to prayse or giue thanks. Lu. 2.38.& 10.21.

Wee ought not to be ashamed to confesse Christ. 2. Tim. 1.8. Heb. 4.14.

Falling, prayer, confession of sinnes, and willingnesse to heare Gods word. Nehe. 9.1, 2, 3. looke Faith.

Confidence, looke Trust and Hope.

Confirmeth. God confirmeth his promises to them þ walke in his wayes. 1. kin. 2, 3, 4.

God will confirme his in the trueth vnto the ende. 1. Cor. 1.8.

Conformable. Paul was conformable to all indifferent things, and why. 1. Cor. 9.22. and 10.23, 24, 33.

Confusion. God is not the author of confusion, but of peace. 1. Cor. 14.33.

Confusion of tongues. Gen. 11.9.

Congregation, looke Church.

Coniuration, looke Rebellion.

Coniurers: looke Witches.

Conscience. The conscience of the wicked is alwayes fearefull. Wisd. 17.10. but the righteous is as bolde as a lyon. Pro. 28.1.

The prayse of a good conscience. Pro. 15.13. and 17.22.

Our consciences are redressed by the Gospel. Pro. 12.25.

Saint Paul reioyced that hee enioyed a quiet conscience. 1. Cor. 1.12.& exhorted Timothie, to seeke to enioy þ like. 1. Tim. 1.19.

The faith of Iesus Christ quieteth a godly conscience. Rom. 5.1.

Who so doeth any thing against his conscience, is condemned, & why. Ro. 14.21, 22, 23

We ought not to wound the conscience of our weake brethren, & why. 1. Cor. 8.7, to 13.

Albeit S. Pauls conscience did not condemne him, yet durst he not iustifie himselfe. 1. Cor. 4.3, 4.

The fruits of a quiet conscience. Luke 2. 29. Act. 20.26. Rom. 9.1. 1. Pet. 3.15, 16, 21.

We ought to couet to enioy a quiet conscience, both toward God and man. Act. 23.16.

True repentance purchaseth a quiet conscience. Iob 11.13, to 19.

Mardocheus refused not to honor Haman of pryde, but for conscience sake. Est. 3.2, 3, 4.

Blessed is hee, that is not condemned in his owne conscience. Ecclus. 14.2.

The booke of a mans owne conscience, shall be his accuser at the last day. Reue. 20. 12. Rom. 2.15, 16. Iohn 8.9.

Consecrated. The Leuites cõsecrated their hands to God by slaying the Israelites. Exod. 32.29.

The lawe of the consecration of Nazarites. Num. 6.2, 13, 18, 21.

Of the consecration of Aaron & his sonnes. Exod. 30.19, 20, 30.* Leui. 8.9. looke Aaron.

How the high Priests were consecrated, looke Priests.

Of the consecration and purifying of the Leuites. Num 8.6.*

Consolation. Christ the consolation of Israel. Luke 2.25. looke Comfort.

Conspiracie. looke Treason.

Constellation, looke Signes of heauen.

Consule. The wicked consule against the godly. Psal. 83.5.

Consuming. To whom God is a consuming fire. Deut. 4.24. Heb. 12.29.

Contemne. God will punish those that contemne his word, lawes, and preachers. Isai. 28.14.* Ezek. 33.30, 31, 32, 33. Hosh. 5.10. Example in Manasseh. 2. Chron. 33.10, 11. looke Despise, and Mat. 7.6.

Content. To be content with foode & rayment, and to couet no riches but godlinesse, and why. 1. Tim. 6.6, to 10.

To be content with the state whereto we are called, without grudging. Phil. 4.11.

Contention. Nothing to be done through contention or vaineglory. Phil. 2.3.

A contentious man apt to kindle strife. Prou 26.21.

The lot causeth contentions to cease. Pro. 18.18.

Contention, a worke of the flesh. Gal. 5.20

The Lord hateth them that rayse contentions. Pro. 6.19.

Hatred stirreth vp contentions, but loue couereth all trespasses, Pro. 10.12.

To the wicked the godly seeme contentious. Iere. 15.10. looke Quarelling, Debate, Dissention, Striue, and Roman. 13.13. and 1. Cor. 1.11.

Continencie, a speciall gift of God. Mat. 19.11. and 1. Cor. 7.7.

Continue. Wee ought to continue in goodnesse for many causes. Gen. 19.17. Iob 2.3. Pro. 3.27, 28.& 37.17. Ezek. 18.17, 19, 20* & 33.7, 12. Eccle. 2.1, 2.* 11.20.* Mat. 24. 13. Lu. 9.62. Ioh. 8.31, 32, 61. Act. 2.42. and 11.23.& 13.43.& 14.22. 2. Tim. 3.14. Heb. 3. 12.* 1. Pet. 2.20, 21, 22. 1. Ioh. 2.19. Reu. 2, 25, 26. looke Perseuere.

Controuersies decided by the Iudge. Deu. 25.1, 2, 3.

Conuersation. The conuersation both of Iewe and Gentile, before they knew Christ. 1. Pet. 4.3. Ephe. 2.1, 2, 3. Rom. 1.24.*

Christ hath redeemed vs from our vaine conuersation. 1. Pet. 1.18.

Good conuersation the sacrifice of faith. Phil. 1.12, to 18.

The summe of Christian conuersation. Phil. 4.8, 9.

The conuersation of Christians, ought to be in heauen. Phil. 3.20. It ought to be holy & honest especially among þ ignorant & enemies of the word. 1. Pet. 2.12. 2. Pet. 3.11.

Considering the ende of the Apostles conuersation, wee ought to followe their faith. Heb. 13.7.

Conuersion. To shewe our Conuersion, whiles we may sinne. Eccl. 18.20.

An exhortation to true conuersion. Ioel 2. 12.*

God is mercifull to such as conuert vnto him. 2. Chro. 30.9.

Except we conuert, we cannot enter into the kingdome of God. Mat. 18.3.

Hee that feareth the Lorde, conuerteth in heart. Eccl. 21.6.

Coppersmith. looke Alexander.

Coarde. A threefolde coarde not easily broken. Eccles. 4.12.

Cornehorders, Against cornehorders, looke Amos 8.4, to 8.*

Correct. God correcteth the faithfull for their wealth, and triall of their faith. Iob 1. 11, 12. and 42.11, 12. looke Chasten.

Of brotherly correction, exhortation, and warning, reade Gen 37.21, 22. Leu. 19.17. Pro. 2.22, 23, 24, 25.* Pro. 9.7, 8, 9.& 10.17. & 12.1.& 15.31. Pro. 17.10.& 22.15.& 25.8, 9, 10, 12.& 27.5, 6.& 28.23.& 29.1. Eccl. 7. 7. Eccl. 19.13, to 18.& 20.1, 2.& 21.6, 7 and 31.31. Matth. 18.15, to 18. Luke 17.3. Gal. 2.11.*& 6.1. 1. Tim. 2.24, 25, 26. Heb. 3.7, 8, 12, 13. Iam. 5.9, 10, 11. looke Discipline.

The correction of the wicked a warning for the godly. Deut. 13.10, 11.& 17.12, 13.& 19.19, 20.& 21.18, 19, 20, 21. Pro. 19.25.& 21.11. Eccl. 23.18, 19, 20, 21, 22. Act. 5.3, 5, 5, 6, 10, 11; 13. 1. Tim. 5.20.

The corrector or rebuker ought to bee blameleste himselfe. Mat. 7.3, 4, 5. Lu. 6.39. John 8.7, 9. 1. Tim. 3.2. Tit. 1.6, 7.

Of correction of children, looke Chasten.

Corrupt. The earth was Corrupt before God. Gen 6.11.

All mankinde through Adams fall corrupted. 2. Esd. 9.19.& 7.48.& 3.21. Gene. 3. 6, 7 Rom. 5.12.*

The mount of corruption, why so called. 2. King. 23.13.

Couenant. God maketh a couenant with Noah. Gene. 6.18.*& 9.9, to 18. and with Abraham. Gen. 15.18.& 17.2, to 22.

Abraham maketh a couenant with Abimelech, and why. Gen. 21.23, to 33.

The Israelites make a couenant with God. Exod. 24.3, 7, 8.& God with them. Exod. 19.5, 6.

Eliah grieued, that the Israelites had forsaken Gods couenant. 1. King. 19.10, 14.

Iehoiada maketh a couenant betweene the Lord, the king, and the people. 2. King. 11.17.

Izhaks couenant with Abimelech. Gene. 29.28, 31. And Iaakobs with Laban. Gen. 31.44, to 49.*

Dauids couenant with Ionathan. 1. Sa. 20.16. for the which, he well entreateth Mephibosheth. 2. Sam. 9.7.

God promiseth a newe couenant to the faithfull. Ier. 31.31, to 34. Isa. 42.5, 6.& 49. 8. Luke 2.31.

The

The godly ought not to make any couenant with the wicked, and why? Exo.23.32, 33. and 34.12,15,16. looke Marriage.

Ahab maketh a couenant with Benhadad king of Syria. 1.Kin.20.34,42.

The Israelites for making Couenants with the wicked, are punished. Judg.3.6,8.

The Fathers couenant with God, bindeth the children. Deut.29.14,15.* & 31.13.

The people make a couenant with the Lord, and seale it. Nehe.9.38.

The couenant of salt, what. Num.18.19. looke Testament.

Couet. We ought not to couet our neighbours wife, nor any thing that is his. Exod. 10.17. Deut.5.21.

Paul coueted no mans siluer, gold, or apparel. Acts 20.33. looke Desire.

Couetous. The miserable state of the couetous rich man. Eccles.6.2,3.

Couetousnesse is vnsatiable. Pro.27.20. the roote of all euill. 1.Tim.6.10.

Idolatrie. Ephes.5.5. Col.3.5. not to be named among Christians. Ephe.5.3. whereof Christ willeth vs to take heede and beware. Luke 12.15,to 35. Heb.13.5.

Iudges ought to hate couetousnes. Exod. 18.21.

An exclamation against couetous magistrates. Isa.3.14.*

Woe to those that are couetous. Isa.5,8. Habak.2.6,9,12.

We ought to pray, that our hearts may be inclined to Gods testimonies, and not to couetousnesse. Psal.119.36.

Couetousnesse infecteth all sorts of people. Jere.6.13. and 8.10.

Nothing worse then a couetous man, and why. Eccles.10,9.

The couetous man enuieth himselfe. Eccles.14.3,4,to 17. and whereunto he is resembled, looke Partridge.

The children of Eli, being couetous, peruerted iudgement. 1.Sam.2.12,to 18.

The couetousnesse of Gehazi punished. 2.king.5.20,27.*

Against couetous preachers which make marchandise of Gods people. 2.Pet.2.3.

The couetous Pharises mocked Christ, for reproouing their couetousnesse. Lu 16,14.

Paul vsed no coloured couetousnesse, or flattering words. 1.Thess.2.5.

The couetous, &c. shall not inherite the kingdome of God. 1.Cor.6.10.

Couetous wretches, in steade of releeuing Gods children, vse to reuile them. 1.Sam. 25.10,11.

Of couetousnesse, and the punishment thereof, looke more. Josh.7.1. 1.Sam.8.3. 1. king.21.1,2,3 * Psal 37.* Pro.1.10,to 20. and 11.1,24,26,28,29. and 28.1,20,22. and 30.8,9,14,15. Eccles.2.26. and 4.8.& 5.9, 10,12,to 17. Isa.32.6. and 56.11. Amos.8.4, 5,6.* Mich.6.10.* Eccius.31.1,3,5,6,7,24. 2.Mac.4.7,to 36. Matt.16.19,20,21.24.* Matt.26,14,15,16 and 27.3,to 11. Joh.12. 6. Actes 5.1,2,to 11. and 8.18.to 23. and 24. 26,27. 1.Tim.6.17. and 3.3,8. Tit.1.7.

Out of the heart proceede euill thoughts, couetousnesse, &c. Mar.7.22.

Counsell. Dauid prayeth that Ahitophels wicked counsell might be turned to foolishnesse. 2.Sam.15.31. which came to passe. 2. Sam.17.1,7,to 15.

Those that disobey Gods commaundements, shalbe without counsell. Deut.32.28.

No counsell can resist God. Pro.21.30.

The counsell of God is beyond mans reach. Rom.11.33,34.

The difference betweene aged and young mens counsell. 1.king.12.6,7,9,10,11.

Ruth followed the counsell of her stepmother Naomi. Ruth 3.1, to 6. In doubtfull matters wee ought to aske counsell of Gods word, and prophets. Gene.25.22,23. Leuit. 24.12. Num.9.8. and 15.34,35. and 27.5. Deut.17.8,to 14. and 21.5.* Judg.1.1. and 20.18,to 24. and 20.2,3,4. 1.Sam.2.9. and 10.22. and 23.2,11,12. and 30.7,8. 2.Sam. 2.1. and 5.19. and 21.1. and 1.king.14.2,3. and 22.5,8,to 39. 2.kin.3.12,13. and 8.8,to 16. and 22.13,14. Psalm.119.9. Pro.3.1,to 7. Isa.8.19,20. and 9.13. and 25.1,9. and 45. 11. Isa.30.1,2. and 37.1,2. Eze.14.1,2. Jer. 7.2,3. Tob.4.19. Eccius.8.9. and 9.16. and 37.15,16. Luke 16.29.

At the dead, sorcerers, and false prophets, wee ought not to aske counsel. Leuit.19.31. and 20.6. Deut.18.10,to 15. and 1.Sam. 28.7,15.* and 2.kin.1.2,3. 2.Chr.18.5,21. Isa.8.19. Dan.2.27. and 4.4. and 5.7,8.

Good counsell of whomsoeuer, not to be disdained. Exod.18.19,24.

God confoundeth wicked counsels. Psal. 33.10,11. Gene.11.7,8. and 37.21. and 50. 20. Num.22.4,12,20.* and 23.8.* and 24. 5.* and 2.Sam.15.2,32.* and 17.14. Neh. 4.15. Est.7.4,8.* Job 5.12. Psa.2.1,2,3,4. Psal.20.8. Psal.21.8,9,12. Isa.7.4,5,7. and 19.3. Matt.27.62.* and 28.2,3,4. Act. 5.17,27,38,39.* and 9.23,24,25. and 22. 30. and 23.1. and 27.42.*

God worketh all things after the counsell of his owne will. Ephe.1.11.

The reward of following euill counsell. 1. king.12.13,to 16.

Paul reuealed to the Elders of the Church, the whole counsell of God. Act.20.27.

The Pharises, and Herodians take counsell against Christ. Matt.12,14. and 25.15, 16. Mar.12,13. and 3.6.

Jeroboam taketh counsell to withhold the people from the true seruice of God. 1.Kin. 12.27,28,29.

Jezebels wicked counsell against Naboth. 1.Kin.21.5,7,to 11.

Wee ought not to be guided by our owne counsels. Pro.23.2.

God threateneth them that leane to their owne counsell. Eze.11.21.

Of generall counsels, looke in Doctours and Doctrine.

Counsellers. Euill counsellers purchase hatred to their prince, where good might happen. 2.Sam.10.3.

Wicked counsellers make a wicked king. 2.Chro.22.3,4,5.

Countenance. A mans countenance, gestements, and gestures, bee betwixt his disposition. Eccius.19.27,28.

Counterfet. The wicked can counterfet. Eccl.5.10, looke in Dissemblers, and Faining.

Country, looke Nations.

Court. The forme of the Court of the Tabernacle. Exod.29.9,10,to 20. and 38.9,to 21. and of the situation thereof. Exod.40.33.

Courtiers should reade the Scriptures. Acts 8.28.

The Court of the Temple of Salomon. 2.Chron.4.9,10.

Courteous. Christians ought to be courteous one to another. Ephe.4.32.

Cowardnesse. God will punish those that transgresse his commandements, with cowardnesse and faint hearts. Leuit.29.36,37. Deut.28.65,66,67. and 32.25.

Cowards or faint hearted might not goe to warre. and why. Deut.20.8.

Craft, looke Subtiltie.

Create. God created all things of nothing. Genes.1.1.* by Christ. Col.1.16. for his will and pleasure, and for mans sake. 2 Esdr.6. 55. Reue.4.11. looke Man.

Creator and Creatures. God is our Creator. Deut.32.18.

The Creator may bee knowen by his workes. Wisd.13.5. Rom.1.19,20.

Gods power declared by his Creatures. Job 12.7,8.

The creation of Gods wonderfull works commended. Eccius.42.15.* and 43.1,27.*

Gods creatures must conforme themselues to his will. Isa.45.9.

Those that trust in creatures, are deceiued. Isa.30.16.

Christ was begotten before all creatures. Col.1.15,17.

Euery creature of God is good. 1.Timot. 4.4,5.

Euery Creature giue glorie to the Lambe, Jesus Christ. Reue 5.13.

Creatures subiect to vanitie: how, and why. Rom.8.19,20,to 24.

Christ commanded his Apostles to preach to euery creature. Mar.16.17. which commandement they haue fulfilled. Colos.1.23. Rom.10.18.

The regenerate ought to become newe creatures 2.Cor.5.17. Gal.6.15.

Creeples from their mothers wombe, healed by Peter and Paul. Act.3.2,7.& 14.10.

Cris. The crie of the Ekronites went vp to heauen. 1.Sam.5.10,12.

Habels blood cried vnto God for vengeance. Gen.4.10.

The crye of Sodome and Gomorah ascended to God. Gen.18.20,21.

The Lord heareth the crye of the afflicted. Deut.26.7. Exod.3.2.

The Israelites crying to the Lord, were deliuered. 1.Samu.12.10,11. Judg.10.10. and 11.2,3.

Moses crying vnto the Lord for Israel against Pharaoh was heard. Exo.14.15,16.* and Samuel, against the Philistims. 1.Sa. 7.8,9.

Dauids enemies cried to the Lord, but he answered not. 2.Sam.22.42.

The hyred seruant oppressed, crying to God shalbe heard. Deu.24.14,15. Jam.5.4.

Christ will auenge his elect that crye to him perseuerantly. Luke 18.1,7.

Sith God heedeth ye young rauens that crie

F.iiii. to

to him, much more his chosen. Luk. 12.23, to 25. Psal. 147.9.

He that stoppeth his eare at the crying of the poore, shal cry himselfe, and not be heard. Pro. 21.13.

All crying, euill speaking, &c. to bee banished from Christians. Ephe. 4.31.

Crosse. Christ is led with his Crosse to be crucified. Matth. 27.31, 33. Mar. 15.20.22. Luk. 23.26, 33. Ioh. 19.16, 17. He cryeth on the crosse that he was forsaken. Mat. 27.46. Psal. 22.1, 2. What anguish he endured on the crosse Psal. 22.14.

To beare the crosse of Christ. Mat. 16.24. Mar. 8.34, 38. Luke 9.23, 24, 25, 26. elle not to enter into Gods kingdome. Mat. 10.21, 23, 24, 38. Mat. 20.16, 20 to 24.

He that taketh not his crosse, to follow after Christ, is not worthy to bee Christes disciple. Mat. 10.38.

The crosse or affliction is commended, and why. Mat. 5.3, to 12. Iob 5.7. Prou. 10.17. and 12.1. Eccles. 2.1, to 6.

Crosse put for preaching of the gospel. Phi. 3.18. for the benefite of redemption. 1. Cor. 1.17. and for Christ crucified. 1. Cor. 1.18, 23. Paul reioyced in nothing more then in the Crosse of Christ. Gal. 6.14.

The crosse of affliction is laid on all true beleeuers. Gen. 4.8. and 27.41.* and 37.18. Exod. 2.15. 1. kin. 19.2. Matt. 10.9, 10, 16.* and 24.9. Mar. 13.9, 13. Luke 14.26. and 21.17. Ioh. 15.18, & 16.2. Act. 9.14. Galat. 4.29. 1. Thessal. 3.3, 4. 2. Tim. 3.12. 1. Pet. 4.12. and that by the prouidence of God. Lam. 3.37. for their wealth and profite. 2. Samu. 7.14, 15, 16. Iob. 5.15, 16, 17.* and 33.16, 17. Prou. 3.12. Ierem. 46.27, 28. 1. Cor. 11.19, 32. Heb. 12.6, to 12. 1. Pet. 4.13. Reu 3.10, 12. to traine them thereby to the knowledge of God. Exod. 1.12.* 2. Chron. 32.20.* Prouerb. 6.23. Iudeth 8.9.* Matth. 7.13. Luk. 24.19, 25, to 33. Iohn 12.25, 26. Acts 14.19, 20.* Rom. 8.17. 2. Chron. 4.8. to 13. and 5.1, 2, 3.* Phil. 2.8, to 12. 2. Thes. 1.5, 6. Heb. 2.9, 10. and 12, 2, 3. and so to preserue them till the comming of Christ. Prouerbs 17.3. and 27.21. Eccles. 27.5, 8. 2. Thessal. 1.7. 1. Peter. 1.7, 9. and therefore is not only to be borne patiently Matth. 5.5. and 10.28, 38. Iohn 15.11. Luke 21.19. Iohn 16.20. Actes 5.41. and 16.25. 2. Cozinth. 8.2. Colosf. 1.11, 12. Heb. 10.36. James 1.2, 3. 1. Peter 4.13, 16. 2. Thessalon. 1.4. but also most ioyfully to bee embraced of them. Iob 5.17.* Psal. 89.33, 34, to 38. Prouerb. 33.18. Isa. 26.1.* Ierem. 3.24, 31, 32.* Matth. 5.4, 6, 10, 11, 12. Iob. 15.2, 7, 8, 11. Iob. 16.20. 22, 33. 1. Cozinth. 10.10, 13. 2. Cor. 1.4, 5, to 8.

The crosse was laid vpon Dauid for his adultetie. 2. Sam. 12.10, to 19.

The foolishnesse of the preaching of the crosse. 1. Cor. 1.23. is the power of God to saluation, in those that beleeue. 1. Cor. 1.18.

How the crosse of Christ is made of none effect. 1. Cor. 1.17. looke Affliction, Persecution, and Tribulation.

Crowne. The Crowne of life is promised to those that indure tentation. Iam. 1.12. Re. 2.10.

The crowne of Gods ministers, are those whom they winne vnto Christ by their preaching. Reu. 3.11. Phi. 4.1. 1. Thes. 2.19.

The crowne of righteoulnes shalbe giuen vnto all that loue the appearing of Christ. 2. Tim. 4.8.

Crowne of glory. 1. Pet. 5.4.

The crowne of thornes, put on Christes head. Matth 27.29.

Of Dauids crowne which he tooke from the head of the king of the Ammonites. 1. Chron. 20.2.

¶ Crucifie. true Christians crucifie the flesh. Gal. 2.19. and 5.24.

Paul preached Christ crucified. 1. Cor. 1.23. In respect whereof he esteemed not the knowledge of any thing. 1. Cor. 2.2.

Saint Paul was crucified to the worlde, and the worlde vnto him. Gal. 6.14.

Christ was crucified. Matth. 27.35. Mar. 15.24. Luke 23.33. Iohn 19.18. 1. Cor. 2.8.

Cruelties. The earth was full of crueltie. Gen. 6.11. looke Tyrannie.

¶ Cubite. Albeit a cubite is counted but for one foote and a halfe: yet some thinke the common cubite of the Hebrewes did containe 2. foote and a halfe, whereof two doe make a Geometricall cubite, that is, fiue foote by the standard: after which measure it is thought the Arke was made. Gen. 6.15, 16.

2000. cubites or a mile, a distance betweene the Arke and the armie, when they should passe Iordan. Ioth. 3.4.

Cup, for the wine of the Lords supper. Matt. 26.27. 1. Cor. 11.25.

The Cup and bread signifie that wee are ioynt partakers of the fruits of Christs passion that is, one body, and coheires with him of euerlasting saluation. 1. Cor. 10.16, 17.

Cup taken for the death of Christ. Mat. 20.22, 23. and Mar. 10.38. and for the wrath of God. Matt. 26.39. Mar. 14.36. Luke 22.42.

Curious questions. 1. Tim. 5.13. Luke 12.29. 1. Tim. 6.5. Matth. 24.36. Iohn 9.2. and 14.11. and 21.20, 21, 22. Acts 1.6, 7, 8. Acts 17.19, 21. Rom. 9.22. and 11.33. Colosf. 2.16.* 1. Thess. 5.1, 2. Tim. 2.14. and 1. Pet. 4.15. looke Disputation.

Wee ought not to bee curious in Gods workes, and why. Ecclus. 3.23. Deu. 29.29.

Curious artes are to be auoyded. Col. 2.8, 18. Acts 19.19, 20.

Curse. Rebekah refused not to take vpon her the curse of Isaak. Gen. 27.13.

The curse which Iotham asked to fall vpon the Shechemites came to passe. Iudg. 9.19, 20, 57.

The Israelites desired Gods curse, if they gaue of their daughters to the Beniamites to wife. Iudg. 21.1, 18.

Of the curses of God on the transgressors of his commandements. Leuit. 26.14 to 42. Deut. 28.15.* and 11.28. Iob 27.13.*

Of the maner of cursing. Deuter. 27.13, 14, 15.*

Dauid desireth Gods curses to fall on Ioab for slaying Abner. 2. Sam. 3.9.

God turneth the curse of Balaam, into a blessing. Num. 23.5, 11. Iosh. 24.9, 10.

God cursed the earth, when he sent the deluge. Gen. 8.21.

The earth was cursed for mans sinne. Ge. 3.17. the serpent for enticing Heuah. Gene. 3.14. Cain for killing his brother. Genes. 4.8, 11.

God promiseth Abram to curse those that curse him. Gen. 12.3.

Cursed be he that curseth Iaakob. Genes. 27.29.

Balak sendeth for Balaam to curse Gods people. Num. 22.5, 6.

Goliah cursed Dauid. 1. Sam. 17.43.

Ioshua cursed the Gibeonites. Ios. 9.23, 24.

The Shechemites cursed Abimelech. Iud. 9.20.27.

Dauid cursed those that stirred vp Saul against him. 1. Sam. 26.11.

Cursed is he that fulfilleth not all the commandements of the law. Galat. 3.10. Deut. 27.26.

Cursed is he that hangeth on a tree. Deut. 21.23.

Christ was cursed for vs, and why. Galat. 3.13, 14.

We ought not to curse. Leui. 19.14. Rom. 12.14. but blesse, euen those, that curse vs, Matth. 5.44. Luke 6.28.

Dauid cursed not Shimei, who cursed him. 2. Sam. 16.5, to 14.

Those that shall stand on Christes left hand, shall be accursed. Matth. 25.41.

The Phatises called those cursed that beleeued in Christ. Ioh. 7.49.

Whosoeuer cursed the name of the Lord, was stoned to death. Exod. 21.17. Leuit. 20.9. Matth. 15.4.

Cursed be the man that trusteth in man, &c. Iere. 17.5, 6.

Cursed bee hee that doeth the worke of the Lord negligently. Iere. 48.10.

Of cursing, looke more. Gen. 9.25. Num. 5.18.* Iosh. 8.34. Pro. 26.2. Ierem. 29.17, 18. and 49.13. Ezech. 8.13.

The godly haue cursed, and how. Iere. 21, 14, 15. Iob 3.1.*

Curtaines of the Tabernacle. Exod. 26.1, to 15. and 36.8, to 20.

Customes of the Hebrewes. Genes. 32.32 and 43.24, 25. Iudg. 11.34, 37, 39, 40. Ruth. 4.7. and 2. Chron. 35.24.

Custome is a lawe to the wicked. Wisd. 14.15. looke Accustomed.

Custome in an ill president. Iohn 18.39. Matth. 27.15.

Against custome contrary to the trueth, looke Exod. 23.2. Leuit. 18.30. Deut. 12.32. 2. king. 17.39, 40. Matth. 15.9. Mar. 7.8, 9. 1. Cor. 11.16. Ierem. 10.3.

A good custome. Actes 25.16.

Cutting our selues, looke Balde.

Baals Priestes cut themselues. 1. kings 18.28.

D.

Daintie, looke Wanton, Diet, and Apparel.

Damnation, looke Condemne, and Hell.

The *Damned* are called goates. Matth. 25.33.

Danger. He that loueth danger shall perish therein. Ecclus. 3.27.

No man ought rashly to put his life in danger. Eccles. 8.8.

God deliuereth the Israelites out of great danger. Exod. 14.2, 3, 4, 16.*

Darkeneſſe vpon the deepe. Gen. 1.2.
The 1x. plaque of Egypt was palpable darkeneſſe. Exod. 10.21,22. and why. Wiſd. 18.4.
Darkenes ouer all the land of Iurie, when Chriſt dyed. Matt. 27.45. Mar. 15.33. Luk. 23.44.
In God is no darkeneſſe. 1. Ioh. 1.5.
The Gentiles were darkeneſſe. Ephe. 5.8. but nowe are light. 1. Theſſ. 5.5.
The light shineth in darkeneſſe, and the darkeneſſe comprehended it not. 1. Ioh. 1.5.
The workes of darkeneſſe. Rom. 13.12,13.
God will lighten things that are hidde in darkeneſſe. 1. Cor. 4.5.
If we walke in darkeneſſe, we haue no fellowſhip with Chriſt. 1. Ioh. 1.6.
Whoſoeuer hateth his brother, is ſtill in darkeneſſe. 1. Ioh. 2.9.
There is no communion betweene light and darkeneſſe. 2. Cor. 6.14.
The Lorde will lighten the darkeneſſe. 2. Sam. 22.29.
The dapes of darkeneſſe. Eccles. 11.8.
Darkeneſſe put for ignorance of God. Ioh. 3.19. Mat. 4.16. for the whole corruption of mans nature. Ephe. 5.8. for ſinne. Rom. 13.12. Ephe. 5.11.1. Ioh 1.6. for blindneſſe of minde. Mat. 4.16. Luke 1.79. Ioh. 8.12. and 12.46. Actes 26.18. Col. 1.13. 1. Theſſ. 5.4. 1. Pet. 2.9. 1. Ioh 2.8.
After darkeneſſe. Mat. 8.12. and 25.30.
Of darke ſpeaches, looke Parables, and Riddles.
Dare. Who dare ſtand againſt God. Wiſdome 12.13.
Daughter. What care an honeſt man ought to haue of his daughter. Eccluſ. 42.9, 10, 11. and 26.10.
Like mother like daughter. Ezek. 16.44.
Daughter of Zion, for all the number of the faithful. Cant. 3.11. reade Iſa. 3.16.
Daughters for cities. Ezek. 16.46. Matth. 21.5. for citizens. Luke 23.28.
A wiſe daughter is an heritage to her huſband. Eccluſ. 22.4.
The daughters of Princes, ware a garment of diuers colours. 2. Sam. 13.18.
Of the daughter ſold to be a ſeruant, reade Exod. 21.7, to 12.
No man ought to perſwade his daughter to whoredome. Leui. 19.29.
Iphtah offered his oneſy daughter in ſacrifice. Iudges 11.31, 39. looke Children and Women.
Daunced. The Iſraelites daunced before the golden calfe. Exo. 32.18, 19.
The Beniamites tooke of the daughters of Shiloh, when they kept their ſolemne feaſtes of dauncing. Iudges 21.21, 22, 23.
Dauid daunced before the Arke. 2. Sam. 6.14, 16. 1. Chro. 15.29.
To ſhun the woman that is a dauncer & ſinger: & why. Eccluſ. 9.4. reade Exo. 15.20. Iudg. 11.34. 1. Sam. 18 6. & 29.5. Eccles. 3.5. Matt. 14.6. Marke 6.22. Luke 15.25. looke Piped.
Day. The day was created by the word of God Gen. 1.3,5.
Two great lights to diuide the Day and the night. Gen. 1.16, 17, 18.
Day and night ſhal not ceaſe to the worlds ende. Gen. 8.22.
God is the life and length of dayes to the faithful. Deut. 30.20.
The longeſt day that euer was or ſhalbe, in Iothuahs time. Ioſh. 10.13, 14.
God will prolong their dayes that obſerue his lawes. 1. Kings 3.14.
The Lord the Iudge be Iudge this day: a kinde of othe. Iudges 11.27.
How a man may ſee good and long dayes. 1. Pet. 3.10.* Pſal. 34.12.*
Redeeme the time, becauſe the dayes be euil. Ephe. 5.16.
Superſtitious obſeruation of Dayes reproued. Gal. 4.10. Col. 2, 6, 16, 17.*
All dayes ought to be alike among Chriſtians. Rom. 14.5, 6. Mat. 12.1, to 9. Mar. 2.27. Luke 13.15, 16. Ioh 5.10, 11.
One day with the Lorde is as a thouſand yeeres. 2. Peter 3.8.
A day for a yeere. Ezek. 4.6.
The day of ſaluation. 2. Cor. 6.2.
The day of the Lord is at hand. Rom. 13.12. It is vnknowen. Mat. 24.36, 43. & 25.13. 1. Theſſ. 5.2. It will be fearful. 2. Cor. 5.10, 11. Mal. 4.1, 5. Amos 5.18. reade 2. Theſſ. 1, 2, 3. Zech 14.7. looke Iudgement.
The great day of Gods wrath is come. Reue 6.17.
Sunday called the Lordes day, and why. Reue. 1.10.
The day of death vnknowen. Eccl. 9.12.
Daily bread, looke Foode.
Widowes neglected in the daily miniſtring. Actes 6.1.
We ought to releeue our brethren deſtitute of daily foode. Iames 2.15.
The daily ſacrifice of Chriſtians. Malac. 1.11.
Chriſt taught daily in the Temple. Matt. 26 55 Luke 19.47.
Scriptures ſearched daily. Actes 17.11.
Paul dyed daily. 1. Cor. 15.31.
¶ *Deacons.* Of Deacons, and what men they ought to be. 1. Tim. 3.8, to 15.
Deacons ordeined in the Church by the Apoſtles, and why. Act. 6.2, 3, to 7. of their office. Rom. 12.8.
Dead. The dead raiſed vp by Eliah. 1. Kin. 17.22. by Eliſha. 2. Kin. 4.35. by Chriſt. Mat. 9.15. & 22.52, 53. Mar. 5.41. Luke 7.12, 15. by Peter. Act. 9 36.* by Paul. Act. 20.9, 10, 11, 12, to 40. & by touching the dead bones of Eliſha. 2. Kings 14.21.
The dead is not to be ſought vnto. Deut. 18.11. Iſa. 8.19, 20. looke Praying for the dead.
The Iewes ought not cut or make themſelues bald for the dead, and why. Deut. 14.1, 2.
The high Prieſt might not be preſent at the buriall of the dead. Leu. 21.1, 2, 3, 4.
Faſting and prayer with teares, can not profit the dead. 2. Sam. 12.22, 23.
The dead ſhal heare the voyce of the ſonne of God, and liue. Ioſh 5.25.
Dead mens bones burned. Amos 2.1.
To be dead to ſinne, how. Rom. 6.2.
The faithful ſeeme dead vnto the world, when they before God, doe liue in Chriſt Ieſus. Col. 3.3, 4.
Chriſt riſing from the dead, was made the firſt fruites. 1. Corin. 15.20. and firſt borne of the dead. Col. 1, 18.
We are buried by baptiſme as dead with Chriſt. Rom. 6.4.
Being dead with Chriſt, from the ordinances of the world, we are not burdened with traditions, and why. Col. 2 20.*
Widowes that liue at pleaſure are dead being aliue. 1. Tim. 5.6.
Of the buriall and bewailing of the dead, looke Mourning.
Deafe God maketh dumme and Deafe. Exod. 4.11.
Curſe not the deafe. Leuit. 19.14.
Chriſt healed a deafe man. Mar. 7.32.
Dealing plainely, looke Simple.
Deare. Luk. 7.2. Act. 20.24. looke Beloued and Precious.
Dearely beloued, looke Beloued.
Dearth. looke Famine.
Death. God foretolde Adam, that whenſoeuer he did eate of the tree of knowledge, he ſhould die the death. Gen. 2.16, 17.
Death foloweth the breach of Gods commandements. Deut. 30.17, 18, 19.
The death of Adam and all his poſteritie vnto Noah. Geneſis 5.5.* Of Noah. Gene. 9.29. Of Terah Abrahams father. Geneſis 11.32. Of Abraham. Gen. 25.8. Of Sarah. Geneſis 23.2. Of Deborah Rebekahs nourſe. Gene. 35.8. Of Iſhak. Gene. 35.29. Of Iaakob. Gen. 49.33. Of Joſeph and all his brethren. Exo. 1.6. Of Aaron. Num. 20.28. and 33.38. Deu. 10.6. & 32.50. Of Moſes. Deut. 34.5. Of Joſhua. Ioſh 24.29. Of Geveon. Judg. 8.32. Of Iphtah. Judg. 12.7 Of Samſon. Judg. 15.30. Of Saul and his children. 1. Samu. 31.6. as was foretolde him by the Deuil. 1. Sam. 28.19.
The death of Saul and Jonathan, is told vnto Dauid. 2. Samuel 1.4.
The death of the ſonne of Dauid, begotten in adulterie. 2. Sam. 12.18.
The death of Dauid. 2. Kings 2.10. Of Salomon. 1. Kings 11.43.
The death of beaſtes the firſt plague of Egypt. Exod. 9.3, 4, 6. Death of the firſt borne, the tenth. Exod. 11.5. and 12.29.
We muſt ſtriue for the truth and defend iuſtice to the death. Eccluſ. 4.28.
The remembrance of death is very bitter to ſome, and acceptable to other. Eccluſ. 41.1, 2.
Death is better then a bitter life. Eccluſ. 30.17.
Job deſireth death. Ieb 6.8, 9.
The day of death is vncertaine, and therefore we ought to watch. Luke 12.39, 40, 45, 46. Mar. 13.33, to 37. Iam. 4.13, 14, 15. Eccles. 9.12.
Dauid deliuered from the ſentence of death, which he pronounced againſt himſelf, was yet puniſhed for his offence. 2. Sam. 12.11, 13, 14.* and 16.21, 22.
Death is ſwallowed vp in victorie. Hoſ. 13.14. and 1. Cor. 15 54. by Ieſus Chriſt. 1. cor. 15.57. Heb. 2.14, 15.
The woman of Zarephath imputed the cauſe of the death of her childe, to be her ſinnes.

sinnes. 1. Kings 17.18.

Christ goeth to the Father by suffering death. John 14.2.*

God is glorified by the death of his saints John 21.19. Phil 1.20.

Paul would gladly receiue death, to confirme the doctrine which he taught. Philip. 2.17,18.

Paul foresaw that his death was at hand. 2. Tim. 4.6.

Paul willingly conformed him selfe to Christes death, that he might attaine to the glory of the resurrection by him. Phil. 3.10, 11,20.

Pauls death brought fruite to the Corinthians. 2. Cor. 4.12.

Christ foretelleth his Disciples of his death. Matth. 16.21. and maner thereof. John 12.32,33. and howe moe should beleeue the Gospel after his death, then if hee had bene alwaye present. John 12.24.

Christ his soule heanie, euen to the death. Matt. 26.38. Mar. 14.34,35,36.

Christ condemned to death. Matth. 27.22, 23,26. Mar. 15.13,14,15. Luke 23.23,24. deliuered to death for our sinnes. Rom. 4.25. Hebr. 9.15.

God hath reconciled vs to himselfe by the death of his Sonne. Col. 1.20,21,22.

Death is the wages of sinne. Rom. 6.16, 23. James 1.15.

The sting of death. 1. Cor. 15.56.

The death of Iesus Christ hath saued vs from death. Rom. 5 6,7. to 19.

Peter proueth the death and resurrection of Christ Actes 2.23,24,40.

Second death. Reu. 20.14. & 21.8. Ioh. 5. 24,25.

Christ compareth his death vnto baptisme. Luke 12.50.

Death, and the time thereof is appointed for all men. Deuteronomie 31.14. Iosh. 23.14. 1. Samuel 26.10. Iob 14.5. Psal. 89.48. Ecclesiastes 3.2. and 8.8. Ecclesiasticus 17.2. John 7.30. and 8.20. Rom. 5.12. Heb. 9.27.

Death of the faithfull, called a sleepe. Deu. 31.16. Mat. 9.24. & 27.52. John 11.11,12, 13. Act. 7.60. & 13.36. 1. Cor. 7.39. and 11.30. 1. Thess 4.13.

Playing vpon instruments, vsed at the death or burial of any Mat. 9.23.

Sudden death or euerlasting damnation, at hath prepared for the wicked. Gen. 7.21. and 14.15. & 19.24,25. Exod. 15.28 Numb. 16.31,32,33,49.* Ester 7.8,9. and 2. King. 2.10,12, &c. Mat 9.55,56.

Wee ought rather to suffer death, then commit idolatrie. Dan. 3.16,17,18.

Precious is the death of Saints. Psal. 116.15.

After death commeth the iudgement. 2. Esd. 14.35. Heb. 9.27.

Through enuie of the deuil came death into the world. Wisd. 2.24. by Gods sufferance. Eccles. 11.14. None is to be iudged blessed before his death, and why. Eccles. 11.28.

Of death, and of those that be the occasion of their owne deathes. looke Die, and Kill.

Deaw fel with the Manna. Exo. 16.13,14.

The heauens dropped the deaw vnto Gods people. Deut. 33.28.

Izhak prayed God to giue Iaakob the deaw of heauen. Gen. 27.28.

God gaue neither deaw nor raine in three yeeres together. 2. Kings 17.1.

Moses blesseth the tribe of Ioseph with the deaw of heauen. Deut. 33.13. and prayeth, that his doctrine might drop as the rayne, and his speach as the deaw. Deut. 33.2.

Debate betweene Abrams & Lots heardmen. Gen. 13.7,8. looke Contention.

Debtes. The widowes debtes paide by the encrease of the oyle. 2. Kin. 4.1,2, to 8. looke Lending.

Deceiue our brethren we may not. Leuit. 19.11. looke Defraude.

Michal deceiued her father with an image. 1. Sam. 19.12.

A lying spirit in the mouth of all Ahabs prophets, to deceiue him. 1. kin. 22.20,22,23.

Iaakob deceiued Esau. Gen. 27.36. and Laban Iaakob. Gen. 31.7.

Dauid deceiued Saul. 1. Sam. 20.1,5.* and Achish King of the Philistims. 1. Sam. 27.8, to 12.

Let no man deceiue vs with vaine words. Ephes. 5.6.

How mans heart may deceiue him. Deut. 11.16,17. through pride. Obad. 3.

Men are deceiued, for want of the knowledge of the Scriptures. Matt. 22.29. Mar. 12.24. looke Erre and Errour.

Euill men and deceiuers shal waxe worse and worse. 2. Tim. 3.13.

Christ counted a deceiuer, and those that beleeued in him, deceiued. Matth. 27.63. John 7.47.

Gods preachers also are counted deceiuers. 2. Cor. 6.8.

Who be in deede deceiuers. looke 2. John 7. 2. Tim. 3.1, to 10.

Decrees. looke Ordinances.

Dedication of the Temple by Salomon. 1. Kin. 8.63,64.* confirmed by God. 1. King. 9.3.

Of the dedicating of a newe house. Deut. 20.5.

Of the dedicating of the Temple in the time of Ezras. Ezra 6.16,17.

Of the dedication of the wall at Ierusalem. Nehe. 12.27.

Of the dedication of the altar vnder Iudas Maccabeus. 1 Mac. 4.56.

Feast of dedication. John 10.22. looke Sanctifie.

Deedes. Good deedes are tokens of amendment of life. Mat. 3 8,9,10. Luk. 3,8,9. Act. 26.20. looke Doe, and Workes.

Deepe. The deepe. Gen. 1.2. is a masse or lumpe of earth without forme, mingled confusedly with the waters.

The deuils craue that they may goe out into the deepe. Luke 8.31.

Defende. looke Humble.

Deferre. To deferre turning to God, looke Repentance, and to put off.

Defile. Howe the name of God is defiled. Leui. 18.20. & 19.12.

Howe the Priests of the lawe were defiled. Leui. 21.1. Ezek. 44.25. looke Pollute.

Defloure. looke Rauish.

Defraude not one another. 1. Thess. 4.6. looke Deceiue.

Degree. looke Estate.

Deliuer. God deliuereth his out of aduersitie. 2. Sam. 4.9. & 22.1,4.*

God sent Gideon to deliuer the Israelites Iudges 6.14,16.

Ioseph foretolde the deliuerance of the Israelites. Gen. 50.24.

God sheweth Moses, how the deliuerance of Israel should be brought to passe. Exo. 3. 20,21,22.*

The Israelites are commaunded to celebrate the day of their deliuerance. Exod. 12. 2,14.

Moses sheweth Iethro how God had deliuered Israel from Pharaoh Exo. 18.8.

God deliuered Paul out of the mouth of the lyon. 2. Tim. 4.17.

Christ hath deliuered vs from sinne, the deuil, and the lawe. Luke 9.56. 2. Tim. 1.9. and being deliuered, we are become seruants to righteousnes. Rom. 6.16,17,18.

Samson called his victorie, a great deliuerance. Iudges 15.18.

God promised Ahab to deliuer the hoste of Benhadad, into his hand. 1. Kings 20.13.

Delight. God delighteth in Christ and his chosen. Mat. 3.17. & 17.5.

Delusion. God sendeth strong delusions to vnbeleeuers. 2. Thess. 2.11.*

Deme. A stone pitched on ende, for a witnesse against the Israelites, that afterward should denie their God. Iosh. 24.26,27.

Peter stoutly promiseth that he would neuer denie Christ, and yet did. Matt. 26.35, 70,72,74.

If wee denie Christ, hee will denie vs. 2. Tim. 2.12. Luke 12.9.

He is an Antichrist that denieth that Iesus is Christ. 1. John 2.22.

Depart. All that call on Christ must depart from iniquitie. 2. Tim. 2.19.

We ought not to depart from God, to serue idoles. Deut. 11.16. 1. Sam. 12.20 21.*

Samson being departed from God, his strength departed from him. Iudg. 16.19,20.

Paul and Barnabas departed asunder. Actes 15.36,37,38,39.*

Depose. Asa deposed his mother, and why. 2. Chro 15,16.

Descend. God descended, to see the affliction of his people. Exo. 3.8. and to see the tower of Babel. Gen. 11.7.

Of Christ his descending into hell, looke Christ.

Desert. looke Merike.

Desire. looke Concupiscence.

Despaire. The children of Israel despaire. Exo. 5.21.

Comfort for such as Despaire. Ezekiel 33 11,to 20. Psalme 103.8, to 19. Looke Comfort.

The 4 lepers despairing to bee famished, declare Gods prouidence to the Samaritanes. 2. Kings 7.3,4,8.*

The punishment of desperate wicked men. Ierem. 16.12.* and 18.12.*

Despise. The wicked despise gouernment. Iude 3.

Who so despiseth God and his word, shall be despised of him, and destroyed. 1. Sam. 2. 30. Pro. 13. 13.

God hath chosen the despised things of the worlde, to confound the mightie. 1. Cor. 1. 27, 28.

He that despiseth the faithfull minister of the Gospel, despiseth God. 1. Thes. 4. 8. looke Contemne.

Destroy. God destroyeth dumme creatures for mans sinne. Zeph. 1. 3.

God destroyed Sisera and all his charets. Judg. 4. 15.

Destruction threatned to the Israelites. Deut. 28, 48, 51, 53.

Pride goeth before destruction. Pro. 16. 18.

Couenant making with Idolaters, bringeth destruction. Judg. 2. 2, 3.

Deuils. God forbiddeth to offer to deuils. Leuit. 17. 7.

Deuil, signifieth a cursed speaker or an accuser. Jude 9. Reue. 12. 9, 10.

The Israelites consecrated their children vnto Idoles and deuils. 2. kin. 17. 16, 17. De. 32. 17.

Deuils cast out, looke Fasting, and Mat. 17. 20, 21.

Deuill in the mayne, looke Diuination.

Deuils know and confesse Christ. Matth. 3. 11. Luke 4. 41. Act. 19. 15.

The Iewes said that Christ had the deuil. Mat. 12. 24. Mar. 3. 22.

Wee ought not to reioyce that deuils are subdued vnto vs, but rather, &c. Luk. 10. 20.

The Gentiles sacrificed to deuils. 1. Cor. 10. 20.

Those that sacrifice to deuils are deuils fellowes. 1. Cor. 10. 20.

Doctrine of deuils, looke Doctrine.

Christ healed the possessed, and chased out the deuils. Mat. 8. 33. & 9. 32, 33. & 12. 22. & 17. 18. Mark. 1. 25. & 5. 1, to 14. Lu. 8. 26, to 34. and 11. 14.

The deuill possessing the serpent seduceth the woman. Gen. 3. 1, to 7 and is vanquished by Jesus Christ. Gen. 3. 15.

The deuil cannot hurt when he will, nor so much as he would. Mat. 8. 31, 32, 33. Mark. 9. 22. Lu. 4. 13. Reue. 2. 1, 2, 13. & 7. 2, 3.

The Deuil called the prince of this world. Joh. 14. 30 & 16. 11. and of darkenes. Ephes. 6. 12. and that ruleth in the ayre. Ephes. 2. 2.

The deuil is our aduersarie. 1. Pet. 5. 8. Mat. 13. 39.

The deuil is a murtherer, lyar, and father of lies & liars. Joh. 8. 44. & the king of pride. Job 41. 25.

The children of the wicked are the seede of the deuill. Mat. 13. 25, 38, 39. and his destained captiues. 2. Tim. 2. 26.

Christ hath destroyed the deuils power ouer vs. Heb. 2. 14. and therefore he appeared. 1. John 3. 8.

We may ouercome the deuill with faith, and the word of God. 1. John 2. 14.

Wee ought not to giue place to the deuill. Ephes. 4. 27.

Christ called the Iewes the children of the deuill. John 8. 44.

Judas betrayed Christ by the prouocation of the deuill. Joh. 13. 2.

Euerlasting fire prepared for the deuill and his angels. Matth. 25. 41.

The deuill laboureth continually for the destruction of men. Zecha. 3. 1, 2. Matth. 4. 3, to 12. Luke 8. 12. and 22. 31. Reue. 2. 10. his power is of God. 2. Chron. 18. 21. Job. 1. 12. and 2. 6, 7. Matth. 8. 32. Mar. 5. 13. Col. 1. 16. 2. Tim. 2. 26.

Deuilish wisedome, what. Jam. 3. 15, 17.

Deuices. God confoundeth the deuices of the wicked. Job 5. 12, 13. Dan. 6. 8, 15, 24.* and 13. 62. and 14. 31, 42.

Desert. looke Wildernesse.

To Die. Moses died vpon mount Abarim. Deut. 32. 49, 50.

Gideon feared to haue died, because hee had seene an angel. Judg. 6. 22. so did Manoah. Judg. 13. 22, 23.

Aaron died on mount Hor. Num. 20. 23, 24, 25, 26, 28.

How Samson died. Judg. 16. 30.

The children of Israel wish to die. Exod. 16. 3. Num. 14. 2, 3, 4. so did Moses. Nu. 11. 14, 15. and Eliah. 1. Kin. 19. 3, 4.

Whether wee liue or die, wee are the Lords. Rom. 14. 8. Phil. 1. 21, 22.

Thomas exhorteth his fellows to die with Christ. John 11. 16.

Christ earnestly desired to die for vs, that the Gospell might the sooner bee preached vnto the world. Luke 12. 49, 50, 51.

Christ died for our sinnes, and rose againe for our iustification. 1. Corint. 15. 3, 4. Rom. 4. 25.

To eate any thing that dieth alone, forbidden, and why. Deut. 14. 21.

Christ died for all men, and why. 2. Cor. 5. 15.

Christ died for vs, declaring his loue. 1. Joh. 3. 16. that we might enioy the grace of God. Heb. 2. 9.

We must be ready to die for our brethren, by Christes example. 1. John 3. 16.

Those that beleeue not in Christ, shal die. John 3. 36. as contrariwise. John 6. 40.

To die in the Lord, and die the death. Reue. 14. 13. Mat. 7. 10.

Bee good to thy friend before thou die, Eccles. 14. 13, to 16.

The soule that sinneth shall die. Eze. 18. 4.

Herod died miserably. Actes 12. 23. so did Antiochus. 2. Mac. 6. 5, 6.*

To goe to the fathers, and enter into the way of all the worlde, is for to die. Genes. 15. 15. Josh. 23. 14.

Diet. Moderate diet commended. Prou. 15. 16, 17. and 27. 27. Dan. 1, 12. to 17. Eccles. 31. 19, to 31. and 37. 28.

Difference betweene man and beast, looke Condition.

Difference betweene a bodie and a spirit. Luke 24. 39.

Difference of meates. Matth. 15. 11. Acts 10. 13, 14, 15. Rom. 14. 14, 17.

Digge. A lawe for him that diggeth or openeth a well. Exod. 21. 33.

Who so diggeth a pitte shall fall therein. Eccles. 27. 26. Pro. 26. 27. Psal. 57. 6. Eccles. 10. 8.

How the proude digge pits for the godly. Looke Psal. 119. 85.

Dinner. Better is a dinner of greene hearbes with loue, then a stalled ox with hatred. Prou. 15. 17.

Direct. We ought to direct our hearts vnto the Lord. 1. Sam. 7. 3.

The Lord directeth both our tongues and doings. Pro. 16. 1, 9, 33. & 9. 21. looke Prepare.

Dissentions ought not to be among Christians. 1. Cor. 1. 10, 11. & 3. 10, 11. looke Contention, Debate, and Strife.

Disciple. The Pharises in scorne willed him that was borne blinde and healed, to be Christes disciple. John 9. 28.

The disciples were afraid on the sea. Mat. 14. 16, 30. Mar. 6 48, 49, 52.

The disciples of Christ would haue dissuaded him from going to Judea, and why. John 11. 8.

Christes disciples being an hungred, plucked the eares of corne to eat on the Sabbath day. Matt. 12. 1, 2.

Christes disciples forbade one to cast out deuils, and why. Mar. 9. 39.

The disciple offended at the waste of ointment. Matt. 26. 7, 8, 9. Mar. 14. 3, 4, 5. John 12. 3, 4, 5, 6.

Christ foretold his disciples, that they would forsake him. Matt. 26. 31. Mar. 14. 28. John 16. 32. & so they did. Mat. 26. 56. Mar. 14. 50.

Some of the disciples doubted of Christes resurrection. Mat. 28. 17.

Christ came among his disciples, the doores being shut. John 20. 26.

Christes disciples knowen by mutual loue. John 13. 35.

Who so loueth any thing more then Christ, cannot be his disciple. Mat. 10. 37.

Who so giueth a cuppe of drinke to a disciple of Christ, shal not loose his reward. Mat. 10. 42. looke Apostles.

Discipline. Of the commoditie of discipline, and discommoditie of the contrary. Pro. 13. 13, 14, 18. Wisd. 6. 17, 18, 19.*

Fooles despise discipline. Pro. 15. 5.

An order of discipline described in Ezra. chap. 7. 11, to 27. 1. Esd. 8. 25.

Discipline of the Church. Matt. 18. 17.

Discord. looke Contention.

Disdaine. Wee may not disdaine to bee taught, no not of our inferiour. Exod. 18. 24. Actes 18, 24, 26.

Diseases. The diseases of Egypt, with all other plagues, are punishments of the breach of Gods commandements. Exodus 15. 16. Deut. 7. 12. 15. & 28. 35, 59. & 29. 22. Matt. 9. 2. John 5. 14. 1. Cor. 11. 30.

Intemperance breedeth diseases. Eccles. 31. 19, 20. & 37. 29.

Christ healed a man that had bene diseased 38. yeeres. Joh. 5. 5, to 10. looke Sicknesse and Infirmities.

Disguising raiment forbidden both man and woman. Deut. 22. 5.

Disobedience to God and his worde, subiect to many curses. Deut. 28. 15. Jere. 26. 4, 5, 6. Deut. 30. 17, 18.

Achan for disobedience stoned to death. Josh. 7. 11, 14, 15, 18, 25.*

The Israelites for disobedience, were caried captiue into Syria. 2. Kin. 17. 6. to 24.

A prophet

A prophet for his disobedience was slaine by a Lion. 1. King. 13. 24.

All men for the disobedience of Adam, were subiect vnto sinne, death, and damnation. Rom. 5. 12.

Disobey. Whosoeuer disobeyed the priests or Iudges, was put to death. Deu. 17. 9, 10, to 14.

Of disobedience & the punishment therof, looke more Gene. 3. 2.* & 19. 14.* Leui. 10. 1.* & 26. 15.* Num. 14. 10.* & 16. 1, 2.* and 20. 2.* Deut. 11. 28. & 27. 15.* 1. Sam. 12. 9. and 13. 9. to 15. & 15. 23. & 28. 7.* 2. Sam. 6. 6, 7. 1. King. 11. 1, to 14. & 13. 1, to 25. & 14. 7, 8, to 19. & 20. 31.* 2. Chr. 7. 19.* & 26. 16.* Isa. 24. 5, 6.* Jere. 11. 3.* & 13. 11.* and 17. 23.* & 35. 13, 17. Jonah 1. 3.* Matth. 14. 28, 29, 30. & 17. 8, 14. Act. 7. 39. to 43. Rom. 2. 1, to 10 Gal. 3. 10. looke Rebellion.

Disposers. The Apostles and Ministers of Christ are disposers of Gods secrets. 1. Cor. 4. 1. and manifolde graces. 1. Pet. 4. 10. and ought to be faithful distributers of the same. 1. Cor. 4. 1, 2. looke Apostles, Bishops, and Ministers.

Disputation. Vaine disputatiõs, foolish questions, and brawlings about the lawe, ought to be auoyded, and why. Tit. 3. 8, 9, 10, 11. 1. Tim. 6. 3, 4, 5, 20, 21.

Dissemble. Peter, Barnabas, & the Iewes dissembled. Gal. 2. 11.*

Saul dissembled as though hee heard not what the wicked spake against him, and why. 1. Sam. 10. 27.

Dissemblers can thinke one thing & speake another. 2. Sam 13. 20, 22, 26, to 29. & 16. 16, to 20.* and 17. 15.*

Dissembling prophets be meet for the wicked Micah 2. 11.

Dissimulation ought not to be vsed among Christians. 1. Pet. 2. 1.

Jeremie dissembled, and why. Jer. 38. 26, 27 looke Counterfaite.

Distrust. looke Vnbeliefe.

Diuination or soothsaying ought to be punished with death. Leuit. 20. 27. it ought not to be vsed. Isa. 8. 19.

Paul dispossessed a spirite of diuination. Act. 19. 16, 17, 18. looke Soothsayers.

Diuine. Joseph counterfaited himselfe to diuine and prophecie. Gen. 44. 15.

Diuision. looke Strife, and Contention.

Diuision of tongues, looke Tongues.

Diuorced None ought to be diuorced. 1. Cor. 7. 27. except for fornication. Mat. 19. 9. Moses suffred a Bill of diuorce. Deu. 24. 1, to 5. Mala. 2. 16. Mat. 19. 7, 8. Mar. 10. 4, 5. contrary to the first institution. Mat. 4. 5, 6, 9. Mar. 10. 6, 7, 8, 9, 11, 12.

¶ *Doe* God doe so to thee, and more also: a kinde of adiuration, vsed of the Hebrewes. 1. Sam. 3. 17.

The obseruers of Gods commandements, shal prosper in all their doings. Deu. 29. 9.

Wee must doe, as wee would be done to. Mat. 7. 12. Lu. 6. 31. Tob. 4. 15.

Wee are commanded not onely to heare, but also to doe Gods cõmandements. Deu. 4. 1, 5, 6, 10, 13, 40. & 5. 1. 27, 31. and 6. 1, 2, 3, 24, 25. and 7. 11, 12. & 8. 1. & 10 12. Josh. 22. 5. Jere. 7. 3, 4. for, Not euery one that saith, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth the Fathers will. Matth. 7. 21. For, Not the hearers, but the Doers of the Law shall be iustified. Rom. 2. 13. Luke 6. 46. Acts 26. 19, 20. and 1. Joh. 2. 4. and 1. 6. for, thole that heare Gods word and Doe it not, deceiue themselues. James 1. 22. and are foolish builders. Matth. 7. 26, 27. Luke 6. 49. but the Doers are wise builders. Matth. 7. 24, 25. Luke 6. 48. and are blessed. John 13. 17.

Good Doers commended. Matth. 25. 34.* called Christs friends. Joh. 15. 14. S. Lukes Gospel containeth all that Jesus did and taught. Actes 1. 1.

Wee ought to Doe all things to the glorie of God, and in Christs name. Matth. 5. 16. 1. Cor. 10. 31. Col. 3. 17. and 1. Pet. 1. 11.

Doe good to all, but chiefly to them of the houlhold of faith. Gal. 6. 20.

The glorie of well Doing, pertaineth to God. 1. Samu. 25. 34. looke Workes and Weldoing.

Dore. Christ is the Dore, Joh. 10. 1, 9. Act. 14. 27.

God standeth at the Dore, and knocketh. Reu. 3. 20.

Dore of vtterance. Col. 4. 3.

Doctors. The holy Ghost is the Doctor of the Apostles, and all the faithfull. John 14. 25. Pal. 5. 1. 10, 12, 13.

Paul the doctor of the Gentiles, in faith and veritie. 1. Tim. 2. 7. 2. Tim. 1. 11.

Christ ordained Doctors in his Church. 1. Cor. 12, 28. and why. Ephel. 4. 11, to 17.

Doctors and such as turne men to rightes ousnesse, shall shine as the starres for euer. Dan. 12. 3.

Doctors ought to be guided by the rule of the same word they preach. Rom. 12. 6. 1. Pet. 4. 10, 11.

What Doctors should come in the latter dayes. 1. Tim. 4. 1, 2. 2. Pet. 2. 2. looke Disputations.

Doctrine is the gift of God. Rom. 12. 7.

Wholesome doctrine. Tit. 2. 1.*

Doctrine of Deuils. 1. Tim. 4. 3. 2. Pet. 2. 1, 3. Jude 4.

The Iewes call the Gospel new doctrine. Mar. 1. 27.

Wee ought not to approue any that teacheth other doctrine then of Christ. 2. John 10. 11.

Wee ought not to bee caried about with strange doctrines. Heb. 13. 9.

The Scriptures are written for our doctrine. Rom 15. 4.

The forme of doctrine which God hath giuen, is charitie. Rom. 6. 17.

They that followed Christ, were astonied at his doctrine. Mar. 11. 18.

Paul exhorteth to attend to reading, exhortation, and doctrine. 1. Tim. 4. 13, 15, 16.

An hoole or flocke, is a doctrine of vanitie. Jer. 10. 8.

True doctrine ought to bee taken out of the scriptures. Actes 28. 23.

True doctrine chiefly maintained by humilitie. Phil. 2. 1, 2, 3, to 9.

No doctrine but Christs ought to bee receiued. Col. 2. 8, 9.

Wee must hearken to the word of God, and not to the doctrine and precepts of men. Exodus. 23. 13, 21, 22. Deu 4. 2. & 12. 30, 31, 32. & 13. 1, 2, 3, 8. Josh. 1. 7, 8. Psal. 12. 4. Prou. 5. 1, 2, to 15. & 30. 5, 6. Isa. 8. 19, 20. & 29. 13, to 17. Jere. 2. 8, 11, 13, 17, 18.* & 23. 16, 17, 18.* Eze. 13. 2, 3, 6, 7. Mat. 5. 19. & 7. 15, 16, to 21. & 15. 9. & 16. 6, 12. & 17. 5. & 24. 4, 5, 11, 23, 24. Mar. 7. 6, to 14. Luke 16. 13, 15. John 13. 16, 20, 35. Actes 15. 5, to 30 Actes 20. 32. Rom. 16. 17, 18. 1. Cor. 1. 12, 13. and 3. 5, 6, 7, 18, 21. & 7. 12, 25, 35. Gal. 1. 8, 9. 10. Ephe. 4. 14. 15. Philip. 3. 2, 16, to 19 Col. 2. 4, 6, to 9. 1. Tim. 1. 3, to 7. & 4. 1.* & 6. 3. 2. Tim. 1. 13. and 2. 14, 15, 16.* Heb. 13. 7, 9. 1. John 2. 18, 19.* and 3. 7. and 4. 1, 2, 3, 6. 2. Joh. 7, to 11. Jam. 2. 1, to 4. and 2. Pet. 3. 16, 17, 18. Reu. 22. 18, 19.

Dogges. Jezebel was eaten with dogges. 1. Kings 9. 36.

Dogges or whelpes put for the Gentiles. Mat. 15. 16. Mar. 7. 27.

Dogges also for stubburne enemies of the Gospel. Matth. 7. 6. and for false Prophets. Phil. 2. 3.

The dogge is returned to his owne vomit. 2. Peter 2. 22. Prou. 26. 11.

Hazael asked Elisha, if he were a dogge, and why. 2. Kings 8. 13.

A dead dogge, for a despised person. 2. Sam. 9. 8.

Unpreaching pastours called dumbe and greedy dogges. Isa. 56. 10, 11.

Of dogges. 2. Sam. 3. 8. Job 30. 1. Psal. 22. 16, 20. Eccles. 9. 4. Tobit. 5. 16. and 11. 4. Luke 16. 21. Reue. 22. 15. looke Hire.

Domage. looke Hurt.

Dombe. God maketh eloquent, dombe and deafe. Exod. 4. 11.

The dombe healed, looke Deuill.

Zacharie becommeth dombe, for his incredulitie. Luke 1. 18, 19, 20.

Heliodorus suddenly stricken dombe is healed againe at ỹ praier of Onias. 2. Mac. 3. 29, 33.

Dombe creatures spoken vnto. Ezek. 6. 23. & 36. 1. Mic. 6. 1, 2.

Dombe creatures punished for mans sake Zeph. 1, 2, 3.

Dominion. Christs dominion endureth euer. Psal. 145 13 is far aboue al principalitie, power, &c. Ephe. 1. 21. looke Kingdome, Lordship, Power, and Rule.

Double tongued persons ought to be abhorred, and why. Eccles 28. 14.*

Double hearted. Eccles. 2. 13. & 3. 28.

Doue sent out of the Arke. Gen. 8. 8.

Doues dung solde for fuel. 2. Kings 6. 25.

Dough. The Israelites caried vnleauened dough for haste out of Egypt. Exod. 12. 39.

Dowrie. Leahs dowrie. Gen. 30. 20.

Dowrie of virgins. Exod. 22. 16, 17.

Shechem offereth Jaakobs daughter a large dowrie. Gene. 34. 11, 12.

¶ Dragon. The Dragon Satan bound for 1000 yeeres Reue. 20. 2.

Of the Dragon that fought with Michael and his angels. Reue. 12. 3, 7.

Daniel slayeth the Dragon without sword or staffe. Dan. 14. 26, 27.

Dragons taken for great and monstrous fishes

shes. Psal. 148.7.

Drawe. None can beleeue in Christ, except the father drawe him. Iohn. 6.44.

Dread. looke Feare.

Dreame. Iaakob dreamed he sawe a ladder. Gen. 28.12.

Abimelech by a dreame kept from touching Sarah to defile her. Gen. 20.6.

Laban warned by a dreame, to speake wel to Iaakob Gene. 31.24.

God willeth Salomon by a dreame, to aske what he would. 1. Kings 3.5.

God spake to the Prophets by dreames. Num. 12.6.1. Sam. 28.6.

Ioseph rehearseth his two dreames to his brethren. Gen. 37.5.9, to 12.

Of the dreames of Pharaoh, looke Gene. 41.1, to 8.

A souldier expounded his felowes dreame. Iudges 7.13, 14.

God is the interpreter of dreames. Gene. 41.16. Dan. 2.28, 30.*

Of dreames, reade more. Gen. 31.3, to 14, and 40.5.* and 46.2. to 5.1. Samuel 3.4.* 2. Sam. 7.4, to 18. Iob 7.14. and 33.15, to 18. 2. Macc. 15.11, to 18. Matt. 1.20, to 24. & 2. 12, 13, 19, 22.* Actes 16.9.

Dreames that doe leade from God, ought not to be regarded Deut. 13.1, 2, 3, 5. Ier. 23. 16, 25, to 28.* & 27.9, 10. Eccius. 32.2, to 8.

Dreames make fooles to haue wings. Eccius. 34.1.

Pilates wife was troubled in her dreame, for Christ. Mat. 27.19.

Dreames come by the multitude of businesse. Eccles. 5.2.

Yong men shall see visions, and olde men shall dreame dreames. Actes 2.27.

Dresse. God put Adam in Paradise to dresse it, and keepe it Gen. 2.15.

Drinke, Drunkennesse, & Drunkards. The Israelites murmured, and contended with Moses for want of drinke. Exod. 15.24. and 17.1, to 8.

Eliah being fed by rauens, dranke riuer water. 1. Kings 17.5, 6.

God willeth Gideon to take none to warre with him, that kneeled downe to drinke water. Iudges 7.4, to 7.

Strong drinke was forbidden Aaron and his sonnes. Leuit. 10.8, 9.

Strong drinke is raging Prou. 20.1.

A Prophet is commaunded not to drinke nor eate in Beth-el. 1. Kings 13.9.

Dauid being very drie, would not drinke of the water, which his three worthies fetched. 2. Sam 23.15, 16, 17.

The Israelites dranke of the red licour of the grape in the land of promise. Deut. 32.14.

What drinke was to bee accounted vncleane. Leuit. 11.32, 33, 34.

The Iewes did drinke the spiritual drinke that we drinke of. 1. Cor. 10.3, 4.

The Apostles filled with the holy Ghost, counted drunke. Actes 2.13.

& Christ also called a drinker of wine. Mat. 11.19.

Eli iudged Hannah to be drunke, when hee sawe her lips moue: and heard no voyce. 1. Sam. 1.12, to 19.

Noah being drunke, was mocked by his sonne Ham. Gen. 9.21, 22.

Lot being drunke, committed incest. Gen. 19.33, 35, 36.

Dauid would haue made Vriah drunke. 2. Sam. 11.13.

Amnon being drunke, was slaine by his brother Absalom. 2. Sam. 13.28.

Benhadad being drunke, was discomfited by Ahab. 1. Kings 20.16, 20, 34.

Elah being drunke, was slaine by Zimri. 1. Kings 16.8, 9, 10.

Nabal was drunke. 1. Sam. 35.36.

Holofernes being drunke, was slaine by Iudeth. Iudeth 13.2, 8.

Princes ought to abhorre drunkennesse, and why. Prou. 31.4, 5.

Christians must abhorre drunkennesse. Luke 21.34. Eph. 5.18. Rom. 13.13. 1. Cor. 6.10. & 11.21, 1. Pet. 4.3. Mat. 24.49.

Drunkennesse condemned. Psa. 30.1.

Wee ought not to keepe company with drunkards, and gluttons, and why. Prou. 23. 20, 21. 1. Cor. 5.11.

A woe against drunkards. Isa. 5.11, 12, 22. & 28.1. Ioel 1.5. Hab. 2.15.

A drunken woman is a great plague. Eccius 26.8.

A labouring man, giuen to drunkennesse, shall not be rich. Eccius. 19.1.

Drunkennesse, a worke of the flesh. Gala. 5.21.

Gods arrowes drunke with his enemies blood. Deut. 32.41, 42.

Dropsie healed on the Sabbath day. Luke 14.2, 4.

& Dust. Man is dust, and to dust he shal returne. Gene. 3.19. and 18, 27. Eccles. 12.7. looke Man.

The Hebrewes in token of sorow, vsed to cast dust or ashes on their heads. 2. Sam. 1. 2. looke Ashes.

Paul and Barnabas shooke the dust from their feete against the vnbeleeuing Iewes. Act. 13.15. as Christ willed his Apostles to doe. Mat. 10.14, 15. looke Earth, and Tearing of Clothes.

Duetie. Wherein the whole duetie of man consisteth. looke Eccius 12.13.

& Dwell. Moses foreshewed that the Israelites should dwell in safetie. Leuit. 26.5. Deut. 11.29, 30, 31.

God dwelt in the Israelites vpon mount Zion. Exod. 15.17.

Paul dwelt in Rome by himselfe two yeeres. Actes 28.19, 30, 31.

The dwelling of Israel in Egypt, was 430. yeeres Exod. 12.40, 41.

What it is to dwell in Christ. 1. Iohn 2.6. Iohn 6.56.

The Spirite of God assureth vs that hee dwelleth in vs. 1. Iohn 3.24.

We dwell in Christ Iesus, if we confesse him to be the Sonne of God. 1. Iohn 4.11, 13, 15, 16.

Christ assureth vs, that in is Fathers house are many dwelling places. Iohn. 14.2.

E.

& Eare. The eare of seruats, which would not bee set at libertie, bored with an awle. Exod. 21.6. Deut. 15.17.

All eares hearing of Eli his punishment shall tingle. 1. Sam. 3.11.

He that hath eares to heare, let him heare. Mat. 13.9. Mar. 4.9. Luke 8.8.

God giueth to those that loue him, eares that can and wil hearken to his word. Deut. 29.2, 3, 4.

Rebels haue neither eyes, nor eares to see or heare withall. Ezek. 12.2.

Nose and eares taken for Princes and Priestes. Ezek. 23.25.

It was lawfull to gleane eares of corne vpon necessitie. Deut. 23.25. Mat. 12.1.

Early. Elkanah and his wiues rose early, and worshipped. 1. Sam. 1.19.

Of early rising. Gen. 19.27. & 20.8. & 21. 14. & 22.3. & 28.18. Exo. 8.20. & 9.13. 1. Sa. 17.20. Isa. 37.36. and 50.4. 2. kin. 3.22. Ier. 32.33. Matt. 20.1. Mar. 6.2.

The murtherer riseth early to kill the poore, and needie. Iob 24.14.

Earnest. Gods Spirite the Earnest of our inheritance. 2. Cor. 1.22. & 5.5. Eph. 1.13, 14. and 4.30. Rom. 8.15, 16, 17. Gal 4.6, 7.

Earth. God separated the earth from the waters, which first were mingled together. Gen. 1.2, 9.

God gaue the earth vertue to bring forth hearbes and trees. Gen. 1.11, 12.

The earth cursed, looke Cursed.

Adam was driuen out of Paradise to till the earth. Gen. 3.23.

The earth corrupt before God. Gen. 6.11

Noah got his liuing by tilling the earth. Gene. 9.20.

By whom the earth was ouerspread. Gen. 9.19 and 10.32.*

All the earth is the Lords. Exod. 9.29. and all that is therein. Psal. 24.1.

The earth and fruits thereof cursed to the disobedient. Deutero. 28.15, 16, 17, 23, 38, to 43.

Moses calleth heauen & earth to witnesse. Deut. 32.1.

Naaman craueth that hee might carie of the earth of the land of promes, to sacrifice thereon to the true God. 2. kings 5.17.

The earth and all that is therein, shall burne at the day of iudgement, and afterwarde there shall be a newe earth, wherein righteousnesse shal dwell. 2. Peter 3.10, 13. Reuel. 21.1. Isa. 65.17. & 66.22.

Why art thou proude, O earth and ashes? Ecclus. 10.9 looke Dust.

Earthquake. The earth trembled at the deliuerie of the Lawe. Exo. 19.18. Psal. 68.8. Heb. 12.26. and when God spake to Eliah. 1. Kings 19.11, 12.

Earthquakes foreshew that God is angry, and wil punish the vngodly. 2. Samu. 22.8. psal. 18.7 Isa. 13.13. & 24.18, 19, 20. & 29.6. As appeared by Korah, Dathan, & Abiram. Numb. 16.1, to 36. and Vzziah. 2. Chro. 26. 16.* Amos 1.1. Zech. 14.5.

The earth quaked at the death of Christ. Mat. 27.51.54. when he rose againe. Matt. 28.1. and after the Apostles prayers. Act. 4. 31 and 16.27.

Earthquakes precede great alteration of Religion. Reue 6.12.13 8.5. & 19.18 and also are tokens of Christ his speedie comming

him

vnto iudgement. Ioel 12.10. Matth.24.7. Mar.13.8. Luke 21,11.

Earthly. The firſt man is of ẏ earth, earthly. 1.Cor.15.47,48.

Eaſter. looke Paſſeouer.

Eate. He that will not worke, muſt not eate. 2.Theſ.3.10,11,12.

The Apoſtles had no leaſure to eare. Mar. 6.30,31.

The faithfull are forbidden to eate no meate, ſo they doe all to Gods glory. 1.Cor. 10.25.31.

To eate the fleſh of Chriſt. Looke Supper of the Lorde.

The Iſraelites ſate downe to eate and drinke, and roſe vp to play. Exod.32.6.

The Miniſter may eare and drinke, at his Churches charge. 1.Cor.9.4,7,10 16.

We ought not to eare any thing that dieth alone. Deut.14.21.

What the Iewes ſhould eate & offer, and where. Deut.12.11,12,13,14,15,16.

God ſendeth plentie of foode to eate to thoſe that loue him. Deut.11.13,14,15.

Hannah ſo vphrayded with barrenneſſe, that ſhe could not eate. 1.Sam.1.6,7.

Samuel bleſſed the ſacrifice before the people did eate. 1.Sam.9.13. Looke Faſting, Fat, Foode, and Women.

q Ebrewes might not eate bread with the Egyptians. Gen.43.32.

Abram called an Ebrewe. Gene.14.13. and Ioſeph. Gen.39.14.

Paul boaſted of his being an Ebrew, and why. 2.Cor.11.16,17,18,22.* Phil.3.5.

q Edge. looke Garment.

Edifie. Chriſtians ought to exhort & Edifie one another. 1.Theſſ.5.11. with that which is good to Edifie withall. Ro.15.21.1.Tim. 1.3,4,5.

q Effeminate. looke Wantons.

q Egle. The Iewes forbidden to eate of an Egle. Deut.14.12.

The properties of an Egle. Deut.32.11. 2.Sam.1.23. Ier.4.13. Lam.4.19. Hoſ.8.1. Pſal.103.5. Iere.49.16. Obad.1.4. Prou. 33.19. Ezod.19.4. Mica.1.16. Mat.24.28. Luke 17.37.

The parable of the two Egles, and the ſignification. Ezek.17.2,3,7.

Elders ordained by election thorowe all Churches. Actes 14.23 Tit.1.5.

Pauls exhortation to the Elders of Epheſus. Actes 20.17.*

What maner of men Elders ought to be. Titus 1.6 to 10.

What Elders are worthie of double honour. 1.Tim.5.17.

Receiue no accuſation againſt an Elder vnder two or three witneſſes. 1.Tim.5.19. looke Biſhop.

Elect. The elect are few in number. Mat. 7.14 & 20.16, & 22.14.

Elected to ſalnation from the beginning of the world. Ephe.1.4.1.Pet.1.2. Rene,17. 14.

The Elect of God cannot be condemned. Rom 8.33,34.

Gods purpoſe is by his election Ro.9.11.

S Paul knewe that the Theſſalonians were Elect. 1.Theſſ.1.4.*

Thoſe that are Elect depart from iniquitie. 2.Tim.2.19.

The Elect onely beleeue. Actes 13.48.

The Elect feare God, and be mindefull of pleaſing him Mal.3.16.

Election. Iſrael hath obteined by free election, that which hee could not by workes. Rom.11.5,6,7.

Election proceedeth from grace, and not of workes Rom.9.11,12,13.

The Iewes being enemies to the Goſpel for our ſakes touching the Election are beloued for their fathers ſake. Rom.11.28.

Election ſtedy in God, & not in vs. Rom.9. 11,16.

We muſt make our Election ſure by good workes. 2.Pet.1.10. looke Choſen, and Predeſtination.

Eloquence. Aaron appointed to aſſiſt Moſes in ſtead of eloquence. Exod 4.10,14,16.

Elements. The Elements ſhall melt with heate. 2.Pet.3.10.

The powers of the Elements were knowen to Salomon. Wiſd.7.17.

All the Elements ſerue the wil of God. Wiſd.19.17. looke Rudiments.

q Embrace. Eſau Embraced his brother Iaakob. Gene.33.4. So did Ioſeph both his brother Beniamin. Gen.45.14. & his father Iaakob. Gen.46.29. and Iaakob Embraced Ioſephs children. Gen.48.10.

There is a time to embrace, and a time to abſteine. Eccles.3.5.

Wiſedome will bring them to honour that Embrace her. Pro.4.8.

The right hand of Chriſt Embraceth his Church. Cant.2.6.

King Eupator Embraceth Iudas Maccabeus 2.Mac.13.24.

q Embawming. looke Gene.50.2,26.

q Enchaunter. looke Finger.

The puniſhment of Enchaunters. Reuel. 22.15. Looke Sorcerers, Soothſayers, and Witches.

Enclined. God is more Enclined to mercy, then to wrath. Mic.7.18.&c.

God *Encouraged* Ioſhua and the Iſraelites. Ioſ.1.6,7,18. Deu 31.6,7,8.& S. Peter and Paul. Act.10.16.& 8.9 & 23.11.

The godly haue neede of encouragement in their faith. Mat.9.22. Luke 1.36. Act.11. 23. and 14.22. and 15.36. and 16,5. and 18. 23,27. and 20.1,2,6,17.*

The *Encreaſe* of the doctrine of Chriſt ought to be attributed vnto God only. 1.Cor. 3.6,7.

Ende. When the ende of all tranſitorie things ſhal come. 1.Cor.15.24.

The ende of all things is at hand. 1.Pet. 4.7.

The wiſe will conſider their end. Deut.32. 29.& ſo ſhal they not dye amiſſe. Eccius.7.36

The endes of the world are come vpon vs. 1.Cor.10.11.

Ending. looke Beginning.

Enclued. Chriſt willeth his Apoſtles to abide in Ieruſalem til they were endued with the holy Ghoſt. Luke 24.49.

Endure. looke Continue and Perſeuere.

Enemies. God deliuereth the diſobedient into the hands of their enemies. Deu.28.25.

God threatneth to take vengeance of his enemies. Deut.32.42,43.

If we feare God hee wil make our enemies to feare vs. Leuit.26.7,8. Deu.6.2,13, 14.& 11.13,22,25. and 28.1,7.

God made Iaakobs enemies afraide of him. Gen.35.5,6.

God deliuereth Lots enemies into Abrahams hands. Gen.14.20.

God deferreth to afflict, leaſt the enemie ſhould ſwell. Deut.32.27.

If we loue God, he will lay his curſes on our enemies. Deut 30.6.7.

God ſolde the Iſraelites into the hands of their enemies. Deut.32.30,41. Iudg.2.14. and 3.7,8,12,14. and 4.2. and 6.1.& 10.7,8, looke Aduerſarie.

Saul became Dauids enemie, becauſe he ſawe that God was with him. 1.Samu.18. 11,12,15.

Dauid fled to his enemies, and there liued in more ſafetie then among the Iſraelites. 1. Sam.21.10.* & 1.2.*

We ought both to loue our enemies, & doe them good Mat.5.44. Luke 6.27.2 King.6. 22,23. (& not to reioyce at their hinderance. Pro.24.17) that we may winne them to amendement. Deut.23.4,5. Pro.25.21,22. Rom.12.20,21. Examples in Dauid toward Saul. 2.Sam.1.17. 1.Sam.24.5,to 8.& 26.8.* & toward Shimei. 2.Sam.16.5, 10,11,to 15. Example alſo in Chriſt. Luk.3. 24. and in Steuen. Act.7.34. And God hath reconciled vs to him ſelfe, euen when wee were his enemies. Col.1.21.

Chriſt hath many and diuers enemies. Iohn 15.18. Actes 20.30.

Chriſtes enemies compared to woolues. Matt.10.16. Act.20.29. They are not to be feared. Mat 10.26 for they fall into great deſtruction. Mat.10.15.& 22.7,44. Luk.19. 27. 1.Cor.15.25. Heb.1.13.

Who be the enemies of Chriſt his croſſe. Phil.3.18.

Gods enemies conſtrained to ſpeake well of God & the godly, ſometimes againſt their conſcience. 1.Sam.24.17,18.* & 26.21,24, 25. Exo.9.27.& 10.16,17. 2.Mac.9.12.

Enpriſonment. looke Priſon.

Enſample. looke Example.

Enticing. looke Flattering.

Enuie of the Philiſtims, looke Welles.

Rahel enuied Leah. Gen.30.1.

The Egyptians enuied the increaſe of the Iſraelites. Exod.1.12.

Labans ſonnes enuied the proſperitie of Iaakob. Gen 31.1.

The brethren of Ioſeph enuied him. Gen. 37.4,8,11.

Dauid forceth not of the enuie of his brother Eliab. 1.Sam.17.28.

Saul enuied Dauid, becauſe the chiefe praiſe of the victorie was aſcribed to him. 1.Sam 18.8,9.

Enuious folkes ought to be ſhunned Pro. 23.6.

Chriſt was deliuered vnto Pilate through the enuie of the hie Prieſts. Mat.27.18.

He that is endued with charitie, enuieth no man. 1.Cor.13.4.

Enuie is forbidden Chriſtians. Gal.5.21. 1.Pet.

1.Pet.2.1. Pro.14.13. Matt.7.1. Lu.5.30. Rom.1.29. and 13.13. Phil.1.15. 1.Timot. 6.4. Tit.3.3. Jam 4 5.

Through enuie of the deuil came death into the world. Wisd.2.24.

Examples of enuie. Mat.20.24. Luk.15. 25.* Acts 7.9 and 17.5.

Where enuie and strife is, there is seditiō and all maner of euil works. Jam.3.14,16.

What thould an enuious man doe with money. Ecclus.14.3.

The wicked enuie the godly. Daniel 6.4. looke Hate.

¶ *Epicures* and Stoickes disputed against S. Paul. Act.17.17,18.

Epicures and Atheists are described. Wisd. 2.1, to 23.2. Pet.3.3,4. Ephe.2.12. Rom.1. 21.* Of their punishment. Rom.2.8,9,12. Reuel.20.15. and 22.15.

Epistle. The Corinthians are the Epistle of Iesus Christ, and of Saint Paul. 2.Cor. 3.2,3.

Peter warneth vs to beware of the difficultnesse in Pauls Epistles. 2.Pet.3.16.

Pauls Epistle to the Romanes, was written out by one Tertius. Rom.16.22.

¶ *Equall.* Iesus Christ being in the forme of God, thought it no robberie to be equall with God. Phil.2.6.

Equalitie among Christians, how to be vsed. 2.Cor.8 14.

¶ *Erre.* Why the Israelites Erred in their hearts. Psal.95.10.

Couetousnesse causeth many to erre from the faith. 1.Tim.1.6. and 6.10.

They erre that imagine mischiefe and wil not be reformed. Pro.14.22. Ecclus.17.1.

God causeth no man to erre. Ecclus.15. 12.

Who so conuerteth him that hath erred from the trueth, doth saue a soule from death. Jam.5.19.

The wicked thinke it not enough to erre themselues, except they drawe others with them. Wisd.14.21.* Isa.30.10,28.

Errour and darkenesse are appointed for sinners. Ecclus.11.16. Rom.1.27.

In the latter dayes men shall giue heede to spirits of errour. 1.Tim.4.1.

The last errour shalbe worse then the first. Mat.27.64.

How to discerne the spirite of errour from the spirit of trueth. 1.Joh.4.6.

¶ *Estate.* No Estate exempted from the reading and expounding of the scriptures. Nehem.8 8,13.

Eschewe. We ought to eschew euil, and do good. Ecclus.4.20. and 1.Pet 3.11.

Esteeme. Paul esteemed not to knowe any thing, saue Iesus Christ, and him crucified. 1.Cor.2.2.

¶ *Eternall* life. Mat.19.16,17. & 25.35, 36,46. Mar.10,17, to 32 Lu.18 18, to 31. John 4.36. and 5.39. and 6.68. & 10.28. and 12.25.1.Tim.1.16. and 6.12. Looke Life.

Eternall iudgement. Heb.6.2.

Eternall redemption. Heb.9.12.

Eternall inheritance. Heb.9.15.

Eternall glory. 1.Pet.5.10.

Eternall fire. Jude 7.

¶ *Euer*, taken for the continuance of this world. Eccles.2.4. for fiftie yeeres. Exo.21. 6. for the time till Christes first comming. Exod.12.14,17. 1.Chr.17.12. for so long as a promise is kept. Exo.32.13. and for many times or often. John 18.20. but simply, for a time without ende, as 1.Thesse.4.17.

Of Euerlasting life, looke Life.

Euidence hidden in the ground, and why. Jere.32.14.

Euil. All the imaginations of the thoughts of mans heart are euil continually. Ge.6.5. and 8.21.

Howe wee may take the euill foorth of the midst of vs. Deut.13.5.

No euill can come to those whom God fauoureth. Psal.23.4. and 91.10. and 121.7.

Euill shall hunt the cruell man to destruction. Psal.140.11.

Hee that followeth euill, seeketh his owne death. Prou.11.19.

The feare of the Lord causeth man to depart from euill. Pro.16.6.

Woe to them that speake good of euil, and euill of good. Isa.5.20. Mich.3.2.

Of the two euils which Gods people committed. Jere.2.13.

Euery man ought to turne from his euill way, &c. and why. Jere.25.5.

All prouocation to euill, is infectiue. Pro. 6.27,28,29, and to be shunned. 1.Thessalon. 5.22.

Adam eating the forbidden fruite, knewe good and euill. Gen.3.5,7.

We ought not to render euil for euil. Pro. 20.22. and 24.29. 1.Pet.3.9. Rom.12,17. 1.Thes.5.15.

Nabal rendred Dauid euill for Good. 1.Sam.25.7,to 11.

The euill pretended against Joseph, in selling of him, turned to good. Genes.50.20. Rom.8.28.

We ought not to doe euill, that good may come thereof. Rom.6.1.

Iehoram acknowledgeth that the euill of Samaria came by Gods prouidence. 2.king. 6.27,30,33.

We are euil by nature. Matth.7.11. Luk. 11.13,48. Gene.6.5.

We ought not to follow a multitude to do euill. Exo.23.2.

The Iewes accuse Christ for an euil doer. John 18.30.

The worshipping of Idoles is the beginning, the cause, and the end of all euill. Wisd. 14.16.*

To put farre the euill day, for being careless of Gods wrath, and liuing in all voluptuousnesse. Amos 6.3.

Worldlings are wise to doe euil, but not to doe well. Jer.4.22.

The wicked proceede from euill to worse. Jere.9.3.

No euill in a citie, looke Citie.

We must not company with euill men, nor enuie them. Pro.24.1.

Ceale from doing euill. Isa.1.16. Looke Good.

Euill gotten goods purchase shame. Acts. 1.18.

Eunuches or gelded men, might not enter into the congregation of the Lord. Deut.23. 1,2,3. Leuit.21.18.*

Eunuches were chiefe officers vnto Princes. 1.Sam.8.15. Act.8.27. looke Chaste.

¶ *Exalt.* Who so exalteth himselfe shall be brought low. Luk.14.11. he that humbleth himselfe shalbe exalted. Phil.2 8,9. Luke 18.14 God exalted the kingdome of Dauid. 2. Sam.5.12.

Examine. Wee must Examine our selues, whether we be in the true faith, or no. 2.Cor. 13.5. and not to come to the Lords supper before. 1.Cor.11.28,29.* Looke Trie and Proue.

Exemplar. looke Fashion.

Example. God by his owne example, prouoketh vs to be holy. Leui.11.44. and 19.2. and 20.7. and 21.8.

Christ gaue vs an example. John 13.15. Phil.2.5, to 9. 2.Pet.2.21.*

Bishops example, looke Bishops.

Paul willeth vs to followe his example. Phil.3 17.1.Tim.1.16.2. Thess.3.9.

The old Testament was a paterne or Example to be accomplished in the new. Heb.8 5.& 9.23.

The newe Testament is an example or paterne of things to be perfourmed in the euerlasting kingdome of Christ Heb 9.24.

An example of Gods compassion toward man. Jonah.4.10,11.

The euil example of men in authoritie, causeth inferiors to sinne. Jere.50.6.

The afflictions of the Iewes are written for our example. 1.Cor.10.6,11.

Excesse of wine breedeth drunkennes. Esphet.5.18.

Excesse was one of the sinnes of Sodom. Ezek.16.49.

Incommodities growing by excesse. Ecclus.31.16.* & 37.29,30.

Against Excesse of Apparel and fare. Ecclus.11.4. Act.12.21,22,23. Luke 16,19.* 1.Pet.4.3,4. looke Apparell, Drunkennes, and Gluttonie.

Excommunicate. Those professed Christ, excommunicate out of the Synagogue. Joh. 9.22,34.& 12.42.& 16.2.

The maner howe Paul did excommunicate. 1.Cor.5.4,5.

Paul excommunicated Hymeneus and Alexander. 1.Tim.1.20.

The faithfull ought to excommunicate from their fellowship all that liued disorderly. Pro.22.10 Matth.18.8.9,17. Rom.16. 17,18.2.Thess.3 6.1.Tim.6.5.2.Tim.2.19. and 3 5. Titus 3.10,11. 2.John 10.

Howe a disordered person Excommunicated, should be entreated of vs. 2.Thessa.3. 14,15.

An excommunicate thing, what? Joshua 7.1.

Excuses of the vngodly. Eccles.32.18 will not preuaile. Mat.8.21.& 25.44.& 27.24.

Exercise of wise men, and the commoditie thereof. Eccles.39.1, to 12.

The daily Exercise of Christians ought to be in meditating in Gods Law. Act.17.11. Psal.1.2.

The Exercise of an Elder or Bishoppe. 1.Tim.4 7,to 17.

Execrable. An Execrable thing, what. Iosu.

Iosh.6.17.

Who so loueth not Iesus Christ, let him be had in Execration, that is, excommunicate to death. 1.Cor.16.22.

Exhort. God Exhorteth Salomon and his people. 1.Kmg.9.3, to 10.

Moses exhorteth all men to obey God, for that he is so bountiful vnto such. Deu.4.1, to 14.*

Exhortation must followe doctrine. Col.3. 16.1.Tim.6.2.& is necessary in the Church. Act.2.40. and 11.23. and 13.15. Rom.12.8. 1.Tim.4.13.2.Timot.4.2. Tit.1.9. & 2.15. Heb.13.22.

Before we can exhort or admonish one another effectually, wee must bee replenished with goodnesse and knowledge. Rom.15.14.

How diligent Paul was to exhort to take heede of false prophets Act.20.31.

We ought to exhort or admonish one another. 1.Thes.5.11, 14. Heb.3.13.

Exorcists. looke Witches.

Expersence. He that hath good experience, can talke of wisedome. Ecclus.34.9.& 25.6.

Miserable experience, was mans destruction. Gen.3.7.

Patience bringeth experience: and experience hope. Rom.5.4.

Extortioners compared to the horseleaches two daughters. Pro.31.15. looke Oppression.

Eye. The eyes of God were allwayes vpon the land of promise, that is, he made it fruitefull. Deut.11.12.

The Philistims put out Samsons eyes. Iudg.16.21.

Nahash the Ammonite demanded þ right eye. of the men of Iabesh. 1.Sam.11.2.

Zedekiah had both his eyes put out. 2 kin. 25.7.

The eyes of Adam and Heuah were opened. Gen.3.7.

The woman seeing the tree pleasant to the eyes, ate thereof contrary to Gods commandement Gen.3.6.

God opened the eyes of Hagar to see the well of water. Gen.21.19.

God opened the eyes of Balaam to see the angell. Num.22.31.

Gods eyes are vpon the hautie to humble them. 2.Sam.22.28.

Such as disobey God, shall looke in vaine for comfort, till their eyes fail out. Deut.28. 65.

Eyes able to see Gods benefites, looke Eares.

Wee may not doe what seemeth good in our owne eyes. Num.15.39 Deut.12.8.

Saul being litle in his owne eyes, was made king. 1.Sam.15.17.

He that hideth his eies frō the poore, shall haue many curses. Prou.28.27.

All things are naked and open vnto Gods eyes. Heb.4.1.

God promiseth that his eyes and heart should be perpetually in the Temple. 1.kin. 9.3.

Of the single eye and wicked eye. Mat.6. 22,23. Luk.11.34.

Of the euil eye, that is grieued to looke on his needie brother. Deut.15.9. Also the euill eye, put for enuie. Mat.20.12.

The light of the body is the eye. Lu.11.34.

An eye for an eye. Matth.5.38. Exod.21. 24. Luke 24.20.

The eye hath not seene, &c. 1.Cor.2.9.

Job was the eyes of the blinde. Job.29.12

Rebels haue no eyes, looke Eares.

Whence are red eyes. Pro.23.29.

Euery eye shall see Christ at the day of iudgement. Reu.1.7.

God shall wipe away the teares from the eyes of all the faithfull. Isa.25.8. Reuel.7. 17. and 21.1.

Lust of the eyes, looke Lust.

Paul prayeth for the illumination of the eye of the faithfull. Ephe.1.16,18.

Dauid prayeth God, to turne away his eyes from vanitie. Psal.119.37.

Job made a couenant with his eyes, and why. Job.31.1.

Of prohibition of eyes, looke more. Gen.6. 2, and 34.1,2. and 39.7.2.Sa.11.2. and 13. 1.Isa.3 16. Pro.23.30,31,33. Eccles.9.5, 7, to 10. and 20.28. and 25.23. and 42.11, 12,13.& 26.11,12,2.Pet.2.14. Matt.5.29.

Eyes lift vp in prayer towardes heauen. John 11,41. and 17.1.

F.

Fables. Prophane and olde wiues Fables. 1.Tim.1.4, to 8. and 4.1,2,7.2.Tim.4.4. looke Doctors.

The Apostles in their doctrine were not directed by deceiuable Fables. 2.Pet.1.16.*

Face. The Israelites appeared before the face of the Lord. Deut.31.11.

The Face or presence of God, went with the Israelites. Exod.33.14.

Moses hid his face, for he was afraide to looke on God. Exod.3.6.

Moses could not see Gods face, and liue. Exod.33.20.

Moses spake to God face to face, Exo.33. 11. Deut.5.4. and 34.10.

The Lord passed before Moses face. Exodus 34.5,6.

Wee shall see God face to face, after this life. 1.Cor.13.9,10,12.

Gideon sawe an Angel face to face. Judg. 6,22,23.

God will hide his face from those that forsake him. Deut.31,16,to 19.

Wee must pray frequently that Gods face may shine vpon vs. Num.6.25

Seeke the face of God. Psal.27.8,9.

God will set his face against, &c. Leu.17. 10. and 20.2, to 7. and 20.17.

The face of God hidden. Iere.33.5.

Faileth. God neuer faileth those that trust in him. Deut.14.38.

Fayning. Christians ought to loue without fayning. 1.Pet.1.22.

Dauid fained himselfe mad, and why. 1. Sam.21,11,12,13.*

Faint-hearted. looke Cowardnesse.

Fairnesse. Saul was a goodly young man and a faire. 1.Sam.9.2.

Dauid was faire, and of a comely visage. 1.Sam 16.12.

Absalom excelled in faireneſse, and comely proportion. 2.Sam.14.25.

The sonnes of God saw the daughters of men, that they were faire. Gene.6.2.

Abraham and Izhak feared to be slaine for their wiues sakes, because they were faire. Gen.12.11,12,13. and 20.2.& 26.7.

Rabel was a faire woman. Gen.29.17. so was Abigail. 1.Sam.25.3. and Bathsheba. 2.Sam.11.2. and Tamar Absaloms sister. 2.Samuel 13.1. and Tamar, his daughter. 2.Sam.14.27. and Abishag. 1.Kin.1.3,4. looke Fauour.

Faith. The definition of Faith. Heb.11.

The faith of God put for his trueth, in accomplishing that which hee hath spoken. Rom.3.3.

Faith put for the gift of working miracles. 2.Cor.12.9.& 13.2.

Such as haue faith of God, shall prosper. 2.Chro.20.20. and 1.Sam.12.20.*

Except the worde of God be mixed with faith, the hearing thereof doth profite nothing. Heb.4.2.

Without faith, it is impossible to please God. Heb.11.6.

God doeth vnto vs according to our faith. Matt.9.29.

Faith commeth by hearing the worde of God. Ro.10.17. and it is the worke of God in vs. Ephe.1.18,19. of the which Christ is the author and finisher by the holy Ghost. 1.Cor.12.5,9,11. it is giuen vs for Christes sake. Phil.1.29. 2.Pet.1.3,4. and therefore commeth not of our selues. Mat.16.17. Mar. 9.24. Ephes.3.17.

Wee ought not in matters of faith, to bee led by mans wisedome, but by Gods trueth. 1.Cor.2 3,4,5.

The efficacie of faith, which onely iustifieth. Isa.5.3,11,12. Hab.2.4. Mar.5.36. and 16.16. Luke 1.45.& 7.50.& 8.48. Joh 5. 24. Act.10.43. and 13.39. & 16.31. Rom.3. 23,24,28.& 4.5. and 5.5. Gala.2.16,21.& 3. 11,22.& 3.6. Ephe.2.8. Phil.3.9. 1.Peter 2.6,7. Heb.4.2.

Faith was counted vnto Abraham for righteousnesse. Gen.15 6.

The readines of Abraham to offer vp his sonne, declared his faith. Gen.22.2,11.

Elisha endued with strong faith, feared not those that were set to apprehende him. 2.Kings 6.16,17,18.

The faith of Gideon strengthened by the fleece of wooll. Judges 6.36,to 41.

Jonathan with his armour bearer discomfited the Philistims through faith. 1.Samu. 14.6. to 24.

Dauid by faith feared not to fight with Goliath. 1.Sam.17.26,32.*

The faith of Daniel and his companions. Dan.3.17.

Of the faith and constancie of seuen bzes thren and their mother. 2.Mac.7.1.*

Of the faith of Iesus Christ, and his hope in tentation. Plal.3.4,5,6.*

God confirmeth the Israelites faith by recording to them his benefites. Deut.8.2,3.*

God tryeth our faith by signes and wonders, &c. Deut.13.1,2.

Abrahams faith proued. Gene.22.1.

Of the faith of Eliiah. 1.Kings 17.1,22. 2.Kings 4.1.42.

Faith is necessarie for him that will come to Christ. Heb.11.6.

Faith

Faith purifieth the hearts. Acts 15.9.
Of Faith proceedeth the obseruation of Gods commandements. Ecclus. 32.23,27.
We ought to pray in the holy ghost, to be edified in faith and loue. Iude vers. 20,21.
True Faith is that, that worketh by loue, and bringeth forth good workes. Galat. 5.6. 2. Pet. 1.5, to 16.
Against the faith of the Church, the gates of hell shal not preuaile. Mat. 16.16,18.
All the chosen are regenerated by Faith, and freely iustified. Rom. 3.24,25, to 29.* 2. Cor. 5.17.
The ende of our Faith is the saluation of our soules. 1. Pet. 1.9.
Those that are iustified by Faith, are at peace with God. Rom. 5.1,10.
Paul by faith waited for the hope of righteousnesse. Gal. 5.5.
Wee are raised by faith from sinne by Faith. Col. 1.12.
Wee are by grace saued through Faith in Christ. Ephe. 2.8.9. 2. Tim. 3.15.
We know God by faith. 1. John 2.3.
Wee haue boldenesse, and free accesse to God by faith in Christ. Ephes. 3.12.
By faith we resist the deuil, and ouercome both the world and him. 1. John 5.4. 1. Pet. 5.9.
We are blessed of God by faith. Gal. 3.14.
We are preserued vnto saluation by faith. 1. Pet. 1.5.
Christians see God by faith, not with their bodily eyes. 2. Cor. 5.7.
Faith maketh vs to reioyce in tribulation. Rom. 5.2, to 5.
The holy Ghost is received by faith, looke Holy Ghost.
By our inclination to good workes, wee learne whether wee haue true faith or no. Phil. 5.1. John 2.3,4,5.
The breastplate and shielde of Faith and loue. Ephe. 6.6.1. Thes. 5.8.
The true knowledge of faith, the summe of Christianitie. 1. Thes. 3.5.*
Faith vnfained is knowen by loue. 1. Tim. 1.5.
Faith, hope and loue continue: other gifts cease. 1. Cor. 13.8,13.
What things the fathers attempted, and what they endured by faith. Heb. 11.4.*
Of Abrahams faith. Rom. 4.17.*
Of the faith of John Baptist. John 1.31, 33,34. Of Andrewe. vers. 37,40. Of Philip and Nathanael. vers. 43,45.* and of Peter. Mat. 16.16.
The faith of the Thessalonians. 1. Thess. 1.8.
Let vs followe the faith of the Apostles, looke Conuersation.
Christ prayed that Peters faith should not faile. Luke 22.32.
The theefe saued by faith. Luke 23.43.
The faith of the Centurion and those that watched Christ. Mat. 27.54.
Peter and John by faith healed a creeple borne. Acts 3.2,6,7.
A sinfull woman for her faiths sake, is forgiuen. Luke 7.47,50.
By faith we receiue forgiuenes of sinnes. Acts 26.18.

Felix and Drusilla his wife, instructed in the faith. Acts 24.25,26.
The godly glorified God for Pauls conuersion to the faith. Gal. 1.22,23.
The faith of the leper. Mat. 8.2. of blinde men. Matt. 9.27,28,29. and 20.30.* Mar. 10.46.* Lu. 18.35.* Of the ruler of the Synagogue. Matth 9.18,19. Of the woman, with the issue of blood. Mat. 9.21,22. Of the father of him that was possessed. Mar. 9.24. Of the Canaanitish woman. Matt. 15.22, to 29. Mat. 7 24, to 31. Of the ruler in Capernaum. John 4.50. Of the Painim Centurion. Mat. 8 6, to 14. Lu. 7.2, to 11. Of a man lame borne. Act. 14.8,9,10. Of the sicke of the palsie. Mat. 9.2. Mar. 2.5. Lu. 5.20. Luk. 7.2, to 11.
Sicknesses are healed by faith. Matt. 14. 36. Mat. 6.56.
Christ tried the Apostles faith by a tempest. Matth. 8.24,25,26.
Peter walketh vpon the water by faith. Mat. 14 28,29.
Faith as much as a graine of mustard seede. Matth. 17.20. and 21.21. Luke 17.6. John 15.7,8.
Christ reproueth his Apostles for want of faith. Mar. 4 40.
The Apostles desired Christ to increase their faith. Luke 17.5.
Whatsoeuer we aske in faith, shalbe granted. Mat. 21.22. Mar. 11.24.
The doore of faith opened vnto the Gentiles. Acts 14 27.
The Pharises, neglecting faith, iudgement, &c. tythe mint, rue, &c. Matth. 23.23. Luke 11.42.
We ought to draw neere to Christ with a true heart in assurance of faith. Heb. 10. 22,23.
Moses exhorteth the people to haue faith in the victorie promised them. Deut. 20.3.
Paul exhorteth to bee stedfast in faith. 1. Cor. 15.1,2 Acts 14.1,3,22.
An exhortation vnto faith and good works. Psal. 37.3,4,5.
All men haue not faith. 2. Thes. 3.2.
When the sonne of man commeth, shall he finde faith on the earth? Luke 18.8.
Of trying and examining our faith, looke Examine.
Wee must fight the good fight of faith. 1, Tim 6.12. and perseuere therein. Col. 1.23. John 15.4. and growe from faith to faith. Rom. 1.17.
Whatsoeuer is not of faith, is sinne. Rom. 14.23. Matth. 12.33,34. Rom. 10.14. Heb. 11.6.
Faith, taken for the doctrine of the gospell. Acts 6.7.1. Tim 3.9. and 4.6. and for a full perswasion of christian libertie in things indifferent. Rom 14.22.
Reuolters from the faith. Heb. 6.4, to 9. and 2. Pet 2.20,21,22.
Good instructers in the faith. 1. Tim. 4.6.
God will performe in vs his worke of faith. Psal. 138.8.
Of faith, hope and loue. 1. Cor. 13.13.
We must doe good to all, but specially to those of the houshold of faith. Gal. 6.10.
By no worldly thing can man assure himselfe of Gods fauour but onely by faith. Eccles 9.1,2,3.
Fruits of faith, looke Fruits.
Faith obtaineth that which the sacrifices prefigured. Col. 3.23.
The lawe of faith giuen vpon condition. Rom. 3.27. and 8,1. looke Beleeue, Workes, and Iustifie.
Faithfull. Samuel was a faithfull Prophet. 1. Sam. 3.19,20.
God foretolde that hee would stirre vp a faithfull priest. 1. Sam. 2.35.
Moses was a faithful seruant of the Lord. Num. 12.7. Heb. 3.5.
God is faithfull. 1. Cor. 1.9. 2. Thess. 3.3. 1. John 1.9.
All the faithfull are one body in Christ. Rom. 12 4,5.
The faithfull are called the house of God. 1. Peter 4.17. a chosen generation, borne of God, a royall and holy Priesthoode, an holy nation, a peculiar people, and a spirituall house, and why. 1. Pet. 2.2,5,9. The Temple of the liuing God. 2. Cor. 6.16. beloued of God. Iude 3,21. children of God. Ioh. 3.1, 10. made free by Christ. John 8.36. Ephe. 1, 1. ans coheires with Christ of his euerlasting kingdome. Tit. 3.7. Rom. 8.17.
The faithfull in afflictions humble themselues to God Iob 1.20,21.
God promiseth to be a father to the faithfull. 2. Cor. 6.18.
God is careful for the faithfull. Psal. 101. 6,7,8.
The prophet exhorteth the faithful to godlinesse and patience. Psal. 37.28.*
God exhorteth the faithfull vnto faith and patience by the example of Abraham. Isai. 51.2.*
The confession of the faithfull. Isai. 25.9.
The faithful put their trust in God onely. Psal. 146.3,4,5,6.*
The faithfull acknowledge their persecutions to come by Gods prouidence. Psalm. 38.1.*
The ioyes of the faithfull, and torments of the vnfaithfull. Isai. 65.13, 14.*
Prayer of the faithfull against persecuters. looke Persecution.
God spareth the faithfull for their great prosite. Mal. 3.17,18.
The faithfull praise God, by whose grace they serue not idoles. Wisd. 15.1,2.*
A comparison betweene the faithfull and the infidels. Psal. 37.1,24.*
The faithfull and vnfaithfull mingled together in the Church. 2. Tim. 2.20.
The faithfull ought not to haue fellowship with an infidel. 2. Cor. 6.14,15,16.
Vnto the faithfull all things are pure. Titus 1.15.
The faithfull ought to bee stedfast in the doctrine which hath bene taught them. 1. John 2.27.
The faithfull desire to bee removed from the body, and to dwell in God. 2. Cor. 5.4.8.
The faithfull be strangers in this worlde. Heb. 11.13,16.
The faithfull ought to be readie alwayes to render a reason of their hope. 1. Peter 3. 15,16.

The congregation of the faithful, to be gathered by the preaching of the gospel, is prophecied of. Isai. 11.12.

The faithfull ought to be united in Spirit. Acts 2.44.* and 4.32.

Amōg the faithfull of the primitiue church, there was none that lacked any thing necessarie. Acts 4.34,35.

The Lorde knoweth how to deliuer the faithfull out of affliction. 2. Pet. 2.5,6,7,9.

Life promised to the faithfull. Psalm. 10, 16.

The faithfull hope onely in the mercie of God. Psal. 52.9.

The faithfull are the children of Abraham by promise. Rom. 9.8.

The faithfull shal not come into condemnation. John 5.24. looke Beleeuers, Children of God, Church, Saintes, and Conuersation.

Faithfulnesse is required in the dispolers of the secrets of God. 1. Cozint. 1.2. Mat. 28. 19,20.

God will reward euery man according to his faithfulnesse. 1. Sam. 26,23.

Of the faithlesse, looke Infidelitie.

False. We are forewarned of false prophets, who are knowen by their fruits. Mat. 7.15, 16. & 24.4,5,11,24. Acts 20,31. Phil. 3.18. Deut. 13.1, to 6. Jerem. 23.9,16,25, to 35.*

False witnesses. Exod. 20.16. and the punishment. Deut. 19.16,21.

We ought not to be false witnesses, or credite a false tale. Exod. 23.1.

False prophets termed wolues. Act. 20.29. and deceitful workers 2. Cor. 11.13. who vnder the colour of the Gospel, serue their owne bellies. Rom. 16.18.

How a false prophet may be knowen. Deu. 18.22.

Foure hundred false prophets assembled before Ahab. 1. Kin. 22.6. 2. Chro. 18.5.

Of the doctrine and couetousnesse of false prophets. Ezek. 22.25. Jerem. 23.9,25, to 35.*

False prophets flatter Gods people. Jere. 6.14. and 14.13,14.

Of false friends. Ecclus. 37.1, to 7.

No degree but dealeth falsely. Jere. 6.13. and 8.10.

Fall. We ought not to reioyce at our enemies fall, and why. Pro. 24.17,18.

The righteous shall see the fall of the wicked. Psa. 29.16. and 11.5.

Christ the fall and rising againe of many in Israel. Luke 2.34.

We must take heede we fall not from the grace of God. Heb. 12.15.

It is better to fall into the handes of God then man. 2. Sam. 24.14.

It is better to fall into the handes of the wicked, then to sinne before God. Dani. 13. 23.

It is a fearefull thing to fall into ỹ hands of God. Heb. 10.31.

Saull fell downe with the prophets and praised God. 1. Sam. 19.24.

Abraham did fall on his face and laughed. Gen. 17.17.

Ruth fell on her face before Boaz. Ruth 2,10.

Moses and Aaron fel on their faces before the Lord. Num. 20.6. so did Ioshua. Ioh. 7.6.

Moses fell downe before the Lord, praying for the Israelites. Deut. 9.18.

We ought to helpe vp an oxe or an asse that is fallen. Deut. 22.4.

To fall, taken for to die. 2. Samu. 3.34. to be deceiued. Eccius. 23.1. Luk. 6.39. and to be dishonoured. Ester 6.13.

The iust man falleth seuen times, and riseth againe, but the wicked fall into mischiefe. Pro. 24.16.

Hee that thinketh that he standeth, must take heede lest he fall. 1. Cor. 10.12.

A man may fall with his tongue, and not with his will. Ecclus. 19.16.

Where the tree falleth, there it lieth. Eccles. 11.3.

To fall on the necke. Gen. 45.14.

Familie, looke Flocke.

Familiar. Saul sought vnto a witch that had a familiar spirit. 1. Sam. 28.7.

Famine threatned to the disobedient. Leu. 26,26. Deu. 28,23. and 32.24. looke Amendment.

Famine sent by reason of our sinnes. 1. Kin. 8,35.

Abraham to auoyde famine in Canaan, went into Egypt. Gen. 12.10. Izhak for the same cause, soiourneth among the Philistims. Gen. 26.1,6.*

Seuen yeeres of famine in Egypt and all lands thereto adioyning. Gen. 41.30,54.

How Joseph dealt in the time of Famine. Gen. 47.11, to 27.

Three yeres famine in the time of Dauid. 2. Samu. 21.1. an other great famine in the time of Ahab. 1. King. 18.2. an other in the time of Iehoram. 2. King. 6.25, to 29.

Famine prophecied. Jere. 14.1, to 7. Ezek. 5.10,11.* and 12.16,18,19. Hose. 9.2.*

In the Famine God enriched Izhak with plentie. Gen. 26.1,12,13,14.

The widow of Zarephtah relieued in the famine. 1. Kin. 17.12,14,15,16.

Elisha foretolde the Sunammite of the famine of seuen yeeres. 2. King. 8.1,2.

Elimelech fleeing the famine soiourned in the land of Moab. Ruth 1.1,2,3.

Elisah foretolde the famine vnto Ahab. 1. King. 17.1.

In the famine Elisha maketh the bitter pottage sweete. 2. King. 4.41.

A famine in Jerusalem in the time of Zedekiah. 2. King. 25.3.

Agabus foretolde of an vniuersall famine. Actes 11.28.

A famine of the word of God. Amos 8.11.

The arrowes of famine. Ezek. 5.16. looke Hunger.

Fanne. The fanne of Christ is the Gospel. Matth. 3.12. Luke 3.17.

Fashion. God commanded Moses to make the tabernacle according to the fashion shewed him in the mount. Exod. 25.9,40.

The fashion of this worlde goeth away. 1. Cor. 7.31.

Fasting. How we should fast. Matth. 6.16, 17,18.

What fasting the Lord requireth. Isai. 1. 16,17. and 58.6,7.

Fasting and sacrifices doe not profite the obstinate. Jere. 14.12.*

Fasting without the true workes of mercy, vnprofitable. Zech. 7.9,10,11.*

A question concerning fasting. Zech. 7.3, 5,6,7.

Lunatike deuils are not cast foorth but with prayer and fasting. Matth. 17.15,18, 20,21. Mar. 9.29.

Daniel prayed vnto the Lord with fasting. Dan. 9.3.

After fasting & prayers, hands were laide on Paul and Barnabas. Acts 13.2,3.

Prayer and fasting at the ordayning of Elders. Acts 14.23.

Pauls often fastings. 2. Cozinth. 11.27, and 6.6.

Anna fasted and prayed foure score and foure yeeres continually. Luke 2.37.

Sara, Raguels daughter fasted and prayed to God with teares. Tob. 3.10.

The children of Israel fasted before ỹ Lord. Iudg. 20.26. Againe they fasted, confessing their sinnes. 1. Sam. 7.6. looke Confession.

Iehoshaphat proclaymed a generall fast throughout all his dominion. 2. Chro. 20.3.

Eliozas proclaymed a fast. Ezra 8.21.

Turne to the Lord with fasting & mourning. Joel 2.12, to 18.

The Ninevites proclaymed a general fasting. Jonah 3.5,6,7.*

Moses fasted fortie dayes & forty nights. Exod. 34.28. so did Elijah. 1. Kin. 19.8. and Christ likewise. Mat. 4.2. Of whose fasting reade Psal. 35.13. and 69.10 and 109.24.

Dauid and his men wept, and fasted, vntill euen. 2. Sam. 1.12.

The inhabitants of Jabeth Gilead fasted seuen dayes. 1. Sam. 31.13.

Dauid fasted, and prayed vnto God, for the childes life. 1. Sam. 12,16.

Ahab fasted, and lay in sackecloth, and God pitied him. 1. King. 21.27,29.

Judeth (sauing a few dayes) fasted all her widowhood. Judeth 8.6.

Ester fasted and prayed three dayes and three nights. Ester 4.16.

A generall fast proclaimed. Jerem. 36.9.

Christs disciples reprooued, because they fasted not, and excused. Mat. 9 14,15.

Fasting a ceremonie appertaining to burials. 1. Sam. 31.13.

The wicked Elders obey Iezebel in proclayming a fast. 1. King. 21.9,11,12.

The hypocrites cast God in the teeth with their fasting. Isa 58.3.

An example of true and false fasting Lu. 18.11, to 14.

Of fasting more for feare, then for deuotion. Jere. 36.6.

Fastings, not prayers of the wicked, regarded. Ecclus. 34.18,27.*

Of measurable abstinence, the dayly fast of Christians. Ecclus. 31.12.* and 37.28, 29,30. Matt. 15.11.18,19,20. Luke 21.34. Rom. 13.13,14. 1. Cozin. 7.5. Galat. 4.16, to 22.* Phil. 3.18, 19. 1. Thes. 5.5, to 9. 1. Tim. 4.8. Col. 3.5,8,12, 13. 1. Pet. 1.13, to 17. and 5.5,6,8. 2. Pet. 1.5, to 9. 1. John 2.16,17. Ephe. 5.3,4,5,18. looke Abstinence.

Fathers ought not to prouoke their children to

to wrath. Ephe.6.4. Col.3.21.

Fathers are charged to teach their children the law of God. Deut.11.19.

God commandeth the childe to honour his Father and mother. Matth.15.4. Mar.7.10. looke Children.

Cursed is hee that honoureth not his Father and mother. Deut.27.16.

He that smiteth his Father or mother, shall die the death. Exod.21.15.

Of them that curse Father or mother. Levit.20.9. Pro.20.20. and 30.11.

Fathers and mothers must not bee loued more then Christ. Matth.10.37. Luke 14.26. Neither must they bee followed in euill. Matth.15.2, to 12. Actes 7.51. and 1. Peter 1.18.

The childe ought not to die for his Father, nor the Father for his childes sinne. Deut.24.16. Iere.31.29,30.

The childe ought to aske his Father what God had done for him. Deut.32.7.

Iesus Christ onely knoweth the Father and reuealeth him to whom it pleaseth him. Matth.11.27.

The spirit of God emboldeneth vs to call God our Father. Gal.4.6.

Christ willeth vs to call no man Father in earth, and why. Matth.23.9.

Ioseph was the supposed Father of Christ. Matth.13.35. Luke 3.23.

God is our Father. Deut.32.6. Isa.63.16. 2. Esdras 12.29. 1. Cor.6.18. and him must wee honour and feare. 1. Peter 1.17,18.* Mala. 1.6.

He that knoweth Christ, knoweth the Father. Joh.14.7.

Job was called the Father of the poore, and why. Job.29.61.

Father taken for a chiefe gouernour or prince. 1. Chron.2.24. For Preachers and Prophets. 2. kin.2.12. and 13.14. 1. Cor.4.14,15. Gal.4.6,19. Phile.10. For aged men. Leuit.19.32. 1. Timoth. 1.2,3, &c. for magistrates. Exod.22.28. Deu.16.18. Rom.13.4. and for predecessors. Matth.23.30,32. Acts. 15.10. Heb.1.1.

Fatherlesse. God doth right to the Fatherlesse. Deut.10.18.

We ought to be a father to the Fatherlesse. Ecclus.4.10. after the example of God. Psal. 68.5. and 146.9.

The Iewes are led captiue for vexing the Fatherlesse and widow. Ezec.22.7.

Of oppressing or relieuing of the Fatherlesse, looke Widowe.

Fat. Israel being waxed Fatte with store, forsooke God. Deu.6.10,11,12. and 8.7,8,9, 10.* and 31.20,21. and 32.15.

God commanded the Israelites, not to eate the Fat of the beasts offered. Leu.7.23, 24,25. and 3.17.

The Fatte of lambes, rammes, goates, wheate, &c. were Gods blessings on the land of promise. Deut.32.14.

Fat for plentiful. Ecclus. 38.11. for wealthie. Psal.22.29. Pro.28.25.

The Fatte of the land, what. looke Gene. 45.18.

Fatnesse, for the spirit of wisedome, knowledge, and zeale. Iere.31.14.

Izhak blessed Iaakob with the Fatnesse of the earth. Gen.27.28.

Fauour. Who so is mindfull of mercie and trueth, shall finde fauour in the sight of God and man. Pro.3.34.

Louing Fauour is better then siluer or golde. Pro.22.1.

Grace & Fauour of men commeth of God. Gen.39.4. Exod.11.2,3. and 12.35,36.

Ruth found Fauour in the sight of Boaz. Ruth.2.2,9,10,13. reade 2. King. 25.27.* Psal.105.19,20,to 23. Iere.40.2,3,4. Dan. 1.9. Nehe.1.11. and 25.to 9.

Gideon craueth a signe of God, to knowe whether he were in his Fauour or no. Judg. 6.17.

Such as Fauour the wicked, are worthie death as well as they. Rom.1.31.

Fauoured. Ioseph was a well fauoured person. Gen.39.6. looke Faire.

To Feare in affliction is expelled by calling to minde Gods benefites, power, and promises. Deut.7.18,19.

We must make an ende of our saluation, with Feare and trembling. Philip.2.12, 2. Pet.1.17.*

Wee ought to Feare God. Deut.4.10. and 14.23. Reue.14.7. Exod.20.18,20.

Whom we ought to Feare, and whom not. Matt.10.28. Luk.12.5. and 1. Pet.2.17.

Whatsoeuer Feareth God, and worketh righteousnesse, is accepted with him. Actes 10.35.

The mercie of God is alwayes on them that Feare him. Luke 1.50.

Princes and Iudges must Feare God. Deut.17.19. Exod.18.21.

God delighteth to haue his people to feare him. Deut.5.29.

Ioshua exhorted the Iewes to Feare the Lord. Iosh.24.14.

The Israelites hauing seene the mightie power of God, Feared the Lord. Exo.14.31. and 20.16. Deut.5.5,23,to 28.

Moses Fearing the wrath of God, prayed vnto him for the Israelites Deu.9.18,19.

The prayse and commodities of the Feare of God. Psa.103.13,& 128.1.* Prou.10.27. and 14.27. and 19.23.& 22.4. and 28.14. Ecclus.1.11,to 34. and 2.* and 34.13,to 18.

Of the Feare of God. Mal.1.6.

He that Feareth God, will neither speake nor doe euill. Leuit.19.14.

Adam after hee had sinned, was afraid of God. Gen.3.7,10.

Ioseph feared God. Gen.42.18. so did the midwiues in Egypt. Exod.1.17,20,21.

The seruants of Pharaoh that feared God, were preserued from the haile. Exod.9.20.

Obadiah feared God. 1. king. 18.3,12.

Euery man ought to Feare his father and mother. Leuit.19.3.

Let vs feare, lest by forsaking Gods promises, we perish through infidelitie. Heb.4.1,3.

Those that obserue not Gods commandements, shall feare their life day and night. Deut.28.66.

The brethren of Ioseph feared him. Gen. 45.3. and 50.15,to 22.

Saul was Afraid of Dauid because God was with him. 1. Sam.18.28,29.

The people feared Salomon for his wisedome. 1. king. 3.28.

Dauid seeing Uzzah stricken, feared. 2. Sam.6.6,7,8,9,10. Looke Good intent.

Iaakob, Fearing Esau, falleth to prayer. Gen.32.7,9,to 13.

The Israelites Afraide at the chalenge of Goliah. 1. Sam.17.11,24.

Samuel was Afrayde to anoynt Dauid king. 1. Sam.16.2.

Saul was Afraid of the hoste of the Philistims. 1. Sam.28.5.

Eliah fled for Feare of being slaine by Iezebel. 1. king 19.23.

Wee ought to Feare them to whom Feare belongeth. Rom.13.7.

The people being Afraid of Gods wrath, followed Saul & Samuel with one consent. 1. Sam.11.7. Israel dwelt without feare all the dayes of Salomon. 1. King.4.25.

A cõmendation of the feare of God which was in Abraham. Gene.22.12,16,17,18.

Elisha feared not the king of Syria his army. 2. king.6.14,15.

Perfect loue expelleth feare. 1. Joh.4.18.

God threatneth, that they shall be Afraide in their chambers, who prouoke him by Idolatrie. Deut.32.21,25.

The meanes to feare God, is to heare his word. Deut.4.10. and 6.2.

The king of feare. Job.18.14.

Feare for embracing. Psal 72.5. for zeale. Psal.119.53. for reuerence. Ioth.4.14. for obedience towards men. Rom.13.4,7.2. Cor. 17.5. Ephe 5.9.1. Pet.3.14.

A godly feare. Psal.119.120.

The feare of the Lord. Pro.8.13. Psalm, 34.11,12.

What feare is. Wis.17.11.

The honourable seede are they that feare the Lord. Ecclus.10.20.

Who so feareth God, departeth not from him. Iere.32.40.

Foure things to be feared. Ecclus 26.5.

The elect feare God. Psal.3.16.

Those that feare God, shall haue no euill report. Judeth 8.8.

Blessed is the man that feareth alwaye. Psal.112.1. Prou.28.14.

God giueth wisedome vnto such as feare him. Ecclus.43.33.

The beginning of wisedome is the Feare of the Lord. Psal.111.10.

None forsaken that Feareth the Lord. Ecclus.2.11. Neither shall any euill happen to them. Ecclus.31.1.

We ought to eate in the Feare of the Lord. Ecclus.9.18.

Pouertie is the Feare of the needie. Pro. 10.15.

Feare the Lord, and honour his ministers. Ecclus.9.29.

The prayse of the Feare of God, aboue ryches, strength, and beautie. Ecclus.40. 26,27.

He that Feareth God, conuerteth in heart. Ecclus.21.6. and is vpright without hypocrisie. Pro.14.2.

Job feared God, and eschewed euill. Job 1.1,8. Pro.14.16.

Of worldly and carnall feare. John 9.22.

and 12.42. and 19.8.

Cornelius feared God with all his houſe-hold. Act. 10.2.

Simeon feared God. Luke 2.25.

Iudgement and righteouſneſſe followe the feare of God. Iſa. 5.7.

Miniſters muſt not feare, looke Miniſters.

Of childly feare. Iere. 36.16. Mark. 5.33. Act. 9.31. & 10.2.2. Cor. 7.1. Eph. 5.21. Col. 3.22. 1. Pet. 2.17.

Of naturall feare. Mat. 14.26. Iſa. 24.13.

Of ſeruile feare. 2. Kin. 17.32,33. Ioſh. 1.16. Iere. 36.16. Rom. 1.15. Luk. 1.74. and 1. Ioh. 4.18. Reue. 21.8.

We ought not to feare the reproch of men, and why. Iſa. 51.7,8.

Hee that feareth inconveniences, ſhall never doe his ſuetie. Eccles. 11.4.

That which the wicked feareth, ſhal come vpon him. Pro. 10.24.

Eſther was trained vp in the feare and knowledge of God. Eſt. 4.5.

Of the perſecution of thoſe that feare the Lord. 2. Eſd. 16.62, to 66. and how God wil deliuer them. verſ. 66. and punith the wicked. verſe 68.

It is a fearefull thing to fall into the handes of the liuing God. Heb. 10.31. looke Timorous.

Feaſt. The Iewes feaſts were many, looke Sabbath and Paſſeouer: and looke Pentecoſt in the firſt Table.

The feaſt of blowing of hornes and trumpets. Leuit. 23.24. Numb. 29.1, to 7. and 2. Chro. 5.3, 12, 13.

The feaſt of humbling, reconciling, and cleanſing ſinnes. Leuit. 16.29, 30. * & 23.7. Numb. 29.7, to 12.

The feaſtes of boughes or boothes, or Tabernacles, called alſo the feaſt of gathering fruites. Exod. 23.16. Leuit. 23.24, to 37. Numb. 29.12.* Deut. 16.13, to 16. and 31, 10, to 14. Ezra 3.4. Nehe. 8.1, 2, 14, 15.* 1. Eſd. 5.51, 52. 2. Mac. 1.9, 18.* & 16.5, to 9. Ioh. 7.2.

The feaſt of the newe Moone. Num. 28. 11, to 16. and 1. Sam. 20.5, 24. Eze. 45.18, 19. & 46.7. with other feaſtes: as Eſt. 9.21.* 2. Mac. 15.36, 37.

The dedication of the Temple was alſo counted a ſolemne feaſt among the Iewes. 1. king. 8.65. Ioh. 10.23.

What the Iewes ſhould offer at euery feaſt. Exo. 23.14, to 20. Leui. 23.2.* Num. 20.3.*

God hated the Iewes feaſtes, for that they were prophaned. Iſa. 1.11, to 15. and 66.17. Amos. 5.21, 22.* and 5.5, 10. Mal. 2.8, 13.

Why Chriſt was not apprehended on the feaſt day. Mat. 26.5.

Ieſus on the feaſt day, droue buyers and ſellers out of the Temple. Ioh. 2.14, 15, 16.

Abraham made a feaſt when Iſhak was weaned. Gen. 21.8.

Whome wee ought to bidde to our feaſtes: and howe wee houlde behaue our ſelues in Feaſting. Eccl. 9.17, 18. Exod. 18.12. Lu. 14.12, 13, 14. Tob. 2.1, 2. and 4.16, 17. 1. Cor 5.8.

The poore ought to be remembred at our feaſtings. Nehe. 8.10.

Iob feared diſorder and abuſe in his childrens feaſting. Iob 1.5.

Iſhak made a feaſt to Abimelech. Gene. 26.30, 31. and Ioſeph to his brethren. Gene. 43.31, 32. and Salomon to all his ſeruants. 1. King. 3.15.

Of Feaſtes vſed at sheepeſhearing. Gene. 38.12. 1. Samu. 15.4, 11, 36. 2. Samu. 13. 24, 28.

Pharaoh made a Feaſt on his birth day. Gene 40.20. ſo did Herode. Matth. 14.6. Mar. 6.21.

Wedding-Feaſtes. Gene. 29, 22. Iudg. 14. 10. Ioh. 2.2, to 11.

Dauid made a feaſt vnto Abner. 2. Sam. 3.20.

Adoniah made a Feaſt vnto his brethren. 1. King. 1.5, 9, 25, 41, 49.

The loweſt roomes at Feaſtes. Luk. 14.8, to 12.

Matthewe made a great Feaſt for Chriſt, his diſciples, and others. Luk. 5.29. Marke 2.15. Matt. 9.9, 10.

The chiefe places at Feaſts. Matt. 22.6, 7.

The office of a Feaſt-maker, Eccius. 32.1, 2. looke Solemne.

Feaſting, for faſting. Iſa. 22.12, 13.

¶ Feeble. We ought to comfort the Feeble minded, 1. Theſſ. 5.14.

Hannah barren, and feeble, had children. 1. Sam. 2.5.

Feede. Iaakob was Fed of God all his life long. Gen. 48.15.

How Dauid did feede Iſrael. 2. Sam. 5.2. Pſal. 78.72.

Iudges and gouernors ought to ſee Gods people fedde. 2. Sam. 7.7.

Chriſt commaunded Peter to Feede his sheepe. Ioh. 21.15, 16, 17.

Peter willeth the elders of the Church, to Feede the flocke of Chriſt. 1. Pet. 5.1, to 5.

Thoſe that Feede a flocke, are worthie to eate of the milke. 1. Cor. 9.7.

The greene paſtures & waters for Chriſtians to Feede on, are to bee founde in the Scriptures. Pſalme 23. 23. Ioh. 6. 27, 55, 56.

Feete. It was a courteſie in olde time firſt to waſh the Feete of ſuch as a man harbored. Gen. 18.4, 5. & 19.1, 2. and 24.32, 33. Iudg. 19.21. Gen. 43.24.

Abigail humbleth her ſelfe to waſh Dauids ſeruants Feete. 1. Sam. 25.41.

The Feete of the Iſraelites did not ſwell in the wildernes. Deut. 8.4.

God maketh the Feete of his cholen, to be like Hindes Feete to doe his will. 2. Samu. 22.34.

Ioſhua cauſeth his cholen men of warre to ſet their feete on the neckes of Kings. Ioſh. 10.24, 25.

Ruth ſlept at thee feete of Boaz. Ruth 3.4, 8, 14.

Aſa had a diſeaſe in his feete. 1. King. 15. 23. 2. Chro. 16.12.

A ſinfull woman waſhed Chriſtes Feete. Luke 7.37, 38.

Chriſt waſhed his diſciples Feete. Ioh. 13. 5, 14, 15.

Iob was feete to the lame. Iob 29.15.

Fellow helpers. looke Coadiutors.

Fellowſeruant. Tychicus a fellow ſeruant in the Lord. Col. 4.7.

Fellowſhippe. the faithfull continuen in the Apoſtles doctrine and Fellowſhippe. Act. 2.42.

To haue Fellowſhippe with God and his ſonne, is to beleeue in Chriſt, and to walke in the light. Ioh. 1.3, 5, 6, 7.

The ioyfull fellowſhippe of Chriſts members. Pſal. 147. and 15.1.*

Righteouſneſſe hath no fellowſhip with vnrighteouſneſſe, nor light with darkeneſſe, nor the godly with infidels. 2. Cor. 6.14.* Ephe. 5.7, 8. and 1. Thes. 5.5, 6.

Fewer. God will ſmite ſuch as diſobey him with fewers. Deut. 28.22.

Chriſt healed Peters mother in law of a fewer. Matth. 8.14, 15. Mark. 1.30, 31.

¶ Fields. The Iſraelites might not ſowe their fielde with mingled ſeede. Leui. 19.19.

Of him that hurteth his neighbours fielde or vineyard. Exod. 22.5.

Wee ought not to remoone the markes or boundes of the fielde. Deut. 19.14.

Abſalom cauſeth Ioabs fielde to be ſet on fire. 2. Sam. 14.30.

The fielde of blood. Act. 1.19.

The fielde which Ieremie bought of Hanameel. Iere. 32.7, to 16.

Fight. looke Warre.

Figge. The parable of the Figge tree. Mat. 24.32, 33.

The curſing of the figge tree. Mat. 21.19, to 23. Mar. 11.13, 14.

The parable of the vnfruitfull figge tree. Luke 13.6, to 10.

The Figge woulde not be king ouer other trees. Iudg. 9.10, 11.

Fill. God will Fill vs with all good things if we loue him. Deut. 11.13, 14, 15.

Wee ought not to forget God, when wee are filled with his benefites. Deut. 8.10, 19. and 6.10, 11, 12. as did the Iſraelites. Deu. 32.15.

Finde. To ſeeke God and to finde him, and to loſe him, how. 2. Chro. 15.2, 4, 15.

Gods iudgements cannot bee found out by man. 2. Eſd. 5.40.

Finger. A gyant ſlaine that had 24. fingers and toes. 2. Sam. 21.20, 21.

Tables written with the finger of God. Exod. 31.18.

Pharaohs inchanters confeſſe that Moſes miracles were brought to paſſe by the finger of God, and not by ſorcerie. Exod. 8. 18, 19.

The finger of God, what. Luke 11.20.

Firmament. Gen. 1.6, 7, 8 Pſal. 150.1.

Firſt. The Firſt borne of man or beaſt, dedicated to God. Exo. 13.2, 12, 14. and giuen for a parcel of the Leuites inheritance. Nu. 3.12, 13.

The Firſt borne of man might be redeemed, and how. Exod. 13.13.

The Firſt foale of an Aſſe was redeemed with a lambe. Exod. 13.13.

Chriſt was the Firſt borne of euery creature. Rom. 8.29. Col. 1.15.

How the Firſt fruites ought to be offered. Deut. 26.2, 3, to 12.

The Firſt fruites pertained to the his Prieſtes. Num 5.9. See Tithes.

Chriſt

Chriſt the firſt fruits, firſt borne, and firſt begotten of the dead. 1.Cor.15.20,21,22. Col.1.18.Reue.1.5.

All the firſt borne of Egypt are ſlaine. Exod.12.29.

The firſt borne are the Lords. Ex.22.29, 30.and 34.19,20 Leuit.27.26. Nom 8.14, 16,to 20. Deut.15.19. 1.Sam.1,11,20,22, 28. Ezek.44.30 Luke 2.23.

Of the firſlings or firſt fruites. Exod.23. 16.and 34.26. Leuit.23.10. Nomb.18.13. Deut.18.4.2.Chron.31.12. Nehem.10.35, 37.Prou.3.9,10.Ezr.44.36.

The prerogatiue of the firſt borne oner his brethren. Gen.4.7.and 25.31,32:33. Gene. 49.3.Deu.21.15,16,17. 2.Chro.21.3.

We that haue the firſt fruits of the ſpirit, do grone for deliuerance. Rom.8.21,22,23.

The firſt borne were otherwhiles reiected, and how,and why. Gen.9.22,25.and 48.14, 18,19.and 49.4.

If the firſt fruits be holy,the whole lumpe is holy. Rom.11.16.

Fiſhes created by the worde of God. Gen. 1,21,22.

Preachers called Fiſhers. Ezek.47.10. Mat.4.19 Mar.1.17.Luke 5.10.

of Flame. looke Angell.

Flattering. Holy hurtfull flatterie is. Prou. 27.6.and 28.23.Eccles.7.7.Habak.2.15.

Againſt flatterers. Prou.24.24.and 28.8. and 26.22,28.*Mat.11.7.and 14.4 and 18. 15.Rom.16.18.1.Cor.11.17.1.Theſ.2.5.

Flatterie of falſe prophets, looke Falſe.

Worldlings flatter both God and themſelues. Pſal.78.36. and 36.2. looke Worldlings and Conceite.

The nature of flatterers. Pro.29.5.Rom. 16,17.18.Pſal.41.5,to 9. examples of flatterie.Mat.22.16. John 11.22.Act.3.4. and 12.22.and 24.2,3.

Harlots haue flattering lips. Judg.14.15, 16,17.and 16.5,6,10,13,15,to 19. Prou.2. 16,to 20.& 5.3,to 7.and 6.24.*and 7.5.21.*

Abſalom, by flatterie, ſought to aſpire to his fathers kingdom.2.Sam.15.2,3.4.5,6.

Flea. Dauid tearmeth himſelfe a Flea. 1. Sam.26.20.

Flee. Chriſt willeth vs if wee be perſecuted in one citie,to flee into another. Mat.10. 23,ſo did Paul and Barnabas. Act.14.5,6.

Eliſha willed one of the ſonnes of the Prophets to flee, as ſoone as he had anoynted Jehu.2.King.9.3.

God willed Eliiah to flee from the preſence of Ahab.1.King.17.3.

Dauid fled. 1.Samu.15.14. and 19,10, 12 and 22.3,4,5.

Eliiah fled from Iezebel.1.King.19.3.

Moſes fled de from Pharaoh. Exod.2.15. Mam.16.42.and Iaakob from Eſau.Gen. 27.43,44.

The diſciples fled Mat.26.56.

Joſhua ſeemed to flee before the people of Ai Joſh.8.9,15,to 30.

The Syrians fled frō Ahab.1.Kin.20.20.

Siſera fled. Judg.4.17 21.

Abſalom fled.2.Sam.13.29,34.

The Philiſtims fleeing were ſlaine. 1. Sam.17.51,52.

The Iſraelites fled before the Philiſtims. 1.Sam.31.7.

Fleece. Of the experience of the Fleece of wooll.Judg 6.37,to 41.

Fleſh, taken for man ſimply. Matt.24.22. Act.2.17.Rom.3.20. and 7.18.1.Cor.1.19. Gal.2.16. for the naturall affection of man. Matth.26.41. for the outward ſhew of man. John 8.15. for outwarde pompe and oſtentation,or for weake ſtate and condition. 2. Corin.10.2,3. for the common courſe of nature.Galat.4.29. for this preſent life.1.Pet. 4.2. for the ceremonies of the law Galat.3. 3.for the mortall body.Phil.1.22.for the generation after the fleſh. Phil.3.3,4. 2.Cor. 5.16.

Fleſh & blood taken for man or any thing in mans nature corrupted. Matth.16.17. John 3.6.Roman.7.18.and 8.5,6.Galat.1. 16.Ephe.6.12.and for men corrupt through ſinne.1.Cor.15.50.

The Iewes might not eat any fleſh tayne of beaſtes.Exod.22.31. nor that touched any vncleane thing. Leu.7.19. neither might they eat their fleſh for the dead. Leuiticus 19.28.

Man and wife are but one fleſh.Gene.2. 24.Matth.19.5.Mar.10.8. Epheſ.5.31. 1. Cor.6.16.

The people fell a luſting for fleſh, & God gaue it them. Nom.11.4,13,18,19. and puniſhed them for their luſt.verſ.33,34.

Hophni and Phinehas tooke from the people perforce,the fleſh of the ſacrifice.1.Sam. 2.13,to 16.

Eliiah is nouriſhed with bread and fleſh by rauens. 1.King.17.6.

Fleſh attributed to fiſhes.1.Cor.15.33.

Man being deſtitute of Gods Spirite is but fleſh,working fleſhly whatſoeuer hee doeth.Gen.6.3,12.

All fleſh is graſſe.1.Pet.1.24.

Ieſus Chriſt being made man, became partaker of our fleſh and blood, & why. Heb. 2.24. 1.John 4.2.

The true knowledge of Chriſt is not reuealed by fleſh and blood.Mat 16,17.

By the ſinne of the fleſh,is vnderſtood fornication,and all ſuch ſinne as our nature is inclined to.Gal.5.16,17,19,20,21.

The fleſh naturally deſireth fleſhly things. John 3.6 Rom.7.14. and 8.3.5.

The wiſedome of the fleſh is death Rom. 8.6.

They that are in the fleſh can not pleaſe God.Rom.8 8.

No goodneſſe dwelleth in the fleſh.Rom. 7.18.

Thoſe that liue after the fleſh ſhall die. Rom.8 13.

The faithfull muſt banith from them all fleſhly luſtes.Rom.13 12,13,14. Gal.5.13. Ephe.2,2,3.1.Pet.2.11.Gal.5.24.

The deedes of the fleſh are mortified by Gods ſpirit.Rom 8.3.

No truſt in fleſhly helpes.Obad.1.7.Nahum 3.9,19.

Of the frailtie of the fleſh.Eccles.14.17, 18.

The fleſh appꝛooueth his owne counſels. Prou.15.21.

The fleſh is deceiued by his owne wiſedome. Prou.14.8.

The peruerſe opinion of the fleſh, thinketh that God hath no regarde vnto it. Iob 35.13.

The fleſh is contrary to the ſpirite. Gala. 5.17.

Fleſh of Chriſt,looke Supper.

For a ſtony heart, God will giue a heart of fleſh.Ezek.11.19.

Flies in Egypt. Exo.8.21,24.

Flocke, looke Feede,and Foode.

The flockes of cattell are curſed to thoſe that diſobey God.Deu.28 18.

We ought to know the ſtate of our flocke, of famille. Prou.27.23. and to feede them with true doctrine, and good examples. 1. Pet.5.2,3,4.Act.10.2.*Rom.16.5. Eph.6. 4.1.Tim.5 8.2.Tim.4.19. looke Houſholde.

Chriſts flocke litle. Lu.12.32.

Flood. Noahs flood. Gene.6.17.* and 7. 10.

Floore. Chriſts Floore.Matth.3 12. Luke 3.17.

Flowre. Man is but a Flowre of the graſſe. Jam.1.10,11.looke Graſſe.

An offring of flower. Leuit.2.1.

of Folde, looke Sheepefolde.

Follow. We ought to follow goodnes. Gal. 5.4.18. 1.Thel.5.15.

We ought to followe Gods worde. Deut. 13.1,to 12,and obey it. Deut.13.4.1.Sam. 12.14.

Joſhua and Caleb conſtantly followed the Lord. Numb.32.12.

To followe Chriſts ſteps, is to ſuffer affliction patiently, as he did. 1.Pet.2.21.

Great multitudes followed Chriſt, and he healed them all.Mat.12.15.

Chriſt hewed by miracle, how they ſhall want nothing that follow him. Mat.14.13, to 22.Mat.6.34,37,to 45.Luk 9.11,to 18.

Who ſo will followe Chriſt,muſt haue no lets to ſtop him Matth.8.22.

To followe ſtrange goddes, looke Whoring.

We ought not to follow a multitude to do euill.Exod.23.2.

We ought to be followers of God as deere children.Ephe 5,1.

We ought not to followe that which is euill, and why. 3.John 11.

Paul willeth vs to bee followers of him. 1.Cor 4.16.2.Theſ.3.7,8.

The Theſſalonians became followers of Chriſt and his Apoſtles,and how. 1.Theſſ. 1.6.*.

We ought to bee followers of them which through faith and patience inherite the promiſes Heb.6 12.

Foode of Gods word preſerueth them that be godly. Wild.16.26.

God ordeined foode for man and beaſt. Gen.1.29,30.

Iaakob deſireth of God foode and apparell. Gen.28 20.

The Midianites deſtroy all the foode of the Iſraelites both in field and houſe. Judg. 6.1,to 7.

God giueth foode and rayment to the fatherleſſe,&c.Deut.10 18.

Chriſt willeth vs to aſke our dayly foode.

Matt.6.11. and not to be careful for things of this life. Matth.6.25,*31,33. looke Rayment.

The Succothites and Penuelites slaine for that they would not giue foode to Gideon and his men. Iudg. 8.5,9,16,17.

Fooles ought to bee scourged with rodues. Pro.26.3.

Fooles are the authours of contentions. Pro.18.6.

Fooles delight to talke what they list, vncontrolled. Pro.18.2.

Fooles are not to be taught. Pro.23.9.

Doctrine is very combersome for fooles. Ecclus.21.19 and 22.7.

A fooles counsell is not to bee regarded. Ecclus.8.17.

Riches profite not a foole. Pro.17.16.

The heart of fooles is in their mouth. Ecclus.21.26.

Honour is vnseemely for a foole. Prouer. 26.1.

A foole thinketh his owne wit best. Pro. 12.15.

A foole is vncorrigible. Pro.17.20.

Of the nature and qualitie of a foole, and how he should be regarded. Prou.12.16.and 36.4, to 15. Ecclus.21.20.

Foolish Iewes regarded not God for all his benefites. Deut.32.5,6.

Christians may not vse foolish talking or iesting. Ephe.5.4,5.

The preaching of the Crosse is counted foolishnesse. 1.Cor.1.18.

To be truely wise, is to bee accounted a foole in the world. 1.Cor.3.18,19.

God hath chosen the foolish things of this world, to confound the wise. 1.Cor.1.27.

Paul was counted a foole for Christ his sake. 1.Cor.4.10.

God hath made the wisdome of this world foolishnesse, by the foolishnesse of preaching. 1.Cor.1.20,21.

Dauid did very foolishly in numbring his people. 2.Sam.24.10.

The natural man iudgeth the doctrine of the gospel, foolishnesse. 1.Cor.2.14.

Foolish questions, See Questions.

Foote of pride. Psal.36.11.

Forbid. Christ would not that his Apostles should forbid any to doe a miracle in his name. Matth.9.39.

Forerunner. Christ our Forerunner and high Priest. Heb.6.20.

Foreskinnes. Saul desired of Dauid a hundred foreskinnes. 1.Sam.18.25.

Forget God. looke Fill.

The Israelites hauing forgotten God, were plagued. De.32.17,18,to 27.& deliuered into their enemies hands. 1.Sam.12.9.

The chiefe butler of Pharaoh forgate Ioseph his friend. Gen.40.21,23.

Forgiue. We ought to forgiue. Ecclus.28. 1,2,to 9. Mat.5.23,24,25. and 6.12,14,16. and 18.15,16,17.*Eph.4.26,32. and 5.21. Colos.3.12,13. Luke 17.3,4.

Ioseph forgaue his brethren. Gen.50.17, to 21.

God onely forgiueth sinne, and keepeth from sinning. Gen.20.6. Nom.34.18. Exod. 34.7. Psal.19,12. Psal.103.3,12. Isa.45. 25. and 44.22. and 51.12. Jer.31,34.& 33.8. Psal.3.8.& 17.7. and 32.1,2,5. and 49.7,8. and 51.14. and 79.9. Dan.9.9. Hose.13.4. Micah 7.18,19. Mar.2.7. Lu.5.21. through Christ Iesus. Isa.45.25. and 53.5,6.*Da.9. 24. Matt.1.21. and 9.2,6. Marke 2.5,9,10. Matt.26.28. Lu.1.77.& 2.30,31. Lu.5.20, 24. and 24.47. John 1.29. Act.4.12. and 10. 43. and 13.23,38,39. 1.Cor.6.11. and 15.2, 3.1. Cor.5.18,19,21. Gal.1.4. Col 1.14. and 2,11,13. 1.Tim.1.15. Tit.2.14. Heb.1.3.& 9.13,14,22,26,28. 1.Pet.1.9,10,11,18.*& 2.24. and 3.18. and 4.1,13. 1. Joh.1,7,9. and 2,12.& 3.5. and 4.10. looke Sinne & Pardon.

Free forgiuenes of sinnes. Rom.4.7. is annexed to the gospel. Mat.16.19. Joh.20.23.

Foreknowledge. looke Counsell, and Prouidence.

Fornace Egypt is called the yron Fornace. Deut.4.20.

Fornication. The body is not for Fornication. 1.Cor.6.13.

We ought to abstaine from fornication 1. Cor.10.8.1. Thes.4.3. Acts 15.20,29. Heb. 12.16.

To auoyde Fornication, euery man may haue a wife 1.Cor.7.2.

Fornicators shal not inherite the kingdom of heauen. 1.Cor.6.9.

Christians ought not to eate with fornicators. 1.Cor.5.11.

Fornication ought not once to bee named among Christians. Ephes.5.3.

S. Paul excommunicated the fornicator. 1.Cor.5.1,to 6, whom vpon amendment hee receiued againe and comforted. 2.Cor.2.1, 7,to 12.

Of fornications that deserued death. Leu. 18.6,29.* looke Incest, and Whoredome.

Forsake. The Israelites forsooke God, and honoured the golden calfe. Exod.32.8.& serued Baalim and Ashtaroth. 1.Sam.12.10.

God will not forsake his people, for his name and promise sake. 1.Sam.12.20,21, 22.Deut.4.31.

God will not forsake them that walke in his wayes. 1.King.6.12,13.

God promised Ioshua that hee would not forsake him. Deut.31.8.

Israel forsooke God, looke Fill.

Those that forsake God, God will forsake them. 1.King.9.9.

Those that forsake God, shalbe consumed. Iosh.24.20.

The Israelites forsaking God, were deliuered into the Philistims hands. Judg.6.1, 13.and 10.7.

None forsaken that feare God. Ecclus.2. 11.

Those that forsake any commodity for the loue of Christ, shalbe wel recompensed. Matt. 19.29.

We ought to forsake all that wee haue, to follow Christ, and why. Mat.16.24,25,26. Lu.9.23.to 27 and 14.33. Examples in Abraham. Gen.12.1,4,5.& 17.23.& 21.12,14. and 22.2,to 20. In Dauid. 1.Sam.17.45. 2.Sam.15.25,26,30,31. In Elisha 1.Kin. 19.20,21. In Eleazar. 2.Macca.6.18.* In the Apostles. Matt.4.19,to 23.& 8.1,9,23.* Mar.10.28. and in Paul. Phil.3.7,8.

We forsake God, when we sweare by any other thing. Jere.5.7. and 4.2.

Forswearing. looke Othe.

Forte. The forte of Sion, was the citie of Dauid. 2.Sam.5.1,7. which was besieged. 1.Mac.6.18,19,48,51. and Simon the brother of Judas, enioyed it. 1.Mac.13.47,49.

Fortie. It rayned fortie dayes and fortie nights. Gen 7.12.

Fortie persons and moe conspired the death of Paul. Act.23.12,13,14.

The punishment of fortie stripes. Deute. 25.2,3.

In Sodome, fortie righteous could not be found. Gen.18.29.

Moyes was in the mountaine fortie daies and fortie nights. Exod.25.18.

Eli iudged Israel fortie yeeres. 1.Sam. 4.18.

Dauid reigned ouer Israel fortie yeeres. 1.King 2.11.

Salomon had fortie thousande stalles of horses 1.King.4.26.

Israel was in the desart of Sin fortie yeeres. Numb.14.33,34.

Christ was in the desart fortie dayes. Marke 1.13.

The Temple was in building fortie and fiue yeeres. John 2.20.

Iesus appeared vnto his disciples, fortie dayes after his resurrection. Act.1.3.

Signes seene in the aire forty daies long. 2.Mac.5.2. see Fasting.

Fortune. looke Prouidence.

Foules. looke Birdes.

Fountaines. Leuit.11.36. Gen.21,19. and 16.7. and 21.25. and 24.11,13,16 and 29,2, 10,11. Exod.2.15. John 4.6. looke Welles.

God willeth the Israelites to stoppe the fountaines of water of the children of Moab. 2.King.3.19.

Christ the fountaine of grace and beritie. Zech.13.1. John 1.17.

Foure. A riuer sprang out of Eden, & was diuided into foure heads. Gen.2.10.

Abimelech laide waite against Shechem with foure bands of men. Judg.9.34.

Foure thousand Israelites slayne by the Philistims. 1.Sam.4.2.

Foure thousand fed, see Loaues.

The elect shalbe gathered from the foure windes. Mar.13.27.

Lazarus dead foure dayes. John 11.39.

A vision of a sheete knit at the foure corners. Acts 10.11,12.

Foure beastes full of eyes. Reue.4.6.

Foure Angels stand on the foure corners of the earth, holding the foure windes. Reu. 7.1.

Dauids sentence of foure folde restitution, and death also against himselfe. 2.Sam.12, 5,to 15.

Zacheus restored wrongfull gotten goods foure folde. Luke 19.8.

Foure things insatiable. Pro.30.15.

Foure hidden. verse 18.

Foure troublesome, verse 21.

Foure full of wisedome. verse 24.

Foure comely in going. verse 29.

Foure things to be feared. Ecclus.26.5.

Foureteene thousand, 700. Israelites dyed of

of the plague, he lyues them that died in the conſpiracie of Korah. Num. 16.49.

Chriſte fourteene generations in the geneologie from Abraham to Chriſt. Mat. 1.17.

Found. Moſes found fauor in Gods ſight. Exod. 33.13,14.

God found Iaakob his inheritance in a waſte land, and roaring wildernesse. Deut. 32.9,10.

Foundation. Chriſt is the foundation of his Church. 1. Cor. 3.11.

Preachers muſt builde vpon Chriſt the foundation. 1. Cor. 3.10, to 16.

The foundations of the mountaines ſhall be ſet on fire in Gods wrath. Deut. 32.22. & the foundations of the worlde were diſcouered at his rebuke. 2. Sam. 22.16.

Paul would not build on any mans foundation. Rom. 15.20.

Foxe. Chriſt calleth Herode a Foxe. Luke 13.32.

Foxes haue holes, but Chriſt had no reſting place. Mat. 8.20.

Samſon tyed firebrands to 300. Foxe tailes. Iudg. 15.4,5.

Foxes for heretiques. Cant. 2.15.

Falſe prophets like foxes, and why. Eze. 13.4.

& Frailtie of man, looke Man.

Free. God requireth of the Iſraelites free offerings. Exod. 25.2.

Free cities, looke Refuge.

Wee ought to ſtand faſt in the libertie, wherevnto Chriſt hath made vs free. Gal. 5.1. that is, from ſinne. Roman. 6.7,18,22. and how. 1. Pet. 2.16.

Freedome proclaimed to the Iſraelites in the yeere of Iubile. Leuit. 25.10,11.

Eliſha hauing freely receiued Gods gifts, beſtowed them freely to helpe Naaman. 2. King. 5.15,16.

Freewill. Of mans freewill before his fall. Geneſ. 1.26,31. and 2.15. Eccluſ. 15.14, to 18. and 17.1, to 7,12. Wiſ. 2.23. Col. 3.9,10. Ephe. 4.23,24.

Of mans freewill after his fall, and howe that without Gods ſpirite he can do nothing but ſinne. Ge. 6.5. & 8.21. and 20.6. Deu. 29.2,3,4. Pſalm. 14.3. and 49.20. and 116.11. Pſ. 16.1,9. and 19.21. and 20.9,24. and 21.1. Iſai. 63.17. Ier. 10.23 and 24.7. and 31.14,18. Ezek. 36.26,27. Hoſe. 13.9,14. Mat. 10.20. and 15.18,19. and 16.17,23. Marke 2.11,12. Iohn 1.12,13. and 3.5,6,27. and 6.43,45. and 15.2,4,5,6. Acts. 16.14. & 26.18. Rom. 8.6,7. and 9.16. 1. Cor. 3.7. and 4.7. & 12.3. and 15.10. 2. Cor. 3.5. Ephe. 2.1,2,3,5,12. Phil. 1.6 and 2.13,21. and 4.13. Tit. 3.3, to 9. Heb. 13.20,21. Iam. 1.14,17. and 4.8. Eccluſ 17.14. Rom. 5.6. Galat. 5.17.

Friends and neighbours ought to be loued. Leuit. 19.18.

The hearties counſell of a friend is moſt ſweete. Pro. 27.9.

Our friendes ought to bee entertained. Pro. 27.9. Eccluſ. 9.12. and cheriſhed. Eccluſ. 14.13, to 17.

The ſecrets of our friend, we may not diſcouer. Eccluſ. 27.16, to 22.

Beware of deceitfull friendes, and why. Obad. 7. Matth. 7.2,4,5.

The propertie of a friende, and howe we ſhould chuſe him, and behaue our ſelues toward him. Eccluſ. 6.6, to 18.

Sweete talke multiplieth friendes, Eccluſ. 6.5.

Riches ingender friendſhip. Pro. 19.4, 6,7.

What things breake friendſhippe, and what conſtancie and charitie ought to be among friends. Eccluſ. 22.20, to 26.

Howe to behaue our ſelues with a friende that is our ſuperiour. Pro. 23.1,6,7,8.

Friends ought to be friendly one to another, and why. Pro. 8.24.

The propertie of a true friende. Prou. 17.17. Eccluſ. 27.6. and of a fained friende. Eccluſ. 27.1, to 6.

Howe a man may know a friend. Eccluſ. 12.8,9.

Wee ought not to giue our friend power ouer vs. Eccluſ. 33.18.

Friendſhippe of this worlde, enimitie with God. Iam. 4.4.

Wee ought to make vs friendes, by diſtributing our tempozall goods to the poore, and why. Luk. 16.9.

Chriſt called his Apoſtles Friends. Iohn 15.14. and calleth Iudas friend. Mat. 26.50.

Of deceitfull and wicked friendes. Deut. 13.6,8, to 12. 2. Samu. 3.27. and 15.7,13. and 20.9,10. Pſalm. 55.12,13,14. Iere. 9.3, to 7. and 12.6,14. and 41.2,6,7. Dan. 11.26,27,32.

Huſhai a faithfull friend to Dauid. 2. Sam. 15.37. and 16.16,17.

Froward, looke Generation.

Fruites. The tree is knowen by his fruite. Mat. 7.16, to 21. Luke 6.43.

Fruites of righteouſnes, and of ſinne. Rom. 6.1.* and fruits of the ſpirit. Gal 5.22.*

God placed the Iſraelites in the land of Canaan, to eate the fruites of the fieldes. Deut. 32.13.

The ſpies ſent to Canaan, brought of the fruite. Num. 13.21,24.

Fruite of body, and fruit of ground, &c. bleſſed to thoſe that loue God. Deut. 28.1,3. and curſed to thoſe that doe not. Deut. 28.18.

Fruite of the body eaten. Deu. 28.53. looke Women.

We are deliuered frō the curſe of the law, that we ſhould bring foorth fruit Rom. 7.4,6

Our motions to ſinne, bring foorth fruite vnto death. Rom. 7.5.

God made Leah fruitful. Gen. 29.31. and Rahel. chap. 30.22. Ruth. 4.11.

Of vncircumciſed fruite. Leuit. 19.23.

What be the fruits of faith after regeneration. Ieeh. 8.16,17. 1. Ioh. 3 14. 2. Pet. 1.6, to 10. Nehe. 9.1,2,3.

Fruites of righteouſneſſe. Phil. 1.11. and fruites of mans inuentions. Micah. 7.13. Looke Confeſſion and Faith.

& Fulfilling. Wherein the fulfilling of the Law conſiſteth. Hoſe. 12.5. Deut. 10.12,13. Rom. 13.8. Gal. 5.14. and 6.2.

Chriſt hath fulfilled the law for vs. Matt. 3.15. Rom. 8.4. Mat. 5.7. looke Chriſt, Obedience and Faith.

Fulfil the meaſure put for making perfect and finiſhing all wickednesse. Matth. 23.32.

Fulneſſe. The Fulneſſe of Chriſt, is the Church. Ephe. 1.23.

Chriſt came at the fulneſſe of time, and why. Gal. 4.4,5. Ephe. 1.10.

Of Chriſt his fulneſſe we haue all receiued. Iohn 1.16.

Ful. Chriſt ful of grace & trueth. Ioh. 1.14.

Woe be to them that be full, for they ſhall hunger. Luke 6.25.

The wicked full of vnrighteouſnes. Rom. 1.29.* and 3.10,14, to 19.

The wiſedome of God is full of mercie and good fruites. Iam. 3.17.

The full age of Chriſt. Ephe. 4.13.

Funerals, looke Mourning.

Furious men abounde in tranſgreſſion. Pro. 29.22. looke Wilfull.

Furniture neceſſarie for a Preacher. 2. kin. 4.10. looke Armour.

& Fyre breaking out. Exod. 22.6.

Fyre was not kindled on the Sabbath day. Exod. 35.3.

Of fyre that ſhould neuer be put out. Leuit. 6.12,13.

Fyre was in the tabernacle by night. Exo. 40.38.

God conſumed Gideons ſacrifice by fyre, and why. Iudg. 6.21.

Fyre from heauen conſumed Eliahs ſacrifice. 1. King. 18.24,38,39.

Fyre mingled with haile, the ſeuenth plague of Egypt. Exod. 9.24,25.

Sodom and Gomorah deſtroied with fyre and brimſtone from heauen. Gen. 19.24,25.

The murmurers againſt God, conſumed with fyre. Num. 11.1.

Nadab and Abihu deſtroyed with fyre, and why. Leuit. 10.1,2.

The two captaines ouer fiftie, were with their fifties conſumed with fyre from heauen. 2. Kin. 1.10,12.

Of purifying by fyre. Num. 31.20,23.

Ahaz conſecrated his ſonne in fyre vnto Idoles. 2. Kin. 16.3.

The fyre wherewith the wicked ſhall be tormented. Marke 9.44.

Euerlaſting fyre prepared for the deuill and his angels. Mat. 15.25.

The faithleſſe ſhall bee caſt into hell fyre. Iohn 15.6.

The fyre ſhal conſume reuolters and blaſphemers. Heb. 10.27.

God is a conſuming fyre to the wicked. Deu. 4.9,10,24. Heb. 12.29. & a comfortable fyre to the godly. Ere. 13.21,22. Num. 9.15.

God came down in the fyre, when he deliuered the law. Exod. 19.18.

The glory of God appeared in mount Sinai, as a conſuming fyre. Exod. 24.17.

Conſuming Fyre went out of Gods mouth. 1. Sam 22.9.

Fyre was kindled in Gods wrath againſt Iſrael. Deut. 32.22.

Chriſt deſired that the Fyre of his Goſpel were kindled Luke 12.49.

Euery mans worke ſhall be tryed by fyre. 1. Cor. 3.13,15.

Elijah was taken vp into heauen by a chariot and horſes of fyre in a whirlewinde. 2. Kings 2.11.

The angel appeared to Moses in a flame of fire. Exod. 3.2.

The lake that burneth with fire and brimstone. Reue. 21.8.

Of the fire hid in the pit, and miraculously both preserued and found. 2. Macc. 1.18, 19, 22, 24.*

Of the vnquencheable fire of hell. Matth. 3.12. and 5.22. Mar. 9.43.

Fire taken for warre. Num. 21.28. for the effect of Gods spirit. Matt. 3.11.

Fierie triall, put for affliction. 1. Pet. 1.7. and 4.12.

Fierie law: so called because it doeth terrifie, and fray the conscience. Deut. 33.2.

G.

Gage, looke Earnest and Pledge.

Garish attire, looke Apparel.

Garments of linsie woolsie forbidden. Deut. 22.11.

The souldiers cast lots for Christ his garments. Mat. 27.35.

Sicknesses healed by touching the hemme of Christs garment. Matt. 14.32. Mar. 6.56.

Saul discerned not Samuel by his garments. 1. Sam. 9.18.

White garments. Eccles. 9.8.

What a mans garment, &c. betokeneth, looke Countenance.

We ought to hate the garment spotted by the flesh. Iude 23. looke Vestures and Coates.

Gasing. Saint Paul was made a gasing stocke to the world. 1. Cor. 4.9, 10.

Gate. Iudges were wont to sit in the gate to heare controuersies, and giue iudgement, Deut. 21, 19. and 22, 15. Gene. 34. 20. Ruth 4. 1, 11.

Gates put for greatest strength, and power, because the munitions of townes and cities were principally at the gates. Gene. 24. 60. Matt. 16. 16, 18.

The straite gate leadeth to heauen. Mat. 7. 13, 14.

Gathering. The tribe of Dan called a gathering hoste. Ioth. 5. 13.

The feast of tabernacles after the gathering in of corne. Deut. 16. 13.

Manna gathered euery day, saue the Sabbath. Exod. 16. 4, 5, 15.*

S. Paul exhorteth to charitable gatherings for the poore saints. Ro. 12. 13. and 15. 25, 26. 1. Cor. 16. 1, 2. Act. 11. 29. and 12. 25.

Against those that gather riches and hope therein Luk. 12. 16, to 35. Eccles. 11. 18, 19.

Gaine. Against such as teach for gaine. 1. Tim. 6. 4. 5. Tit. 1, 11.

Godlines is great gaine. 1. Tim. 6. 6.

Of those that are greedie of gaine. Pro. 1. 19. looke Couetousnesse.

¶ *Gelded* folkes, looke Eunuches.

Genealogie of Simeon. 1. Chro. 4. 24. Genes. 46. 10. Exod. 6, 15.

The Genealogie of Beniamin. Gene. 46. 21. and 1. Chro. 7. 6. and 8. 1.

The Genealogie of Iudah. Gen. 38, 3. and 46. 12. and 1. Chro. 2. 3. and 4. 1, to 24.

The Genealogie of Issachar. Gen. 46. 13. 1. Chro. 7. 1.

A briefe genealogie from Adam to Esau and Iaakob. 1. Chro. 1. 1, to 35.

Fables and Genealogies ought not to bee heeded. 1. Tim. 1. 4.

Generation, taken for ancestors. Matt. 1. 11. for condition or estate. Luk. 16. 8. for an age, or the people liuing in that age, or for a certaine time. Matth. 24. 34. Luke 1. 48. Heb. 3. 10.

The generation of Ishmael. Gene. 25. 12, to 19. of Izhak. Gen. 25. 19. of Iaakob. Gen. 46. 8, to 28. of Iesus Christ, Matt. 1. 1. Luke 3. 23.*

Christians a chosen generation. 1. Pet. 2. 9

The Israelites a froward and crooked generation. Deut. 32. 5.

The Pharises and Sadducees, a generation of vipers. Mat. 3. 7. and 12. 34. Lu. 3. 7.

Of foure wicked generations, looke Psa. 30. 11, to 15.

Our generation and creation is of God. Deut. 32. 18.

To all creatures on earth, God gaue vertue of continuall generation. Gene. 1. 11, 12, to 29.

Gentiles maners and abominations to bee auoyded. Ephes. 4. 17, 18, 19. Roma. 1. 21.* Deut. 14. 1. Leuit. 18, 26.*

Gentiles called sinners. Galat. 2. 15. and whelpes, looke Dogges.

The conuersation of the Gentiles before they knew Christ. Ephes. 2. 11, 12. 1. Cor. 8. 1.* and 12, 2.

The Crosse foolishnesse to the Gentiles, looke Crosse.

God suffered the Gentiles to walke as they listed vntil the preaching of the Gospel. Act. 14. 16.

Iesus foretold that he should be deliuered into the hands of the Gentiles. Luke 18. 32.

Iesus Christ the expectation of the Gentiles. Gene. 49. 10. Isa. 60. 9.

The election of the Gentiles. Psal. 18. 49. and 80. 9.

The conuersion of the Gentiles. Psal. 113. 4, 8. Isa. 2. 2. Actes 11. 18.

The vocation of the Gentiles. 2. Sam. 22. 44. 50. Isa. 60. 10 Zeph. 3. 8.

The Gentiles pertaine to the kingdome of Christ. Psal 2 8. Rom. 15. 12.

The Gentiles of themselues farre from Christ. Ephes. 2. 12. and righteousnes. Rom. 9. 30.

The doore of faith opened to the Gentiles. Actes 14. 27. Christ foretelleth their entrie. Mat. 8. 11. ¶ 12. 18, 26, 21. conuersion. Matt. 24. 14. Mark. 13. 10, 13, 14. spirituall worship. John 4. 20, to 24. as vnto whome hee was sent. Luke 2. 30, 31, 32. Actes 2. 39. and therefore calleth them his sheepe. John 10. 14, 16. because the Iewes would not enter. Luke 14. 18, 19, to 25.

The calling of the Gentiles, by the preaching of the Gospel, after the Iewes refused it. Mat. 10. 5, 6. Mar. 7. 27. Acts. 13. 45, 46, 47. Galat. 3. 8. 9.

The election of the Gentiles is free. Roman. 10. 20.

Gentiles desire Philip that they might see Iesus. John 12, 20, 21.

God purifieth the hearts of the Gentiles, and therefore they are cleane. Act. 15. 9. and 10, 11, to 17.

God reuealeth the glorious mysterie of his grace to the Gentiles. Col. 1. 26, 27. Matth. 2. 1, 2, 9, 10, 11.

Christ sent his Apostles to instruct the Gentiles. Mat 28. 19, 20.

As many of the Gentiles as were ordayned to life, beleeued. Acts 13. 48.

The Iewes forbad the Apostles to preach to the Gentiles. 1. Thess. 2. 16.* Actes 11. 1, 2, 3.

Paul a minister of the Gentiles. Rom. 15. 16. their Apostle. Rom 11. 13. 1. Tim. 2. 7. their teacher. 2. Tim. 1. 11. sent to them. Act. 9. 15. Gal. 2. 7. Ephe. 3. 2, to 13.

The holy Ghost giuen to the Gentiles. Act. 10. 45.

The Apostles Epistle to the Gentiles. Act. 15. 23, to 30.

The offering vp of the Gentiles faith, called an acceptable sacrifice vnto God. Rom. 15. 16. The glorie whereof is due to God, verse 17, 18.

Saluation refused of the Iewes, came to the Gentiles to prouoke the Iewes to follow them. Rom. 11. 11.

The Gentiles are citizens with the saints, and of the houshold of faith. Ephes. 2. 19. and light in the Lord. Ephe. 5. 8.

Saint Paul calleth the Gentiles a wilde olive tree. Rom. 11. 17.

Iewes and Gentiles conioyned in one. Ephe. 2. 13, to 18.

The Gentiles are become the children of God. Rom. 9. 26.

The Gentiles ought not to boast of their election, and of the Iewes reiection. Rom. 11. 18, to 26. but to remember what they were before they knew Christ. Ephes. 2. 11.*

There should moe Gentiles then Iewes, beleeue in Christ. Isa. 54. 1.*

The Gentile Achish had a care of Dauid. 1. Sam. 29. 9, 10. and 27. 2, 12. and 28. 2. and Hiram the Gentile (who furnished Salomon with stuffe and workemen) bare him like good will. 1. Kings 5. 1, 5, 6, 7.*

Naaman the Gentile confessed that there was no God, but in Israel. 2. Kings 5. 15.

The Queene of Sheba, being a Gentile, acknowledged the name of the Lord. 1. kin. 10. 1, to 11.

Gentlewomen, looke Apparell.

Gentlenesse commended. Mat. 5. 5, 25. and 11. 29. and 28. 1, 2, to 17. 1. Cor. 13. 5. Galat. 5. 22, 23. Eph. 4. 2. Col. 3. 12. Titus 3. 2. as a fruite of the spirite. Gal. 5. 22.

¶ *Ghost*. Christ yeelded vp the Ghost vpon the crosse. Matt. 27. 50.

¶ *Gifts*. The seruant of Abraham gaue gifts to Rebekah & her parents. Ge. 24. 52.

Voluntarie gifts required towarde the making of the tabernacle. Exod. 25. 2, to 10.

What gifts God gaue Salomon. 1. Kin. 3. 5, 12, 13, 14. and 4. 29.*

Asahel presumed of Gods gifts. 2. Sam. 2. 18, 19, to 24.

Saluation is the gift of God. Ephes. 2. 8.

Iesus Christ giuen for vs, is the gift of God. John 3. 16. and 4. 16. Rom. 5. 15, 16.

To giue the holy Ghost, is the gift of God. Actes 8. 17, 18, 20. So is it to vnderstand and interprete the Scriptures. Luke 24. 45. and is to bee obtained by prayer. 1. Cor. 14.

14.12,13.

☞ It is ꝑ gift of God with patience to beare affliction Phil.1.29.

All things that we enioy, are Gods good gifts. Mat.25.15, to 31. Luke 19.12,to 28. 1.Cor.4.7. Iam.1.17. 2.Pet.1.3.

Christ ascending into heauen, gaue diuers gifts to the edification of his Church. Ephe. 4.8,11,12.

The gifts of God are without repentance. Rom.11.29.

Euery man hath his ꝓper gift of God. 1.Cor.7.7.

Gods gifts are diuers, according to his grace giuen vs. Rom.12.6.

Of the gift of tongues. Actes 2.4. 1.Cor. 12.28,30. and 14.1, to 12. and of healing. 1. Cor.12.28,30.

To sit on the right or left hand of Christ, is the gift of God. Matth.20.21,23. Marke 10.37,40.

The gifts of God must be employed to his glory. 1.Pet.4.10,11. lest we be deprined of them, and cast into hell fire. Mat. 25.27,28, 30. Luke 19.23,24,26.

Gifts blinde the eyes of the wise. Eccl. 20.28. Therefore Iudges ought not to receiue them. Deut.16.18,19. Exod.23.8.

Gifts for tribute. 2.Sam.8.2.

God measureth the gift by ꝑ heart. Mar. 22.42,43,44.

Of gifts, & presents, looke more. Ge.32.13. & 33.8,to 12.& 43.11,15,26.1.Sa.8.3. Deu. 27.25.2.Sa.8.10.2.kin.5.15,16,22,23,27.

Giue, and it shalbe giuen vnto you. Luke 6.38.

Great and precious promises are giuen vs by Christ. 2.Pet.1.4.

The holy Ghost teacheth vs that al things that we haue, are giuen vs of God. 1.Cor.2. 10,11,12.*

To whome much is giuen, of him shall be much required. Luke 12.48.

It is a blessed thing to giue rather then to receiue. Actes 20.35.

God giueth all things. Gene.33.11.

God gaue the citie Iericho into the hand of Iosh̃ua. Iosh.6.3,4,5.

God loueth a cheerefull giuer. 2.Cor.9.7.

God gaue Samuel to succeede Eli in the Priesthood. 1.Sam.1.27,28.

Girded. God girded Dauid with power to conquere his enemies. 2.Sam.22.40.

Saint Paul willeth vs to stand girded with veritie. Ephe.6.14.

Gladnesse. Looke Ioy, and Reioycing.

Glasse. He that heareth & doeth not, is as he that beholdeth his face in a glasse. James 1.23,24.

We see now through a glasse darkely, but then shall we see face to face. 1.Cor.13.12.

Gleaning. Ruth gleaned corne after Boaz reapers. Ruth 2.3.

The gleaning of grapes of Ephraim, better then the vintage of Abiezer. Iudges 8.2. Looke Widowes.

Glory. The glory of God appeared in the cloude. Exod.16.20.

The light of the glory of the Lorde, like consuming fire. Exod.24.17.

The glory of the Lorde appeared, when Iosh̃ua and Caleb should haue bene stoned. Numb.14.10.

The glorie of the Lord filled the tabernacle. Exo.46.34,35.& the Temple. 1.kin.8.11.

The glorie of God appeared to Moses & Aaron. Num.16.42,44.

Moses besought the Lord to shew him his glorie. Exod.33.18.

The Arke of God, called the glorie of Israel. 1.Sam.4.21.

Esaias sawe the glorie of God after a sort. Isa.6.1,to 6.

God discomfiting Pharaoh & al his hoste, got glorie to himselfe. Exo.15.11. Ro.9.19.

God filleth all the earth with his glorie, by punishing the infidelitie of his people. Num. 14.21.

God was the sworde of the Israelites glorie. Deut.33.29.

God chose the children of Israel vnto his glorie. Deut.26.18,19.

Dauid did all that he did, to the glorie of God. 1.Sam.17.45,46,47.

The counsels of the wicked turne to Gods glorie. Psal.66.10,11,12.

All people created to the glorie of God. Deut.26.19.

The Philistims being plagued with Emerodes and Mice, their priests exhorted them to giue glorie to the God of Israel. 1. Sam.6.2,to 6.

The glorie of Christ, as the glorie of the onely begotten sonne. John 1.14.

Glorie put for mercie. Rom.9.23.

The glorie of God is reuealed to vs by the Gospel. 2.Cor.4.6.

The sicknesse and raising of Lazarus, was the glorie of God. John 11.4,40.

Glorie to God in the high heauens. Luke 2,14.

Abrahã gaue glorie to God, when he constantly depended on his promises. Rō.4.20.

God did shew the riches of his glorie vpon the elect, by his mercy. Rom.9.23.

All glorie is due vnto God onely for whose pleasure al things were created. Reu.4.11. Phil.4.19,20.

Glorie to the Lambe who was slaine for vs. Reue.5.12.

No man ought to glorie in any thing but in God. Ier.9.23,24. & 1.Cor.1.31. 2.Cor. 10.17.

Christians ought to doe all things to the glorie of God. 1.Cor.10.31.

The good workes of man, set forth Gods glorie. Phil.1.9,10,11.1.Pet.2.12.

The holy Ghost foreshoweth Christ his sufferings and glorie. 1.Pet.1.11.

Our light afflictions are not worthie the eternall weight of glorie, which they bring. Rom.8.18. 1.Cor.4.17.

Man is the image of Gods glorie, and the woman is the glorie of ꝑ man. 1.Cor.11.17.

The glorie of the Ephesians was Pauls suffring Ephes.3.13.

The Thessalonians were Pauls glorie and crowne. 1.Thess.2.19,20.

Paul preacheth the Gospel not for glorie of men, but to please God. 1.Thessalonians 2.3,to 14.*

Christians should not be desirous of vaine glorie. Gal.5.26. looke Vaineglorie, Confesse, and Die.

The glorie of the wicked is to their shame Phil.3.19.

Glorified. God will be glorified. Leuit.10. 3. and therefore he defended his people wonderfully. Exod.14.25.

How God is glorified. Exo.14.31.

We must glorifie God for deliuering vs from the Deuil and sinne, as the Israelites did, for their deliuerance from Pharaoh. Exod.15.1,2,to 20.

God is to be glorified in all things. Deut. 28.58. through Iesus Christ. 1.Pet.4.11.

We ought to pray that the worde of God may haue free passage, and be glorified. 2. Thess.3.1.

Christ was glorified, when Iudas went to betray him. John 3.31.

Christ desired his Father to glorifie him among men. John 17.1.

Benhadad glorified himselfe in ꝑ strength of his armie, and was discomfited. 1.kin.20. 3,18,25,30.

He ought to glorifie God, that suffereth as a Christiã. 1.Pet.4.14,16. Mat.5.10,11,12.

God is to be glorified by the puritie of our bodies. 1.Cor.6.20.

Iesus Christ shall be glorified ⁊ his saints. 2.Thess.1.18.

If wee will be glorified, wee must suffer with Christ. Rom.8.17.

Of the Glorifying of our bodies. Looke Phil.3.21. and Body, and Resurrection.

Gluttonie is a worke of darkenesse. Rom. 13.13. and of the flesh Gal.5.19,21. to be auoyded. 1.Pet.4.3. by the example of Esau, who was prophaned thereby. Heb.12.16.

We may not keepe companie with Gluttons or belly gods. Prou.23.20.

A prayer against Gluttonie. Ecclus.23. 1,6.

Of the rich Glutton. Luke 16.19.* Looke Drunkennesse, and Surfetting.

¶ Gnashed. The Iewes gnashed at Steuen with their teeth. Actes 7.54.

Of gnashing of teeth, looke more. Mat.8. 12. and 13.50. and 24.30.

Gnat. The Pharises strained out a gnat, and swalowed vp a Camel. Mat.23.24.

¶ Goe. God did goe before the Israelites to guide them. Deut.31.3.

How the Israelites did goe out of Egypt. Exo.12.37,38,39.

To goe vnto his Fathers, put for to die. Gen.15.15.

To goe into the number, put for being enrolled. Exod.30.13.

God. God is a spirit. John 4.24.

God is one. Mar.12.29. Iob.17.3.1.Cor. 8.6.1.Tim.2.5. Alpha and Omega, beginning, and ending, first, and last. Reuela.1.8, 11,17.

God the Father tooke great delight in his sonne. Mat 3.17.

Christ prooueth that hee was God, and that the Father wrought by him. John 1.17. and 10.31.

No man hath seene God, can see him, or knowe him as he is, but Christ. John 1.18. and 4.22.1.Tim.6.16.

Do

One God, and Father of all, aboue all, through all, & in vs all 1.Cor.8.6.Ephe.4.6.

God dwelleth not in Temples made with hands. Act.17.24.and 7.48.

The name of God.Exod.3.14.

God filleth heauen and earth, and seeth al things. Jere.23.24.

Nothing hidden or vnknowen to God. Eccl̃us.16.17,18.

Wee liue, moue, and haue our being in God. Actes 17.28.

The wicked thinke there is no God, or that God hath no regard to worldly things. Job 22.13,14.& 24.1.2.* & 34.19. Psal.10.4,13.and 14.1.and 53.1. and 73.11.

Nothing is certaine without God. Wisd. 11.22.

All things are possible with God. Gene. 18.14. Mat.19.26. Luke 18.27. Mar.10.27.

God neadeth no mãs help. Job 26.2,3,4.*

Because God hath made all creatures, they ought to humble themselues vnto his ordinances. Isa.45.9,10,11,12.

All things are Gods. Psal.24.1. of God, through God, and for God. Rom. 11.36.

God doeth all things vnsearchably. Pro. 25.2,3.

Philippe desired to see God the Father. John 14.8.

All workes of God are exceeding good. Eccl̃us. 39.16. Gene.1.31.

The God and Father of Christ, is our God and Father. John 20.17.

God was the Israelites God, and dwelt amongst them. Exod. 29.45.

There is no God, but the God of Israel. Deut.4.35,39. and 32.39.1.Sam.2.2.

The Lorde sayd that he was the God of Israel, and bade them not to feare the gods of the Amorites. Judges 6.10.

God chose the Israelites, to the ende hee would be their God. Exod.6.7. Deut.4.20.

God would be knowen to be the Lord, by signes and miracles. Exo.7.17.

Our God is God of gods, and Lorde of Lordes. Deut.10.17.21. Isa.45.1,5,12.

God was declared to be the onely and true God of Israel, by sending fire to consume Eliahs sacrifice. 1.Kings 18.36,37,38.

Naaman the Syrian confessed, that the God of Israel was the onely true God. 2. King 5.15. So did Jethro. Exo.18.11. And Rahab. Josh. 2.11.

None other but God alone, that afflicteth and healeth, that killeth and giueth life. Deut.32.39.

God was the onely conducter of the Israelites. Deut. 32.10,12.

God is he that doeth all things in vs. 2. Sam. 22.30.

Dauid did all things that God might be glorified. 1.Sam.17.45,46,47.

God giueth all things Gene. 33.11.

God careth for vs. 1.Peter 5.7.

Of the familiaritie and bountifulnesse of God toward Abraham. Gene. 18.10,17,18, 19.24.* & 19.19.

God was with Iehak for his fathers sake, and therefore willeth him not to feare. Gen. 26.24.

God was with Iaakob in his way, and on him onely he depended. Gen. 28.13,15,20. and 46.4.

God was with Joseph. Gene. 39.2,3. with Caleb. Joshua 14.12. and with Joshua in whatsoeuer he did. Josh. 1.9. and with Jonathan. 1.Sam. 14.10,15,45.

God promised Gideon that hee would be with him. Judges 6.12,16.

God would be knowen to be our deliuerer out of bondage. Exod. 16.6. Deut. 5.6.

God refused to conduct his people, for their idolatries sake. Exod. 33.3.

God fought for Israel. Josh. 10 42.

God deliuered into the handes of the Israelites, their enemies. Deut. 2.21. and 3.2.

God will haue all victorie to bee ascribed vnto him. Josh. 24.11,12. for he deliuered the Philistims into the handes of Dauid. 2. Samuel 6.24.25. and Og into the handes of the Israelites. Deut. 3.3. Therefore he sent but three hundred men with Gideon. Judges 7. 2.4.6.7.

God was he that chased the Amorites, and other. Exod. 34.11.

God gaue Hezekiah victorie for his owne names sake, and for Dauid his seruants sake. 2. Kings 19.34.

God wil not bestowe his grace alwayes in vaine. Judg. 10.10, to 14.

How Moses, Aaron, Nadab, Abihu, and the 70. Elders of Israel, &c. saw God. Exod. 24.9,10,11.

God appeared to Joshua like a man with a drawen sworde in his hand. Joshua 5.13, 14,15.

Manoah and his wife thought they had seene God, when they sawe but his Angel. Judges 13.3,22.

God ought to be followed. Ephes. 5.1. and blessed, and why. 2. Cor. 1.3,4.

The children of Israel not able to heare God speake. Exo. 20.18,19.

The people seeing the sicke of the palsie healed, glorified God. Mat.9.8.

Howe to offer to God our selues, and all that we haue. Rom.6.13.

We ought to feare, worship, and offer to God onely. 2. Kings 17.36.

All knees shal bow vnto God. Isa.45.23.

We must loue and serue God with all our heart and soule. Deu.6.3,5,13.& 11.13. and submit our selues vnto him. Eccl̃u.13.8. and by prayer seeke vnto him onely, and we shall finde him. Deu.4.29,30,31. Eccl̃us.38.2,9. Unto God onely belongeth all honour and glorie. Isa.42.8.

We can not serue God and riches. Matt. 6.24. Luke 16.13.

We ought not to tempt God. Deut.6.16.

He that is of God heareth Gods worde. John 8 47.

Hee that is of God, ought to walke as Christ walked. 1. John 2.6.

All things are of God, by Jesus Christ 2. Thess. 1.11,12.

God, the giuer of all grace beginneth the good worke in vs, and perfourmeth it. 1.Cor. 4.7. Phil 1.6 Heb. 13.21.

God is to be acknowledged the authour of all goodnesse. 1.Cor.8.6,7.

God is he that iustifieth vs for the loue of Christ. Rom. 8.32,33.

We are elected of God to be sanctified by his spirite. 1. Pet. 1.2.

God hath raised vs vp to life with Christ, and why. Ephe. 2.5,6,7.

God hath called vs vnto glory & vertue. 1. Peter 1.3.

The Pharises despised the counsell of God. Luke 7.30.

We are in God, and dwell in him, if wee loue God and our neighbour. 1. John 2.5. and 3.24. and 4.12.

Our God is the God of mercie, patience and comfort. Rom. 15.5.2. Cor. 1.3.

God cannot lie. Titus 1.2.

God wil giue eternal life to those that hee hath promised the same. Heb. 10.23,36.

Gods giftes, and calling are without repentance. Rom. 11.29.

Those that cleaue to God shal liue, where as those that folowe idoles shal perish. Deut. 4.3.4.

God chastiseth him whom he loueth. Heb. 12.6.

The first fruites ought to be offered vnto God. Exod. 23.16,19.

Jaakob going into Egypt, offred sacrifice vnto God. Gene. 46.1.

Joseph attributeth vnto God both his selling into Egypt, and the honour that hee receiued there. Gene. 45.8.

God suffereth the spirite of errour to possesse the mouth of false prophets. 1. king. 22. 21,22.

God sent an euil spirite betweene the inhabitants of Shechem and Abimelech, that they might destroy one another. Jud. 9.23,24

Of the prouidence of God toward the Samaritanes afflicted. 2. Kings 7.16.*

The mercie of God toward al men. Wis. 11.20,26. and 12.1,2,8,10.*

None good but God onely. Matt. 19.17. Marke 10.18. Luke 18.19.

God is loue. 1. John 4.16.

Preachers are Gods labourers. 1. Cor. 3.9.

God onely conuerteth the heart. 1. Kings 18.37.

God touching our hearts, we shal folowe. 1. Sam. 10.26.

God ruleth the steps and wayes of men. Prou. 20.24. Jere. 10.23.

Paul prayeth God to guide his iourney. 1. Thess. 3.11.

God beholdeth the heart, not outward appearance. 1. Sam. 16.7.

God foresheweth things to come, and not idoles. Isa. 42.8,9.

God is the authour of peace, and not of confusion. 1. Cor. 14.33.

God onely is holy. Reue. 15.4.

The description of God. Exod. 34.5,6,7. his power and benignitie. Isa. 40.10.*

The name of God is our protection. Pro. 18.10.

Howe God is to bee sought for, and who giue him. Wisd. 1.1,2.

God onely forgiueth sinnes. Marke 2.7.

God saueth without sword. 1. Sam. 17.45.

God is onely wise. Rom. 16.27.

God seeth and searcheth the heart, and reines. Actes 15.8. 1. Thessalon. 2.4. Reuel. 2.23.

2.25. Pſal.7.9. Iere.11.20. & 17.11. & 17.10.
God onely was the finder of wiſedome. Baruch 3.32,36.
In punißhing the wicked, God is eſteemed ſanctified. Iſa 5.16.
It was the will of God, that Rebekah ſhould be the wife of Izhak. Gen.24.50,51.
Moſes the man of God. Deut. 33.1.
Of thoſe that worßhip both God and Idoles. 2. King. 17.33.
The Iſraelites did choſe to ſerue God, and refected Idoles. Ioſh.24.16,21,22,23, 24,31.
Satan called the god of this worlde. 2. Cor.4.4.
God made Moſes a god to Pharaoh Exod 7.1,2.
To ſanctifie God, what. Deut 32.51.
God ſpeaketh by his preachers. Ieremy. 7. 23,26, and 11.7,10.
How God is pacified. Dan 4.24.
God is able to abate the pride of princes, Dan.4.34.
God neuer faileth thoſe that truſt in him. Dan.14.38. 2 Mac.15.26,27.
What God requireth of vs. Micah 6.8.
God only gouerneth al things. 2. Eſd.6.6.
God is the preſeruer and giuer of kingdomes. 2. Chro.36.23. Eſth.16.16.
How God is tempted. Pſal.78.18.
God is our father. Deut.32.6. Mala.1.6. 2 Eſd.1.29.
Godhead. The fulneſſe of the godhead dwelleth in Chriſt. Col.2.9.
Godly. How we are partakers of the godly nature. 2. Pet.1.3.
All that liue godly, ſhal ſuffer perſecution. 2. Tim.3.12.
Godlines cauſeth a king to be bleſſed. Pro. 25.2.4.
Godlineſſe, or vngodlineſſe doeth neither profite or hurt God, but man. Job 33.6,7,8.
Godlineſſe hopeth for eternall life. Titus 1.1,2.
Wee ought to exerciſe faith, true Godlineſſe, and holy converſation. 1. Timo 4.7,8. 2. Pet.3.11.
Gods. If we honour ſtrange gods, we ſhall periſh. Deut.5.7,to 10.
The gods, that are made with hands, are no gods. Act.19.26.
Rahel ſtale away the gods or Idoles of her father. Gen. 31.19,30.
Iaakob commanded his houſhold to put away the ſtrange gods. Gen 35.2.
Samuel exhorteth the people to put away the ſtrange gods, to ſerue the true God. 1. Sam.7.3.
Gods vſed for Iudges and Princes. Exo. 22.8. Pſal 82.1,6 for Angels. Pſal.95.3.
Gods the worke of mens hands. Deu.4.28.
Of the diuerſitie of the gods of the Gentiles. 2. King. 17.29,30,31.
Many bee called gods, yet vnto vs there is but one. 1. Cor.8.5,6.
The gods of the Gentiles are not to bee feared. Baruch 6.3,4,22,26.*
The true God blaſphemouſly compared to the gods of the Gentiles. 2. King. 18.33, 34.35. and 19.10,12,31.
He that will ſerue the Lord, muſt put away ſtrange gods. Ioſh.24.23.
No mention may bee made of any other gods but the Lord. Exod. 23.13.
Who ſo offereth to other gods, ought to be ſlaine. Exod.22.20. looke Idolatrie and Superſtition.
Thoſe to whome Gods word is giuen, are called gods. Iohn 10.34,35.
Golde or ſiluer that appertained to idoles, may not be put to priuate vſe, and why. Deut.7.25,26.
The weight of golde that came yeerely to Salomon. 1. King. 10.14. The Queene of Sheba gaue gift vnto him and of diuers things made of golde. 1. Kin. 10.10,16,17,18,21.
Golde or ſiluer as plentie as ſtones. 2. Chro. 1.15.
Golde or ſiluer can not deliuer any from Gods wrath. Eze.7.19.
Iohua reſerued the golde, ſiluer, &c. at the ſacking of Iericho, and put it vnto the treaſure of the houſe of the Lord. Ioſh.6.19,24.
If any man builde golde on the foundation of Chriſt, his building wil endure. 1. Corinthians 3.12.
Chriſt ſent his Apoſtles to preach without golde, ſiluer, &c. Mat.20.9. Marke 6.8. Luke 9.3.
Good. None good. Pſal.14.3. & 53.1, 3. Ro. 3.10. not pure. Iob 25.4. but God onely. Mat.16.16,17. Mark.10.18. Luke 18.19.
God ſawe all that he had made, and loe it was very good. Gen. 1.13.
God made all his good to goe before Moſes. Exo.33.19.
Cleaue to that is good, and abhorre that is euill. Rom.12.9. Galat.4.18. 1. Theſſal. 5.15.
We ought to be wiſe to good, and ſimple to euil. Rom.16.19.
Doe good to al, but ſpecially to the faithful. Gal.6.10.
Wee ought to doe good, euen to our enemies. Luke 6.35.
It is lawful to doe good on the Sabbath day. Luke 6.9,10.
God wil conſume idolaters after hee hath done them good. Ioſh.24.20.
Dauid did good for euill. 1. Sam.24.5,7, 8. and 26.9.
We ought to doe that is good in the ſight of the Lord. Deut.6.18.
Good and euil. Deut.30.15.
Our corrupt nature can not do that good we would. Rom.7.18,19.
Good intent contrary to Gods worde, is ſin. 1 Sam.13.11, to 15. & 15.11,13,19,20.
Uzzah for his good intent, contrary to Gods commandement, was ſlaine by God. 2. Sam.6.6,7. looke Thoughts.
Goods of him that is taught, are to be imparted to the teacher. Gal.6.6.
Shame is the reward of euil gotten goods Act.1.18. looke Riches and Bleſſings.
Goodneſſe. Ouercome euil with goodneſſe. Rom.12,21.
Mans heart, vnreformed by God, is vnapt to goodneſſe. Hag.1.14.
Goſhauke. It was not lawful for the Iewes to eate of a Goſhauke. Deut.14.12.
Goſpel is the glad tidings to ſaluation. Luke 2.10. Rom.16.17.
The Goſpel declareth howe Chriſt died for our ſinnes, was buried, &c. 1. Corinth.15. 1,to 5.
The Goſpel giueth eternall life by Chriſt vnto Gods choſen, according to his purpole and grace. Epheſ. 1.7,9. 2. Tim.1.9. Tit. 2.11.
The Goſpel called the wiſedome of God. Matth.11.19. 1. Cor 2.7. the myſterie hidden from the beginning of the worlde. Epheſ.3. 9. Col.2.26. the adminiſtration of the ſpirite and righteouſneſſe. 2. Cor.3.8,9. a myſterie, or ſecrete. 1. Cor.4.1. Col.4.3. and the reuelation of the myſterie. Rom.16.25.
Wee are ſaued by the Goſpel. 1. Corinth. 15.2.
The Goſpel is the newe couenant. Iere. 31.31.
The Goſpel preached by Chriſt firſt in Galile. Iſa.9.2. Mat.4.16.
It was foretolde that the Goſpel ſhould be reuealed to the Gentiles. Iſa.29.18. and preached. Iſa 29.12,13. and howe ſinners ſhould receiue the ſame. Iſa.29.24.
Whither the Goſpel traineth vs. Heb.12. 22,23,24.
The Angel declared the Goſpel vnto the ſhepheards. Luke 2.10.
The promiſe of eternal life, reuealed by the Goſpel. Ephe.1.5. Titus 2.11.
The Goſpel which the Apoſtles heard in ſecrete, ſhould bee preached openly. Matth. 10.27.
Chriſt ſent his Diſciples to preach the Goſpel. Matth.28.19,20. Mar.16.15,16.
The Goſpel to be preached throughout all the worlde. Matth.24.14. Mar.10.10. and to euery creature. Marke 16.15. and ſo it was. Coloſſ.1.23.
Paul preached the Goſpel from Ieruſalem to Illyricum. Rom.15.19.
The maieſtie of Chriſt is declared by the Goſpel. 2. Cor.4.4.
None ought to be forbidden to preach the Goſpel, albeit he be vnworthy, and why. Lu. 9.49,50.
Who ſo loueth father or mother more then Chriſt, is not worthy to be a miniſter of the Goſpel. Matth.10.37,39. and 16.25. Marke 8.35.
The deceitfulneſſe of riches, &c. maketh the Goſpel to be vnfruitful in many. Marke 4.15,17,19.
The Goſpel compared to ſeede ſowen. Matth.13.3, to 10.18, to 24.
All thoſe to whome the Apoſtles preached the Goſpel, beleeued not. Rom.10.16. Iſai. 53.1.
The Goſpel is hid to ſome through their incredulitie. 2. Cor 4.3,4.
The Goſpel from the time of Iohn Baptiſt, ſuffereth violence. Matth.11.12. Luke 16.16.
Thoſe that haue not bene faithful in riches of iniquitie, are not to be truſted with the Goſpel. Luke 16.11.
The Goſpel vnknowen to the wiſe Iewes, and yet knowen to the ſilly Apoſtles. Matth. 11.25.
The Goſpel compared to a treaſure hidden,

den, and a pyecious stone found. Matt. 13. 44.45.

The Pharises beleeue not the Gospell, neither will suffer other to beleeue. Mat. 23. 13. Lu. 11. 52.

The Gospel bringeth dissension and death to the professors thereof. Mat. 10. 34, 35. Act. 14. 1, 2, to 7.

What they shal receiue, who for the Gospels sake haue forsaken all things. Matt. 19. 28, 29.

None but such as are called and chosen, receiue the Gospel, and bring forth fruites. Mat. 20. 1, 8, to 16.

Our conuersation must bee such, as becommeth the Gospel. Phil. 1. 27.

The terrible iudgement of God against such as contemne the Gospel. 2. Thess. 2. 10, 11, 12.

The Gospel is the more aduanced by good workes. Col. 1. 6.

The Gospel prophecied of, to be preached in diuers languages. Isa. 28. 11.

The Church is gathered by preaching of the Gospel. Isa. 60. 3.

The conscience is gladned with the word of the Gospel. Pro. 12. 25.

The Gospell of Iohn why it is written. Iohn 20. 30, 31.

Gouernour. Ioseph Gouernour ouer the land of Egypt Gen. 42. 6.

Against wicked gouernours of cities. Zep. 3. 3. looke Princes, and Magistrates.

¶ *Grace.* Noah found grace in the eyes of the Lord. Gene. 6. 8, 9. so did Moses. Exod. 33. 17.

Hannah desired to finde grace in Elies sight. 1. Sam. 1. 8.

By the rich grace of God wee are redeemed Ephe. 1. 7. Tit. 3. 7.

The Prophets foretolde of grace to come to vs by Christ. 1. Pet. 1. 10.

God determined before the beginning of the world to bestow his grace on vs. 2. Tim. 1. 9. that hee might bee glorified for so great grace bestowed. Ephe. 1. 4, 5, 6.

The grace of God appeared that we should liue holily, waiting for the blessed hope of eternall life. Tit. 2. 11, to 15.

Wee are saued not by workes, but by grace in Iesus Christ. Ephes 2 8, 9. Iohn 1. 17. or els were grace no more grace. Rom. 11. 6.

The remnant of the Iewes shalbe saued by grace. Rom. 11. 4, 5.

They make frustrate the grace of Christ, who seeke to be iustified by works. Gal. 5 4.

We ought to truste in the grace offered by the Gospel. 1. Pet. 1. 13. and not to receiue the same in vaine. 2. Cor. 6. 1.

Who so reiecteth the grace of God offred, can looke for no mercy. Heb. 10 26, 27.

The Apostles with grace & peace to those Churches they write vnto. Rom. 1. 7. 1. Cor. 1. 3. 1. Pet. 1. 2.

We ought to grow in grace and the knowledge of Christ. 2. Pet. 3. 18.

As wee profite in the knowledge of God and Christ, so shall the grace of God be multiplied vnto vs. 2. Pet. 1. 2.

Grace put for the doctrine of the Gospel. Titus 2. 11. Heb. 13. 9. 1. Pet. 5. 12. for faith, and the fruites thereof. 1. Pet. 1. 5. For free gifts. 1. Cor. 1. 4. For spirituall gifts. 2. Pet. 3. 18. For the ministerie and preaching of grace. Galat. 2. 9. For free forgiuenesse of sinnes. Iohn 1. 17. For the whole calling of the faithfull. Heb. 12. 15. For the efficacie and power of the spirit. Acres 14. 26.

Of Grace before and after meales, looke Thanksgiuing and Prayles.

Of the grace of God, looke Fauour, Gifts, and Mercie.

Gracious. God is gracious and mercifull, &c. Exod. 36. 6, 7.

Grafted. To what ende wee are grafted with Christ into his death. Rom. 6. 3, 4, 5.

The Iewes were broken off, that the Gentiles might be grafted in. Rom. 11. 17, 19.

Grapes, looke Cluster.

It was permitted the Iewe to eate of his neighbours grapes, but not to carry any away. Deut. 23. 24.

Grasse. God will send grasse to feede the cattell of those which loue him. Deuter. 11. 13, 15.

All flesh is grasse, and all the grace thereof, is as the flower of the fielde. Isa. 40. 6. 1. Pet. 1. 24.

Grashoppir, looke Blasting.

Graues. The graues did open at the death of Christ. Matt. 27. 52.

Iaacob set a pillar vpon Rahels graue. Gen. 35. 20. 1. Sam. 10. 2.

No man knoweth where Moses graue is. Deut. 34. 6.

Iosiah commanded that none should touch the graue of the man of God. 2. Ki. 23. 17, 18.

The graues of lust. Num. 11. 34.

The graue described. Iob 10. 19, 21, 22.

The Lorde bringeth downe to the graue, and raiseth vp. 1. Sam. 2. 6.

Grauen. Michahs grauen and molten image. Iudg. 17. 3. 4.

Great. God is great. Deut. 10. 17.

Who shall bee greatest in the kingdome of heauen Mat. 18. 4. Mat. 9. 34. Lu. 9. 46, 48.

God hath done great things for his people. 1. Sam. 12. 24.

Saul foretolde Dauid, that he should doe great things. 1. Sam. 26. 25.

Moses desireth God that his power might be great. Num. 14. 17.

The *Greekes* seeke after worldly wisedome. 1. Cor. 1 22.

A prophecie of the kingdom of the Greekes. Dan. 11. 2, 3.

Greeting. Of the greeting betweene Moses and Iethro. Exod. 18. 7.

Paul willeth the faithfull to greete one another with an holy kisse. Philip. 4. 21. 1. Thess. 5. 26.

The Scribes and Pharises loued greetings in the markets, &c. Matth. 23. 7. looke Saluation.

Grieue not the holy spirit of God. Ephes. 4. 30.

It grieueth Gods enemies, that his children prosper. Nehe. 2. 10.

Grone. Euery creature groneth with vs, for the releasing of the sonnes of God. Rom. 8, 22.

God heard the groning of the Israelites. Exod. 6. 5, 6. and had compassion on their gronings, for their Iudges sakes. Iudg. 2. 18

Grewe. Samuel grewe and the Lord was with him. 1. Sam. 3. 19.

Grudging. looke Murmuring.

Grudgingly. Wee must not giue almes grudgingly. 2. Cor. 9. 7.

¶ *Guided.* Wee must be guided by Gods word, and not by good intent. Eccles. 4. 17.

Guile. No guile found in the mouth of Iesus. 1. Pet. 2. 22.

All guile ought to be laide aside of Christians. 1. Pet. 2. 1. Looke Wrong.

¶ *Gyants.* Emims, Zamzummins, and Anak. Deut. 2. 10, 20, to 24. Num. 13. 23, 34.

Gyants were mightie men, and contemners of God. Gen. 6. 4.

Dauid discomfited foure Gyants, the sonnes of Haraphah. 2. Sam. 21. 2, to 16.

H.

¶ *Habitation.* The land of Canaan Gods holy habitation. Exod. 15. 13.

Wee growe to be an Habitation of God, by the building of the spirit. Ephes. 2. 21.

Hailestones. God destroyeth his enemies with Hailestones. Iosh. 10. 11.

Hallowed bread, looke Bread.

Halte. Iaakob Halted on his thigh. Gene. 32. 31.

To Halte betweene two opinions, what 1. Kings 18. 21.

Hand taken for strength. 1. Kings 18. 46. Luke 1. 66. Act. 11. 21. for ministerie or seruice. Leuit. 26. 46.

Tamar, deflowred of Amnon, layde her handes on her head. 2. Sam. 13. 13.

The leprous hande of Moses became sound. Exod. 4. 6, 7. so did the dried hand of Ieroboam. 1. Kings 13. 4, 6.

The Apostles reproued for eating with vnwashen hands. Mat. 15. 2. Mat. 7. 2, 3. 4, 5.

The Pharises marueile that Christ sate at dinner with vnwashen Handes. Luke 11. 37, 38.

Pilate washed his handes in token of Christes innocencie. Mat. 27. 24.

Paul willeth vs to worke with our owne handes. 1. Thess. 4. 11. as himselfe did. Act. 18. 3. day and night. 1. Thess. 2. 9. 2. Thess. 3. 8. to relieue himselfe and others. Act. 20. 34.

Paul willeth him that hath stolen, hence forth to labour with his hands. Ephe 4. 28.

God will prosper our handie worke, if wee loue him. Deut. 30 9. for he is the directour of the same. Psal 90. 17.

Christ lifting vp his handes, blessed his Apostles. Luke 24. 50, 51.

If our hand offende vs, wee ought to cut it off. Mat. 5. 29 30.

Christ healed the dried hand on the Sabbath day. Mat. 10. 10, 12, 13.

The Apostles healed the sicke by laying on their handes. Marke 16. 18. so did Christ. Luke 4. 40.

Children brought to Christ that he might lay his handes on them. Mat. 19. 13. Marke 10. 13, to 16.

Iosua replenished with wisedome, by the laying on of Moses handes. Deut. 34. 9.

Paul recouered sight, by laying on of Ananias

manias hands. Actes 9.17,18.

Stretching forth the hands to God, taken for acknowledging the offence. 1.Kin.8 38.

Salomon praying, stretched out his hands toward heauen. 1.Kings 8.22.

Moses praying, spread his hands vnto the Lord. Exo. 9.29,33.

So long as Moses held vp his handes to God, the Israelites preuailed, &c. Exodus 17.11,12.

Lifting vp the hands to heauen, a maner of swearing. Deut. 32.40. Gene. 14.22. Reuelat. 10.5.

To lift vp the hand against any, is to rebell. 1.Kings 11.26.

None can deliuer any out of Gods hands. Deuteronom. 32.39. nor auoide his handes. Amos 9.2.

The Lordes hand is not shortened. Num. 11.23.

Gods hand was sore against the Iewes, when he deliuered them into their enemies handes. Iudges 2.15.

The hand of the Lorde was against the Philistims all the dayes of Samuel. 1.Samuel 7.13.

The hand of God is vpon any when hee afflicteth them with any kinde of plague. 1.Sam. 5 7.

The faithful are in Gods handes. Deut. 33.3.

The hand of God for a cloude. Exo. 33.23. Looke Laying.

What Gods right hand signifieth. Luke 22.69. Actes 7.55.

Handwriting. Christ hath put out the handwriting of ordinances that was against vs. Col. 2.14.

Hanged. The Philistims hanged vp Sauls body on the wall of Bethshan. 1.Samuel 31.10.

The seuen kinsmen of Saul were hanged before the Lord. 2.Sam. 21.1,6,9.

Rechab and Baanah were hanged for murthering Ishbosheth. 2.Sam. 4.5,6,12.*

Whosoeuer was hanged on a tree, ought to be buried the same day. Deut. 21.22,23. because he is cursed. Gal. 3.13.

Happe. looke Prouidence.

Happie. Ten things happie. Ecclus. 25.7, to 14. looke Blessed.

Hard. Two things hard and perilous. Ecclus. 26.30.

Nothing too hard for God. Jerem. 32.27. Gene. 18.14.*

Harden. Whome God will, he hardeneth. Rom. 9.18. and 11.7.

To harden our hearts, is to be obstinate. 1.Sam. 6.6. John 12 40.

God hardened the hearts of the Hiuites, and why. Iosh. 11.10.

God hardened Pharaohs heart. Exod. 7. 3.13,14. and 8.15,32. & 9.7,12,34,35. and 10.1,20,27. and 11.10. and 14.4,8.

God hardened the spirite of Sihon, and why. Deut. 2 30.

Heart hardened, taken for forgetfull. Marke 6.52.

The hardnesse of heart is the fountaine of ignorance. Ephes. 4.18. looke Heart.

Hare forbidden the Iewes to eate. Leuit. 6.6. Deut. 14.7.

Harlots. Two harlots pleaded before Salomon. 1.Kings 3.16.

He that coupleth himselfe with an harlot, is one body with her. 1.Cor. 6.16.

Harlots shal sooner enter into the kingdome of God then proude Pharises. Matth. 21.31,32.

Of the behauiour of harlots. Prou 9.13, to 18. looke Whores.

Harnesse. looke Armour.

Harte. The Iewes might eate of a Harte, &c. Deut. 14.5.

Harueſt. The lawe of Harueſt. Leuit. 19.9, 10. and 23.22.

Mar harueſt shalbe plentiful, if we please God. Leuit. 26.3,4,5.

Whitsontide was the feast of the first fruites of harueſt. Leuit. 23.16.

Samuel called vpon God in the time of harueſt. 1.Sam. 12.17.

Pray the Lord to send labourers into his harueſt. Matth. 9.38.

The Apostles reaped the harueſt which the Prophets had sowen. John 4.38.

The Lords harueſt. Reue 14.18.*

Hate. God punisheth those that hate him. Deut. 5.9.

Wee ought not to hate our brother in our heart. Leuit. 19.17.

Christ was hated of the world, and why. John 7.7.

Christians are hated of al men for Christs names sake. Matt. 10.22.

Wee ought to doe good to them that hate vs. Matt. 5.44.

Dauid loued those that hated him. 2.Sam. 19 6.

He that hateth his brother is a manslaier. 1.John 3.15. and 2,9,11.

Isaak is hated of Abimelech and Phicol. Gen. 26.27. and Iaakob of Esau. Gen. 27. 41. & Ioseph of his brethren. Gen. 37.4,5,8.

The Egyptians hated the Israelites. Exod. 1.12. Psal. 105.25.

Ammon hated his sister, after hee had deflowred her. 2.Sam. 13.15. and therefore Absalom hated him. 2.Sam. 13.22.

He that calleth vpon God, shalbe deliuered from them that hate him. 2.Samu. 22. 18.

We ought to hate al for Christs sake. Luk. 14.26. John 12.25.

Three sortes of men hated. Ecclus. 25.2. Looke Enuie and Malice.

Haughtineſſe. looke Pride or Nobilitie.

Haile mingled with fire, destroyeth cattel and other things in Egypt. Exodus 9.18, 24,25.

Haire. Not one haire of their heads perisheth, that suffer for Christ his sake. Luke 21.8.

All the haires of our heads are numbred. Matth. 10.30. Luke 12.7.

Absaloms haire polled yeerely, weied 200. shekels. 2.Sam. 14.25.

Long haire comely for a woman, not for man. 1.Cor. 11.14,15.

Buryed haire forbidden. 1.Tim. 2.9. and 1.Pet. 3.3.

Head. The people that feare God, shall be made the head, and not the taile to any nation. Deut. 28.13.

Christ is the head, of whom the body of the Church dependeth, and is nourished. Ephe. 1.22. & 4.13,15. Col. 1.18. & 2.10,19. 2.Samuel 22.44.

Christ brake the Serpents head. Gene. 3.15.

The mans head must be bare when hee prayeth, and the womans couered. 1.Cor. 11. 4.10.

The head for the honorable man, or prince. Isa. 1.6. and 9.15. Amos 9.1. Num. 1.4.

Heale. God onely healeth, and deliuereth from afflictions. Deut. 32.39.

God healeth all our infirmities. Exo. 15. 26. Jere. 17.14.

We are healed of our sinnes by Christ his stripes. 1.Peter 2.24.

Health. The health of Israel is the Lord. Jere. 3.23.

To whom health is promised. Prouerbes 4.22.

Health the most excellent thing in the world. Ecclus. 30.15,16.

Heape. The wicked heape sinne vpon sinne. Ecclus 3.29.

Heape coales, looke Coales.

Heard of swine, looke Swine.

Heardmen. Strife betweene the Heardmen of Gerar and Izhak. Gen. 26.20. looke Shepheards.

Heare. Samuel heareth God speake vnto him. 1.Sam. 3.10,11.

The Israelites would not hearken to Moses, and why. Exod. 6.9,12.

The Lord would not heare the Israelites, presuming to fight contrary to his commandement. Deut. 1.42,45.

All ought to heare and obey Gods voyce. Iosh. 8.35. 1.Sam. 12.14.

Such as heare Gods voyce, are his chiefe treasure, &c. Exod 16.5,6.

God commaundeth vs to heare the Prophet Christ. Deu. 18.18,19. Mat. 17.5. Luk. 9.35. 2.Peter 1.17.

None can heare without a preacher. Rom. 10,14.

Faith commeth by hearing the worde of God preached Rom. 10.17.

Christ exhorteth all that haue eares to heare. Matt. 13.9. Marke 4.3,9. Luke 8.8. Preachers must speake, whether the people will heare or not. Jere. 7.27.

To heare put for to beleeue. Matth. 7.24. John 10.8, 16.1. Tim. 4.16.1. John 4.6. and for to vnderstand. 1.Cor. 14.2.

Hearing onely is not sufficient. Mat. 7.21. Luke 11.28. Rom. 2.13. James 1.22.* looke Doc.

Diuers kindes of hearers. Mat. 13.19,20. * John 7.40,41.

They that heare Gods preachers, heare God himselfe. Luke 13.16. and are of God. Joh. 8.47. and contrariwise 1.Joh. 4.6. looke Parishioners.

Famine of hearing, see Famine.

We ought to be swift to heare, and slowe to speake. James 1.19.

God will not heare contemners of his worde and preachers. Jere 11.11.

Deuils

Dauids enemies cryng for ayde, were not heard. 1. Sam. 22. 42.

God heard Eliah. 1. Kings 18. 37, 38.

God will heare the crie of the afflicted and oppressed calling on him. Exodus 22. 23. 2. Sam. 22. 7.

Whome God doeth heare, and whom not. Iohn 9. 13.

God heard the voyce of Ishmael. Gen. 21. 17. of Leah and Rahel. Gene. 30. 6, 17. and of Iacob in his tribulation. Gene. 35. 3.

Moses was heard of the Lord. Exod. 32. 14. Num. 14. 20. Deut. 9. 16, 19. & Samuel. 1. Sam. 7. 9. and Manoah. Iudg. 13. 8, 9.

Heart comforted with bread. Iudg. 19. 5.

The heart of a man is deceitfull and wicked aboue all things. Jerem. 17. 9. Gen. 6. 5. and 8. 21.

To bleſſe a mans ſelfe in his heart, is to flatter himſelfe in his wickednesse. Deuter. 29. 19.

God knoweth the secrets of all hearts, and tryeth them. 1. Sam. 16. 7. 1. Kin. 8. 18. Act. 15. 8. 1. Theſſ. 2. 4. 1. Iohn 3. 20. Reu. 2. 23. 1. Chron. 28. 9. Psalm. 7. 9. Jere. 11, 20. and 17. 10. and 20. 12.

God shal make manifeſt the counſaile of the heart. 1. Cor. 4. 5.

Of the abundance of the heart the mouth speaketh. Luke 6. 45. Matt. 12. 34, 36.

What defileth the heart, and what not. Matt. 15. 11, 19. Mar. 7. 15, 18, 19, to 24.

The hearts are purified by faith. Act. 15. 9.

God turneth and renueth the heartes of men, and why. Ezek. 11. 19. and 36. 26, 27. Jer. 32. 29, 40. 1. King. 18. 37.

Salomon prayeth God to conuert the hearts of his people vnto him. 1. Kings 8. 58.

God gaue Saul another heart to be a new man. 1. Samu. 1. 6, 9.

With the heart man beleeueth vnto righteousnesse. Rom. 10. 9, 10.

God muſt open the heart, if any heare attentiuely. Acts. 16. 14. and reforme it, before it be apt to goodnesse. Hag. 1. 14.

Where our treasure is, there wil the heart be also. Matt. 6. 21.

Our heart wil not condemne vs before God, if, &c 1. Iohn 3. 18, 19, 20.

We ought to speake vnto our selues and make melodie vnto the Lorde in our heartes. Eph. 5. 19. The worde of God ought to bee laide vp in our hearts. Deu. 6. 6. and 11. 18.

Hannah prayeth in her heart to the Lord, to become fruitfull. 1. Sam. 1. 10, to 14. and hauing obteined, her heart reioyced. 1. Sam. 2. 1.

To beleeue in heart. 2. Esa. 1. 37.

God measureth our almes according to the heart. Marke 12. 41, to 24. Luke 21. 1, to 5.

We ought to drawe neere to Christ with a pure heart. Hebr. 10. 22. and followe them that call vpon God with pure hearts. 2. Timothe 2. 22.

It is God that stablisheth our hearts in holinesse. 1. Theſſ. 3. 13. 2. Theſſ. 2. 16, 17.

The Pharises coueted rather to haue their cuppes then their hearts cleane. Matt. 23. 25.

Christ mourned for the hardnesse of the Pharises hearts. Mar. 3. 5.

We ought to forgiue our brother from our hearts. Matt. 18. 34, 35.

We ought to loue and serue God with all our heart. Deut. 6. 5, 13. and 10. 12, and 11. 1. Luke 10. 27.

Asa his heart was vpright with the Lord. 1. Kings 15. 14. And so muſt ours be. Chap. 8. 61.

Joshua exhorteth to serue God with al the heart and soule. Josh. 24. 14, 23. and 22. 5.

We may not attribute to our vprightnesse of heart, eternal life which God giueth freely. Deut. 9. 4, 5.

Wee ought to turne to God in heart, if wee looke to obtaine mercy. 1. Kings 8. 47, 48.

Dauid folowed God with all his heart. 1. Kings 14. 8.

Hezekiah walked before the Lorde with a perfect heart. 2. Kings 20. 3.

Our heart is turned from God, when wee serue strange gods, or trust in any thing beside God. Deut. 29. 18.

The idolatrous wiues of Salomon turned away his heart from God. 1. Kings 11. 3, 4.

Those that turne their heart from God, shal haue their liues shortened. Deuterono. 30. 17, 18.

The crie of a contrite heart vnto God. Psal. 130.*

If wee returne vnto God with all our heart, he wil turne vnto vs. Deut. 30. 9, 10.

Samuel exhorteth to turne to God, with all the heart, and to serue him onely. 1. Samuel 7. 3.

Josiah turned to the Lorde, with all his heart. 2. Kings 23. 25.

God promiseth mercy to those that conuert in heart. Deut. 30. 1, 2, 3.

Salomon craueth of God an vnderstanding heart. 1. Kings 3, 9.

The King is commanded to reade the Law, least his heart should be lift vp. Deut. 17. 14.*

Our hearts ought not to be lift vp to forget God, and why. Deut. 8. 5, 14.

Pharaohs heart hardened. Exo. 9. 34.

God giueth to those that feare him, an vnderstanding heart. Deut. 29. 3, 4. and to those that disobey him, a faint heart. Leui. 26. 36.

The Shechemites mooued the hearts of the Israelites to receiue Abimelech. Judg. 9. 2, 3, 6.

The hearts of the Amorites and Cananites fainted at the Israelites comming. Josh. 5. 1.

The Israelites hearts melted, when they were discomfited at Ai. Josh. 7. 5.

Boaz comforted the heart of Ruth, by speaking kindely. Ruth 2. 13.

Heart hardened against the poore. Looke Harden.

God giueth the disobedient a trembling heart. Deut. 28. 65.

Sauls heart sore astonied, when he sawe the Philistims assembled against him. 1. Sam. 28. 5.

Dauid touched in heart, after he had cut off the lap of Sauls garment. 1. Sam. 24. 6.

Moses willeth the Israelites to set their hearts to Gods worde. Deut. 32. 46.

Wee ought not to seeke after our owne heart. Num. 15. 39, 40.

The hearts of the simple deceiued by Absalom. 2. Sam. 15. 2, to 7, 11.

We ought to loue one another with a pure heart. 1. Tim. 1. 5. 1. Pet. 1. 22.

Saint Paul walked in the simplicitie of his heart. 2. Cor. 1. 12.

Dauid led the Israelites in simplicitie of heart. Psal. 78. 72.

The thankesgiuing of a true and faithful heart. Psal. 130.*

God leadde Israel 40. yeeres in the wildernes to proue their hearts. Deut. 8. 2.

Iosiahs heart did melt, when he heard the Lawe read. 2. Kin. 22. 10, 11, 18, * 2. Chro. 34. 37.

They whose heart God had touched, followed Saul. 1. Sam. 10. 26.

The sorowe of the heart hath slaine many. Ecclus. 30. 23.

How a mans heart may deceiue him. Deu. 11. 16.

The pryde of the heart deceiueth man. Obad. 3.

The heart of God for the purpose of his will, &c. 1. Chro. 17. 19.

Eyes and heart of God, looke Eyes.

The heart ought to holde fast the word of God. Pro. 4. 4.

Gods lawes written in the hearts of the faithful. Heb. 8. 10.

One heart and one way expounded. Jere. 32. 39. Act. 4. 32. Ezek. 11. 19. & 36. 26, 27.

Woe to the double hearted. Ecclus. 2. 13. and 3. 28.

He that feareth the Lorde, conuerteth in heart. Ecclus. 21. 6.

The reward of them that set vp idoles in their hearts. Ezek. 14. 2, 3, to 11.

Of the keeping of the heart. Pro. 4. 23.

Dauid was a man after Gods own heart. 1. Sam. 13. 14.

God sorte in his heart. Gene. 6. 6.

The heart is made holy and pure through Christ. Psal. 51. 10.

Heart of the earth, for the inwarde part of the earth Matt. 12. 40.

Heart for the desire of the heart. Mat. 6. 21.

For the soule. 1. Pet. 3. 4. For the conscience. 1. Theſſ. 2. 3, 13. 1. Iohn 3. 20, 21. and for the will. Actes 4. 32.

Heathen. Such as refuse admonition, ought to be vnto vs as Heathen men. Matt. 18. 17.

Heauen, and the Heauen of Hauens, is the Lords. Deu. 10. 14. and is called his throne and dwelling place, though it be not able to conteine him. 1. Kings 8. 27, 30, 39, 43, 49. Matt. 5. 34. Actes 7. 49.

The Heauen called the firmament, made by the worde of God. Gene. 1. 8.

The Heauens, created and preserued by Gods worde, shall be dissolued with fire. 2. Pet. 3. 5, 7, 12.

Paul taken vp into the third Heauen. 2. Cor. 12. 2.

Heauen open. Matth. 3. 16. Act. 7. 56.

Heauen and earth are called to witnesse. Deut.32.1.*
God openeth the heauens, in giuing raine in due season. Deut.28.12.
Whosoeuer worshippeth the hoste of heauen, ought to bee stoned to death. Deut.17.2,3,5.
Heauen and earth shall passe. Mat.24.35. Mar.13.31. Heb.1.11. Reue.21.1.
The heauenly kingdome prepared for the holy Angels and Gods elect. Matth.25,34. and 5.3, to 13.
Heauie. The hand of the Lorde heauie against them of Ashod. 1.Sam.5.6.
The rich young man loath to sell all, went from Christ heauie. Luke 18.22,23.
The Pharises did binde heauie burdens for other. Matth.23.4.
Christs soule heauie, euen to the death. Matth.26.38. his disciples eyes heauie also. verse 43.
Of heauinesse, and harme comming therof. Psal 31.10. Eccius.25.14. and 30.21. and 38.18.to 24 looke Sorow, and Weeping.
Heeles. The Israelites being waxen fat, spurned with their heeles against God. Deut. 32.15.
Judas lifted vp his heele against Christ. John 13.18. Psal.41.9.
Satan may bruse the heele of the godly, but not ouercome them. Gen.3.15.
Iniquity compasseth vs euen at ꝑ heeles, when we are in miserie. Psal.49.5.
Hell. In Hell there is no meate. Eccius. 14.16.
The description of hell. Isai.30.33.
How hell is prepared from the beginning for the deuil and his Angels, and all wicked persons. Mat.25.30,41,46. Iob 10.21,22. Isai.66.15,16,24. Dan.7.21. Wisd.5.1, to 15. Mat.3.10,12. and 5.20,to 27. and 6.16. and 8.12,29. and 13.30,42. and 18.9,6. and 22.13. and 23.33. Mar.9.43, to 49. Luke 9.9,to 17 and 10 15. and 16.23.* Phil.2.10. Heb.10.27.2.Pet.2.4. Iude 6. Reuel.6.8. and 19.20. and 20.10,14,15.
The gates of hell, looke Gates.
Hell taken for the graue. Gen.37.35.
Helpe. God dio helpe Israel against the Philistims. 1.Sam.7.10.
Our helpe in time of neede, is Christ. Hebrewes 4.16.
The helpe of Israel is the Lorde God. Deut.33.26.
The Israelites cry to the Lord for helpe. Iudg.6.7,8,14.
God helpeth the faithfull oft times miraculously. Hose 5.13.* 2.King.6.17. and 19. 35.2 Macca.10.29,30. and 11.8. looke Appearing.
Henne. Christ would haue gathered the Israelites, as a henne her chickens. Matth. 23.37.
Herbes. The weake may eate herbes: so that hee iudge not those that eate them not. Rom.14.2,3.
Herbes, with their seeues, created by the word of God. Gen.1.11,12.
Heresie. There must be heresies, and why. 1.Cor.11.19. 2.Pet.2.1.
Heresies are the works of ꝑ flesh. Gal.5.20.
Christ his religion counted heresie. Actes. 24.14.
Heretikes, after twise admonition, ought we to reiect. Tit.3.10,11.
Heritage, looke Inheritance.
Heires. Christ hath regenerated vs by the holy Ghost, that we should be heires of eternall life. Titus 3.5,6,7.
Iesus Christ is the heire of all good things. Luke 10.14. Heb.1.2.
Abraham the heire of the world by faith. Rom.4.12.
Christians heires of God, through Christ. Gal.4.7. Rom.8.17.
Heire of wormes, looke Proud.
Of heires, looke more First borne.
℣ *Hide.* God will hide his face from those that forsake him. Deut.31.17,18.
Eliiah bidden to hide himselfe from the rage of Ahab. 1.King.17.3.
The Israelites did hide themselues for feare of the Philistims. 1.Sam.13.5,6.
He that hideth his sinnes, shal not prosper. Prou.28.13.
High. The people sacrificed in high places before the building of the temple. 1.kin.3.2.
Ieroboam made an house of high places. 1.King.12.13,32,33.
Amaziah & Iehoshaphat tooke not away the high places, which Ieroboam had erected. 2.Kin.14.4. 1.King.22.43. but Hezekiah did. 2.King.18.4. to 9.
Salomon offred incense in the high places before hee built the Temple. 1.Kings 3.3. and after also by the prouocation of his wiues. 1.King.11.4, to 10.
Mountaines and high trees, for proude and loftie people. Isa.2.14.
Wee ought not to be high minded. Rom. 12.16. and why. Prou.16.18. and 18.12. looke Abomination, Presumption.
Samuel willed Saul to goe vp vnto the high place. 1.Sam.9.19.
The heauens are not so high to finde as Gods perfection. Iob 11.7,8.
Holy. God onely is holy. Reu.15.4. Psal. 99.5,9.
God is holy, and he onely will be honoured. Iosh.24.19,20.
The Beth-shemites did confesse that the God of Israel was the holy Lord God. 1. Sam.6.20.
God commaunded his people to be holy vnto him. Exod.22.31. Num.15.40.
The wicked count themselues as holy as the godly, and all degrees alike holy. Num. 16.3.
The Israelites an holy people of God. Deu.14.2,21. & 26.19. by hearing his word, and keeping his couenant. Exod.19.5,6.
Those whome God hath predestinate, are holy, in that they are iustified by Christ. Rom.8.30.
Wee ought to be holy in conuersation, as he is holy that called vs. 1.Pet.1.15,16. and why. 2.Pet.3.10,11.
The place is holy where Gods word is declared. Iosh.5.15. Exodus 3.5. Acts 7.33. Psal.64.7,8.
The holy places whereinto Christ is entred for vs. Heb.9.24.
Giue not that which is holy vnto dogges. Matt.7.6.
Timothie knewe the holy Scriptures of a childe. 2.Tim.3.15.
Holy dayes. looke Feast.
Holy Ghost. No man can say that Iesus is the Lorde, but by the Holy Ghost. 1.Cor. 12.3,4.
The Holy Ghost promised to the Apostles. Luke 24.49. John 14.16,26. Acts.1.8. and sent to them. Actes 2.4.
God giueth the Holy Ghost to them that feruently desire him. Luke 11.13.
Our loue proceedeth frō the Holy Ghost, and by him is shedde abroad in our hearts. Rom.5.5.1. John 4.13.
Iesus Christ was conceiued by the Holy Ghost. Luke 1.31,35.
Christ dispossessed deuils by the Holy Ghost. Matt.12.28. Luke 11.20.
The Holy Ghost is giuen the faithfull, to answere the aduersaries in the trueth. Mat. 10.19,20.
The Holy Ghost declared to the Prophets, the sufferings and glorie of Christ. 1.Pet.1.11.
The Prophets spake as the Holy Ghost moued them. 2.Pet.1.21.
We are elect, that we might be sanctified by the Holy Ghost. 1.Pet.1.2.
The sending of the Holy Ghost was prophesied of. Joel 2.28,29.
Christ promised to send the Holy Ghost. Luk.24.49. who was not sent til Christ was glorified. John 7.39.
The Holy Ghost called the comforter and spirite of trueth. John 14.16,17,26. Act.1.8.
Christ baptizeth with the Holy Ghost. Mat.3.11.
The Holy Ghost is called the water of life. John 4.10. and 7.38.
Christ gaue his disciples the Holy Ghost. Joh.20.22,23.
The Holy Ghost was giuen to the Apostles according to Christes promise. Actes 2.4.
The Samaritanes receiued the Holy Ghost. Actes 8.17.
To whome the Holy Ghost is giuen. Galat.3.2.
The faithful are sealed with the Holy Ghost. Ephes.1.13. and 4.30. who is the earnest of the inheritance promised to confirme vs in the assured hope thereof. 2.Cor.1.22. Ephes.1.14.
The grace of the Holy Ghost powred vpon the Gentiles. Actes 10.44,45.
Our bodies are temples of the Holy Ghost. 1.Cor.6.19.
Zacharias was filled with the Holy Ghost, and prophesied. Luk.1.67.* so did Simeon. Luke 2.25, to 36.
John Baptist filled with the Holy Ghost from his birth. Luke 1.15.
The Holy Ghost was not giuen vnto Iesus Christ by measure. John 1.16. and 3.34. Heb.1.9.
The Holy Ghost reproueth the worlde of sinne, of righteousnesse, and of iudgement. John 16.8.
The Holy Ghost beareth witnesse in our consciences;

consciences, that wee are the sonnes of God. Rom. 8. 15, 16. and that God dwelleth in vs. 1. John 3. 24.

By the vertue of the Holy Ghost, wee are made strong against death, sinne, and the deuill. 2. Tim. 1. 7.

How the Holy Ghost was the teacher of the Apostles. John 14. 26. and 16. 13.

The Holy ghost witnesseth in our hearts, that repentance and remission of sins come by Christ. Act. 5. 31, 32.

The Holy Ghost forbade Paul to preach in Asia. Act. 16. 6.

The giftes of the Holy Ghost diuers, yet one selfe same spirit. 1. Cor. 12. 4, 11.

Both Iew and Gentile, inspired with the Holy Ghost, both accesse to the Father, by Christ his sonne. Ephes. 2. 18. and 3. 6.

Sinne against the Holy Ghost neuer forgiuen Mat. 12. 31, 32. Mar. 3. 29.

Holinesse to the Lord, was a superscription in the high Priests mitre. Exod. 39. 30.

True Holinesse required in Christians continually. Luke 1. 75. Eph. 4. 24. 1. Thess. 3. 13. and 4. 3, 4. 2. Cor. 7. 1.

Honestie is not to bee learned of vnhonest men. Eccles. 3. 7, 11.

We ought to behaue our selues honestly, &c. 1. Thess. 4. 12.

Honie. The Israelites sucked honie out of the stone, and oyle out of the hard rock. Deu. 32. 13.

Hony in the carkasse of a lyon. Judg. 14. 8, 9.

Jonathan tasting honie, contray to his fathers edict, hardly escaped death. 1. Sam. 14. 26, 27.

Honie eaten temperately, is very good. Prou. 24. 13. and 25. 16, 27.

Honour. Wee ought to honour the person of the olde man. Leu. 19. 32. Also maisters. 1. Tim. 6. 1.

Wee ought to giue honour to whome wee owe honour. Rom. 13. 7.

Wee ought to honour all men, namely kings. 1. Pet. 2. 17.

Elders worthy double honour. 1. Timot. 5. 17.

In giuing honour, wee ought to goe one before another. Rom. 12. 10.

Those that honour God, God will honour them. 1. Sam. 2. 30.

Those that receiue honour one of another, and seeke not the honour that commeth of God alone, can not beleeue in Christ. John 5. 44.

God gaue Salomon riches and honour vnasked. 1. King. 3. 13.

Manoah and his wife purposed to honour the Angel. Judg. 13. 17.

Christ honoured his Father, and the Iewes dishonoured him. John 8. 29.

Whosoeuer honoureth not the sonne by beleeuing in him, dishonoureth the Father that sent him. John 5. 23.

Eli honoured his children more then God. 1. Sam. 2. 22, to 26.

Saul hauing sinned, couented to be honoured before the elders of his people, by Samuel. 1. Sam. 15. 30.

The husband ought to giue honour to the wife, and why. 1. Pet. 3. 7.

Honour is vnseemely for a foole. Prou. 26. 1.

Humilitie goeth before honor. Prou. 15. 33.

Wee must honour God with our riches, and first fruites. Prou. 3. 9, 10.

Hope is Gods gift. 2. Thess. 2. 16.

Hope is no hope, when the thing we hope for, is seene. Rom. 8. 24.

He that hopeth abideth with patience for that he seeth not. Rom. 8. 25.

Hope ought to be certaine. Philip. 1. 20. Col. 1. 23. Heb. 3. 6. and 10. 23.

Hope is strengthened by considering Gods benefites receiued. Mat. 16. 8, 9. Roman. 5. 2, 3, 4. 2. Cor. 1. 10.

We must hope in God. 1. Pet. 1. 21.

Hope is one. Ephes. 4. 4.

Wee are regenerate to a liuely hope, by the resurrection of Christ. 1. Peter 1. 3. whereby we are made heires of eternall life. Titus 3. 7.

As we are called in one hope, so ought we to be one body and one spirit. Ephes. 4. 4.

Christ the hope of glory. Col. 1. 27.

We ought to reioyce in hope. Rom. 12. 12. for thereby we are saued. Rom. 8. 24.

Hope is the helmet of saluation. 1. Thess. 5. 8. Ephes. 6. 11, 17.

The Scriptures confirme Christians in hope. Rom. 15. 4.

Wee must pray that wee may abound in hope through the power of the holy Ghost. Rom. 15. 13.

Hope maketh not ashamed, and why. Rom 5. 5.

Paul reioyceth for the Thessalonians hope in their great tribulations. 1. Thess. 1. 2, 3, 6.

Howe farre hope doeth extend it selfe. 1. Cor. 13. 13. and 15. 19.

The hope of the creature for the deliuerance of the children of God. Rom. 8. 20.

Hope put for faith. 1. Pet. 3. 15. For promise. Heb. 6. 18. for things which are hoped for. Ephes. 1. 18. Col. 1. 5 Titus. 2. 13. Rom. 8. 24.

Hope compared to an anker. Heb. 6. 19.

The hope of hypocrites is vaine and shall perish. Job 8. 13. Wisd. 3. 10, 11. Neither haue they any hope after this life. 2 Esdr. 8. 55, 56.* and 9. 9, to 14. Wisd. 3. 18, 19. and 4. 19, 20. and 5. 14.*

Blessed is hee that is not fallen from his hope in God. Eccles. 14. 2.

Hope deferred, is a fainting to the heart. Prou. 13. 12.

The hope of the faithfull must onely depend on God and his eternall worde. Genes. 26. 2, to 11. Judg. 7. 1, 2, to 8.* 1. Sam. 4. 3.* & 17. 32, 37.* & 22. 3. 1. kin. 20. 28.* 1. Chro. 21. 1, 2, to 14. 2. Chro. 16. 7.* & 20. 15, to 27.* Psalm. 9. 10. & 13. 5. & 21. 7.* & 31. 1. & 40. 4. & 62. 5.* & 65. 5. & 67. 1.* & 70. 1, 5, 6. and 91. 2. and 115. 9. & 42. 5. & 146. 3, 4, 5. Prou. 3. 5. and 22. 19. and 28. 25, 26. and 30. 5. Isai. 26. 3. & 30. 2, 3. and 31. 1. and 36. 4, to 11. and 40. 31. Jer. 2. 37. and 7. 4. 8. & 9. 4, 23, 24. & 17. 5, 7. and 22. 13, to 18. and 39. 18. Lam. 3. 21, 24, 26. Ezek. 29. 16. Hose. 12. 6.

The hope of the vngodly is deceiuable. 2. king. 18. 19.* and 19. 35. Wisd. 5, 4, 6.* Eccles. 5. 1, to 9. 1. Macc. 2. 9, 44.

Hoarding, looke Gathering.

Harebead, looke Honour.

Horne taken for glory and estate. Job 1. 6. Psal. 75. 5. and 89. 24. and 112, 9. and 148. 14. for strength. Deu. 33. 17.

God is the horne of our saluation. 2. Samuel 22. 3.

God exalted the horne of his anoynted, when hee sent his sonne into the worlde. 1. Samuel 2. 10. Luke 1. 69.

Hannahs horne was exalted by becoming fruitfull. 1. Sam. 2. 1.

Blowing hornes, looke Feast.

Zidkiah made hornes of yron. 1. kin. 22. 11

Hornets sent before the Israelites, to destroy their enemies. Josh. 24. 12. Exo. 23. 28. Deut. 7. 20. so as they were ready to fall before them. Deut. 12. 29. Josh. 2. 9. and 5. 1. or seeke their fauour. Josh. 9. 10. * Or els resist them to their destruction. Josh. 11. 20.

Horses of Salomon. 1. King. 4. 26. 2. chro. 9. 25.

A horse is but a vaine helpe to saue a man. Psal. 33. 17. Neither is God delighted with his strength. Psal. 147. 10. And therefore woe to them that trust in horses & worldly helpes. Isai. 30. 1, 2, 16. For they shall not helpe them when God wil punish. Mic. 5. 10.

The wicked are like feede horses, and why. Jere. 5. 8.

A scorneful friend, is like a wilde horse that neyeth. Ecclus. 33 6.

Hospitalitie commended and commanded. Rom. 12. 13. Heb. 12. 2. Tit. 1. 8. Isa. 58. 7.* Matth. 25. 35. Luke 10. 38. and 14. 12, to 15. 1. Tim. 3. 2. and 5. 10. 1. Pet. 4. 9. 3. Joh. 5. Jam. 1. 27. Acts. 9. 43. and 16. 15, 34 and 17. 2. and 21. 16. and 28. 7.

Examples of Hospitalitie in Abraham. Gene. 18. 2, to 9. In Lot. Gen. 19. 1, 2, 3. In Bethuel. Gen. 24. 25, 31. In Moses father in lawe. Exo. 2. 20. In Manoah. Judg. 13. 15. In the Leuites father in lawe. Judg. 19. 3, 4, to 8. In the citizens of Gibeah. Judg. 19. 16, to 22. In the widow of Zarephath. 1. Kin. 17. 9.* In the woman of Shunem. 2. King. 4. 8, to 11. In Job. Job 31. 16, to 22. In Tobias. Tob. 2. 2. In Martha. Luk. 10. 38.* In Zacheus Luke 19. 5, to 11. In Lydia. Acts. 28. 1, to 11. In Phebe. Ro. 16. 1, 2. In Priscilla and Aquila. Actes 18. 2, 3. In Stephanas. 1. Cozin. 16. 15, 16, 19. and in Gaius. Rom. 16. 23.

Incommodities of not being able to keepe hospitalitie. Eccles. 29. 24.*

Of such as be able, and will not. Deut. 24. 19, to 23. Judg. 8. 5, to 18. and 19. 25.* and 20. 4.* 1. Sam. 25. 9, to 39. Isai. 16. 4. * Wisd. 19. 13, 16.*

Hoste. Euery hoste of the Israelites, must campe vnder the ensigne of their fathers house. Num. 2. 2, 3.*

Who were those that should be put out of the hoste. Num. 5. 2, 3, 4.

The hoste of heauen and earth, what. Gene. 2. 1.

The hoste of heauen taken for Gods Angels. 1. Kings 22. 19.

The hoste of heauen honoured, both of Gentiles and Jewes. 2. Kin. 17, 15, 16. and 21. 2, 3. Acts 7. 42.

The

The Lord of Hostes only to be honoured & feared. Isa.1.24,29. Je.1.17,20. Mal.1.6.

House infected with the leprie, how it is to be cleansed. Leui.14.34.*

Of the sale and redeeming of lands, houses, &c. Leuit.25.23,29,39.*

The houses of Salomon, and his wife, builded. 1.King.7.1,2,8.

What we ought to do, when we build faire houses. Deut.8.11,12,17,18. looke Dedicating.

As we sit in our houses we must meditate on Gods word. Deut.11.19 and 6.7.

Of the gouernment of the house of Salomon. 1.King.4.7,22.* and 10.4,5,to 10.

The people wish that the house of Boaz might be like the house of Pharez. Ruth.4.12.

Beth-el the house of God. Gen.28.2, and 35.6,7,15. Judg.18.31.

Dauid seeing that his sonne was dead, went into ꝑ house of the Lord. 2.Sa.12.20.

The House of him whose shoe is put off, vsed for a prouerbe. Deut.25.9,10.

Dauid might not build God an house. 2.Sam.7.5. and why. 1.King.5.3.

God promiseth Dauid to establish his house for euer. 2.Sam.7.16.

God promised to build Jeroboam a sure house. 1.King.11.38. and promiseth to Jadok likewise. 1.Sam.2.35.

Rahel and Leah builded the house of Israel. Ruth.4.11.

God called the people of Israel his house, Nomb.12.7. and the house of Israel Gods vineyard. Isa.5.7.

The house of God is, where his word is declared. Gen.28.13,to 18.

The house of God, is the Church. 2 Sam.7.13.

The faithfull are the spirituall house of God. Heb.3.6. and 1.Pet.2.5.

The Temple the house of prayer. Isa.56.7. Matt.21.13. looke Temple.

House taken for mans bodie. 2.Corinth.5.1,2.

Paul preached publiquely, & throughout euery house. Act.20.20.

Better to go into the House of mourning then feasting. Eccles.7.4.

What we must do, returning from Gods house to our owne. 1.Chro.12.43.

We ought to set our house in order before we die. 2.King.20.1.

Houses maintained by briberie shalbe destroyed. Job.15.34.

Houshold. Abraham instructed his household. Gen.18.19.

Houshold of faith, looke Faith.

Humble. The humble excuse of the Reubenites, &c. for erecting an altar. Jos.22.21, 22,to 32.

The prayer of the Humble pearceth the cloudes, &c. Eccius.35.17.

God giueth grace to the Humble. Jam.4.6. 1.Pet.5.5.

Paul humbled him selfe, that he might exalt the Corinthians. 2.Cor.11.7.

Who so will be greatest in the kingdome of God, must humble him selfe as a little childe. Matt.18,2,4. Mar.9.35. Luke 9.48.

Paul was humbled, yet perished not. 2. Cor.4.8,9.

He that humbleth himselfe, shalbe exalted. Mat.23.12. Luke 14.11. Jam.4.10. Examples of the Publican. Luk.18.13,14. And Christ him selfe. Phil.2.8,9.

Ahab humbled him selfe before the Lord. 1.King.21.27,29.

We ought to humble our selues vnder the mightie hand of God. 1.Pet.5.6,7. 2.Esay. 8.48,49.

God punisheth man to humble him. Lam. 3.20,32,31,32,33.

Whereby God humbleth man. Eccles.3. 10. and 1.13.

To be humbled is to know a mans selfe. Deut.8.16.

God humbleth whom he please. Tobit.4. 19.

To humble the soule, is to fast. Leuit.23. 27.

Humbled taken for subdued. Judg.3.30.& for defloured, or defiled. Deu.21.14. and 22. 24,29.

God humbleth the pride of them that trust in them selues. 2.Sam.22.28. Luke 1.51, 52.

The Israelites often humbled by the Midianites. Judg.6.2,6.

The Midianites humbled before the Israelites. Judg.8.28.

To humble our selues to hell, is by worldly meanes to seeke saluation. Isa.57.9.&c.

Hannah was humbled or brought low by barrennesse 2.Sam.2.7. looke Lowly.

Humblenesse of minde to be embraced Ephes.4.2. Col.3.12. looke Meekenesse.

Humilitie taught by the parable of ghests bidden to a feast. Luk.14.7,to 12. by the example of Christ. Mat.11.29. Phil.2.1,to 8.

The praise of humilitie. Pro.16,19. Eccius.10,8.

The preferment of humilitie. Pro.15.33. and reward thereof. Prou.22.4.

Humilitie purchaseth Gods fauour. Dan. 10.12. 1.King.21,27,29.

God doeth alway reward true humilitie. Gen.18 27.& 29 31.* and 41.40,51.* Exod. 3 5.10,11.* and 4.10.* Judg 6.11,13,22.* 1.Sam 7.6,to 13. 2.Chro.13 6,7,12. & 32. 26.& 33.12,13.& 34.27,28. Psal 35 18. Pro. 11.2,& 18,12. & 25.7 & 29.23. Isa.37.1,to 8,14.* & 57.15.& 66.2,4 Jer.1.2,6,7. Jona. 3.5,6.* Eccius.3.19,22,21.& 7 5,17.& 11. 1,12. Judet.4.9,to 16. Judet.9 9,11.* Mat. 3.4,14,15.* & 5.3,5,11,to 13. and 8.2,to 14. & 15.22, to 29. & 20.26,27.& 21.5. Mar.9. 35,36,37.& 10 43,44. Luke 9.23,48. & 10. 16.& 15.17.& 22.24,26. Joh 13.4, 12, to 18. Act 10.30,31,35. Rom.11.18,20.1. Cor. 4 6.* and 5.2. & 15.8,to 12. Hebr.11.25.* Reuel.4.10,11. and 19.4.

Hundred, An Hundred folde more in this world, promised to those that forsake all for Christ. Matth.19.29. Mar.10.29,30. Luke 18.29.

Hundreds, &c. Ero.18.21. Deut.1.13,15. and 31.28. looke Centurion.

Hunger. Christ was hungrie. Matth.4.2. and 21.18. Luke.4.2.

God filleth and giueth bread to the Hungrie. Luk.1.53. Psal.146.7.

Paul had learned both to be full & hungrie. Phil.4.11,12.

Hunger and other afflictions, look. 1.Cor. 4.11,12,13.2.Cor.11.23,27.*

Those that Hunger and thirst for righteousnesse, shalbe filled. Matt.5.6. if they come to Christ. John 6.35.

If our enemie hunger, we must feed him. Rom.12.20. Prou.25.21. much more our brother. Isa.58.7,10. Eze.18.7. Tob.1,16.& 4.16. Eccius.4.2.

The faithfull shal neither hunger nor thirst after this life. Isa.49.10 Reu.7.16.

To make emptie the hungrie soule. Isai. 32.6.

Christ hungrie in his members. Mat.25. 35,40,42,45.

Hurt. If we hurt any, we must recompense it, or be punished. Exod.22.5,to 16. and 21. 22. God would not suffer Laban to hurt Jakob. Gen.31.7.

He that hurteth any of Gods people, hurteth him selfe. Zech.2.8.

Husband. Sarah obeyed her husband Abraham, and called him Lord. 1.Pet.3.5,6. Gen.18,12.

Elkanah a louing husband. 1.Sam.1.5, 8,23. so was Izhak. Gen.23 67. and 26.8.

The husband is the wiues head. 1.Corin. 11.3.

Of the duetie and authoritie of husbands towards their wiues. Gen.2.23,24.& 3.16. Num.5.12,13.* and 30.7,8,9. Deu.22.13, to 22.& 24.1,to 6. Eccl.7.16,26.& 9.1. Wis. 2.23. Pro.9.15,to 21. Mal.2.14,15,16. Tob. 10.12. Eccles.9.9. 1.Corin.7.3,4,5,11,12, 27,29,33. Ephes.5.25.* Col.3.19. Tit.3.4, 5. 1.Pet.3.7. looke Wife.

Husbandrie. looke Plough and Tillage.

Husbandmen looke Husbodies.

Hypocrisie is a deceit in the heart. Pro. 12.20.

Hypocrisie of the Jewes reproued. Isa.29. 13.* and 58,2,to 6.

Hypocrisie the leauen of the Pharises. Luk.12.1.

Against hypocrisie. Psal.139.1.*

Hypocrites are a generation pure in their owne conceite. Pro.30.12.

Hypocrites murmure, for that God heareth them not. Isa.58.2,3.

The iudgement of hypocrites is confusion and despaire. Job 36.13.

The blindenesse of hypocrites will neuer suffer them to knowledge their sinnes. Mal. 3.7,13,14,15.

Against the Jewes which were hypocrites. Isa.48.1,2,to 12.

Against hypocrites that sanctifie themselues by outward workes. Isa.66.3,4.

The Lorde sheweth euidently, that the Jewes were hypocrites. Jere.2,13.*

Of the hypocrisie and hypocritical repentance of Saul. 1.Sam.15.13,20,30.* and 18 17,19.

Hypocrites pretend to set forth Gods glory, when they maintaine idolatry. Ezra 4.2, to 17.

Hypocrites speake faire, but slander a man behinde his backe, and seeke his destruction.

Mche.6.19.Eccius.19.25,26.

The hypocrites shal not come before God. Job 13.16.

When hypocrites reigne, it is a signe of Gods displeasure. Job 34.30.

Hypocrites in heart, what they are, & what is their ende. Job 35.13,14.

The cry of hypocrites God will not heare. Psal.78.41.

Hypocrites seeme to seeke to God in trouble, but not from the heart. Psal.78.34,36, 37 yet God forgiueth such otherwhiles. vers. 38. and whp. vers. 39.

Euery one is an Hypocrite and wicked. Isa.9.17.

Hypocrites seeme godly, but their deedes bewray them. Jere.5.2.

Of hypocrites, & their reward. Eze.14.1, 3,4,7,to 11.

Hypocrites will cloke their sinnes with the visar of leaning vpon the Lorde. Micah.3. 11.

An Hypocrite hurteth his neighbour with his mouth. Pro.11.9.

Vaine glorious hypocrites haue their reward. Mat.6.2.

What hypocrites discerne, and what they doe not. Luk.12.56,57.

Of hypocrisie, looke more. 2. Sam.15.2, 3,to 7.2. King.1.1.* Gene.3.10. and 15.21. and 20.5.* and 27.8 Jerem.2.20. and 9.3. Ezek.33.31. Wisd.1.2,to 13. Eccius.19.24, 25,26. & 32.16.2. Mac.6.21.* Mat.2.7,8. and 7.5,21,22.* & 15 7,8,9. & 16.3. & 22.18. and 23.13,14,15.* and 24.51. Mar.7.6,to 14. Lu 11.39,to 45. and 18.9,to 15. Act.5. 3,to 12. & 8.18,23,24. and 13.10,11. Rom.2. 1,3,4,5,17.* Gal.2.11,12,13. 1.Tim.4.1, 2,3. 1.Pet.2.1,2,16.

Hyre We may not keepe backe the labourers hyre. and whp. Deut.24.14,15. & 25.4. Leuit.19.13.

Christ giueth all men Hyre alike. Matth. 20.8. Looke Wages and Whore.

The Hyreling will flee, when he seeth the woolfe. John 10.12,13.

All Hyreling for money, may bee called Michahs priests. Judg.18.4.

Hyssope dipped in the bloode of the Passeouer. Exo.12.22. reade Joh.19.29. Heb.9.19.

I.

Iakes. Baals temple was made a Iakes. 2.King.10.27.

Iawbone. looke Asses.

Idle talke & iesting condemned. Eph.5. 4. Mat.12.36.

Pharaoh calleth the people when they desire to serue God, Idle Exo.5.8.

Against Idle huswiues. 1. Tim.5.13.

Against Idle shepheards. Eze.34.2,to 17.

Idlenesse one of the sinnes of Sodome. Eze.16.49.

Dauid through his Idleneese committed aduiterie. 1.Sam.11.1.*

Against Idleneese. Pro.12.11. & 18.9. Eccius.33.24,26. 2.Thes.3.10,11,12. 1.Tim. 5.13.

Idole. What an Idole is. 1.John 5.21.

Idolaters shall not inherite the kingdome of heauen. 1.Cor.6.9.

Let vs not be Idolaters, lest we perish as did the Israelites. 1.Cor.10.7.

We ought to flee from idolatry. 1.Cor.10. 14.

The destruction of the Israelites came for their Idolatrie. Jere.16.11.* Eze.6.4. 2. King.17.4.

Jeremiah reproueth the people for their Idolatrie. Jer.44.2.*

Idolatrie vsed especially of the priests and head gouernours themselues. Ezek.8.3,5.*

Idolatrie of the Israelites reproued, and yet not forsaken. Hos.12.10,11,14.

The Idolatry of Aholah and Aholibah. Ezek.23.2,3,4.*

The description of the Israelites Idolatrie, and how it was punished. 2.King.17.7, 13,18.*

Of the Idolatrie of the line of Iudah. 1. King.14.22.*

Jeroboam prouoked Israel vnto Idolatry. 1.King.14.7,16.*

God left the Idolatrous Canaanites among the Israelites. Judg.2.2,3. Josh.23. 12,13.

God reputeth disobedience for Idolatrie. 1.Sam.15.23.

The Israelites became Idolaters committing whoredome with the daughters of Moab. Nom.25.1,2,18.

Idolatry committed with the golden calfe. Exo.32.4,to 7.

Of the punishment of Idolaters. Exod.22. 20.& 23.32,33. Deut.17.2,5, to 8. & 29.23, 26.and 30.17,18. Reue.21.8.

Wee may not honour Idoles, nor company with Idolaters. Exo.23.24.2.Chro.20.37. 1. Cor.5.11.

All places of Idolatry ought to be destroyed. Deut.12.2,3.

We may make no compact with Idolaters. Exod.23.24,32,33.& 34.12,* 17. Deut.11. 16,17. Josh.23.7.

What euils proceed of Idolatry. Wisd.14. 26.27.*

Against Idolaters, looke Psal.97.7.

Idolaters are cursed & miserable. Deut.27. 15. Wisd.13.10.*

Of the vanitie of Idoles. 1.Samu.12.21. 1.Kin.16.26. Isa.46.1,2,5.* Jere.10.8. and how they tooke their beginning. Wisd.14.1, 10,13,to 21.

Idoles are vnprofitable, & can do nothing. Isa.44.9, to 21.

Idoles are mocked. Isa.41.23.* Wisd.13. 10.*

Against Idoles and Idolatrie. Jer.10,3,4, 5,8. Eze.6.6. Baruc.6.3.* Psal.115.4,to 7. and 135.15,to 19. Isa.40.18,19,20.& 42.8.

Wee ought to make no Idoles or grauen image. Leu.26.1. for cursed is the Idole and Idole maker. Wisd.14.8.

An Idole is nothing in the worlde. 1.Cor. 8.4.*

No agreement betweene the Temple of God and Idoles. 2.Cor.6.16.

We ought not to turne to Idoles, or make molten gods. Leu.19.4.

Against worshippers of Idoles. Hab.2.18, 19,20. Amos 4.2,3,4.* Isa.42.8. Wisd.15. 6.and 16.1,to 20.

We ought not to sacrifice our children vnto Idoles Leuit.20.2,to 6.

Asa destroyed Idolatry. 1.King.15.12,13. and so did Iosiah. 2.King.23.4,5,20.

Of meate consecrated vnto Idoles. 1.Cor. 8.4.

Who so eateth of meate sacrificed vnto Idoles, seemeth to fauour Idolatrie. 1.Cor.10. 28.

The golde or siluer of images and Idoles, is not to bee coueted, but abhorred, and whp. Deut.7.25,26.

No kindred or friendship is to bee regarded, which allureth to Idolatrie. Deut.13.6.

Idolatrie called fornication. 2.Chro.21.11. It is a worke of the flesh. Gal.5.10.

Nothing is too deare for Idolaters, Jere. 10.9.

Idolaters haue plentie. *See* Plentie.

Idoles called by the name of blinde and lame. 2.Sam.5.6.

Couetousnesse called Idolatrie. Col.3.5.

Idoles and all that belong to them called filthinesse. 2.Chro.9.5. Act.15.20.

Idoles called new gods. Deut.32.17.

Idolatrous Leuites, looke Leuite.

Idolaters by prayer thinke to moone their gods. Jona.1.5,6. looke Image and Gods.

Iealous. God is Iealous and will haue vs trust in him onely. Exod.34.14. Deute.5.9. Exod.20.5 Nahum 1.2.

Paul Iealous with godly iealousie. 2.Cor. 11.2. And not as others were. Gal.4.17.

Eliiah Iealous for the Lorde of hostes, and whp. 1.King.19.14.

The lawe of Iealousie Num.5.11.*

Gods Iealousie for Zion Zech.8.2.

A Iealous and a drunken woman is a great plague. Eccius.26.6,8.

Against Iealousie. Eccius.9.1.

God is Iealous against them that feare not his threatnings. Deut.29.20.

God moued to Iealousie with idolatrie De. 32.21.

Iesting, looke Idle.

Iewes baptized vnto Moses. 1.Cor.10.2.

The Iewes exercised in affliction, & whp. Deut.8.2,3,5,16.

Of the Iewes obstinacie. Isa.48.4. Act.28. 27.

The reprobation of the Iewes, & their calling againe. Gene.49.10 Deut.4.26, to 32. Psal.59.6,11,to 16 Jere.31.1.* Isa.10.20, 21,22. Eze.h.33.18,29.& 37.22.* Hose.3.4, 5. Luk.21.24 Rom.11.25,26. Joh.10.16.

The vnion of Iewes and Gentiles in Christ. Isa.19.24. Ephe.2.2,15,18.*

Iewes of two sortes. Rom.2.28,29.

Paul desireth to be deliuered from the disobedient Iewes. Rom.15.31. looke Infidelitie.

Ignorance no excuse. Luk.12.48. Deu.30. 11. Rom.10.6,7,8.

The heathen are strangers from the life of God, through Ignorance. Ephes.4.18.

Sacrifices peerely offered for the Ignorances of the people. Heb 9.7.

The Ignorance of the foolish, is put to silence by our well doing. 1.Pet.2.15.

All men by nature are Ignorant of God. Wisd.13.1. 2.Esd.5.39.

None can pleade Ignorance. Deu.30.11. Rom.10.6,7,8.*

A prap-

A prayer for the Ignorances, Psalm. 3.2.*

Ignorance of the Scriptures, is the occasion of Gods wrath & bringeth all sinne, and sorow. 2. Kin. 17.26. Psal. 35.10.11. Pro. 28. 29,30,31. Isa. 1.3,4. and 5.13. Wisd. 5.6,7. and 14.21. Eccles. 4.25. Mat. 15.14. Mark. 12.24. Job. 3.19,20,21. and 12.35. Rom. 1. 28.* Rom. 10.2,3. 1. Cor. 14.38. and 15.34. 2. Cor. 2.8. 1. Thes. 4.13. Acts 3.17.

The Athenians worshipped ignorantly. Acts 17.23.

Who so is simple and ignorant, must haue recourse to the holy Scriptures. Psa. 9.4,5. John 6.55.58.

Image. Why no Image was seene, when God gaue the Law. Deut. 4.15, to 20.

God forbad ye making of Images to serue, or bow downe vnto. Exo. 20.4,5. Leu. 26.1.

The danger that commeth by making Images. Deut. 4,25, to 29.

God abhorreth the Images that are made to be honoured. Deu. 9.12. And curseth them that make them. Chap. 27.15.

The Iewes did trust in Images, & sought to them for ayde. Deut. 32.37,38.

God commanded the Israelites, to destroy all Images and their worshippers. Deu. 7.2, to 6. Num. 33.52.

Micah had a grauen and molten Image in his house. Iudg. 17.4. Which certaine of the tribe of Dan tooke away, and set vp in the citie of Dan. Iudg. 18.13.*

Those that loue and worship Images, what they are worthy of. Wis. 15.6. & 16.1, to 20.

The sight of Images stirreth vp the desire of the ignorant vnto idolatrie. Wisd. 15.5.

Images set vp. 1. Kin. 12.28,29.* 2. Chro. 25.14. & 33.2, to 10. Dan. 3.2, to 8. Hos. 13.2. 1. Mac. 1.57. looke Idoles.

Images pulled downe and defaced. Exod. 32.20. Deu. 9.21. Iud. 6.25,28. & 10.16. 1. Sam. 7.34.2. Kin. 10.26,27. & 11.18.2. Kin. 18.4. 2. Chro. 14.3. & 15.8. & 27,3. & 23.17. & 29.16. & 30.14. & 31.1.2. Chro. 33.15. & 34.3, to 8. 1. Mac. 5.67, and 13.47,48. and 14.7.

Warnings, exclamations, & threatnings against Images and idolaters Deut. 4.23, to 29. & 5.32. & 6.3,12, to 17. & 7.25,26. and 8. 11.* & 11.16,17,18. & 12.30,31. & 13.3,8.* & 29.20.* & 30.17,18. Iosh. 23.11.* & 24.14, 20. 2. Chro. 7.19.* Isai. 1.20,24,25. & 28,9, 18.* Jer. 5.6,7,19.* & 7.9.* & 17.3,5 & 19.3.* Ezek. 6.3.* & 23.22,23,24, to 36.* Dan. 4. 12.* Mich. 1.5.* Hab. 2.18,19. Zeph. 1.2.*

Worshipping of Images punished. Exod. 32.20,27,28. Leu. 10.1,2. Num. 25.4, to 10. Iudg. 2.14,15. & 3.8,12. & 4.1,2 & 6.1, to 7. and 10.7,8. & 13.1. 1. Kin. 11.14,23.* & 13. 4.* 14.10,11,17. 2. King. 2.4,16.* & 21.12, to 17,23. and 24.18,20. and 25.16,27.* and 28,5, to 9. and 29.8.9. & 33.11. Lam. 1.3.* and 2.* & 3,1, to 18,42.* & 4.1,9.* Ezek. 5.12. Rom. 1.24.* 1. Cor. 10.5,7,8.

God created man in his owne Image incorruptible. Gen. 2.27. Wis. 2.23. and to the same Image he shalbe renewed. 2. Cor. 15.49. Ephe. 4.23,24. Col. 3.10.

Iesus Christ the Image of the inuisible God. Col. 1.15.

Man is the Image and glorie of God. 1. Cor. 11.7.

The Image of a payre. 2. Esd. 5.37.

Imagination. He that seemeth to himselfe to be some what, deceiueth himselfe in his owne imagination. Gal. 6.3.

The imaginations of mans heart are euill continually. Gen. 6.5. and 8.21.

Wee may not follow the Imaginations of our owne heart. Num. 15.39. looke Thinke.

Imitate, looke Follow.

Immortalitie. God only hath immortalitie. 2. Tim. 6.16.

God hath giuen vs his spirit in earnest of our immortalitie. 2. Cor. 5.4,5. Ephe. 1.14.

This mortall must put on immortalitie. 1. Cor. 15.53.

Adam had bene immortall, if hee had not eaten the forbidden fruite. Gen. 2.7. & 3.22.

The keeping of Gods Lawes is the assurance of Immortalitie. Wisd. 6.18. and Immortalitie maketh vs neere God. Wis. 6.19. looke Soule.

Impatience. Job is reprehended of Impatience. Job 4.2,5,6.

The remedie for impatience. 1. Thessalo. 5.18.

Of Impatience, and the punishment thereof. Exod. 14.11, and 15.24. and 16.2,3. and 17.2,3. Num. 11.4, to 16. and 14.1,2,3,4, 10,22.* and 21.4,5,6. Job 3.1.* Pro. 12.8, 13,18,19. Eccles. 2.15.

Impossible for obstinate blasphemous Apostates to be renewed by repentance. Heb. 6.4, to 9.

That seemeth impossible vnto man is possible and easie vnto God. Gen. 18.14. Matt. 19.25,26. Mark. 10.24, to 28. Luke 1.37. and 18.25,26,27. Zech. 8.6.

It is impossible for man to fulfill the lawe of God absolutely. Deu. 6.1,2,5,6. & 27,26. Matt. 5.17,21,22,27,28,37,38.* Acts 15. 10. Rom. 7.14,15,17,23,24.* and 8.3. 1. Cor. 2.14. Jam. 2.10. Gal. 3.10,11,12.

Incarnation. The incarnation of Iesus Christ brought for vnto ye faithful. Isa. 4.2.*

Incense. Of offering incense. Leuit. 2.1.

Incest of Lot. Gen. 19 34.

Incest forbidden. Leuit 18.6,22,23. and 20.15,16. Rom 1.27.

Inchanters, looke Soothsayers.

Incomprehensible are all Gods workes. 2. Esd. 4.11.

Incorruptible. Man created incorruptible. Wisd. 2.23.

Man shall rise againe incorruptible. 1. Cor. 15.52.53.

Incredulitie, looke Vnbeliefe.

Indifferent things lawfull, but some not expedient for some respects. 1. Cor. 6.12,13. Eccles. 37.27.

Paul was conformable to all indifferent things, and why. 1. Cor. 9.22.

Infamie, looke Report and Slander.

Infidels. How the Iewes became Infidels. Deu. 32.18. 1. Sam. 17.10.

Nothing pure to Infidels. Tit. 1.15.

Satan blindeth the eyes of Infidels. 2. Cor. 4.4.

Of Infidel beakes, which deny the resurrection. 1. Cor. 15.32,33.

The ende of Infidels. 1. Peter 4.17,18. Rom. 2.8,9.

Horrible iudgements denounced against Infidels. 2. Thes. 1.10, 11,12.

Wee ought not to company with Infidels, and why. 1. Cor. 6.14,15.

Infidelitie of the Israelites pursued by Pharaoh. Exod. 14.10,11,12. of Moses and Aaron, when the people chidde for water. Num. 20.10,12.

Moses reproueth the Israelites for their Infidelitie. Deut. 1.32.

Infirmitie shall bee taken away from them, that obey God. Deut. 7.15.

Christ felt our Infirmities, and yet was without sinne. Heb. 4.15.

Christ crucified concerning his Infirmitie, liued through the power of God. 2. Cor. 13.4.

Paul reioyced in Infirmities, and why. 2. Cor. 12.9,10.

Mans Infirmitie and Gods grace. Ezek. 3.14.

Ingratitude, looke Vnthankefulnesse.

Inheritance. To whome the Inheritance of the deceased without heire male shall descend. Num. 27.1, to 19.

Naboth would not forgoe his Inheritance. 1. Kin. 21.3.

God was the Inheritance of the Priestes and Leuites. Deuter. 18.1, to 9. and 20.9. Num. 18.8,20 26.*

The Inheritance of heauen commeth not to vs by workes, but by Gods promise, through faith. Gal. 3.18,22.

An Inheritance immortall, is reserued for vs in heauen. 1. Pet. 1.4.

Why Christ refused to diuide the Inheritance betweene the two brethren. Luk. 12. 13,14.

No fornicators, idolaters, &c. shall Inherite the kingdome of heauen. 1. Corinth. 6.9,10. Ephe. 5.5.

Iniquitie. Because Iniquity shalbe increased, the loue of many shalbe cold. Mat. 24.12

God visiteth the iniquities of fathers vpon the children of such as hate him. Exo. 20.5. Deut. 5.9.

God forgiueth iniquitie. Exod. 34.7.

Hee that hath loue, reioyceth not in Iniquitie, but in trueth. 1. Cor. 13.6.

Those that are elect, depart from Iniquitie. 2. Tim. 2.19.

Injuries to be reuenged, Christ forbiddeth. Mat. 5.39.40.

We must rather suffer iniurie, then goe to law with our neighbor. 1. Cor. 6.7.

Wee ought not to bee angrie, nor doe any thing by iniurious practises. Ecclus. 10.6.

We ought not to bee mindfull of Iniuries. Leuit. 19.18.

Ioseph pardoned his brethren the Iniurie they had done him. Gene. 50,17,19.21. and Dauid suffered the Iniurie of Shimei. 2. Sam. 16.7,10.

Moses reproued him that had iniuried his fellowe. Exod. 2.13. and defended Iethros daughters from iniurie. Exod. 2.17.

Dauid reuenged the Iniurie done to his seruants. 2. Sam. 10.5,12.*

Innocents are oppressed. Eccles. 4.1.

None innocent before God. Exod. 34.7.

We ought not to slay the innocent. Exod. 23.7. and cursed is hee that taketh reward

to that ende. Deut. 27.15.

Innocent. Ahiahs other Innocents slaine by Dauids commandement. 2. Sam. 1. 1. 17.

Samuel pleadeth his Innocencie before the people. 1. Sam. 12. 2, to 6.

The innocencie of Tobias. Tob. 2. 13, 14.

Iob reciteth his innocencie. Iob. 31. 1.*

Herod causeth the innocent children to be slaine. Matt. 2. 16.

Pilate saith he was innocent of the blood of Christ. Matt. 27. 24.

Abimelech tooke Abrahams wife with Innocent hands. Gen. 20. 5.

Innocent as doues, looke Simple.

Euery man ought to defend his Innocencie. Iosh. 22. 21, to 32. 1. Samu. 1. 15, 16, 1. Kin. 18. 18.* Ierem. 37. 13, 14, 18. Iohn 8. 46, 49.* Actes 2. 13, to 37, and 6. 11, 13. and 7. 2.* and 28. 17.*

Inordinate affection ought to be mortified in vs. Col. 3. 5.

Euery brother walking inordinately, is to be shunned. 2. Thess. 3. 6.

Inquire. Men ought to inquire or sue to God for ayde in sickenesse, and not to Idoles. 2. King. 1. 16.

Iosua made peace with the Gibeonites, and inquired, or counselled not with God. Iosh. 9. 14, 15.

Instructed. God instructed the Israelites 40. yeeres. Deut. 8. 2, 3.

Instruments of musicke played vpon, by Dauid & his people before the Arke. 2. Sam. 6. 3. 5, 12. which he afterward appointed to continue. 1. Chro. 15. 16.

The Instruments of a foolish sheepeheard. Zech. 11. 15.

Insurrection, looke Rebell.

Intemperancie bredeth diseases. Eccles. 31. 19, 20. and 37. 29.

Intent. Of good intent, looke Good.

Intercessor. Abraham an intercessor for the Sodomites. Gen. 18 23.*

Christ is our onely intercessor vnto God his father. Rom. 8. 34. 1. Iohn 2. 1. looke Mediator.

Interpretation of dreames commeth of God. Gen. 41. 8, 15, 16.

He that speaketh a strange tongue, ought to pray that he may interpret it. 1. Cor. 14. 13.

The interpretation of tongues is a gift of the holy Ghost. 1. Cor. 12. 10, 11.

Interest, looke Vsure.

Intise. We ought not to consent vnto such as intise vs vnto sinne. Prou. 1. 10, to 20.

Inuentions. Curses against wicked works and inuentions of men. Deut. 28. 20.* Wisd. 15. 4.

Vaine inuentions are not to be regarded. Psal. 119. 113.

Inuocation, looke Call, and Prayer.

The *Inward* man delighteth in the Lawe of God. Rom. 7. 22. and is renued dayly. 2. Cor. 4. 16.

¶ *Iourney.* Paul iourneyed often. 2. Cor. 11. 26.

Of the 42. iourneyes of the Israelites. Num. 33. 1, 2.*

A Sabbath dayes iourney. Acts 1. 12.

Ioy. The faithfull suffer with ioy the spoyling of their goods, and why. Heb. 10. 34.

What ioy is in heauen for one sinner that conuerteth. Luke 15. 7.

The sorrowes of the godly shall be turned into ioy. Iob. 16. 20, 21, 22.

All true ioy and peace proceedeth from the holy Ghost. Rom. 14. 17. Galat. 5. 22. by the preaching of the Gospel. 1. Iohn 1. 4.

Christ would that his ioy should be fulfilled in vs. Iohn 17. 13, 17. 19.

The two Maries did ioy in Christs resurrection. Matth. 28. 8. and so did his disciples. Luke 24. 41, 52.

The birth of Christ was tidings of great ioy. Luke 2. 10.

Of ioy and peace of conscience, looke Act. 2. 46. and 8. 8. and 13. 52.

The feare of the Lord giueth ioy. Eccles. 1. 12. and prolongeth the life of man. Eccles. 30. 22.

Ioyfull giuer, looke Giuer.

Ioyes ordained for the godly. Rom. 2. 7, 10. 1. Cor. 2. 9. Isai. 35. 10. and 51. 3, 11.

¶ *Israelites* of two sorts. Rom. 9. 6. 1. Cor. 10. 18. Gal. 6. 16. looke Children.

¶ *Italie.* Paul sailed into Italie Act. 27. 1, 6.* looke in the first Table.

Cornelius captaine of the Italian band. Actes 10. 1.

¶ *Iudge* and *Iudgement.* Iudges are exhorted to Iustice and wisedome. Wisd. 6. 1, 2, 3. Who so presumptuously disobeieth a Iudge that iudgeth right, ought to die. Deut. 17. 12.

The Iudge ought not to haue any regard of persons. Leuit. 19. 15.

Iudges ought to be mercifull to the widow and fatherlesse. Prou. 3. 3.

Iudges termed gods. Psal. 82. 1.

Wee ought not to raile vpon Iudges, &c. Exo. 22. 28. Act. 23. 5.

An example of a true Iudge or Prince. 1. Sam. 12. 2, 3.*

Of Moses Iudges, see Centurion.

Othniel was Iudge ouer Israel. Iudg. 3. 9, 10. so was Deborah. Iudg. 4. 4.

God many times deliuered his people for their Iudges sake. Iudg. 2. 18.

The Israelites hauing no Iudge, became idolaters. Iudg. 17. 6.*

Samuels children were bribing Iudges. 1. Sam. 8. 3.

Wicked Iudges condemned innocent Naboth. 1. Kin. 21. 11, 13.

That God is Iudge of all the world, and how he iudgeth, reade Gen. 18. 25. Deut. 10. 17, 18. Iob. 34. 11, 12. Psal. 7. 8, 11. and 94. 2. Prou. 24. 12. Isai. 11. 3, 4. Eccles. 35. 12. Matt. 16. 27. Rom. 2. 1, to 12. 1. Cor. 4. 3, 4. Heb. 12. 23. 2. Tim. 4. 1. Mal. 3. 5.

Christ shall Iudge both quicke and dead. Acts 10. 42. Rom. 14. 9. to 13. Iosh. 5. 27.

We may not be rash Iudges of other. Mat. 7. 1, 2, to 6.

Iudges ruled in Israel 450. yeeres. Actes 13. 20.

Like Iudge, like officers. Eccles. 10. 2.

The meanes to iudge rightly is to regard Gods glory, and not priuate commoditie. Iohn 5. 43.

Iudge none blessed, before his death, and why. Eccles. 11. 28.

Iudges execute not mans iudgement, but Gods. 2. Chro. 19. 6.

The faces of Iudges are couered by God. Iob 9. 24.

Iudges and Princes shall abide the sorest iudgement, if they abuse their authoritie. Wisd. 6. 5, to 10.

God worthy iudgement to the fatherlesse and widow. Deut. 10. 18.

God iudged Dauids cause against Nabal. 1. Sam. 25. 38, 39.

Moses iudged controuersies betweene the Israelites from morning till euen. Exod. 18. 13. so did the Elders. Exod. 24. 14.

Why Aaron bare the names of the twelue tribes in the breastplate of iudgement. Exod. 28. 29.

Samuel went his circuite to execute iudgement vere by vere, all his life. 1. Sa. 7. 15, 16.

In iudgement we may not follow the opinion of the multitude to ouerthowe the trueth. Exod. 23. 2.

What equitie is required in iudgement. Exod. 23. 1, 7, to 10.

Weightie matters in iudgement were decided by the high priest. Deut. 17. 8, 9.

Wee ought not in iudgment to peruert the right of strangers, fatherlesse, &c. and why. Deut. 27. 17, 18.

Abraham commanded his houshold to doe righteousnesse, and iudgement. Gen. 18. 19.

Ieremiah exhorted the king of Iudah to execute righteousnesse and iudgement. Iere. 22. 3.

Dauid executed iudgement to al his people. 2. Sam. 8. 15.

All the waies of God are iudgement. Deuter. 32. 4.

Wee must haue Gods iudgements before our eyes. 2. Sam. 22. 23.

If Gods hand take hold on iudgement, he will reuenge those that hate him. Deu. 32. 41.

Gods iudgements are iust, & like a great deepe. 2. Esd. 5. 40. Rom. 11. 33. Psal. 36. 6.

Whatsoeuer we do, is subiect to the iudgement of God, and not of men. Rom. 14. 6, 8, 10, 13, 14.*

The iudgement and vnsearcheable wisedome of God is manifested by his workes Iob 37. 1, 2.*

The Iudgements of God are wonderful. Wisd. 16, 17.

The wicked haue no consideration of Gods Iudgements. Prou. 28. 5.

God by his iudgement, sometime suffereth the obstinate to doe what they list. Psal. 81. 11, 12.

Of the great iudgement of God against the wicked. Wisd. 17. 1.*

Iudgement intercisse to them that shewe no mercie. Iam. 2. 13.

Gods iudgements against such as beleeue not his Gospel. 2. Thes. 2. 10, 11, 12. and such as withdraw other frō the trueth. Gal. 5. 10. God iudgeth the heart, not by outward apearance. 1. Sam. 16. 7. neither ought we to iudge by likelihoodes. Eccles. 11. 2. Iohn 7. 24.

If God should iudge according to right, no man should be innocent. Iob 9. 28.

Gods Iudgement beginneth at his owne house. 1. Peter 4. 17. Prou. 11. 31. and why. 1. Cor.

1.Cor.11.32.

God iudgeth when he punisheth. Gen.15.14.1.Sam.3.12,13.

To Iudge his people, taken for to pitie them. Deut.32.36.

The Iudgement of God against the sons of Eli.1.Sam.2.25.

Of the Iudgement of God against the carnall Israelites Hosh.4 2,3.*and against the enemies of his people. Ioel 3.1,4,12.*

God Iudgeth the cause of his, when he auengeth their wrong. 1.Kin.8.32,45,49. 1.Sam.25.38,39.

Christ was not sent to Iudge the worlde, but to saue it. John 3.17. and 12.47.

Christ Iudgeth as he heareth, & his iudgement is iust. John 5.30.

Hee that refuseth Christ, shall be Iudged by his worde. John 12.48.

The maner of Gods comming to Iudgement. Psal.50.3,107. Mat.25.31.* 2.Thes. 1.7,to 11.

The day of Iudgement is knowen to the Father onely. Mat.13.32.* Matth.24.36. What signes shall precede the same. Matt. 24.29. Mar.13.24.* Then will God reueale the counsailes of all hearts. 1.Cor.4.5. Then shall one bee taken and the other refused. Mat.24.40. Luke 17.36. Looke Comming.

John Baptist threatned Gods Iudgement to moue to repentance. Mat.3.7,to 13.

The Saints shal Iudge the world. 1.Cor. 6.2. Wisd.5.1,2,15,16. Matth.19.28. Iude 14.15.

Gods miracles, called his great Iudgements. Exod.7.3,4.

Iudgement put for law and right. Leuit. 19.37. Psal.9.16.

The law Iudgeth no man before it heare him. John 7.51.

Christ forbiddeth to Iudge our brother or neighbour. Mat.7.1,to 6. Lu.6.6,37,41,42.

He that Iudgeth his brother, iudgeth the Law. Iam.4 11,12.

We may not Iudge the seruants of Christ concerning meates, and why. Rom.14.3,to 9. Col.2.21,22,23.

Iudge not before the time. 1.Cor.4.5.

The spirituall man discerneth all things, and is not Iudged of any. 1.Cor.2.15.

Why Christ came vnto Iudgement into this world. John 9.39.

Christ shall bring forth Iudgement vnto victorie. Matth.12.20.

Christ affirmed that the Iudgement of the world was by his banquishing of the deuill. John 12.31.

Paul passed litle to be Iuged of any: nay he iudged not himselfe. 1.Cor.4.3,4.

We shal render accounts of al our doings at the last Iudgement. Eccles.11.9,14.

To be corrected by Iudgement, what. Jerem.4.6,28. and 10.24.

Of Gods place of Iudgement. Ioel 3.12.

Of the general Iudgement. Reade 2.Esd. 7.31,32,33.

After death shall the Iudgement come. 2. Esd.14.35. Heb.9.27.

Wee must haue holynesse in the day of Iudgement. 1.John 4.17.

Iudgement, for a stated state of gouernement. Matt.12.18. For equitie. Mat.23.23. For punishment. Act.8.23. Rom.2.3. For authoritie and power. Ioh.5.22,27. and 16.11. For restoring things out of order. John 9.39. For Gods secret counsell and workes. Rom. 11.33. Reue.19.2. For affliction and correction. 1.Cor.11.32.1.Pet.4.17.

Gods Iudgements ought to bee declared vnto our children. Ioel 1.3.

Gods Iudgements are shewed vpon persecuters. Amos 7.17.

The wicked tremble at Gods Iudgements. Acts 24.26.

The wicked vnderstand not Iudgement. Pro.28.5.

Of the office and authoritie of Iudges. Exod.21.* and 22.* and 23.* Leuit.24.14.* Deut.17.2.* and 25.* Iosh 7.10.* 1.Sam. 22.* Ecclus.4.9,10. and 10.1,2. and 42.2. Psal.8.2.* Pro.18.5. Isa.5.7,20. and 10.1, 2.Jere.5.28. Luk.18.2,to 9. and 23,1,to 26. John 8.15,26,27. James 2.4,6.

Against peruerse Iudgement. Ecclus.11. 7,8,9. Act.28.4,6.1.Tim.5.19,21.

Before Iudgement must goe experience. Gen.3.8,14.* and 11.5. and 18.21. Exod.3. 7,8. Deu.13.14,15.* and 17.4.5. & 19.18, 19. Iosh.7.19,20,21.*and 22.21.*33. Iudg. 20.3.4,13.*1.Mac.7.6.*23,24. Ecclus.11. 7,8. Dan 13.48,49.*62.

Iudgement of doctrine appertaineth to the faithfull. Deut.13.4, to 12. Iob 34.1,to 5. Iuweth 8.28,29. Mat.7.6,29. 1.Cor.14.32. Col.2.8,16,19.1.John 4.12,13.

The Iudgement of the dead is immediatly to life or death. Mat.16.16. Luke 16.22.* and 23.43. John 3.15,36. and 5.24,29. looke Purgatorie.

Iust men shall shine as the Sunne. Matt. 13.43. looke Day.

The Iust shall liue by faith. Heb.10.38. Gal.3.11. Rom.1.17. Heb.2.4.

Those are Iust, whose sinnes are couered. Psal 32.1,2. Rom.4.7,8.

Of Iust and vpright men. Genes 6.9. Job 1.1. Luke 1.6. and 2.25.

God is Iust. Deut.32.4.

John Baptist was sent to turne the disobedient to the wisedome of Iust men, &c. Lu. 1.17. looke Righteous.

Iustice. Abraham the paterne of Gods Iustice. Isa.41.2.

Iustification. Christ died for our sinnes, and rose for our Iustification. Roman 4.25. looke Righteousnesse.

Iustifie. None can bee Iustified in Gods sight. Job 9.2,15. Psal 143 2.

The Gentiles Iustified through faith. Galat.3.8.

We are Iustified by faith in Christ. Rom. 4.24. and 5.1. and by the spirite of God. 1. Cor.6.11. before we can bring forth good fruites. Luke 1.45,75.

God Iustifieth, who can condemne? Rom. 8.33,34.

A man is Iustified by the lawe, but by faith in Christ. Gal.3.2.*26.

If we be Iustified by the law, Christ died in vaine. Gal.2.21.

Those that will be Iustified by the Law, haue no neede of Christ. Gal.5.4.

Wisedome Iustified of her children. Matt. 11.19.

Those that are iustified are no vetters to the flesh, but to the spirit of God. Rom.8.12, 13. and are at peace in their consciences. Rom 5.1,3,9,10,11. and are heires of eternall life. Titus 3.7.

How God iustifieth vs. Act.13.38,39. Titus 3.5.

By our wordes we shalbe iustified or condemned. Matth.12.37.

Confession of mouth, and faith of heart iustifieth. Rom.10.9,10.

To iustifie God, is to prayse him as iust. Luke 7.29.

K.

Keepe. How God kept Israel. looke Apple.

We must keepe Gods commandements. Exod.15.26. in keeping whereof is great reward. Psal.19.11.

God did great acts for his people, that they should keepe his commandements. Deu.11. 7,8. And is mercifull to those that keepe them. Exod.20.6.

God promised to keepe Iaakob, wheresoeuer he went. Gen.28.15,20. And so he kept Dauid. 1.Sam.25.39. 2.Sam.8.6.

Wee ought to pray to God that hee will keepe vs. Nom.6.24.

Iosh̃ua exhorteth the Reubenites, &c. to keepe Gods commandements. Ios.22.2,3,5.

How to keepe the feast of Christs passeouer. 1.Cor.5.7,8.

Moses kept the sheepe of Iethro his father in law. Exod.3.1.

Dauid being anoynted king kept his fathers sheepe. 1.Sam.17.15.

He that beleeueth in the Lord keepeth his commandements. Ecclus.32.24.

The keeper of the prison of Philippi conuerted. Acts 16.27,to 35.

We must pray, to be kept blameles to the comming of Christ. 1.Thes.5.23.

To keepe holy, looke Sanctified.

Keyes of binding and loosing. Matth.16, 19. and 18.16,17.* John 20.23.

Wherein the keyes and authoritie of the Church consisteth. Marke 16.15. Luke 22. 24,25,26 Acts 2.38.* 1.Pet.5.2,3.

The key of Dauid. Reuel.3.7.

The key of the bottomlesse pit. Reue.9.1.

Kill. God doth kill and make aliue. Deut. 32.39. 1.Sam.2.6.

God would haue killed Moses in the inne. Exod.4.24.

God willeth the Israelites to kill all the people that they found in the land of promise. Deut.7.16.

We ought not to kill. Exod.20.13. Deut. 5.17. Gen.9.6.

Whosoeuer killeth, must be killed. Gen.9. 6. Exod.21.12,to 15. Leu.24.17. Saul commanded that Dauid should be killed. 1.Sam. 19.1.

Of those that haue killed themselues. 1. Sa.31.4 2.Sa.1.7 23. 1Sam.16.18.2.Mac. 16.13. and 14.37,41. Mat.27.5. Acts 1.18.

For Christes sake wee are killed all day long. Rom.8.36.

If the wicked refraine to kill, how much more ought the godly. Jonah 1.14.

Kindneſſe. Chriſtians ought to put on kindneſſe, &c. Col. 3. 12, 13, 14.

Kinred. Looke Tribe.

King. The King is ordained to doe equitie and iudgement. 1. Kings 10. 9.

A King by iudgement maintaineth his realme. Pro. 29. 4.

The king ought not to haue many wiues, and why. Deut. 17. 17.

Kings are forbidden to drinke wine exceſſiuely, and why. Pro. 31. 4, 5.

The Kings heart is in the hande of the Lord. Pro. 21. 1.

The wrath of a King is as meſſengers of death. Pro. 16. 14. and 20. 2.

Woe to the land when the king is a childe. Eccles. 10. 16.

Jeremiah exhorteth the King to execute iudgement. Iere. 22. 3.

The Lord will ſet a wiſe king ouer his beloued. 2. Chron. 1. 11.

What is the honour of a king, and how his throne may be eſtabliſhed. Pro. 25. 4, 5.

Kings changed, looke Kingdome.

The king muſt reade Deuteronomie all his dayes. Deut. 17. 18, 19, 20.

The health and victorie of kings commeth of God. Pſal. 144. 10.

We muſt honour the king, and ſubmit our ſelues to his ordinances. 1. Pet. 2. 13, 17. and pray for all that are in authority. 1. Tim. 2. 2.

An exhortation vnto kings and Iudges. Pſal. 2. 10, 11, 12.

When the Iſraelites had no kings or magiſtrate, euery man did what he liſted. Iudg. 17. 6.

The Iſraelites deſire a King to iudge them 1. Sam. 8. 5, 12, 20. wherefore Samuel reproueth them. 1. Sam. 10. 19. and 12. 12.

King and people doing well, ſhalbe preſerued: doing euil, ſhal periſh. 1. Sam. 12, 14, 15, 25.

What maner of men earthly kings naturally are. 8. 9, 10, to 19.

A lawe written for the kings to obſerue. 1. Sam. 10. 25.

Saul is conſtituted king againſt his will. 1. Sam. 10. 22, 23, 24.

Jehoiada the high Prieſt caught Jehoaſh the king. 2. King. 12. 2.

Dauid, Joſiah, & Hezekiah were kings that feared the Lord. Eccius. 49. 9. & ſo was Aſa and Jehoſhaphat. 1. kin. 15. 11. 2. Chr. 17. 3.

Prophets boldly reproued kings. 2. king. 5. 8. 2. Sam. 12. 7.

The people honoured king Salomon for his wiſedome. 1. King. 3. 28.

Fiue kings hanged. Joſh. 10. 16, 22, to 28.

The king of Ai hanged. Joſh. 8. 29.

Elah king of Iſrael, being drunken, was ſlaine by his ſeruant. 1. King. 16. 9, 10.

The kings of Edom. 1. Chron. 1. 43.*

To the king euerlaſting, immortall, &c. be glory for euer and euer. 1. Tim. 1. 17.

Chriſt affirmed that he was the king of the Iewes. Mat. 27. 11. Pilate confeſſeth it, the Iewes denie it. John 19. 15.

Chriſtians are kings and Prieſts, &c. 1. Pet. 2. 9. Reuel. 5. 10.

Kings haue committed fornication with the great whore. Reuel. 17. 2.

Of the king of feare. Job 18.

Kings haue dominion ouer their ſubiects bodies and cattel. Nehe. 9. 37. looke Princes.

Kingdomes are preſerued by God. Eſter 16. 16.

The kingdome of Saul was renewed in Gilgal. 1. Sam. 11. 14.

Adoniiah vſurpeth the kingdome of his father. 1. Kings 1. 5.

The change of kingdomes is a worke of God for ſinne. Job 34. 24. Eccius. 10. 8. Pro. 28. 2.

The ende of the kingdome of Iſrael is threatned. Amos 8. 2. for their ſinnes. 2. Kin. 17. 7, 8. and of the kingdome of Iudah. 2. Kings 23. 27.

The ſtate of a kingdome conſiſteth in the goodneſſe of the king. Eccius. 10. 2, 3.

Of the foure monarchies or kingdomes of the world. Dan. 7. 17.

The ſucceſſion of the foure kingdomes. Zech 6. 5.

The kingdome of Chriſt deſcribed. Gen. 49. 10. Iſa. 32. 1, 2.* Pſal. 72. 1.*

Chriſts kingdome ſhal haue no ende. Iſa. 9. 7. Luke 1. 33.

God confirmeth his promiſes touching the kingdome of Chriſt. Iſa 54. 4.*

Chriſt teacheth that it is our fathers pleaſure to giue vs the kingdome of heauen. Luke 12. 32.

Chriſtes kingdome is not of this worlde. John 18. 36. appointed to the faithful by him ſelfe, as his father appointed it to him. Luke 22. 29, 30.

The kingdome of God is prepared for the choſen. Matth. 25. 34.

Through many afflictions the godly are vouchſafed to enter into the kingdome of God. Acts 14. 22. 2. Theſ. 1. 5.

Who ſhall not inherite the kingdome of God. Galat. 5. 19, 20, 21. 1. Cozin. 6. 8, 9, 10, and 15. 50.

The parable of the figge tree, ſhewing when the kingdome of God is neere Matth. 24. 32, 33.

Kingdome of God, taken for the adminiſtration of the Goſpel. 1. Cozin. 4. 20. For the goſpel it ſelfe. Matth. 21. 43. for all that belongeth to the glory of God. Matt. 6. 33 for Gods ſpiritual gouernement of the faithful, in the perſon of Chriſt. Mar. 1. 15. for euerlaſting life. John 3. 3. and for the preaching of the Goſpel. Mar. 4. 30, 31. and 9 1.

Kingdome of heauen, for the newe ſtate of the church. Matth 5. 19. and 11. 11. and 15. 43. for the doctrine and preaching of the goſpel. Matt. 11. 12. & 13. 24. For the kingdome of Meſſias. Mat. 3, 2. for eternal life. Mat. 5. 20 and 7. 21. and 19. 21. and for the viſible Church. Mat. 5. 19. and 13. 24. 47.

Kingdome of the Sonne of man, for the glory of Chriſtes aſcenſion, or for the preaching of the Goſpel. Mat. 16. 28.

The Apoſtles were commanded to preach that the kingdome of God was at hand. Matth. 10. 7.

To whome it is giuen to vnderſtand the myſteries of the kingdome of heauen. Matt. 13. 11.

Wherein the Kingdome of God conſiſteth. Rom. 14. 17.

The kingdom of heauen ſuffereth violence. Matth. 11. 12.

The kingdome of God is not in woorde but in power. 1. Cor. 4. 20.

To whom the kingdome of heauen appertaineth. Matth. 19 14. Mar. 10. 14, 15.

None can enter into the kingdome of God, except he be regenerate. Joh. 3. 3, 5, to 9

Many are called vnto the kingdome of heauen, but few enter. Luke 14. 15, to 25. Matth. 22. 2, to 15.

Rich men hardly enter into the kingdome of heauen. Matth. 19 24, 25, 26. Marke 10, 23, to 28.

The kingdome of God is within vs. Luk. 17. 21. looke Leauen.

Firſt ſeeke the kingdome of God. Matth. 6. 33.

The Phariſes neither enter into the kingdome of heauen themſelues, nor ſuffer other. Matth. 23. 13.

Chriſtes caſting out of Deuils by vertue of the holy Ghoſt, ſhewed that the kingdome of heauen is come. Matth. 12. 28.

The Phariſes aſke Chriſt, when the kingdome of heauen ſhould come. Lu. 17. 20.

The Iewes dreamed of a reſtitution of the kingdome of Dauid. Mark. 11. 7, to 12. and the Apoſtles aſked Chriſt, when hee would reſtore the kingdome to Iſrael. Acts 1. 6.

Of the ſpirituall Kingdome of God. 1. Sam. 2. 9, 10. and 29. 9, 11, to 26. Pſal. 2. 9, 10. and 9.* and 21. 5.* and 72.* and 110.* and 45.* and 22, 23.* and 144. 18.* Iſa. 11. 2.* and 41, to 18 and 42. 3, 4, 7. Jerem. 23. 5. and 33. 20.* Ezek. 34. 23.* and. 37. 16. Dan. 2. 44, 45, 46. and 4. 28, 31.* and 7. 27. and 9. 24, 25. Hoſe 3. 4, 5. Mich. 4.* and 5.* Zech. 7. 9.* Luke 22. 69.* and 23 2. John 12, 32, 36. Heb. 1. 2. and 2. 3.

Kiſſe. Iſhak kiſſed his ſonne Jaakob. Geneſ. 27. 27.

Jaakob kiſſed Rahel. Geneſ. 29. 11. and Joſephs children. Gen. 48. 13.

Laban kiſſed his ſonnes and daughters. Gen. 31. 55.

Eſau kiſſed Jaakob. Gen. 33. 4.

Joſeph kiſſed his brethren. Gene. 45. 15. and his father being dead. Gen. 50. 1.

Aaron kiſſed Moſes. Exo. 4. 27. and Moſes his father in law. Exod. 18. 7.

Naomi kiſſed her two daughters in lawe. Ruth 1. 9.

Samuel kiſſed Saul 1. Sam. 10. 1.

Jonathan and Dauid kiſſed each other. 1. Sam. 20. 41.

Dauid kiſſed Abſalom. 2. Samu. 14. 33. and Abſalom the people. 2. Sam. 15. 5.

Dauid kiſſed Barzillai. 2. Sam. 19. 39.

Eliſha deſireth that he might go kiſſe his father and mother. 1. King. 19 20, 21.

A chaſte and holy kiſſe a token of perfite charitie. Rom 16. 16. 1 Cor. 16. 20. 2. Cor. 13 12. 2. Theſ 5. 26. 1. Pet 5. 14.

The brethren kiſſed Paul at his departing. Acts 20. 37, 38.

The ſinfull woman kiſſed Chriſtes feete. Luke 7. 38, 45.

Judas betrayed Chriſt with a kiſſe. Luke 22, 48. Matth. 26, 48, 49. Marke 14. 44, 45.

Knees and *Kneeling*. Salomon prayed kneeling on both his knees. 1.king.8.54. so did Daniel. Dan. 6.10.

The 50. soulviers sent to Eliiah, fell on their knees before him. 2.king.1,13,15.

God hath reserued 7000. in Israel, that had not bowed their knees to Baal. 2.king. 19.14,18.

Those that kneeled downe to drinke water, were forbidden to goe with Gideon. Iud. 7.5,6.

Miserable apostumes in the knees, shal afflict the disobedient. Deut. 28.35.

Know. God will bee knowen to be Lord. Exod. 7.17.

We know God if we keepe his commandements. 1. Ioh 2.3,4,5.

To knowe and bee knowen of God. looke Gal. 4.9.

The Lord knoweth who are his. 2. Tim. 2.19.

To knowe, for to haue to doe. Gen. 4.1. 1. king. 1.4. for to doe good. Ruth 2.10. and for to prooue or allow. Reue. 2.2.

God hath not cast away his people whom he knew before. Rom. 11.2.

Whom God knew before, them he ordeyned to bee like fashioned to the image of his Sonne. Rom. 8.29.

We must meditate in Gods Lawe, to learne to know our dutie, and doe it. Ioth. 1. 8. 1. King. 2.3.

Knowledge puffeth vp, but loue edifieth. 1. Cor. 8.1.

Bezaleel and Aholiab were filled with knowledge, &c. Exo. 31.3. & 35.30. so was Hiram 1. King. 7.17.

John Baptist brought knowledge of saluation. Luk. 1.77.

Wee ought to encrease in the knowledge of God. Col. 1.10.

Some euer learning & neuer able to come to the knowledge of the trueth. 2. Tim 3.7.

Wee ought to haue a zeale according to knowledge. Rom. 10 2.

The tree of knowledge of good and euill. Gen. 2.9 and 3.5,7.

The Lord is a God of knowledge. 1. Sa. 2.3.

The knowledge of God is better then burnt offerings. Hose. 6.6.

The true knowledge is to rest vpon God. Hose. 14.9. looke Wisedome.

The Priests lips should preserue knowledge. Mal. 2.7.

Kowe. Of the sacrifice of the red kowe. Num. 19.2.9.

Two milch kine sent away from Ekron, with the Arke of God. 1. Sam. 6.7,10,12.

Unthankful princes are called kine, and why. Amos 4.1.

L.

of Labour. Mans life is a continuall labour and trauaile. Iob 7.1. * Eccles. 1.8. Psal. 90.10. Ecclus. 18.6.

We ought to liue of our labours. Prouer. 5.15.

The praise of labour. Prouer 12.11. Ecclus. 7.15.

Labour bringeth abundance. Pro. 14.23. He that shunneth labour, shall come to pouertie. Pro. 20.4. and 21.5,17.

The labours of the disobedient shall be deuoured with grashoppers. Deut. 28.38.

God beheld the labour of Iaakobs hands. Gen. 31.42.

Pharaoh commanded to oppresse the Israelites with labour. Exod. 1.14. and 5.9.

Paul boasted not of other mens labours. 2. Cor. 10.15.

Paul approoueth himselfe the minister of God. in labours. 2. Cor. 6.5. and 11.23. *

Our labour shall not be in vaine, if it be wrought in the Lord. 1. Cor. 15.58.

Those that die in the Lord, rest from their labours, &c. Reuel. 14.13.

We ought to reuerence those that labour in the Gospel. 1. Cor. 16.16.

The Apostles reaped the Prophets labour. John 4.38.

The Labourer is worthy of his wages. Luke 10.7. 1. Tim 5.18.

The Labourers are fewe. Matth. 9.37.

God heareth the crie of labourers and men in aduersitie. Deut. 26.7.

Labour and trauaile for sinne is layd vpon all men. Gen. 2.19. and 3.19. Exod. 20.9, 10,11. and 34.21. Deut. 5.13,14,15. Eccl. 2. 11. * Psal. 104.23. Prou. 30.3,4,5,16. and 14.4,23. Eccles. 3.10. and 1.13. John 21. 3,6. Acts 18.2,3. and 20.34. Ephel. 4.28. 1. Cor. 4.12. 1. Thes. 2.9. 2. Thes. 3.10.

Labour maketh not rich, but the blessing of God. Gene. 3.18. & 26.12. and 30.27,30. * Deut. 8.3,4,16. Iob 42.10. * Prou. 80.3,6. Eccles. 18.2,3,4. Ecclus. 11.11,to 18.

Lacke. He that giueth vnto the poore shall not lacke. Pro. 28.27.

Ladder. Iaakob sawe a Ladder in his dreame. Gen. 28.12.

Laden. Christ calleth vnto him all that are laden. Matth. 18.28.

Lake burning with fire and brimstone. Reuel. 21.8.

Lambe. The oblation made with a Lambe. Leuit. 3.7.

The maner of eating the Paschal Lambe. Exod. 12.3,to 29.

Christ is the Lambe who hath taken away our sinnes. Ioh. 1.29. Reu. 5.8,9.

How the Lambe Christ is honoured. Reu. 5.6,13. Which stood vpon mount Sion. Reuel. 14.1.

Christ willed Peter to feede his Lambes. John. 21.15.

Lame Mephibosheth accused. 2. Sam. 4. 4. and 16.1,to 5.

Lamentation of David ouer Saul and Ionathan. 2. Sam 1.17. *

Israel lamented for the Ark. 1. Sam. 7.2.

Iphtahs daughter lamented her virginitie two moneths vpon the mountaines. Iudg. 11.38.

The olde Prophet lamented the death of the other Prophet whom he had deceiued. 1. king. 13.29.

Lampes for the Candlesticke of the Tabernacle. Exod. 25.37. and 27.20,21. Leuit. 24.2,3,4.

The Lampes of the 10. virgins. Matt. 25. 1,to 14.

Lands. looke Famine in Egypt.

Language. One Language a good while after the flood. Gen. 11.1.

The Apostles spake all languages. Act. 2. 8. looke Tongues.

Large. God gaue Salomon a Large heart. 1. King. 4.29.

Last dayes prophecied of. 1. Timo. 4.1. 2. Tim. 3.1. and 2. Pet. 3.3.

The Last shalbe first, and the first Last. Matt. 20.16. and 19.30.

Lawe. The terrible deliuery of the Law, & the cause thereof. Exo. 19.16,18. Deut. 33.2. and 5.22,to 28. Heb. 12.18,to 22.

Moses repeateth the Law. Deut. 1.2,3.

Moses commanded the Lawe, for an inheritance of the congregation of Iaakob. Deu. 33.4.

Cursed be he that confirmeth not all the words of the Law, to doe them. Deut. 27.26.

Their reward that keepe the Lawe, and their punishment that despise it. Deut. 23. 10. * Baruch. 4.1.

God commandeth to reade the Lawe day and night, and why. Ioth. 1.8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts. Deu. 11.18, 19,20.

Moses exhorteth the people to keepe the Law. Deu. 4.1. So doeth Iosh ua. Ioth. 22.5.

The Law of the burnt offerings. Leuit. 6.9.

The Law of him that toucheth or is in the tent of the dead. Num. 19.13,14.

The high Priestes and Iudges ought to iudge according to ỳ Law. Deu. 17.9,10,11.

The Iewes were compelled to forsake the Law of God. 2. Mac. 6.1.

What the Lawe of God is, and the fruite thereof. Psal 19.7,to 12.

The Lawe taken for the doctrine of the Law. Mat. 7 12. for other bookes besides the bookes of Moses. Ioh. 10.34. and 12.24. and 15.25. Rom 3.15. For the whole doctrine of God. Iam. 1.25. and for outward profession. Phil 3 5. for the whole doctrine of saluation. Isa. 2.3.

The Law diuided into two Tables. Mat. 22.37,38.

The Law was ordained by Angels in the hand of a mediatour. Gal. 3.19.

The Lawe was giuen by Moses. John 1. 17. and 7.19.

The constitution of the Law appertaineth to the Iewes. Rom. 9.4.

The knowledge of sinne commeth by the Law. Rom. 3.20.

The Law was added because of transgressions, and was ordained by Angels in the hand of a mediatour. Gal. 3.19.

Why the Law entred. Rom. 5.20.

The Lawe is a schoolemaister to leade vs to Christ. Gal. 3.24.

The Law is holy, iust, & good Rom. 7.12.

The Law is good, if it be vsed lawfully. 1. Tim. 1.18.

If a man doe that which he would not, he consenteth to the Law, that it is good. Rom. 7.16.

The Lawe of Moses an importable yoke. Acts 15.10.

The Lawe called the strength of sinne. 1. Cor. 15.56. because it is an occasion of sinne.

Rom.7.5,8, called also the Law of sinne, and death. Rom.8.2. & of wrath. Rom.4.15. & the ministration of death & damnation. 2. Cor.3. 7,9. and the oldnesse of the letter. Rom.7.6.

None of the Iewes kept the Lawe. John 7.19.

The Lawe giueth not life. Gal.3.21.

No man is iustified by the Lawe in the sight of God. Gal.2.16. and 3.11.

As many as are of the workes of the Law, are cursed. Gal.3.10.

The ende of the Lawe is loue. Matth.5. 43,44. and 7.12. and 22.37, to 41. John 13. 34,35. Rom.13.8,9. Gal.5.14,22. and 6.2, 10. 1.Tim.1.5.

Christ hath abrogated the Lawe. Ephe.1. 15.2.Cor.3.7,11. Matth.11.13. Acts.13.38, 32.& 15.10,11. Rom.7.6. Gal.3.24,25. and 4.3, to 8. Col.2.17. Heb.8.9.

The Lawe was a shadowe of good things to come. Heb.10.1,10.

The Lawe was read in the Synagogues euery Sabbath. Act.13.27.

The Iewes alledge the Law to put Christ to death. John 19.7.

Christ came to redeeme those that were vnder the Law. Gal 4.5.

Christ is the ende of the Law. Rom.10.4.

That which the Law could not doe, Christ hath accomplished. Rom.8.3,4.

The law made nothing perfect. Heb.7 19.

The similitude of the heire, and the allegorie of the children of Sarah, and Agar, prooue that the Lawe is ceased. Gal.4.1,22.

Christ came to fulfill the Lawe and the Prophets. Matth.5.17.

The Lawe is not giuen to the righteous, but to the Lawlesse, disobedient, &c. 1.Tim.1. 9,10. Gal.5.18.

God hath written his Lawes in the hearts of the faithful. Heb 8.10.

The Lawe of God delighteth the spirites of the faithful. Rom.7.22.

The wisedome of the flesh is not, nor can not be subiect to the Law of God. Rom.8.7.

The law of our members rebelleth against the law of our minde. Rom.7.23.

The Lawe of Christ is a Lawe of libertie. Iam.2.12.

The royall Lawe is the loue of our neighbour. Iam.2.8.

If the Law were glorious, how much more the Gospel? 2.Cor.3.7,8,9.

Who so shall faile in one point of the law, is guiltie in all. Iam.2.10.

Against wicked Lawe makers, looke Isa. 10.1.

Wicked Lawes ought to be broken. Dan. 6.15.

Custome is a Lawe to the wicked. Wisd. 14.15.

There is one Law-giuer which is able to saue and to destroy. Iam.4.12.

The first Lawe. Gen.2.16,17. transgressed, and punished. Gen 3.6.*

The Law of the ten commandements was giuen by voyce. Exod.20.1, to 18. written in Tables. Exod.31.18. Deut.5.22. which are broken. Exod.32.19. Deut.9.17. and renued. Deut.10.1, to 6. Exod.34.1,28.

The Lawe is read. Deu.31.9, to 14. Iosh. 8.35. Acts 15.21. 2.King.23.1,2,3. 2.Chro. 34.18. Nehe.8.1, to 9. 1.Esd.9.40, to 48. 2.Mac.8.23.

Before the Lawe, sinne was not counted sinne. Rom.5.13.

Of transgressing the Lawe of God, or the king, looke Transgresse.

The Lawe of God can not bee fulfilled without the Spirite of God. Deut.5.29,33. and 13.14. Psal.119.1,2.* Luk.18.14,16, 27. Acts 15.9,10,11. Rom 8.1,2 to 18. Gal.5. 16,18,22.*

The Law was giuen to bring forth fruite in vs. 2.Esd.9.31.

Prosperitie followeth them that loue Gods Law. Psal.119.16.

The Lawe of faith giuen vpon condition, and how. Rom.3.27. and 8.1.

Wee may not goe to Law vnder vnbeleeuers. 1.Cor.6.1,to 9.

Laugh. Abraham and Sarah laughed, and why. Gen.17.17. and 18.12.

Woe vnto them that laugh nowe, for they shall weepe. Luk.6.25.

Though some laugh Gods messengers to scorne, yet some profite thereby. 2.Chron.30. 10,11.

Laughter, see Countenance.

Wee ought to Laugh no man to scorne. Eccl.7.11. looke Pastime.

Lay. looke Whoredome.

Laying on of hands. Gen.48.13.* Exo.29. 10. Leuit.1.4. and 3 2,13. Numb.27.18.* Mar.10.16. Acts 6.6. & 8.17,to 25.& 13.3.& 19.6. 1.Tim.4.14. and 5.22. 2.Tim.1.6.

Leadeth. Gods long suffering leadeth to repentance. Rom.2.4.

Leafe. The sounde of a leafe shaken, shall chase the wicked. Leuit.26.36.

Learne. The Elders of Israel did learne Gods Law. Nehe.8.13.

Least. Gideon confesseth himselfe least of his fathers house. Iudg.6.15.

Paul least among the Apostles. 1.Cor.15. 9. and of all Saints. Ephe.3.18.

Who so shall breake one of the least commandements, and teach men so, shalbe called least in the kingdome of heauen. Mat.5.19.

The least in the kingdome of heauen, is greater then Iohn Baptist. Matth.11.11. Luke 7.7,28.

Leaue. looke Forsake.

Leauen. The meate offerings were made without Leauen. Leuit.2.11.

Leauened bread might not be eaten at the celebration of the Passeouer. Exod.12.15.

The kingdome of God compared to Leauen. Matt.13.33.

Leauen taken for pernicious doctrine. Mat. 16.6,12. Gal.5.9.& for hypocrisie. Lu.12.1.

The Leauen of malice ought to be purged in vs. 1.Cho.5.7,8.

Leese. To seeke God, and to finde or leese him. 2.Chro.15.2,15.

Of leesing or finding Ore, Sheepe, Asse, or garment. Deut.22.1,2,3.

Legions of Angels and deuils. Matth.26. 53. Mar.5.9. Luke 8.30.

Lending. The Law of lending, borowing, and receiuing to custodie. Exod.22.7,9,14, 15. Leuit.6.4. Deut.24.10.

Of Lending to the poore. Exod.22.25,26, 27. Deut.15.2,7,to 12. Eccius.29.1,to 10. Mat.5.42. Luk.6.30,35.

Leprous. looke Hand.

Leprosie how is was to be knowen. Leuit. 13.2.* and how to be cleansed Leuit.14.2.* and how greatly to be taken heede of. Deut. 24.8.

Naaman the Syrian healed of Leprosie. 2.king.5.15.

The Lepers declared to the Samaritanes the prouidence of God. 2.king.7.10.

Miriam became Leprous for grudging against Moses. Num.12.13. and was secluded the hoste seuen dayes. Numb.12.15. according to the Law. Leui.13.46. Num.5.2. 2.king.15.5.

Christ healed one of the Leprie. Matth.8. 2,3.

Of the 10. Lepers which were cleansed by Christ. Luk.17.12,to 20.

King Vzziah striken with Leprie, for vsurping the Priestes office. 2.King.15.5. 2.Chro.26.16,19,to 22.

Lesser. looke Men.

Letter taken for the Lawe. 2.Cor.3.6. Or for the signe of the sacrament, when the truth is not conioyned. Rom.2.27,29.

Vriah caried a Letter of his owne death. 2.Sam.11.14.

Of Iezebels counterfeit letters. 1.kin.21.8

Paul calleth the Lawe, the oldnesse of the Letter. Rom.7.6.

Leuites that serued idoles, no more admitted to the Priesthood. and why. Eze.44.10, to 15. looke in the first Table.

Lewde. God giueth the wicked ouer vnto a lewde minde. Isa.57.20,21. Rom.1.28.

& Liberall. We ought to be liberall to the poore. Eccius.11.1.

Libertie. The creature shall bee deliuered from corruption, into the glorious Libertie of the sonnes of God. Rom.8.21.

Christs seruant is at Libertie in the Lord. 8.Cor.7.22.

The libertie of the Gospel ought not to be an occasion of falling to the weake, nor colour of wickednesse to the flesh. 1.Cor.8.9. Gal.5.13.1.Pet.2.16.

Of the Libertie which wee haue by Iesus Christ. Isa.43.15.*

Paul vsed not his Libertie. 1.Cor.9.4,15.

False preachers promise false libertie. 2. Pet.2.19.

Libertie proclaimed in the 50. yeere Leui. 25.10 Deut.15.2,3.

Lice sent vpon man and beast in Egypt. Exod.8.16,17.

Life breathed into mans face. Gen.2.7.

The Life of a man is a vapour. Iam.4.14. is a winde. Iob.7.7. is short. 1.Cor.7.29. is banitie. Psal.39.5,6. through sinne. Psal. 90.3,to 11.

Iob is wearie of his Life. Iob.10.1.

God prolongeth and shorteneth the life. 2. king.20.5,6. Deut.30.16,18. Exod.23.26. Long life promised to those that obey God. Exod.23.26. and that honour father and mother. Exod.20.12. Deut.5.16. Ephe.6.2,3.

The Life of the wicked shall hang doubtfull before them. Deut.28.66.

The

The saints loued not their liues, in respect of the promises of Gods word. Reue.12.11.

Iesus Christ is the life. Iohn 14.6 Col. 3.3. 1.Iohn 1.2. And hath swallowed vp death, that we might be heires of euerlasting life. 1.Pet.3.9,10,12.

Christ is the bread of life, which giueth eternall life. Iohn 6.48,54.

Christ hath life in himselfe, as the Father hath. Iohn 5.26.

In the word was life, and the life was the light of men. Iohn 1.4.

To know the only God, and Christ whom he hath sent, is life eternall. Iohn 17.3.

Life eternall is the promise of God. Titus 1.2. 1.Iohn 2.25. through Christ. Iohn 10. 28. and 17.2. Rom.6.22,23.

Being iustified by grace, wee are made heires of eternal life. Titus 3.7.

God hath giuen vs eternall life, and that life is in his Sonne. 1.Iohn 5 11. who laide downe his life for his sheepe. Iohn 10.15.

The Apostles preached eternall life. 1. Iohn 1.2.

Those that heare Gods word, and beleeue the same, haue life eternall. Iohn 5.24. 1. Iohn 5.13.

If we wil enter into life, wee must keepe the commandements. Matt.19.17.

Life eternall, is the ende of righteousnes, Rom.6.22.

The life of Christians is hid with Christ in God. Col.3.3. Looke Saluation, and Eternall life.

The tree of life is in the midst of Paradise terrestrial life. Gene.2.9.

Adam driuen out of Paradise, lest hee should eat of the tree of life. Ge.2 22,23,24.

Of the miserie and vnstablenesse of mans life, looke more. Gen.3.17,18,19.2.Samm. 14.14. 1.Chron.29.15. Iob 3.3. * and 8.9. and 9.25,26. and 13.12. Psal.103.15,16. and 102 3,9,11. & 143.4. Eccles.2.1. * and 3.8.* and 7.1,2. Isa.40.6,7,8. Wisd. 2,1,to 6. and 5.8,to 14. Ecclus.14.13,18. & 18.7,8,9. and 40.1,to 12. Luk.12.20. Eph.5.16. Heb. 13.14. 1.Pet.1.14. James 1.11.

The life of the faithfull must be comfortable to the life & doctrine of Christ. Gene. 17.1,9.*Exod.20.1,to 18. Leuit.11.44,45. and 19.2,3,4. and 20.2.*Matt.5.3.*& 6.1.* and 7.1.*Luk.6.20.*Iob.13.14,to 18 & 15. 2,to 21.& 21.19,22. Rom.6.3.* & 8.1,to 18. & 13 8.* & 15.4.5. Ephe.2.10.& 4 8,23.15, 17.* & 5.1,2. Phil.1.27. & 2.2, to 17. Col. 2.6 & 3.1.* 1.Thess.4.1, to 13. Tit.2.12.* & 3.8,14.1. Pet.1.14,15.& 2.1,2,11.*3 2.* and 4.1,2.1. Iohn 1.7 & 2.6. Hebr.12 1,2,3.

During thy life giue not away thy substance. Ecclus.33.18,19,20.

He that wil saue his life, shal lose it: and contrariwise. Matth. 10.39.

Life and death, powerte and riches, commeth of the Lord. Ecclus.11.14.

False witnesse to be punished like for like. Deut.19.18,to 22. Looke Soule.

Lifting vp the heart. Deut 8.14.

Lifting vp the hand. Looke Hand.

Light. God is the Light of the faithfull. 2.Sam.22.29.

Dauid was called the Light of Israel. 2. Sam.21.17.

Christ the true Light, which lighteneth euery man. Iohn 1.4,9. and 8.12. and 9.5. at his comming wil lighten things that be hid in darknesse. 1.Cor.4 5.

Awake thou that sleepest, and Christ shall giue thee Light. Ephe.5.14.

The Light of the wicked shalbe quenched. Iob 18.5.

No wickednesse so close, but it shall come to light. Eccles.19.20.

The Gospel is a Light. Actes 26.23.

The Light is created. Gene.1.3.

God is Light. 1.Iohn 1.5. and dwelleth in Light. 1.Tim.6.16.

Light, for all happinesse. Actes 20.23.

Why Christ which is the Light, was not receiued of the Iewes. Iohn 3.19.

The faithful ministers are the light of the world. Matth.5.14.

While we haue the Light, let vs beleeue in the Light, that we may be the children of the Light. Iohn 12.36.

If we walke in the Light, as Christ is the Light, we haue fellowship one with another. 1.Iohn 1.7.

He that hateth his brother, is not in light. 1.Iohn 2.9.

It is light, which maketh all things manifest. Ephe.5.13.

The Gentiles were darknesse, but nowe are light in the Lord. Ephe.5.8.

Christians ought to shine as lightes in the world. Phil.2.15,16.

Two great lights created, and why. Gen. 1.14,16,to 19.

The armour of light, what. Rom.10.12.

Linage. looke Tribe.

Like mother, like daughter. Ezek.16.44.

Like master, like man. 2.Sam.13.28,29. Gene.17.23.

Like people, like Priest. Isa.24.2. Hos.4. 9.and 6.9.

Those that are crucified with Christ, are made like to his image. Rom.1.29.

Likenesse. looke Image and Similitude.

Likelihoodes. We ought not to iudge by Likelihoodes. Iohn 7.24.

Line. looke Weightes.

Lions sent to destroy the Samaritanes. 2. Kings 17.25.

Samson slewe a Lion. Iudg.14.6. so did Dauid. 1.Sam.17.34.

A man slaine of a Lyon, for disobeying Gods commandement. 1.Kings 20.35,36. and like rise a prophet. 1.King.13.18,to 25.

Christ the Lyon of the tribe of Iudah. Reuelat.5.5.

Liplabour. Eccles.5.1. looke Prayer.

Lippes. looke Calfe.

Little children must heare the Law read. Deut.31.10,to 14. Iosh.8,34.35.

Little babes in faith, must haue the milke of the Gospel. 1.Cor.3.1,2.

Little children appointed to enter into the land of Canaan. Deut.1.39.

Saul being little in his owne sight, was made king. 1.Sam.15.17.

Little ones, put for vile persons in ỳ sight of the world. Matth.10.42.

Little number, looke Plagues.

Liue. The iust shall liue by faith. Hab 2.4.

The man that fulfilleth the Law, shal liue thereby. Leu.18.5,36.

Wee shal liue, because Christ doeth liue in vs. Iohn 14.19. Gal.2.20.

Man cannot see the face of God and liue. Exod.33.20.

We liue and die in the glory of GOD. Rom.14.8.& not to our selues. 2.Cor.5.15.

None may liue solely. 2.Thes.3.10.

We ought to die vnto sinne, and liue vnto God. Rom.6.10.11.

All liue vnto God. Luke 20.38.

To liue in pleasure, is death. 1.Tim 5.6.

The Liuing God. Iosh.3.10.

I liue for euer. an oth of God. Deu.32.40.

As thy soule liueth: as ỳ Lord liueth: othes of men. 1.Sam.1.26. Iudg.8.19. Ruth 3.13.

Liuing in ioy in this worlde. Eccles.8.15. and 9.7.

Man liueth by the worde of God. Deu.8. 3.Matth.4.4.

Let the King liue, for, God saue the king. 1.Sam.10.24.

The creation of all liuing and mouing things. Gen.1.21,24.

Adam gaue names to all liuing creatures. Gen.2.19.

God prouideth nouriture for euery liuing thing. Gen.1.30.

Loaues. 4000. fed with 7. Loaues and a few fishes. Matt.15.33,34.& about 5000. with 5. loaues & two fishes. Mat.14.17,to 22. Matt. 6.38,to 45. Ioh.6.9 to 16. Looke Bread.

Log. A measure. Leuit.14.10.

Looke. see Countenance.

To desire God to looke downe vpon vs. Deut.25.15.

The Lord looked vpon the Israelites tribulations. Exod.2.25. and 4.31. and caused Saul to be anointed their king. 1.Sa.9.16.

Hannah prayed that God would looke on her trouble. 1.Sam.1.11.

Moses prayed God not to looke vpon the stubbernesse of his people. Deut.9.27.

Loopes or strings, see Strings.

Long suffering of the Lord, let vs suppose to be saluation. 2.Pet.3.15. looke Patience.

Loosing of sinnes, looke Keyes.

Lord Our God is the onely Lorde. Deut. 6.4. Ephe.4.5.

The Lord is at hand. Phil.4.5.

All things be the Lords, and therefore nothing created for our vse, maketh vs vnclean. Rom.14.14.

The Lord hath done great signes in Egypt, and why. Exod.7.5.

Pharaoh knew not the Lord. Exod.5.2.

It is the spirite of the Lorde that altereth man. 1.Sam.10.6.

The Lorde blesse thee, looke Salute.

The duetie and authoritie of Lordes and masters. Exod.21.2,* 12,26,27. Leuit.19. 13.and 26.39.* and 15.12,to 19.& 25.1,2, 3. Iob 31.13. Pro.29.12,19,21. Ie.34.8,9.* Ecclus.7.20,21.and 33.23.* and 42.5. Ephes.6.9. Colos.4.1.

Syr, or Lorde, a courteous and reuerent name. Gen.24.18.and 23 6. Actes 25.26.

The husband is called the wifes Lorde. Iudges 19.26.

Iaakob

Iaakob calleth his brother Lord. Gen. 33. 13, 14.

Christ the Lord of glory. 1. Cor. 2. 8.

Sunnay the Lords day. Reuel. 1. 10.

Lordship. How those that haue Lordship, or rule, ought to vse the same. 2. Sam. 23. 3.

Lot. looke Leese, and Deut. 22. 1.

Lottes. Of casting of Lottes. Leui. 16. 8, 9, 10. & 33. 54. Iosh. 7. 13, to 19. & 18. 8. 1. Sam. 10. 20, 21. & 14. 10, 40, 41, 42. Prou. 16. 33. & 18. 18. Nehe. 11. 1. Ezek. 20. 19. Ionah 1. 7. Actes 1. 23.*

The wicked cast Lottes to doe mischiefe. Esther 3. 7.

Loue commeth of God, and he that loueth, is borne of God. 1. John 4. 7.

We are called the sonnes of God, through the loue which God hath shewed vnto vs. 1. John 3. 1, 2.

Wherein the loue of God appeared. Rom. 5. 8. 1. John 4. 9, 10.

The loue of God is shed in our hearts by the holy Ghost. Rom. 5. 5.

God hath chosen vs, that we should be holy before him in loue. Ephes. 1. 4.

Loue is the end and fulfilling of the law. Rom. 13. 9, 10. 1. Tim. 1. 5.

Loue ought to bee without dissimulation. Rom. 12. 9.

The loue of God is not in him, who being able, doeth not helpe, seeing his brothers neede. 1. John 3. 17, 18.

God loueth vs with an euerlasting loue. Iere. 31. 3.

Whosoeuer hath loue, will doe his neighbour no harme Rom. 13. 10.

Loue couereth the multitude of sinnes. 1. Pet. 4. 8. Prou. 10. 12.

Loue edifieth. 1. Cor. 8. 1.

Loue is the bond of perfectnes. Col. 3. 14. therefore wee must loue without fayning. Rom. 12. 9, 10. Ephes. 5. 2. 1. Thessa. 4. 9. 1. John 3. 11. 1. Pet. 1. 22.

All things ought to bee done in loue. 1. Cor. 16. 14.

Ioseph exhorted his brethren to loue one another. Gene. 45. 24.

Christian dette is loue Rom. 13. 8.

Who so is perfect in loue, shal haue boldnes in the day of iudgement. 1. Joh 4. 17, 18.

S. Paul witheth to the faithful increase of loue, and why. Ephes. 3. 17. Phil. 1. 9, 10, 11. 1. Thes. 3. 12, 13.

Christ foresheweth that loue should waxe colde, and why. Matt. 24. 12.

The wounds of a louer are faithful. Pro. 27. 6.

Commandements of loue. Exod. 20. 12, to 18. Prou. 3. 27, 28.

Loue of neighbours acceptable to God and man. Eccles. 25. 1.

The great loue of Iaakob toward Rahel. Gen. 29. 18, 20, 30.

Ammons wicked loue. 2. Sam. 13. 1, 2.

Salomon allotted in the loue of his idolatrous wiues. 1. Kings 11. 1, to 9.

The Prophet that goeth about to turne vs from the loue of God, ought to be stoned to death. Deut. 13. 1, to 12.

God loued vs, before we loued him. 1. Joh. 4. 19. and chose vs, because he loued vs. Deu. 7. 7, 8. and 10. 15.

God loueth the people. Deut. 33. 3.

The inestimable Loue of God toward his children. Hose. 2. 1.* Deut. 4. 36, 37, 38. and 10. 15. and 23. 5.

God loued Salomon. 2. Sam. 12. 24, 25.

God so loued the world that hee gaue his onely begotten sonne, and why? John 3. 16. Ephe. 2. 4. 1. John 4. 10, 11.

Christ so dearly loued vs, that he gaue his life for vs. Joh. 15. 13. Gal. 2. 20. Ephe. 5. 2.

The Father loued the sonne, and why? John 10. 11, 17.

Christ hath taught vs the Gospel, that we might be loued of God. John 17. 23, 26.

Who loueth God perfectly in deede. 1. John 2. 3, 5.

If we loue the worlde, the loue of God is not in vs. 1. John 2. 15.

Whereby we know that we loue God. 1. John 5. 1, 2.

All things worke for the best to them that loue God. Rom. 8. 28. The crowne of life is promised to them. Jam. 1. 12. and God will acknowledge them for his. 1. Cor. 8. 3.

Saul loued Dauid. 1. Sam. 16. 21. so did Jonathan as his owne soule. 1. Sa. 18. 1, 3. & 20. 17. aboue the loue of women. 2. Sa. 1. 26.

We ought to suppoze one another, & folow the trueth in loue. Ephe. 4. 2, 15.

He that loueth not his brother, abideth in death. 1. John 3. 14.

Good ministers must bee had in singular loue for their workes sake. 1. Thes. 5. 13.

We ought to edifie our selues in the loue of God. Jude 20, 21.

All goodnesse proceedeth from loue and brotherly kindnesse. Heb. 6. 10.

We must loue Christ before we can keepe his worde. John 14. 15.

Those that be the children of God, loue Christ. John 8. 42.

Those that loue Christ, reioyce that hee went to the Father. John 14. 28.

Who so loueth the sonne shalbe loued of the Father, and the Sonne. John 14. 21.

Because many sinnes are forgiuen the sinful, they loue much. Luke 7. 37, 47.*

We are knowen to be Christes disciples, by mutual loue. John 13. 35.

Christ loued Marie, Martha, & Lazarus. Joh 11. 5. and the yong man. Mark. 10. 20. and John the Euangelist. John 21. 20.

Christ asked Peter three times if he loued him. John 21. 15, 16, 17.

We ought to loue our enemies. Mat. 5. 44. Prouer. 25. 21. Rom. 12. 20. as Dauid loued Saul. 1. Sam. 24. 7.* & 26. 9.*

Thou shalt loue the Lorde thy God, and thy neighbour as thy selfe. Mat 22. 37, to 41.

To loue God aright, is more then al burnt offerings Mat. 12. 29.* 33. Deut. 6. 3, 4.

We are exhorted to loue God, and our neighbour. 1. John 4. 7.* & 3. 27. Josh. 23. 11.

Joshua exhorteth the Reubenites to loue God Josh. 22. 5.

God requireth of vs to loue him. Deu. 10. 12.

God circumciseth our hearts, that wee should loue him. Deut. 30. 6.

Salomon loued God. 1. Kings 3. 3.

God is merciful to those that loue him. Exod. 20. 6. Deut. 5. 10. and 7. 12, 13.

To loue God, and obey his worde, is life and felicitie. Deut. 30. 16, 20.

The commendation of loue, and the properties thereof. 1. Cor. 13.*

God is the God of peace and loue. 2. Cor. 13. 11.

God chastiseth whom he loueth. Heb. 12. 6. Prou. 3. 10. Reue. 3. 19.

The care of discipline is loue: and loue is the keeping of Gods lawe. Wisd. 6. 17, 18.

Of the great loue of God toward those that beleeue in him. Exod. 20. 2, 6. Deu 6. 10, 11. and 7. 6, 8, 13. Josh. 24. 17, 18. Prou. 8. 17. Iere. 31. 3. Eccles 4. 10, 12, 14. John 10. 10, to 19. and 11. 5. and 13. 1.* and 15. 9, to 14. & 16, 23, 26. Rom. 5. 8. Gal. 2. 20. Eph. 2. 4. and 5. 2. 1. John 4. 9, 10, 11. Eccles. 17. 29.

True faith worketh by loue. Gal. 5. 6.

We knowe that we are the sonnes of God by true loue. 1. Joh. 3. 17.* which is the newe and olde commandement. 1. John 2. 8. and 3. 23. 2. John 5.

What they are worthy of that loue images. Wisd. 15. 6. and 16. 1, to 20.

Prosperity foloweth them that loue Gods law. Psal. 119. 165.

Love. Let the brother of lowe degree, reioyce when he is exalted. James 1. 9, 12.

He that is lowe in his owne sight, to set forth Gods glory, is of great account with God and good men. 1. Samuel 6, 22. looke Meeke and Humble.

Loynes. Elijah girded vp his loines and ranne. 1. king. 18. 46. So did Gehazi. 2. kin. 4. 29.

We must girde vp the loines of our minde, and how. 1. Pet. 1. 13.

Christ willeth vs to gird our loines about. Luke 12. 35.

Loyterers. looke Idlenesse.

Lucre. looke Gaine.

Luke-warme. looke Colde.

Lunatike. Christ healed one that was lunatike. Matt. 17. 15, 18. Marke 9. 17, to 30. Luke 9. 38.

Lust. Graues of lust. Numb. 11. 34.

We must shunne the former lustes of ignorance. 1. Pet. 1. 14. and youth. 2. Tim. 2. 22. and of concupiscence. 1. Thess. 4. 4.

The people lusteth after flesh, and is punished. Num. 11. 33.

Lustes choke in vs the word of the Gospel. Marke. 4. 19.

Looking on a woman to lust after her, is aduulterie in the heart. Mat. 5. 28. Pro. 6. 25, 29, 32. Eccles. 25. 23.

The lust of the two wicked Iudges punished. Dan. 13. 8, 11, 20, 62.

The lustes of the flesh, and lustes of the eyes, are not of the Father. 1. John 2. 16.

We may not obey the lustes of sinne. Rom. 6. 12. looke Concupiscence.

of Lying. A lying spirit in the mouth of all Ahabs prophets. 1. Kings 22. 23.

The olde prophet made a lye vpon a good intent to the man of God. 1. Kings 13. 18.

Lying ought to be auoyded. Ephes. 4. 25. Col. 3. 8, 9. Reue. 21. 27. and 25. 15.

Lying is of the deuill, and he is the father thereof. John 8. 44.

The

The iudge ought not to receiue a Lie or false tale. Exod. 23. 1.

All men are Liars. Isa. 9. 17.

An Amalekite to please Dauid, forged a Lye. 2. Sam. 1. 10.

The Lord hateth a rich man that is a Liar. Eccl. 25. 2.

The Cretians were Lyars. Tit. 1. 12.

The Iewes Lyars. Iohn 8. 55.

Ananias and Sapphira lyed to the holy Ghost. Acts 5. 2, 3.

God can not lye. Tit. 1. 2 Heb. 6. 18.

Iaakob by his mothers counsell, made a lie to obtaine the blessing. Gen. 27. 19.*

Of lying looke more. Gene. 3. 3. & 37. 32. & 39. 14, 15. Leu. 19. 12, 16. 2. Sam. 15. 3, 7, 8. 2. kin. 5. 22, 25. Wisd. 1. 5, 6, 8, 11. Eccle. 7. 12. & 20. 23, 24, 25 & 26. 5. Psal. 6. 17. & 12. 17, 18, 19. Prou. 4. 2. Rom. 3. 4. 1. Ioh. 2. 4, 22. & 4. 20.

Cursed bee he that lyeth with his fathers wife. &c. Deut. 2. 22. 27.

M.

Madde. He that anoynted Iehu King ouer Israel, was termed a madde fellowe. 2. King. 9. 11.

Festus tolde Paul, that much learning made him madde. Acts 26. 24.

God will smite the wicked with madnesse. Deut. 28. 28, 34.

What madnesse is. Eccles. 1. 17.

Magistrates. How wee ought to obey Magistrates. Rom. 13. 1, to 8.

Christ payed tribute to the Magistrate. Matth. 17. 24.*

How the Magistrates throne is stablished. Prou. 25. 5.

Wicked Magistrates regard not the causes of the poore. Prou. 29. 2.

Magistrates ought to be no drunkards, and why. Prou. 31. 4, 5.

¶ A good Magistrate is the gift of God. Eccles. 10. 4.

Three chiefe points necessarie for a Magistrate. Est. 10. 3. looke Princes, Iudges, Rulers, Elders, and Powers.

Magicians. looke Soothsayers, Sorcerers, Witches, and Wisemen.

To *Make.* God did make. Deute. 32. 15. therefore we ought not to aske him why hee did so. Rom. 9. 10.

Men praise them that make much of them selues. Psal. 49. 18.

Male. God created the male and female. Gen. 5. 2.

Malice. God destroyeth the wicked in their owne malice. Psal. 94. 23.

Malice of women. Eccles. 25. 14.*

Who so ceaseth not from malice, shall perish. 1. Sam. 12. 25.

Maliciousnesse vtterly to be banished from Christians. 1. Cor 5. 8. Eph. 3. 31. Col. 3. 8. 1. Pet. 2. 1. Iam. 1. 21.

We ought to be children concerning maliciousnesse, 1. Cor. 14. 20. looke Enuie.

Mammon. looke Riches, or Luke 16. 13.

Man. In what estate man was created. Ge. 1. 26, 27. & 9. 6. Wisd. 2. 23. Eccles. 7. 31. to what ende. Isai. 43. 7. of what moulde. Gen. 2. 7 & 3. 19. & 18. 27. Iob 4. 19. and 10. 9. to 13. Psal. 146. 4. Eccles. 10. 9. Man is a winde that passeth & returneth not. Psal. 78. 39. grasse. Isa. 40. 6, 7, 8. worme & wormes. 1. Mac. 2. 62.

God gaue man power to multiplie, and made all things for his sake, and subiect to him. Gen. 1. 26, 28, 29. 2. Esd. 6. 55.

God forbade man the eating of the tree of knowledge. Gen. 2. 17. and gaue him foode. Gen. 1. 29.

Man placed in paradise, to dresse it. Gene. 2. 15. where hee gaue names to all things. Gen. 2. 19, 20.*

The name of man giuen to both sexes indifferently. Gen. 5. 2.*

God gaue man an helper like vnto himselfe. Gen. 2. 18, 21.*

Mans dignitie. Psal. 8 4.*

The heart of man is naturally wicked. Gen. 6. 5.

Vncleane by birth is man. Iob. 25. 4.

Man is full of miserie. Iob. 14. 1. borne to trauel. Iob. 5. 7. & why. Eccles. 1. 13. & 3. 10.

All men are liars. Psal. 116. 11. Isa. 9. 17. by nature the children of wrath. Ephes. 2. 3. and beasts by their owne knowledge. Iere. 10. 14. and 51. 17. they are in Gods hands, as clay is in the potters. Eccle. 33. 12. their dayes are numbred. Iob. 7. 1. their helpe is vaine, they are vanitie. Psalm. 60, 11. and 62. 9.

What mans righteousnesse is. Isa. 64. 6.

Man looketh on the outward appearance. 1. Sam. 16. 7.

Iesus Christ knoweth what man is, and what is in him. Iohn. 2. 25.

By one man came death vnto all mankinde. 1. Cor. 15. 21, 22.

God resaymeth mans heart, before it bee apt to goodnesse. Hag. 1. 14.

The first man Adam was made a liuing soule. 1. Cor. 15. 45.

The first man was of the earth earthly: the second, the Lord from heauen. 1. Cor. 15. 47.

Iesus Christ is man. Iohn. 8 40.

Paul diuideth man into three partes. 1. Thes. 5. 23.

Paul went not about to please men, but God. Gal. 1. 10.

It is lawfull for euery man to haue his wife. 1. Cor. 7. 1.

The Pharises teaching mens precepts, worshipped God in vaine. Mat. 15. 2, to 10. Marke 7. 2, to 14.

Fables of men that turne from the trueth, are to be auoyded. Titus 1. 14.

Moses called the man of God. Deu. 33. 1. so was Eliah. 1. Kings 17. 24. and an Angel. Iudg 13. 6.

The Prophet is called the man of God. 1. Sam. 9. 6. 1 Kings 12. 22.

Fiue comely men from heauen aided Iudas Maccabeus. 2. Mac. 10. 29.

Seuen women faine to take holde of one man. Isa. 4. 1.

The woman ought not to weare a mans not a man a womans raiment. Deut. 22. 5.

Man is the womans head: and Christ the mans. 1. Cor. 11. 3.

Of mans infirmitie, and Gods grace and power. Eze. 3. 14. Iob. 40. 2.*

Of those that haue recourse to mans helpe, and forsake God. Isa. 31. 1.* Iere. 17. 5, 6.

Of the regeneration of man. Matth. 18. 3. Iohn 1. 13. and 4. 13, 14, 23, 24. and 7. 37, 38, 39. 1. Cor. 4. 15. Gal. 4. 5, 6, 18.* Ephe. 4. 13.* & 16. 22, 23, 24. Col. 3. 9, 10. 1. Pet. 1. 23.

A wauering minded man, is vnstable in all his wayes. James 1. 8.

We ought not to feare the reproch of men, and why. Isa. 51. 7, 8.

The spirite or breath of man ascendeth. Eccles. 3. 21. and 12. 7.

Where with a man sinneth, by the same shal he be punished. Wisd. 11. 13.

God destroyeth dumme creatures for mans sinne. Zech. 1. 3.

Why God punisheth man by litle & litle, and destroyeth him not at once. Wisd. 12. 2, 10, 20. Amos 4. 6.*

Mans anger is according to his power. Eccles. 28. 10.

Man with man wrought filthinesse among the heathen. Rom. 1. 27.

Mans merites, looke Merites.

Man and wife one flesh. Gen. 2. 24. Matt. 19. 5. 1. Cor. 6. 16. Ephe. 5. 31. Marke 10. 8.

Saul was turned into another man, and how. 1. Sam. 10. 6, 9.

The mã of sinne. 2. Thes. 2. 3, 8. looke Men.

Manners. Euil speakings corrupt good maners. 1. Cor. 15. 33. Looke Custome.

Mansions. looke Iourneyes.

Manslaughter renenged. Gen. 4. 8.* 19, 23, 24. and 9. 5.

When the manslayer shalde iudged innocent. Deut. 19. 4, to 11.

Whosoeuer hateth his brother is a Manslayer, and hath not eternal life abiding in him. 1. John 3. 15.

Of Manslaughter forbidden, transgressed, & punished. Gene. 37. 18.* & 42. 21. Exod. 1. 22. & 2. 11, 14, 15. and 22. 13. & 22. 2, 3 Leu. 24. 21. Num. 24. 20. and 25. 7.* Deut. 5. 17. and 19. 10, 12, 13. and 21. 1, to 10. and 27. 25. Iosh 20. 2.* Iudg. 9. 5.* 1. Sam. 18. 11.* 2. Sam. 4. 5.* 1. kin. 2. 5, 6, 28, to 36. & 21. 13.* 2. king. 14. 5, 6. and 21. 16, 23, 24. Prouerb. 6. 17. and 28. 17. Lam 4. 13. Ezek. 22. 6, to 14. and 22. 3, to 17. & 24. 6.* Hos. 4. 2.* Hab. 2. 7, 8. Eccles. 34 21, 22, 23. Matth. 5. 21, to 27. and 15, 16. and 19. 18. and 23. 29.* and 26. 41, 4, 15, 16. and 27. 3, 4, 5, 21. Mar. 15. 7, 11. Luke 23. 25. John 8. 44. Act. 3. 14. Rom. 1. 29. and 13. 9. Gal. 5. 21. 1. Tim. 1. 9. 1. Peter 4. 15. James 5. 6. 1. John 3. 12. Reue. 13 10. & 21. 8. and 22. 15. looke Murther.

Mantel. Eliah cast his Mantell on Elisha. 1. Kings 19. 19.

Eliah diuided the waters with his Mantel. 2. Kings 2. 8. so did Elisha, verse 14.

Many there bee that goe into the broade gate of destruction. Matt. 7. 13.

The godly Preacher turneth many from their iniquitie. Mal. 2. 6.

Many Prophets and righteous men desired to see Christ in the flesh. Matth. 13. 17. Luke 20. 24.

Many shal come in the Name of Christ, and deceiue many. Matth. 24. 5. Mar. 13. 6, Luke 21. 8.

Many shal come from the East and West, and shall sit downe in the kingdome of heauen

heauen. Matth. 8. 11.

Christ hauing done many good workes, asketh the Iewes for which of them they would stone him. Ioh 10. 32.

Many of the Iewes beleeued. Iohn 4. 42. and 11. 45. and 12. 42. Act. 4. 4.

Christ spake many thinges in parables. Matth. 13. 3.

We may not waike as many doe, who are enemies of Christ his Crosse, and why. Phil. 3. 17.*

In many things we sinne all. Iam. 3. 2.

Marchants of Babylon were the great men of the earth. Reue. 18. 23.

The marchants of the earth are wared rich by Babylon, but they shal weepe for her destruction. Reue. 19. 3, 11.

A marchant can not lightly keepe him from wrong. Eccl. 26. 30. looke Buying.

Markes to knowe false Apostles by. Rom. 16. 18.

Those that shall be saued are marked. Ezek. 9. 4, 6. Reu. 7. 3. Exod. 12. 22, 23. Looke Boundes.

Marriage instituted. Gen. 2, 22.* Matth. 19. 5.

The praise of marriage. Pro. 18. 22.

Against such as breake their faith in mariage. Mal. 2. 11, to 17.

Raphael instructed Tobias how he should marrie. Tob. 6. 15.

Confirmation of marriage. Gen. 9. 1, 7.

Pauls counsell to married folkes and to widowes. 1. Cor. 7. 8, 9.

New married men exempted from al publique businesse the first yeere. Deut. 24. 5.

Yong widowes are willed to marrie, and why. 1. Tim. 5. 14.

An olde maner to marrie the elder before the yonger. Gene. 29. 26.

Marriage feastes. Looke Feastes.

With what feare of God, the marriages of Isaak and Tobiah were celebrated. Genes. 24. 1.* Tob. 7. 12, 13. and 8. 1.*

Hee that had not on a marriage garment, was cast into vtter darkenesse. Matth. 22. 11, 12, 13.

Against marriage with infidels for worldly respects. Gen. 6. 1, 2. and 19. 14, 15. Deu. 7. 2, 3, 4. and 20. 18. and 21. 12. 1. King. 11.* 2. Kin. 8. 18, 26. 2. Cor. 6. 14.* looke Couenant.

Marriage forbidden by deceiuers. 1. Tim. 4. 3.

Marriage compared to the coupling of Christ and his Church. Ephes. 5. 29.

Second marriages. Rom. 7. 2. 1. Cor. 7. 8, 9, 39. 1. Tim. 5. 14. looke Diuorce.

Marriages of Ministers lawfull. Act. 21. 9. 1. Cor. 7. 2, 9. & 9. 5. Phil. 4. 3. 1. Tim. 3. 2, 4, 5. and 4. 1, 3. Tit. 1. 6. Heb. 13. 4.

Of Marriage, looke more Gene. 3. 16. and 8. 16. Exod. 34. 12, 15, 16. & 23. 32, 33. Num. 31. 16. and 25. 1.* and 21. 1, 2. and 28. 1. and 29. 15.* and 24. 1. to 9. Iosh. 23. 7. Iudg. 3. 6. and 14 2.* Ezra 9. 2.* Neh. 13. 23. Est. 2. 17. Prou. 18. 22. Eccl. 25. 1.* and 40. 23, 19. Matth. 8. 14. and 19. 3. to 13. and 22. 24. to 34. Luk. 14. 8. to 12. 1. Tim. 3. 2. to 4. Titus 1. 6.

Of Spirituall Marriage betweene God and the faithfull. Cant. throughout. Isa. 50. 1.* and 54. 1.* & 62. 5. Jer. 31. 32. Ezek. 16. 8. Hose. 2. 2. *Matt. 9. 15. * 22. 2. & 25. 1. Mar. 2. 19. Luk. 5. 34. Ioh. 3. 29. 2. Cor. 11. 2. Reue. 19. 7 and 21. 2.

Martyrs. The felicitie of Martyrs. Wisd. 3. 1, to 10. Their comfort. Matt. 10. 28, 29. and 16. 25. Luk. 21. 16, 18. Rom. 8. 36, 37. 2. Tim. 3. 12.

Martyrdome of 7. brethren and their mother. 2. Mac. 7. 1.* and of Eleazar. 2. Mac. 6. 10.*

Master. Our only Master is Christ. Mat. 23. 8.

The disciple is not aboue his Master. Matth. 10. 24.

Wee ought not to couet to be Masters, and why. Matth. 23. 8. Iam. 3. 1.

Of Masters duetie, looke Lords.

Matter. Gods Spirit ministreth Matter to speake in the trueth. Iob. 32. 18.

Maid. The high Priest might not marrie but a maid. Leuit. 21. 13.

A law for a Maid that is corrupted. Exod. 22. 16, 17. Deut. 22, 28, 29.

Of a Maiden forced in the fields. Deut. 33. 23, 25.

The Maide that plaied the whore in her fathers house, was stoned to death. Deuter. 22. 21.

The 400. Maids giuen to the Beniamites to wife. Iudg. 21. 12, 14. looke Steale.

Maidens taken in warre were reserued aliue, and why. Num. 31, 18.

Of the Iewes bond maides. Exod. 22. 7. Leui. 19. 20. & 25. 44. Deu. 15. 12. looke Virgins and Seruants.

Measure. With what Measure a man doeth mete, it shalbe measured to him Matt. 4. 24.

To measure themselues with themselues, what. 2. Cor. 10. 12.

Fulfill the measure, looke Fulfill.

False measures, looke Weights.

Meate. What Salomons Meate was for one day. 1. king. 4. 22, 23.

All Meates lawfull for the faithfull. Acts. 10. 15. Rom. 14. 2, 3, 14.

Being receiued with thankesgiuing and prayer. 1. Tim. 4. 3, 4, 5.

Spirituall meate, which lasteth for euer, Christ giueth vs. Ioh. 6. 27, 51. 1. Cor. 10. 3.

Wee ought not to iudge our brother for meates sake. Rom. 14. 14, 15.

Forbidden meates is the doctrine of deuils. 1. Tim. 4. 1.

Christes meate, what. Ioh. 4. 34.

Dauid had meate, brought him by Gods prouidence. 2. Sam. 17. 28, 29.

Medicines, looke Physitions.

Mediatour betweene God and the Israelites, was Moses. Deuit. 5. 5.

One Mediatour betweene God and man, Christ. 1. Tim. 2. 5. Heb. 12. 24 Matt. 11. 28. Luke 3. 22. Iohn 10. 1, 2, 7. Rom. 8. 31, 32, 34. and 10. 13. 1. Cor. 1. 30. Heb. 7. 24, 25. 1. Iohn 2. 1, 2.

Christ our Mediatour, God and man in one person. Matth. 1. 23. & 12. 28. and 16. 16. Mark. 1. 11. Iohn 1. 14. & 3. 13. & 6. 69. and 14. 1. & 5. 17, 18. & 11, 25, 26, 27. & 14. 6. & 16. 23. and 20. 28, 31. Act. 20. 28. Rom. 3. 25, 30. and 4. 3. and 5. 10. and 8. 2. and 9. 5. 2. Cor. 5. 19. Phil. 2. 5, 7. Col. 1. 14, 15, 19, 20. and 2. 9. 1. Tim. 2. 5. Heb. 1. 3. and 4. 14. & 5. 8. 9.

Meditate. Children taught by their parents, ought to meditate in Gods lawe continually. Deut. 11. 18, 19. Psal. 1. 2.

Iosh. bidden to meditate in the law day and night. Iosh. 1. 8.

Meeke. Wee must learne of Christ to be meeke and lowly in heart. Matt. 11. 29.

The meeke shal inherite the earth. Matt. 5. 5.

Moses was a meeke man aboue al others. Num. 12, 3.

The Meekenesse of Paul in rebuking faultes. 1. Cor. 4. 21. and of Dauid towarde Shimei. 2. Sam. 16. 11.

Of meekenesse looke more. Iosh. 7. 19. 2. Sam. 25. 5. * 1. kin. 12. 7. Pro. 15. 1. Eccl. 1. 22. Matth. 5. 5. Galat. 6. 1. Ephes. 4. 2. 2. Tim. 2. 25. looke Humblenesse, Lowlinesse, and Gentlenesse.

Meete. looke Saluation.

Melting of the heart, looke Heart.

Members we are one of another in Christ, and therefore must haue mutual loue. Rom. 12. 5. 1. Cor. 10. 16, 17. and 12. 12. * Ephes. 4. 25.

We ought not to giue our members vnto sinne. Rom. 6. 13.

Our bodies are the members of Christ. 1. Cor. 6. 15, 19.

The members of the body of sinne, must be mortified. Col. 3. 5.

Membe's, for all the partes and powers of man. Rom. 6. 19. and for the part not regenerate. Rom. 7. 23.

Men, put for persecuting men. Mat. 10. 17.

Men ought to loue their liues. Eph. 5. 28. Prou. 5. 18.

The counsell of men wil come to nought. Actes 5. 38, 39.

What men shall be in the latter dayes. 2. Tim. 3. 2, to 10.

When men be not vnder the yoke of a law, there is nothing to bee looked for, but the wrath of God. Iudges 21. 25. and 20. 1.*

Wee ought not to feare the reproches of men. Isa. 51. 7.

Why men be lesse and lesse. 2. Esd. 5. 53, 54, 55. looke Man.

Mercie. God is rich in mercie, and the father of mercie. Ephes. 2. 7. 2. Samu. 24. 15. Psal. 32. 10 Ioel 2. 13.

The Lord is mercifull to those that loue him. Exod 20. 6. and 34. 6, 7. Deut. 4. 31.

God wil not forsake his people because he is mercifull. Exod. 4. 31.

God wil heare the crie of the afflicted, because he is mercifull. Exod. 22. 27.

Gods mercie is euerlasting. Luke 1. 50.

Of the praise of Gods mercie. Eccl. 17. 28. Psal. 30.* and 2. Sam. 7. 23.

Samuel alleageth vnto the people the mercies of God. 1. Sam. 23. 7.*

Of the mercie of God toward his, and his iudgments toward the wicked. Psal. 62. 12. and 101. 1.*

Lot confessed that it came of Gods mercie, that he perished not among the Sodomites,

mites. Gene. 19. 19.

Salomon acknowledgeth the mercie of God to Dauid, in placing him king in his steade. 1. Kings 3. 6.

God in mercie redeemed his children out of captiuitie. Exod. 15. 13. All things in this life to be attributed to Gods mercie. Deut. 8. 18.

The mercie of God extendeth it selfe euen to beastes. Psal. 36. 5, 6, 7.

Mercie is promised to those that repent. Deut. 30. 2, to 11.

The mercie and trueth of God promised. Psal. 89. 1, 2.*

The onely mercie of God hath deliuered vs from sinne by the blood of Iesus Christ. Isa. 52. 3.

God will not withdrawe his mercie from his chosen. 2. Sam. 7. 15.

We are regenerated by the mercie of God 1. Peter 1. 3.

Through the tender mercie of God, Christ became man. Luke 1. 78.

Christ tooke on him our flesh, that he might be a mercifull and a faithfull high Priest. Heb. 2. 17.

It is not in him that willeth or in him that runneth, but in God that sheweth mercie. Rom. 9. 16, 18.

God hath mercie on whome he will. Exod. 33. 19. Rom. 9. 15, 18.

Paul propoundeth to the Iewes Gods mercie. Rom. 11. 6, 7.

The Gentiles haue obteined mercie, that the Iewes might follow them. Ro. 11. 31, 32.

Paul obteined the office of preaching by Gods mercie. 2. Cor. 4. 1.

Let vs looke for the mercie of the Lorde Iesus Christ. Iude 21.

Moses confesseth the mercie of God. Nu. 14. 18, 19.

Naomi wisheth her daughters in lawe Gods mercie. Ruth 1. 8.

Paul wisheth mercie to the house of Onesiphorus. 2. Tim. 1. 16.

God sheweth mercie on his enemies, that they may shewe mercie on his friendes. 1. Kings 8. 50.

God will haue mercie and not sacrifice. Matth. 9. 13.

Be mercifull as your father is mercifull. Luke 6. 3, 6.

How greatly Christ esteemeth the workes of mercie. Matt. 25. 35.*

Mercy promised the mercifull. Mat. 5. 7.

God blesseth the mercifull and liberall. Prou 11. 25, 26.*

Iudgement mercilesse, to him that sheweth no mercie. Iames 2. 13.

Dauid shewed mercie vnto his enemie Saul. 1. Sam. 24. 7, 8. which mercie Saul is compelled to acknowledge. 1. Sam. 26. 21.

Ionathan requited Dauid to vse like mercie to his posteritie, as he vsed to him. 1. Samuel 20. 15.

Saul spared the Kenites because they shewed mercie to Israel. 1. Sam. 15. 16.

To deale mercifully and truely, is to doe that a man desireth. Gene. 47. 29.

God hardened the Iewes hearts, that no mercie might be shewed to them. Iosh. 11. 20.

To shew mercie, put for to saue life. Iudg. 1. 24. Iosh. 2. 12.

The praise of mercie. Psa. 14. 21. & 19. 17.

Iaakob confesseth himselfe vnworthie the least of Gods mercies. Gen. 32. 10.

We ought to pray God to be mercifull vnto vs. Num. 6. 25.

Gods mercie to Ioseph. Gen. 39. 21.

God was mercifull to his people, for their enemies cruelties. Iudges 2. 18.

God be mercifull to thee, my sonne, was Iosephs blessing to his brother. Gen. 43. 29.

We ought to shew mercie with cheerefulnesse. Rom. 12. 8.

God more enclineth to mercie then to wrath. Mich. 7. 18, 19.

God is he that sheweth mercy. Iere. 9. 24.

Gods mercie is as great as himselfe, and his punishment as his mercie. Eccius. 2. 21, and 16, 12.

To shew mercie to the fatherlesse, is acceptable to God. 2. Sam 9. 3.

God is mercifull to such as conuert vnto him. 2. Chro. 30. 9.

An example of Gods mercie toward man. Ionah 4. 11.

Of the mercifulnesse of God toward the faithfull. Gene. 11. 15.* Exod. 6. 1. and 9. 26. and 11. 3, 7. and 23. 6. and 34. 6, 7. Numb. 20. 8. Deuteronomie 4. 30, 31. and 5. 10. and 7. 9. and 10. 27, 28. and 28. 1, to 15. and 30. 1, 11. and 32. 4, 10, 36. and 2. Samu. 7. 8, 9, 15. and 12. 13. and 24. 10, 12, 14.* 1. Kings 8. 23. 2 king. 20. 1, 5, to 12. Nehe. 9. 17. * Psal. 21. 7. & 35. 5, 7. & 85. 1, 10. & 86. 5. & 103. 10.* and 111. 4. & 126.* & 145. 8, 9. Isa. 30. 18. and 54. 7, 8, 10. & 55. 3, 7. Iere. 12. 15, 16. & 18. 8. Ezek. 18. 32.* and 33. 14, 15, 16. Hose. 2. 14, 23.* Ioel 2. 13. Ion. 4. 2. 2. Esd. 2. 10.* and 7. 62.* Wisd. 11. 20.* Eccius. 2. 11. & 3. 19, 21. & 17. 19. and 18. 4. Mat. 11. 28. & 18. 11.* Luke 1. 50 58, 72. & 6. 36. & 15. 4.* and 23. 34. 43. Rom. 11. 4, 30, 31, 32. 2. Corinth. 1. 3. Ephes. 2. 4. 1. Tim. 1. 13, to 18.

Mercifulnesse of the faithfull toward their neighbours, and the reward thereof. Prou. 3. 3, 4. & 14. 22, 31. & 16. 6. & 19. 17. & 21, 21. and 25. 21, 22. Isa. 58. 6.* Hos. 6. 6. Mic. 6. 8. Zech. 7. 9, 10. Eccius. 3. 33, 34. and 28. 2, 4. and 35. 19. Mat. 5. 7. & 9. 13. and 13. 42. and 18. 15.* & 25. 35, to 41. Mar. 9. 41. Luke 6. 27, 35, 36. and 10. 30, to 38. Rom. 12. 8. Galat. 6. 10, 16. Col. 3. 12. 1. Timo 5. 10. looke Almes, Pitie and Compassion.

Of vnmercifulnesse and the punishment thereof. Exod. 1. 10.* Iudg. 8. 4, to 18. 1. Sam. 25. 10.* Iob. 10. 5.* Prou. 21. 13. Isa. 57. 1. Amos 1. 3. * Eccius. 35. 18. Matth. 18. 28.* and 25. 41.* Luke 16. 19. * Iames 2. 13.

Be not Mercifull to those that offende of malice. Psal. 59. 5.

Mercifeate. Exod. 25. 17. and 26. 34. & 35. 12, 13. and 37. 6.

Merin-sse, and *Mirth* looke Pastime.

Merites. Against mans merites. Deut. 9. 4, 5, 6. Iob 9. 3, 20. Psalm. 143. 2. Isa. 64. 6. Matt. 10. 8. and 13. 11. & 17. 27. & 14. 22. and 25. 34. Luk. 1. 30, 48. and 12. 32. & 17. 7, 9, 10. and 18. 14. Iob. 1. 6. & 3. 3, 15, 16. & 6. 40, 65. & 10, 28. & 15. 16. Acts. 13. 48. & 15, 16. & 26. 8. Rom. 3. 10, 11, 12, 19, 20, 27. & 4. 2. and 6. 23. and 9. 32. and 10. 3. and 11. 2, 5, 6, 3. 35. 36. 1. Cor. 1. 27. & 3. 5. and 4. 4, 7. & 15. 17. Galat. 1. 15. and 2. 16. and 3. 18. & 5. 4. Ephes. 1. 4, 5. and 2. 4, 8, 9, 13. Phil. 1. 29. Col. 1. 12. and 2. 13. 2. Thess. 1. 11. and 2. 16. 2. Tim. 1. 9. & 4. 8. Tit. 3. 5, 7. Heb. 2. 10. Iam. 2. 5. 1. Pet. 1. 2, 3, 9, 18. and 5. 10. 2. Pet. 1. 3. 1. Iohn 1. 10. and 2. 12, and 3. 1. & 4. 10, 19. Iude 21. Reu. 3. 18. and 4. 10, 11. and 21. 6. and 21. 17.

Messengers. The Kings wrath is as Messengers of death. Pro. 16. 14. looke Preachers, Ministers Angels, and Prophets.

Midwiues in Egypt feared God. Exod. 1. 15, 17.*

Mightie. God is mightie and terrible. Deut. 10. 17.

Christians weapons are mightie. 2. Cor. 10. 14.

Companie not with one that is mightier then thy selfe. Eccius. 13. 2.

Apollos mightie in the Scriptures. Acts. 18. 14. 1. Cor. 1. 12.

Of Dauids mightie men and worthies. 2. Sam. 23. 8.*

Mildewe, looke Blasting.

Milke. The land of Canaan flowed with milke and hony. Exod. 3. 8 Deut. 32. 13, 14.

Abraham set butter and milke before his ghestes. Gen. 18. 8.

Iael gaue Sisera milke to drinke. Iudg. 4. 19.

To whome the milke of the worde appertaineth. Heb. 5. 12, 13, 14. 1. Corinth. 3. 1, 2. 1. Peter 2. 2.

Mistone ought not to be taken to pledge, and why. Deut. 24. 9.

Minde. The wicked are deliuered vp vnto a reprobate minde, and why. Rom. 1. 18. Iia. 57. 20.

Christ hath giuen vs a minde to know the true God. 1. Iohn 5. 20.

We ought to be like minded one to another. Rom. 15. 5. 6.

Trauaile of minde, see Labour.

We ought to be of that minde that Christ was of. 1. Peter 4. 1.

The minde of man is vaine. Eph. 4. 17, 18.

Mindefull. We ought not to be mindefull of wrong. Leuit. 19. 18. looke Remember.

Ministers. What maner of men the ministers of the Temple should be. Leuit 21. 10.

Who so murmureth against Gods ministers murmureth against God himselfe. Exo. 16. 2, 3, 8.

God chose the house of Aaron to minister before him. 1. Sam. 2. 28. Elisha was the minister of Eliiah. 1. king. 19. 21. and Ioshua of Moses. Iosh. 1. 1.

Iesus Christ came to minister and to giue his life for our redemption. Matth. 20. 28. Marke 10. 45.

Christ is the minister of Saints, and Bishop of Christians. Heb. 8. 1, 2.

Paul was a minister of the Gospel. Col. 1. 25. so was Apollos. 1 Cor. 3. 5. and 4. 1.

Paul a minister of the newe Testament of Iesus Christ among the Gentiles. Rom. 15. 16 2. Cor. 3. 6. and 11. 23. Col 1. 25.

Christ gaue instructions to the ministers of his worde. Matt. 10. 1.*

The minister of the worde ought to feede the flocke. Iohn 21.15.

What loue true Ministers beare to the Church. Phil.1.1.*

How the minister should declare the wordes of God.1.Pet.4.11. and suffer persecutions. Mat.10.24,25. Iohn 12.26.

We ought to loue the ministers of ỹ worde. 1.Thess 5.12,13. and honour them. 1.Timo. 5.17. and pray for them. Ephe.6.19. Col.4. 3. 2.Thess. 3.2.

Ministers ought not to seeke their owne, but the honour of the Lorde Iesus. Phil.2. 21. Neither ought they to bee couetous. 1. Tim.6.5. Titus 1.7.

Ministers of the worde ought to haue all things necessarie. Matth.10.10. Luk.10.7. Rom.15.23. and 9.10,11,24. Gala.6.6. and 1.Tim.5.18. As Paul being in prison had. Phil.4.10,14,16,18.

We ought to pray for the increase of labouring ministers. Mat.9.38.

He that wil be chiefe among Gods ministers, ought to be made their seruant. Matth. 10.26,27. Luke 22.26.

Ministers shall receiue according to their labour.1.Cor.3.8,14.

Phebe a Minister of the Church of Cenchrea. Rom.16.1.

Against false Ministers, see False.

Ministers that tickle the eares with fables. 2.Tim.3.6. ✝4.3. Titus 1.10.

The Ministers abuser causeth religion to be contemned. 1.Sam.2.27.

God giueth his Ministers such vertues as are answerable to their vocations. 1.Sam. 10.9.

The holy Ghost speaketh by his Ministers Matth.18.20.

Death ought not to fray Gods Ministers from declaring the trueth. Iere.26.12.to 26. Actes 18.9,10.

The office of Ministers. Ezek.33.2. looke Priest and Preaching.

Ministring to the poore. Roman.1,16,26. 2.Cor.8.4. looke Almes.

The Ministerie of the worde is the preaching of the Gospel of the grace of Christ. Ephe.4.12. Actes 20.24.

Miracles. God shewed Miracles, that hee might be acknowledged the onely God. Exodus 7.3,4,5.

God wrought miracles by his Prophets. 2.kin.4.1,to 8.* and by Moses. Exod.4.3,5. and 14 21. and declared by miracles that hee was with Iosha. Iosh.3.7.

The Father is glorified by the miracles of his sonne. Matth.15.31. Mat.7.17.

Power of working miracles is the gift of Gods spirite. 1.Cor.12.10. for to confirme his worde. Marke 16.17,18.

No man could doe such miracles as Christ did, except God were with him. Iohn 3.2.

Miracles are wrought onely by the power of Christ. Actes 3.12,16. and 9.34. Marke 16.17.

The Apostles prayed that they might worke miracles. Actes 4.30.

Christ was approoued the sonne of God by miracles Actes 2.22.

The Galileans seeing Christes miracles, beleeued in him. Iohn.4.53. so did other. Iohn. 2.23. Matth.12.15,22,23.

All glorified God for the miracles. Acts.4. 22,24. and turned to the Lord. Actes 9.35.

The first miracle that Iesus wrought. Iohn 2.11.

The Apostles wrought many miracles. Act.2.42. ✝3.15.

God wrought no small miracles by the handes of S. Paul. Act.19.11.

By the miracles at Christs death, the Centurion confessed him to be the sonne of God. Mat.27.54.

The disciples should not reioyce, that they had wrought miracles, but that their names are written in heauen. Luke 10.20.

All the miracles of Christ are not written. Iohn 20.30. and 21.25.

It was foretolde that seducers shoulde worke miracles. Matth. 24.23,24. 2.Thess. 2.9,10. Reuel.13.14.✝16.14.

Miserie of man, looke Man.

Mitigate. True repentance mitigateth Gods wrath. Ionah 3.5.*

Moate in the brothers eye. Matt.7.3.

Mocked. Christ was mocked. Mat.27.29. Iohn 19.3. Marke 15.20. so was Elisha. 2.Kin.2.23. and Dauid of Michal.1.Sam. 19.27.

Eliah mocked Baal and his Prophets. 1.Kings 18.27.

What men mocked Iob. Iob 30.1,to 15.

Men of high degree feare to be mocked. Iere.38.19.

Of *Moderate* fare, looke Diet.

Modestie required in a Bishop. 1.Tim.3. 2. and in yong men Eccles. 32.8,9.

Money deliuered, looke Lending.

Unto Monie all things are obedient. Eccles.10.19.

Moneth Abib, wherein the Israelites departed out of Egypt. Exod.13.4.

The oblation for the first moneth. Ezek. 45.18.* and of the seuen first dayes of the seuenth moneth, &c. Numb.29.2.*

Monuments. Why Monuments were and may be erected. Iosh.4.6.* Looke Stones and Graue.

Mortall. The wise man counted himselfe mortall. Wisd.7.1.

Morter vntempered. Ezek. 13.15. and 22.28.

Mortification. 2.Cor.4.10,11,12. Col.3.5. Rom.8.13.

Mother. Hee that honoureth not his mother is accursed. Deut.27.16.

Christ shewed who are his mother and brethren. Mat.12.47.* Mar.3.34,35. Luk. 8.20,21.

Christ commendeth his mother to Saint Iohn. John 19,26,27.

Rizpah shewed a mothers affection on Sauls seuen sonnes hanged. 2.Sam.21.10.

Of the grieuous punishment of the seuen brethren, and their mother. 2.Maccabees 7.1.*

The mother gaue her childe sucke three yeeres. 2.Maccabees 7.27. looke Father, and Martyrdome.

Mother tongue most commodious to edifie withall. 1.Cor.14.3,4.

Motions of sinne, while we are in the flesh, haue force to bring forth in vs fruite vnto death. Rom.7.5.

Moulten. looke Grauen.

Mount. Neither man nor beast might approche neere the mount of Sinai. Exod.19. 11,13. and 34.3.

Eliah sate vpon the toppe of the Mountaines. 2.Kings 1.9.

Of the woman which sate vpon 7.Mountaines. Reuel.17.9.

The Syrians blasphemed God, calling him the god of the Mountaines, and therefore were destroyed. 1.kin.20.23,28,29.

The Mountaines shal drop sweete wine, Amos 9.13. Joel 3.18.

Christ taught vpon the Mountaine. Matt. 5.1,2.

Mourning. Christ mourned for the Iewes hard hearts. Mar.3.5.

Samuel mourned for that God had reiected Saul.1.Sam.15.35.

Of feigned mourning of women. 2.Sam. 14.2,to 21. Jerem.9.17.

Of mourning and Burial of the dead. Gen. 5.3.* ✝23.2.* ✝25.8,9.✝35.29. and 37.34, 35.✝47.29,30.✝49.29.* ✝50.1.* Leuit. 13.5,6. and 12.28. Numbers 19.11,14. and 20.28,29. Deut.14.1. and 28.26. and 34.8. 1.Sam.18.37.✝16.1.✝25.1.✝31.12,13. 2.Sam.1.11,12 ✝2.4,5.✝3.31.* ✝10.2,4. ✝12.20,to 24.✝14.2,5.✝11.1,2,4.✝21.12. 1.king.13,29,30,31. 2.king.11.19,20. Job 1.20,21. Jere.34 4,5. 2.Esd.2.23. Tob.1. 20.✝4.3,5. Ecclus.22,10,11,12. and 34.30. 1.Mac.12.52. and 13.25,26,27.2.Mac.12, 39.* Matth.9.23. Luk.7.12. Act.8.2.✝9.37. looke Lamentation, Sorowe, and Weeping.

Mouth. God giueth man a mouth, and power to speake. Exod.4.11.

The worde is neere thee, euen in thy mouth, and heart. Deu 30.14.

God spake vnto Moses Mouth to Mouth. Numb 12.8.

God put his wordes in the mouth of Christ, to declare vnto vs. Deut.18.18.

Iosha not hauing counselled with the mouth of the Lord made peace with the Gibronites. Iosh.9.14.

To open the mouth to the Lorde, is to bowe, which may not be done rashly. Eccles. 5.1. Judges 11.36.

Of opening the mouth. Mat.5.2. Acts.8. 35. and 10.18.

A frowarde mouth must Christians banish. Prou.2.24. looke Heart.

Mule. Salomon rode on a Mule. 1.kin. 1.33,34. So did Absalom. 2.Samuel 18. 9,14.

Be not like horse and Mule, which want vnderstanding. Psal.32.9.

Engendring of Mules first found by Anah. Gene.36.24.

Multitudes ought not in all things to be folowed. Exod.23.2. Matt.7.13. and 16.15. and 24.5. Luke 6.26. and 13.22,23,24. Joh. 6.60,65,67. Act.1.15. and 9.17. and 28.22.

Great multitudes followed Christ. Matt. 15.30. and he fed them. Marke 8.1,2, to 10. taught them. Marke 10.1. John 6.1,2.* and healed them all. Matthew 4.23,24,25.

and

and 12.15. Mat.3.10. Luke 5.15. and 6.17, 18,19.

Murmuring to bee annoyed in all things. Phil.2.14.1.Cor.10.10. Wisd.1.11.

Murmurers were consumed with fire from the Lord. Numb.11.1.

The murmuring Israelites are consumed by the hand of God. Num 16.41.*

The Israelites murmured for flesh. Num. 11.1,4. because the water was bitter. Exo. 15.24. for want of water. Exod.17. 1, 2, 3. Num.20.2,3. for belly cheare. Exod.16.2,3. and for the way. Num.21.4,5.

Moses murmured against God. Nom.11. 10,to 16. Aaron and Miriam against Moses. Nom.12.1. and the people against Moses, after they heard there were Gyants in the land of Canaan. Nomb.13.34. and 14. 2,4.

Who so murmureth against Gods ministers, murmureth against God himselfe. Exo. 16.8.

Moses putteth them in remembrance of their murmurings. Nom.32.8.

God threatneth the Israelites murmuring. Nomb.14.29,to 39.

Of murmurers, looke more Mat.9.11. Lu, 5.30.& 15.2.& 19.7. Joh.6.41,61. Roman.1. 21,29. Jude 16, looke Rebellion.

Murther abhorred of infidels. Act.28.4.

Lawe for murther. Nom.35.16.*

Punishment for murtherers. Reuel.21.8. looke Kill, and Manslaughter.

Musicke ought to be giuen eare vnto. Eccl. 32.5,6,7.

Mustarde. The encrease of the Church taught by the parable of the graine of Mustardseede. Luke 13.19.

Myst went vp from the earth, & watered it at the beginning. Gen.2.6.

Mysterie. The mysterie of our saluation is the Gospel reuealed in the scripture. Roma. 16.25,26.

The mysterie of the Gentiles receiuing, reuealed to Paul. Ephel.3.4,6. Colossians 1.26.

The great mysterie, God manifested in the flesh, and iustified in the spirit. 1. Tim. 3. 1,16.

Cleannesse required before and after the communicating of Gods mysteries. 1. Sam. 21.5,6.

The mysterie of the great whore. Reuela. 17.5.

The mystery of iniquity. 2. Thes. 2.7. looke Secret.

Myrre. Of Aarons Myrre, looke Exod. 39. 28. and 28.39.

N.

Naked Man before the transgression, was Naked, & yet not ashamed. Gen.2.25. but after he knew he was Naked. Gen.3.7,11.

Saul being Naked, prophecied with the Prophets. 1. Sam 19.24.

The Israelites naked among their enemies, when they forsooke God, to honour the golden calfe. Exod.32.25.

Nakednesse threatned to the disobedient. Deut.21.48. Hose.2.3.

Names giuen to all beastes and foules by Adam. Gen.2.20.

Mothers were wont to giue Names to their children. Ge.29.32.* and 30.24. Judg. 13.24.

The neighbors gaue name to Boaz childe. Ruth 4.17.

The high priestes daughter that playeth the whore polluteth the Name of her father. Leuit.21.9.

Joshuahs Name famous through all the world, why. Josh.6.27.

A man ought to haue a regard of his good name. Ecclus.41.12,13.

God made Dauid to haue a great Name vpon earth. 2. Sam.7.9.

The builders of the Tower of Babel, sought to get them a Name on earth. Genes. 11.4.

To stirre vp the Name of the dead. Ruth 4.10,11.

Names written in heauen. Luk.10.20.

God will put out their Name from vnder heauen, that flatter themselues in wickednesse. Deut.29.20.

The Iewes are commaunded to destroy the Name of Amalek from vnder heauen. Deut 25.19.

To destroy idoles, and abolish their names Deut.12.3.

The Name of God. Exod.3.14.

God reuealed not his great Name Jehouah, to Abraham, Izhak and Jaakob. Exod. 6.3.

The name of God is a strong tower. Pro. 18.10.

Dauid ouercame Goliath in the Name of the Lord of hostes. 1. Sam.17.45.49.

Gods Name is holy. Luke 1.49,51,52.

God crafteth the Name of such as keepe his lawes. Deut.26.19.

The place that God chuseth to put his Name there, is to bee sought vnto Deuter. 12.5.

God will not forsake his people for his great Names sake. 1. Sam.2.22.

The great Name of God heard ouer all. 1. Kin.8.41,42.

Dauid blessed the people in the Name of the Lord. 2. Sam.6.17,18.

Elisha cursed the children in the Name of the Lord. 2. King.2.24.

When men began to call on the Name of the Lord. Gen.4.26.

Abraham called on the name of the Lord. Gen.12,8. and 13.4. so did Hagar. Gen.16, 13. and Izhak. Gen.26.25. looke Calling.

Moses did publish the Name of the Lord. Deut.32.3.

The Leuites blessed Israel in the Name of God. Deut. 10 8.

Eliah in the Name of the Lord, reedified the Altar. 1. Kin. 18.30,32.

Who so blasphemed Gods Name, was stoned to death. Leuit.24.11,14,16.

Take not the Name of God in vaine. Exod.20.7. Deut.5.11.

Sweare by the Name of God, and not of Idoles. Deut.6.13.

Gods Name was in the Angell that guided Israel. Exod.23.21.

To put the Name of God vpon any, is to pray for him. Num.6.27.

Joshua feared God should be blasphemed, if Israel were ouercome. Joshua 7.9.

The false prophet speaking in the Name of the Lorde, should die. Deut.18.20,22, looke Pollute.

Name vsed for power. Matth.7.22. John 1.12. and 22.73. Acts 3.6. For dignitie. Phil.2.9.

Name put for men. Leuit.3.4. Act.1.15.

A good name better then great riches. Prou.22.1. then a good ointment. Eccles.7. 3. and maketh the bones fat. Pro.15.30. and endureth for euer. Ecclus.41.13.

Narrowe is the way that leadeth vnto life. Matt.7.14.

Nations. God diuided to the nations their inheritance. Deut.32.8. Ecclus 17.15.

The Iewes aboue all nations, created to Gods glory. Deut.26.19.

Why God did roote out the nations by little and little. Deut.7.22. Judges 3.1.

Moses foresheweth that all nations that resisted Joshua, should be destroyed. Deutero. 3.21.

The Nations are with God as a droppe of a bucket. Isa.40.15.

Christians are an holy nation, 1. Pet.2.9. Exod.19.6. looke Gentiles.

Nativitie, looke Birth.

Naturall branches God spared not. Rom. 11.21,24.

The natural man perceiueth not the things of the Spirite of God, and why. 1. Corinth. 2.14.

We must first beare the naturall body before we can enioy the spirituall. 1. Corineth. 15.46.

Timothie, Pauls naturall sonne, howe. 1. Tim. 1.2.

Nature taken both in ill and good part. Ephe.2.3. 1. Cor.11.14.

All men by nature are vaine and ignorant. Wisd.13.1.

Two natures in Christ. Matt.1.23. John 1.14. and 3.13. and 6.62. Act.20,28. Rom. 1.3,4. Phil.2.6,7.

Nayle. Jael driueth a nayle into Sisera his temples as he slept. Judges 4.21,22.

As a nayle in the wall sticketh fast, &c. so doeth sinne betweene selling and buying. Ecclus.27.2.

Thomas would not beleeue till he sawe the print of the nayles of Christes woundes. John 20.25,27,28.

Necessarie. looke Scripture.

Needs of all things threatned to the disobedient. Deu.28.48. looke Poore & Beggers.

Negligently. looke Cursed.

Neese, looke Seuen.

Neighbours We ought to bring home our Neighbours Ore or sheepe, &c. that goeth astray, if we knowe thereof. Deut.22.1.

Euery man hath a commandement giuen him concerning his Neighbour. Ecclus. 27.12.

Wee ought to lende to our Neighbours. Ecclus.19.1,2.

Neighbour, vsed for another man. Matth. 22.39.

Those that contemne their Neighbours repenten

reproued. Mala. 2. 10.
We ought not to reframe our Neighbour. Eccl. 19. 8, 10.
How to reproue our Neighbour, Eccl. 19. 17. Leuit. 19. 17.
Yee is our Neighbour that needeth our helpe. Lu. 10. 30, to 38.
Euery man muſt pleaſe his Neighbour in that that is good to edification. Roma. 15. 2. 1. Cor. 10. 24.
Loue of our Neighbour fulfilleth the law. Rom. 13. 8, 9, 10.
God threatneth deſtruction vnto ỹ Iewes euill Neighbours, that trouble them. Ieremi. 12. 14.
A Neighbour neere, is better then a brother farre off Prou. 27. 10.
Neaſt. The lawe for him that findeth a birdes Neaſt. Deut. 22. 6, 7.
To ſet mans Neaſt on high. Habak. 2. 9.
Net. The parable of the draw Net. Mat. 13. 47, to 51.
The Net of God, what. Ezek. 12. 13. and 17. 20. & 32. 3. Hoſe. 7. 12. and Net of man, what. Habak. 1. 16. Hoſe. 5. 1.
New. The Iſraelites erected New gods. Deut. 32. 17.
Chriſtians muſt be new creatures. Gal. 6. 15. 2. Cor. 5. 17.
New heauens, and Newe earth. 2. Peter 3. 13.
Newneſſe of life is the Spirite. Ioh. 3. 6.
Wee ought to walke in Newneſſe of life. Rom. 6. 4. Act. 3. 26. and 20. 21. Gal. 5. 16.* Ephes. 4. 1.* and 5. 1, to 21. Colo. 3. 1,*8, 16, 20.*1. Theſ. 4. 3, to 13. 1. Pet. 1. 13. & 2. 9, to 13. 1. Ioh. 2. 3, to 7.
To ſerue God in Newneſſe of ſpirit. Rom. 7. 6.
Wee muſt put on the New man. Ephes. 4. 24.
The New Teſtament. Heb. 8. 8, 10.* & 10. 16, 17. Gen. 3. 15. Mat. 26. 28.
Paul an able Miniſter of the Newe Teſtament. 2. Cor. 3. 6.
The New commaundement. 1. Ioh. 2. 8. and 3. 23.
Next of kinne, looke Cuſtome.
Neyeth. Euery man Neyeth after his neighbours wife. Ier. 5. 8.
& *Nigardneſſe*, looke Couetouſneſſe.
Night. The parable of him that came to borowe bread of his friend at Midnight. Lu. 11. 5, to 11.
The Night was created by the worde of God. Gen. 1. 5.
Ioſeph by night fledde into Egypt with Chriſt and Marie Mat. 2. 14.
The ſhepheards watched their flockes by Night Lu. 2. 8.
Anna ſerued God Night and day. Luk. 2. 36, 37.
Peter trauailed all Night, and could get nothing. Luk 5. 5.
Nicodemus came to Chriſt by Night. Ioh. 3. 1, 2.
The Night commeth when no man can worke. Ioh 9. 4.
If any man walke in the Night, he ſtumbleth, and why. Ioh 11. 10.
The Angel by Night opened the priſon doores, and brought the Apoſtles forth. Act. 5. 19. and 12. 6, to 11.
The night is paſt, and the day is at hand. Rom. 13. 12.
We are children of the day, and not of the night. 1. Theſ. 5. 5.
Night diuided into watches. Matth. 14. 25. and 24. 43. Lu. 12. 38.
Night otherwiſe diuided. Mar. 13. 35. and 14. 30. looke Day.
& *Nobleſſe* defiled by pride & foolihnes. Eccl. 12. 9.
Numbred. The Iſraelites meet for warre numbred. Num. 1. 3.*
None, put for very fewe. 1. Cor. 2. 8.
Nourishment, looke Foode and Meate.
Noſe, looke Eares.
Nource. Naomi nourced Ruths childe. Ruth 4. 16.
Mothers ought to nource their owne children. 2. Eſd. 8. 10. 2. Mac. 7. 27. looke Sucke.
& *Nurture*, looke Correction & Diſcipline.

O.

Obedience God more eſteemeth, then all ſacrifices, & why. 1. Sam. 15. 22, 23. Eccles. 4. 17 Hoſe. 6. 6. Iere. 7. 22, 23.
We ought to obey the voice of God. Exo. 15. 26. Deut. 30. 20.
The people promiſed to obey Gods voice. Exo. 24. 3, 7.
Bleſſing promiſed to thoſe that obey God. Deut. 11. 27.
Saul is reiected of God, becauſe he obeyed not. 1. Sam. 28. 18.
Wee ought to bee obedient to thoſe that helpe to aduance the Goſpel. 1. Cor. 16. 16.
Chriſt obeyed his Fathers will vnto the death. Heb. 5. 7, 8. Phil. 2. 8. by whoſe obedience we are made righteous. Rom. 5. 19.*
Wee ought to bee obedient children. 1. Pet. 1. 14.
We ought rather to obey God then men. Acts 5. 29. and 4. 19.
Paul prouoketh the Corinthians obedience. 2. Cor. 2. 9. and reioyced thereat. 2. Corin. 7. 13, 14, 15.
Obedience due to parents. Exod. 20. 12. Leui. 19. 3. Deut. 5. 16. Tob 4. 3.
Chriſt obeyed his mother, and ſuppoſed father alſo. Luke 2. 51.
Wee ought to obey thoſe that haue the ouerſight of vs. Heb. 13. 17. vpon paine of excommunication. 2. Theſſ. 3. 14.
Wee ought to obey Magiſtrates. Exod. 22. 28. Rom. 13. 1, to 7. Deut. 17. 8, to 14.
The children of Iſrael were obedient to Ioſhua. Deut. 34. 9. Ioſh. 1. 16, 17.
Abrahams obedience praiſed of God. Genes. 22. 3, 16.*
The Gentiles obeyed the Goſpell, as ſoone as they heard it preached. 2. Samu. 22. 45.
Obedience of the Rechabites praiſed and rewarded. Iere. 35. 6.*
How God and his worde muſt be obeyed before all things, and what profite we reape thereby. Gen. 12. 4.* and 17. 1.* and 26. 2.* Exo. 1, 15.* & 19. 5.* & 23. 22.* Leui. 20. 22. & 26. 3, 4.* Deut. 4. 1.* & 7. 1.* & 11. 27. & 13. 4.* & 18. 9. & 24. 8, 9.* & 27. 10.* and 28. 1, to 15. Ioſh 22. 2.* 1. Sam. 12. 8, 9.* 2. Kin. 10. 6.* 2. Chr. 7. 12.* Pſa. 18. 9.* and 15. 31.* Iſa. 48. 17. and 53. 3, 7. Ierem. 11. 3.* and 17. 5, 7, 13, 22.* Dan. 3. 17.* Hoſ. 13. 1, to 8. Eccl. 35. 1.* 2. Macca. 7. 1.* Matth. 4. 19, to 23. and 7. 21.* and 8. 27. and 9. 9. and 15. 35.* and 17. 24.* and 23. 3.* Luk. 5. 4, to 12. and 10. 3, to 21. Ioh. 1. 7, to 11. Rom. 16. 19. 1. Theſſ. 4. 3.* and 5. 10.*
Oblations, looke Offerings.
Obligation looke Handwriting.
Obſtinate. Deſtruction of the obſtinate is propheſied. Ezek. 6. 11.* Ierem. 7. 15, 16. and 17. 27. and 19. 2, to 10. looke Harden and Stiffenecked.
& *Occaſion.* It came of the Lorde, that Samſon ſought an occaſion againſt ỹ Philiſtims. Iudges 14. 2, 4.
Sinne tooke occaſion by the commaundement, and wrought, &c. Rom. 5. 8.
& *Odour.* God will not ſmell the ſauour of their ſweete odours, that diſobey him. Leuit. 26. 31.
Offende. Wee ought not to offende our weake brother for meates ſake. Rom. 14. 20, 21. or giue him occaſion of falling. 1. Cor. 8. 9.* and 10. 32.
Chriſt foretolde his Diſciples that they ſhould bee offended by him. Matth. 26. 31. Marke 14. 27.
Peter was an offence to Chriſt. Matth. 16. 23.
Chriſt willeth vs to beware of Offence. Mat. 18. 6, to 10.
Paul is tormented in ſpirite for the Offences of other. 2. Cor. 11. 29.
Not to be offended for perſecution. Ioh 16. 1. to 4.
Some of Chriſtes diſciples offended at his preaching. Ioh 6. 61, 65, 66.
The Phariſes were offended in hearing Chriſt. Mat. 5. 12.
Happie are they that are not offended at Chriſt. Mat. 11. 6.
The Nazarites offended with Chriſt. and why. Mat. 13 57. Mar. 6. 4. Luk. 4. 22, 24.
The godly are an offence to the wicked. Exod. 10. 7.
Whatſoeuer doeth offend vs, we ought to auoyde. Exod. 34. 12, to 18. Deut. 7. 2, 3, 4, 5. 16, 25, 26. and 13. 6.* Matth. 5. 29, 30. and 16. 22, to 27. Marke 9. 42, to 48. Rom. 16. 17, 18.
Offering done without leauen. Leui. 6. 15, 16, 17.
The Offering for ſinne done by ignorance. Num. 15. 24, to 30. Leuit. 4. 2.*
All meate offrings muſt be ſeaſoned with ſalt. Leuit. 2. 13.
Offering of beaſtes. Leuit. 3. 1.*
The offrings of the princes at the dedication of the Tabernacle. Num. 7. 2.*
Offrings of euery ſolemne feaſt day. Num. 28. 2.* and of the 8. firſt dayes of the 7. moneth Num. 29. 1.*
God eſteemeth not the offrings of the obſtinate. Iere. 14. 12. Eccl. 34. 18.
Chriſt was offered once for vs. Heb. 7. 27. and 9. 26. and 10. 12.
The pure offring of the Gentiles. Mala. 1. 11.
We ought to offer vnto God one ly. Exod. 20, 22.

30.12. Leuit. 17.3, to 10.

We ought not to offer vnto God any vile thing. Mat. 18.13, 14. looke Sacrifices.

Office of any man maketh not his prayer or sacrifice acceptable to God. Mal. 1.9.

¶ *Oyning Oyle.* Exod. 30.23, to 34. looke Anoynt.

¶ *Olde* Testament abolished in Christs Priesthood. Heb. 8.3, 13. looke Testament.

Of Eli his house should neuer bee Olde man. 1. Sam. 2.32.

Olde adulterie, looke Adulterer.

The Olde man his person is to be honoured. Leuit. 19.32.

The olde in vnderstanding shal flourish in the Church. Isa. 65.20.

The olde way the best way. Iere. 6.16.

Olde commandement, see Loue.

Olde man with his workes we ought to put off. Coloss. 3.9. and crucifie, and why. Roma. 6.6.

Olive. The Olive refused to reigne ouer other trees. Iudg. 9.9.

Wilde Olives ingrafted, ought not to boast against the naturall branches. Rom. 11.14, 17, 18.

One heart, and one way expounded. Iere. 32.39. Ezek. 11.19. and 36.26, 27.

Be we Iew or Grecian, man, or woman, all are one in Christ. Gal. 3.28.

Christ prayeth his Father, that all the faithfull should be one. Iohn 17.21.

All that beleeued, were of one heart & one soule. Act. 4.32.

Onely. God is our God onely. Deu. 32.39.

The Lord onely or alone ledde the Israelites. Deut. 32.12.

God only deliuereth out of tribulation. 1. Sam. 10.19. gouerneth all things. 2. Esd. 6.6. is only good. Luk. 18.19. only wise. Rom. 16.27. is only to be serued and feared. Deu. 10.20. and 6.13. Mat. 4.10.

Christ the only begotten sonne of the father. Iohn 1.14. and 3.16. 1. Iohn 4.9.

Onely beleeue. Luke 8.50.

The elect onely beleeue. Act. 13.48.

¶ *Open.* Elisha prayed God to open the eyes of his enemies. 2. King. 6.20.

We ought to open our hand to our poore brother. Deut. 15.8.

God opened the wombe of Leah. Genes. 29.31.

Pauls mouth was open to the Corinthians. 2. Cor. 6.11. Looke Mouth.

Operations of the holy Ghost are diuers, and diuersly bestowed 1. Cor. 12.6, to 12.

Opportunitie, looke Time.

Oppresse. Thou shalt not oppresse thy brother Leuit. 19.13.

Samuel an vpright Iudge, and neuer oppressed any. 1. Sam. 12.3, 4, 5.

None comforte the oppressed Eccles. 4.1.

Against oppression. Iob. 5.8, 9. & Mal. 3.5. looke Wrong, Defraude, and Vsurie.

Opprobrious. He that is accustomed to opprobrious speech, will neuer be reformed. Eccius. 23.15.

¶ *Ordeined* vnto eternall life. Act. 13.48.

Order. All things ought to be done honestly and by order. 1. Cor. 14.40.

Hezekiah before he died was willed to put his house in an order. 2. Kin. 20.1. which was denied to Alcimus. 1. Mac. 9.55.

Ahithophel put his house in order, & hanged himselfe. 2. Sam. 17.23.

Of the lande where is none order, looke Iob 10.22.

Other things will I set in order when I come. 1. Cor. 11.34.

Ordinance, looke Abolish.

Of publike ordinances. Pro. 16.11.

Against wicked decrees and ordinances. Isa. 10.1, to 5.

Organes inuented. Gen. 4.21.

Originall sinne, looke Sinne.

Orphanes, looke Fatherlesse.

¶ *Ostrich*, & of his nature. Iob 39.17, to 22.

¶ *Othe.* God hath kept his Othe with the posteritie of Abraham, Izhak, and Iaakob. Deu. 7.1, 8. Iosh. 21.43. Luk. 1.72, to 76. as he promised. Gen. 15.18. & 26.3.

Izhak and Abimelech tooke an othe eche of other. Gen. 26.28, 29, 31. so did Iaakob & Laban. Gen. 31.50.*

How Abraham tooke an othe of his seruant. Gen. 24.2, to 9.

Saul bound the Israelites with an othe. 1. Sam. 14.24.

Saul falsified the othe made to the Gibeonites. 2. Sam. 21.2.

Othes are to bee performed. Nombers 30.3.

When the Iudge shall take an othe. Exo. 22.10, 11.

An othe is the ende of all strife. Hebr. 6.16.

God bound himselfe with an othe. Heb. 6.17, 18. Isa. 54.9, 10.

Othe abused. Matth. 23.16.* & 26.63, 72. Mar. 6.26. Act. 23.12.

Peter with an othe and cursing, denyed he knewe Christ. Matt. 26.72, 74. Mar. 14.66, to 71.

Herods rash othe. Mat. 14.7, 9.

Shimei put to death, for breaking his oth. 1. King. 2.36, 37, 42.*

The chiefe of Israel in the name of the rest, receiued an othe to walke in Gods law. Nehe. 10.29.*

Diuers formes of othes. Gene. 22.16. and 42.15. and 47.31. 1. Kin. 19.2. Iudeth 1.12. Looke in Periurie and Sweare.

¶ *Owe*, looke Loue.

Outward, looke Appearance.

Outward man. 2. Cor. 4.16.

¶ *Oxe* that goeth, what shalbe done therewith. Exod. 21.28, 35, 36.

The offering of oxe or bullocke. Leui. 3.1.

Saul hewed a yoke of oxen in pieces, and why. 1. Sam. 11.7.

The oxe ought not to bee muzzled, that treadeth out the corne. Deut. 25.4. 1. Cor. 9.2, to 15.

The Iewes might eate the flesh of Oxen. Deut. 14.5, 26.

Oxen in the Temple, vnder the molten Sea. 1. Kings 7.23, 24, 25. 2. Chronicles 4.3, 4.

¶ *Oyle*, looke Debts.

The holy oyle. Exod. 30.23, to 26.

The mouth of a strange woman more soft then oyle. Pro. 15.3.

P.

¶ *Pacified.* How God may bee pacified. Dan. 4.24.

Painted. Iezebel painted her face. 2. Kin. 9.30.

Palsie healed by Christ. Matth. 9.2, 6, 7. and by Peter. Acts 9.33, 34.

Alcimus being striken with the Palsie that he could not speake, died miserably. 1. Mac. 9.55, 56.

Parable of Nathan to Dauid. 2. Sam. 12.1, to 5. of the Thistle and Cedar. 2. Chro. 25.18. of Gods vineyard the Iewes. Isai. 5.7. of the two Eagles. Ezek. 17.3, 7.* of the seething pot, and of Ezekiels wife being dead. Ezek. 24.3, 6.

Iesus spake nothing to the multitude without Parables, and why. Matth. 13.13. which bee expounded to his Disciples. verse 18, 36.

The Parable of children piping in the market place. Mat. 11.16, to 20. Of the vncleane spirit that returneth worse then he went out. Matth. 12.43, 44, 45. Of the sower. Matth. 13.3. Of the tares. verse 24, 25. Of the graine of mustarde seede. verse 31. Of the leauen. verse 33. Of the treasure hid. verse 44. Of the precious pearle. verse 45, 46. Of the drawe net. verse 47, to 51. Of the Publicane and Pharise. Luke 18.9, to 15. Of the two sonnes. Matth. 21.28. Of the figge tree. Matth. 24.32. Of the theefe. Matth. 24.43. Of the talents. Matth. 25.15. Of the tenne virgins. Matth. 25.1, to 14. Of the Samaritane. Luk. 10.30, to 38. Of the riche man. Luk. 12.16, to 22. Of the fruitlesse fig tree. Luk. 13.6, to 10. Of the prodigall sonne. Lu. 15.11.* Of the steward. Luk. 16.1, to 9. Of the wicked iudge and the widow. Lu. 18.1, to 9. Of the candle light. Matth. 5.15. Luke 11.33. Of the house built vpon the sande. Mat. 7.26. Of the lost sheepe. Matth 18.2. Of the vnmerciful seruant. Matth. 18.28. Of the labourers in the vineyarde. Matth. 20.2. Of the vineyarde hyred foorth. Matth. 21.33. Of the King that made the mariage. Matth. 22.2. Of the faithfull and naughtie seruant. Matth. 24.45, 48. Of the seede that groweth and increaseth. Mar. 4.27. Of the importunate friende. Luke 11.5. Of the strong man armed. Luke 11.21. and of the piece of silver lost. Luk. 15.8.

Of the significatis of a parable. Lu 8.10.

Parables are darke speaches. Psal. 49.4. and 78.2.

Parable for prophecy. Nom. 23.7. for a iest. Haba. 2.6. looke Prouerbe.

Paradise vnknowen. 2. Esd. 4.7. looke Eden in the first Table.

Pardon, looke Forgiue.

Many sometimes pardoned for a few godly. Gene. 18.24, 32. and 19.21. yea for one Iere. 5.1.

Against Pardons and Purgatorie. Isai. 1.18. and 57.1, 2. and 43.25. Ezek. 18.26, 27, 28. Hose. 13.14. Psal. 51.7. and 103.11, 12. Eccles. 9.5, 6. and 11.3. Wisd. 3.1, 2, 3. Ecclus. 14.14, 16. Tobit 3.6. Matth. 7.13, 14. and 25.46. Mar. 3.29. Luk. 16.23, 26. and 23.42, 43, 46. Iohn 3.18, 36. and 5.24, 29. and 17.24. Acts 7.59. Rom 8, 1. Gala. 6.10.

I.i. Phil.

Phil.1.21,23. 1.Thes.4.13. 2.Tim.4.7,8. Heb.9.14,27. 1.Ioh.1.7. Reu.14.13. looke Purging.

Parentage How in olde time was executed the right of Parentage. Ruth 4.1,7.

Parents muſt bee honoured, obeyed and helped. Exo.20.12. Deut.5.16. Ephe.6.1,2. Mat.15.4.

We ought not to curſe or ſmite our parents. Exo.21.15,17.

Thoſe that deſpiſed their parents are led captiues. Ezek.22.7,10,15.

Parents are commanded to ſhew their children how they were deliuered from Pharaohs tyrannie. Exod.13.8,14,15.

Parents and children duetie wherein it conſiſteth. Pſal.78.5,6,7,8. looke Father and Children.

Pariſhioners muſt render double honour to their ſpirituall fathers. 1.Timothie 5.17, 18. 1.Cozint.4.1,15. and be carefull, leſt the ſeede of Gods worde bee vnfruitful in them. Mat.13.3,*10,18,24.* looke Children, and Hearers.

Partakers of Chriſts ſufferings. 1.Pet 4. 13.

Wee are made partakers of Chriſt, if wee perſiſt in faith. Heb.3.14.

Partridge. Saul hunted Dauid, as one hunteth a Partridge. 1.Sam.26.20.

The couetous reſembled to Partridges. Jerem.17.11.

Paſſion of Chriſt. Zech.13.7. Matth.26. 31.*

Paſſeouer celebrated and kept vnder Ezra. Ezra 6.19,20.

When, with what order, and what oblations the Paſſeouer was celebrated. Exod.12. 2,to 29. and 13.3,to 11.& 23.15. and 34.18. Deut.16.1. Eze.45.18,21. how Chriſtians muſt keepe the feaſt of Paſſeouer. 1.Cozinth. 5.8.

Joſeph and Marie went yeerely to Ieruſalem at the Paſſeouer. Luk.2.41.

Chriſt kept his Paſſeouer with his diſciples. Mat.26.17,18,19.

Our Paſſeouer Ieſus Chriſt was ſacrificed for vs. 1.Cor.5.7.

We muſt alwayes continue the memorial of the Paſſeouer, Exod.12.14.

Who ought to eate the Paſſeouer, how, and where. Exo.12.43,44,45.

The ſolemnitie of the Paſſeouer is cõmanded. Leuit.23.2,5.

The Paſſeouer commanded to be celebrated againe, and the puniſhment of the neglecters thereof. Nom.9.2,5,13.

The Paſſeouer kept by Joſhua. Joſh.5.9, 10. by Hezekiah. 2.Chron.30.1.* by Joſiah. 2.King.23.21,22,23. and no Paſſeouer from Samuels daies kept like his. 2.Chronic.35. 18,19.

Paſtime. He that loueth paſtime, ſhall bee a poore man. Pro.21.17. looke Play.

Paſtor. Chriſt the chiefe Paſtor promiſed. Eze.36.25,26. Jer.23.5.*

Againſt falſe Paſtors which ſeduce ỹ people. Jere.12.10. and ſcatter and deſtroy the ſheepe of Gods paſture. Jer.23.1,to 5. looke Watchmen, Biſhops and Shepheards.

Patience. God is the God of Patience and conſolation. Rom.15.5.

God, by his Patience and long ſuffering, leadeth vs to repentance. Rom.2.4.

After Gods long patience commeth his wrath. Rom.9.22.2.Pet.3.9,15.

The Prophets are ſet before vs for examples of long patience. James 5.10.

The patience of Job, and Tobit. Job 2. 19. Tob.2.10. and 3.2.

The praiſe of patience. Pro.16.32.

We ought to be patient, not ſeeking reuenge. 1.Theſſ.5.14,15. Col.1.11.

Loue is patient. 1.Cor.13.4,7.

Chriſtians haue neede of patience, and why. Heb.10.36.

Faith being exerciſed with afflictions, engendreth patience. Rom.5.3. Jam.1.3. and patience experience. Rom.5.4.

Paul reioyceth of the Theſſalonians patience. 2.Theſſ.1.4. and ſuffered perſecution himſelfe patiently. 1.Cor.4.11,12,13.

Our patience muſt bee made perfect thyough good workes. James 1.3,4.

Who bring forth good fruit with patience. Luke 8.15.

Aduerſitie in youth trayneth vs to patience. Lam.3.27.

By your patience poſſeſſe your own ſoules. Luke 21.19.

Our patient minds ought to be knowen to all men. Phil.4.5.

Patriarke expounded. Heb.7.4.

The Patriarkes came of the Iewes. Rom. 9.5.

Iaakob begat the twelue Patriarkes. Act. 7.8,9.

Of the Patriarke Dauid. Actes 2.29.

Peace be with you, or vnto you, a kinde of ſalutation. 1.Sam.25.6. Ge.43.33. Judg. 19.20. Luk.24.36. John 20.19.

Goe in peace, a kinde of leaue giuing. 1. Sam.1.17. Luk.7.50. and 8.48.

God is the author of peace. 1.Theſſ.5.23. 1.Cozinth.14.33. Roma.15.33. and Chriſt is our peace, and preacher thereof. Ephel.2. 14,17.

Peace, for reconciliation betweene God & man. Act.10.36. for quietneſſe of conſcience. Luke 2.14. for ſafe and ſounde. 1.Cor.16.11. for true ioy and felicitie. Matt.10.13 Luke 1.79. and 19.42.& 24.36. John 14.27. Rom. 1.7. and 8.6.

Paul exhorteth the Cozinthians vnto peace. 2.Cor.13.11.

We ought to haue peace with all men, as much as lieth in vs. Rom.12.18. Ephe.4.2. Heb.12.14. 1.Pet.3.11. 2.Tim.2.22.

Moſes would haue ſet peace betweene two Hebrewes. Exod.2.13.

Paul wiſheth to all Chriſtians peace. Rom.15.13. Ephe.1.2. 2.Theſ.3.16.

Wee ought to pray vnto God for peace. Num 6.26.

Hezekiah reioyced that hee ſhould enioy peace in his dayes. 2 Kings 20.19.

Peace betweene Salomon and Hiram. 1. Kings 5.12.

Peace in Iſrael all Salomons dayes. 1. Chro.22.9. 1.Kings 4.24.

The Lorde gaue peace to the Iſraelites in Joſhua his dayes. Joſh.22.4.

Peace in the Church. Acts.9.31

22. 1 Iſa.66.

When men ſhall ſay Peace, ſuddein deſtruction ſhal come. 1.Theſſ.5.3.

If Peace be offered a citie, and accepted, it muſt be ſpared. Deut.20.10,11.

Iſrael forbidden to make peace with Moab and Ammon. Deut.23.6.

Gideon called his Altar, The Peace of the Lord. Judges 6.24.

The Lord promiſed peace to his people. Hoſ.14.4.*

Peace of heart by Ieſus Chriſt. Pſal.46. 8,9.

Peace in the Church. Iſa.66.12.

Peace in heauen, and glory in the higheſt places. Luke 19.38.

Glory to God, and peace in earth, ſee Glorie.

The faith of Chriſt bringeth peace of conſcience. Rom.5.1,2.

The peace of Chriſt paſſeth all vnderſtanding. Phil.4.7.

Ieruſalem knewe not what belonged to her peace. Luke 19.42.

The peace of God ought to rule in our hearts. Col.3.15.

Peace on the houſe of thoſe that receiue Gods miniſters. Matt.10.13.

The doctrine of Chriſt bringeth peace to thoſe that ſuffer afflictions. John 16.33.

Chriſt left peace among his diſciples. John 12.27.

Samuel was aſked if he came peaceably. 1.Sam.16.4.

Abraham to buy peace, reſigned his right to his nephew. Gen.13.8.

Joſephs brethren could not ſpeake peaceably to him, and why. Gen.3.74.

Be peaceable. 1.Theſſ.4.11.

Peacemakers the children of God. Matth. 5 9.

The inward peace betweene God and the beleeuing by Chriſt. Iſa.2.2,to 6.& 9 2,to 8, and 11.1.*Hoſe.2.18.* Mich.4.1.*Zech 9. 9.*Luk.24.25,to 50. John 14.27.& 16.33.& 22.19. Act.10.36.

Peculiar. Chriſtians a peculiar people, and holy nation. 1.Pet.2.9. Tit.2.14. looke Precious.

Pelicane vnlawfull for the Iewes to eate of. Deut.14.17.

Penance. looke Amendement.

Pence. One being forgiuen 10000. talents, would not forgiue 100. pence. Matth. 18.24.*

Two pence giuen to the hoſte, to relieue the wounded man. Luke 10.35.

Penie. a meaſure of wheate for a penie. Reue.6.6.

Of the loſt peny. Luke 15.1.

People. God hath not caſt away his people which he knew before. Rom.11.2.

Two maner of people in ỹ wombe of Rebekah. Gene.25.23.

God tooke the children of Iſrael, to be his people. Exo.6.7. Deu.4.7.1.King.8.51.

God appointed a place for his people Iſrael. 2.Sam.7.10.

Iſrael promiſeth that they will be Gods people. 2.Kings 11,17.

The people remained at the foote of mount Sinai. Exod. 19.21.

The people murmured in diſpaire of entring into the land of promiſe. Num. 14.1,2. and 13.32.*

The people of Canaan not all deſtroyed, but made tributaries. Iudg. 1.27,30,33.*

The wickednesse of the people. Ezek. 22. 29. who neither regarded God nor his word. Iere. 6.19.

The people of the land what tyrannie they vſe. Eze. 22.29.

Gods people are alwayes charged with breach of lawes, and diminiſhing princes proffites. Eſt. 3.8.

Two manner of people God abhorreth. Eccliu. 50.25,26.

Of Gods people, looke Church.

Perfect is the worke of the mightie God. Deut. 32.4.

If thou wilt be perfect, ſell that thou haſt, &c. Matth. 19.20,21.

Whoſoeuer ſinneth not in word, is a perfect man. Iam. 3.2.

Perfect in Chriſt Ieſus. Col. 1.28.

Wee ought to be perfect as our heauenly father is perfect. Matt. 5.48.

Paul exhorteth vs to perfection. Heb. 6.1. 1. Cor. 1.10.

The Lawe could bring nothing to perfection. Heb. 7.19.

Perfume. The confection or making of the perfume. Exod. 30.34,35.*

Peril, looke Danger.

Periurie forbidden. Leuit. 19.12.

Againſt Periurie, vntrueth, light and falſe othes. Ezra. 8.8,15,25,28,32. & 9.27,28,34, 35. & 10.7. Leu. 5.1,4. & 24.11, to 17.1. Sa. 6. to 18.1. Kin. 8.31,32. 2. Chro. 36.13. Hoſe. 4.2 Zech. 5.4. & 8.17. Mal. 3.5. and 4.1. Eccluſ. 23.9,10,11. and 27.14. 1. Macc. 6.61, 62. and 7.15,16. and 11.9, to 19. & 13.43, to 49 2. Mac. 4.7.* and 12.3 4. Matth 5.34, to 38. & 26.69.* Mark. 6.23, to 30. looke Othe and Swearing.

Pearle, looke Parable and Swine.

Perſecution commeth by Gods appoyntment. Pſal. 39.9.* and therefore we are armed againſt the ſame. Mat. 10.17.* and 24. 9,13. John 5.18,20.* and 16.1,32.*

Who ſo will liue godly in Chriſt, ſhall ſuffer perſecution. 2. Tim. 3.12.

Whom perſecution withdraweth from the true profeſſion of Gods word. Mar. 4.17.

Being perſecuted in one citie, wee may flee to another. Matth. 10.23.

The miniſters of Gods word ought not to feare perſecution, and why. Matth. 10.28.

The Lord deliuered S. Paul from many perſecutions. 2. Tim. 3.11.

Paul ſuffred perſecution patiently. 1. Cor. 4.12. & the Lord deliuered him. 2. Tim. 3.11.

Bleſſed are they that ſuffer perſecution for righteouſneſſe. Matt. 5.10.

Great perſecution againſt the Church. Acts 8.1. 1. Pet. 1.1.

We ought to pray for thoſe that perſecute vs. Matt. 5.44. Rom. 12.14. 1. Cor. 4.12,13.

Gods iudgements vpon perſecuters. Amos 7.17.

The Prophets complaine againſt wicked perſecuters of the iuſt. Habak. 1.1.* 2. Eſay. 16.62.*

A prayer againſt thoſe that perſecute the Church. Eccluſ. 36.1, to 18. looke Affliction and Tribulation.

Perſeuere in the faith. John 15.4.

God will confirme the faithfull in perſeuering vnto the end. 1. Cor. 1.8. looke Continue and Endure.

Perſons. Wee ought not to haue reſpect of perſons in iudgement. Leuit. 19.15. Deut. 1. 17. and 16.19. Pro. 24.23.

God receiueth all ſuch as obey his word, without regard of perſon. Iſa. 56.3, to 9.

God accepteth no mans perſon. 1. Samu. 16.7. Actes 10.34. Ephel. 6.9. Iob 34.19. Wiſd. 6.9. Eccluſ. 35.12,13. Ro. 2.11. Gal. 2.6. Col. 3.25. 1. Pet. 1.17. Deut. 10.17. 2. Chro. 19.7.

No reſpect of perſons among Chriſtians. Iam. 2.1, to 12. looke maze. Pro. 18.5. and 28.21. Matt. 22.9,10,39. Rom. 10.12,13.

Peſtilence threatned to thoſe that diſobey Gods Lawe. Leuit. 26.25. Deut. 28.21. 1. King. 8.37. looke Blaſting.

Dauid of three plagues, chooſe the Peſtilence, and why. 2. Sam. 24.13,14,15. which ceaſed, when he had ſacrificed. verſe 25. looke Plague.

Perſwaded. A man throughly perſwaded in the trueth, ought to be ſtedfaſt therein. 2. Timoth. 3.14.

of Phariſe. Paul was a Phariſe. Act. 23.6.

What the Phariſes and Sadducees differ in. Actes 23.8.

The Phariſes were blinde. Joh. 9.39,40.

The Phariſes would haue none to beleeue in Chriſt John 7.48.

The Phariſes and Scribes taught the people without authoritie. Matt. 7.29. Luke 4.32. Mar. 1.22.

The Phariſes reproue Chriſt and his Apoſtles, and why. Matth. 9.11,14. and 12.1,2. Luke 5.33.

The Phariſes conſult howe they might deſtroy Chriſt. Matth. 12.14. and giue charge, that if any man knewe where he was, hee ſhould bewray him. Joh. 11.57.

The Scribes and Phariſes ſit in Moſes chaire. Matth. 23.2,3.

The Phariſes ſent officers to apprehend Chriſt. Joh. 7.32.

A Phariſe bade Chriſt to dinner. Luke 7. 36.

The Phariſes aſked the man that was borne blinde, how he had receiued his ſight. John 9.15,17.

The Phariſe and Publicane pray in the Temple. Luke 18.10, to 14.

The Phariſes & Sadducees are called generations of vipers. Matth. 3.7. hypocrites and ſerpents. Mat. 7.5. & 23.13,33. theeues and robbers. John 10.8.

The Phariſes are rebuked of Chriſt. John 8.7. by Steuen. Actes 7.51,52. by Paul. Acts 23.3,6. Phil. 3.2.

The Phariſes mocke Chriſt. Luke 16.14.

Phials or pots for the Temple. 2. Chron. 4.11.

Philoſophie ought to bee taken heede of Col. 2.8.

Phyſician ought to be honoured, and why. Ecclus. 38.1, to 9.

Phyſicians could not heale the womans bloodie ſlixe. Mar. 5.25,26.

Aſa ſought not to God, but to Phyſicians in his ſickeneſſe. 2. Chro. 16.12.

¶ *Pietie*, looke Godlineſſe.

Pillar. A cloudie pillar by day, & a fiery by night, directed the Iſraelites. Exod. 13.21. Num. 14.14. Deuter 1.33. Pſalm. 78.14.2. Chro. 20.1.

God appeared to Moſes in the pillar of a cloude. Deut. 31.15.

The pillars of the Tabernacle. Exod. 27. 10,11.

The two pillars of braſſe for the Temple, and fourme of them. 1. Kin. 7.15,41.

James, Cephas, and John were counted pillars in the Church. Gal. 2.9.

Piped, looke Parable.

Pitch. He that toucheth pitch, ſhall be defiled therewith. Eccluſ. 13.1.

Pitchers of the 300. men that were with Gideon. Iudg. 7.16.*

Pit, looke Digge.

Korah, &c. went downe quicke into the pit. Num. 16.30, to 34.

Pitie. Peter willed Chriſt to pity himſelf. Matt. 16.22. looke Mercie and Compaſſion.

of Place. Not lawfull for the Iewes to offer in euery place Deut. 12.5, to 15.

Plagues, ſee Amendment.

Plagues are ſent for contemning Gods word and preachers. Iere. 29.18,19.

God plagued the Egyptians, that they might learne that he was the only true God. Exo. 7.1.* and 8.1.* & 9.1.* & 10.1.* & 12.1.*

Plagues ſent vpon the diſobedient. Deut. 28.15.* looke Curſes and Blaſting.

No ende of plagues to the euill man. Pro. 24.20.

In all plagues God reſerueth a remnant, to declare the cauſe of his puniſhment. Eze. 12,16.

It is a plague for a rich man not to haue a liberall heart. Eccles. 6.2.

To know the plague in our owne heart, is to confeſſe our ſelues ſinners. 1. Kin. 8.38.

Played. The Iſraelites played before the golden calfe. Exod. 32.6,19.

Samſon played before the Philiſtims. Iudges 16.25,26,27.

Dauid and others played on inſtruments before the Arke. 2. Sam. 6.5.

Dauid was a cunning player on an harp. 1. Sam. 16.16,17,18,23. and a ſweete ſinger. 2. Sam. 23.1.

Manſlaughter counted a play with ſouldiers. 2. Sam. 2.14,15,16.

Planted. God planted the garden of Eden. Gen. 2.8.

God planted Iſrael in the mountaine of his inheritance. Exo. 15.17.

God promiſeth to plant his people, that they ſhal moue no more. 2. Sam. 7.10.

He that planteth a vineyard, may eate of the fruite. 1. Cor. 9.7, to 15.

Paul planted, and Apollos watered. 1. Cor. 3.6.

Euery plant which p heauenly father hath not planted, ſhalbe rooted vp. Matt. 15.13.

Wastard plants shall take no deepe roote, and why. Wisd. 4.3,4,5.

Plate. The plate for the holy crowne was of pure gold. Exod. 39.30. and set vpon the forefront of the Miter. Exod. 28.36,37.

Please. Samuel pleased and was in fauor both with God and men. 1. Sam. 2.26.

Euery man ought to please his neighbour in that that is good to edification. Rom. 15.2

Those that goe about to please men, serue not Christ. Gal. 1.10.

Without faith it is vnpossible to please God. Heb. 11.6.

God is well pleased in his Sonne. Matt. 3.17. and 17.5. 2. Pet. 1.17.

Three things please God. Eccius. 25.1.

Pleasure. All things created for Gods pleasure. Reue. 4.11. see Resist.

Pledge. Judah gaue Tamar a Pledge. Gene. 38.17,18.

When Pledges shall be restored. Exod 22. 26,27.

What ought not to bee taken to pledge. Deut. 24.6,17.

We may not take any pledge by violence, nor sleepe with it Deut. 24.10, to 14. looke Earnest.

Plentie is an argument of Inolaters, for their religion. Jer. 44.17,18,19.

Plentifulnesse. Want of Plentifulnesse, is to be imputed to our sinnes. Hagge. 2.17, 18,20.

Plow not with an Oxe and an Asse together Deut. 22.10.

Plough. Of him that putteth his hand to the Plough, and looketh backe. Luke 9.62. looke Tillage.

Pollute. Those that offer their children to Molech, pollute the name of God. Le. 18.21. and 20.2,3. so doe the periured. Leuit. 19.12.

Pollution comming by night, how it was purged. Deut. 23.10,11.

The *Poole* Bethesda. John 5.2.

Poore among vs, and why. Deut. 15.4,5, 11. Matt. 26.11. John 12.8.

Wee ought not to turne our eye from the poore. Eccius. 4.1,5,to 9. but be carefull of them. Deut. 15.7,to 11. 2. Corinth. 8.7,9.* and 9.1.*

Lending to the poore, see Lending.

Hee that stoppeth his eares at the crie of the poore, shal cry himselfe, and not be heard. Pro. 21.13.

Paul laboured to relieue his owne necessitie, and other poore brethren. Acts 20.34.

The reward of relieuing the poore. Mat. 25.40. Luke 16.9.

We ought to bid the poore to our feastes, and why. Luke 14.13,14.

God hath chosen the poore of the worlde which are rich in faith. Jam. 2.5.

Wee ought to giue to the poore cheerefully, and why. Rom. 12.8. 2. Cor. 9.7.

Paul was willed in his preaching to the Gentiles to be mindefull of the poore at Jerusalem. Gal. 2.9,10.

Pauls care for the poore Saints. 1. Cor. 16.1,2,3.

The liberality of those of Macedonia and Achaia toward the poore Saints, Roman. 15,26.

Poore mans pledge, see Pledge.

Iudges ought not to respect the rich, more then the poore. Exod. 23.3. Leuit. 19.15. nor ouerthrow the right of the poore. Ex. 23.6,7.

The poore must be relieued, not oppressed. Pro. 22.7,9,16,22.

Against oppressors of the poore. Amos 5. 11.* Eccius. 5.7.

Wicked magistrates regard not Poore mens suites: but hee that doeth, his throne shall be established. Pro. 29.2,4,7,14.

The poore labourers hire must not be deteined. Deut. 24.14,15.

God raised the Poore out of the dust. 1. Sam. 2.8. and exalting the poore, punisheth the hautie. 2. Sam. 22.28. Luk. 1.48.51,52.

The children of the prophets were poore. 2. kin. 6.1,2. so was the widow of Zarephath. 1. kin. 17.9. to 17.

We may not oppresse or mocke, but haue mercie on the poore, and why. Prou. 14.31. and 17.5.

The godly poore better then the wicked rich. Prou. 28.6. Psal. 37.16,17, to 23.

What a Poore man that oppresseth the Poore, is like. Pro. 28.3.

God hateth the Poore man that is proud. Eccius. 25.2.

Blessed are the Poore in spirit. Matt. 5.3. Luke 6.20.

The Poore receiue the Gospel of Christ. Matth. 11.5.

Elisha helped the Poore. 1. King. 4.1, to 8.

He that hath mercie on the Poore, lendeth vnto the Lord. Pr. 19.17. and shal not lacke. Prou. 28.27.

God regardeth the Poore. Judg. 6.15,16. and is their strength. Isai. 25.4.

Poore and rich by nature both alike. Nehem. 5.5. Eccles. 9.3.

Wee are willed to bee liberall vnto the poore, and why. Eccles. 11.1.

We must be content with our state, be it poore or rich. Phil. 4.11.

What poore men God regardeth. Isa. 66. 2. looke Widow.

The comfort of poore men. Mark. 10.28, 29.30. Luke 9.23, to 27.

Better is a poore wise childe, then an old foolish king. Eccles. 4.13.

Powertie and shame to him that refuseth instruction. Pro. 13.18.

Pouertie with the feare of God is commendable. Prou. 15.16,17.

He that is fallen into Pouertie, ought to be relieued. Leuit. 25.25,35,36,37.

The Philippians relieued Pauls pouertie. Phil. 4.10,14,16.*

In prosperitie thinke vpon pouertie. Eccius. 18.24. looke Competent.

Pouertie and riches are of the Lord. Pro. 14.31. Ecclus. 11.14.

Christ his pouertie. Matt. 8.20. Luk. 2.7, 12,16. and 9.58.

Porch of Salomon. Actes 3.11. called the great court. 2. Chr. 4.9.* taken for the Temple where Christ preached. Matt. 21.23.

Porters ordained. 1. Chr. 26.1.*

Portion. The Lords portion is his people. Deut. 39.9.

Elkanah gaue portions to his wiues, and children. 1. Sam. 1.4,5.

Possible. If it be possible, haue peace with all men. Rom. 12.18.

Christ prayed, that if it were possible, that houre might passe from him. Mar. 14.15.

If it were possible, the very elect should be deceiued. Matt. 24.24. Mark. 13.22.

If it had bene possible, ye would haue giuen me your eyes. Gal. 4.15.

All things are possible to God. Genes. 18. 14. Matth. 19.26. and to him that beleeueth. Mark. 9.23.

Posteritie, looke Seede.

Pot. Ezekiel prepared a pot. Ezek. 24.3. looke Phials.

Potter. We are in the Lords hand, as clay in the Potters. Jere. 18.6. Rom. 9.21.

Power of God vanquisheth the enemie, not worldly helpes. Isa. 31.8,9.*

God is of power, and might. Deut. 10.17. His power is not diminished. Isa. 50.2. Hee would haue it knowen to all. Isai. 53.13.

Pharaoh resisted, that Gods power might be knowen. Exod. 9.16.

All power is alike taken from those that disobey God. Deut. 28.32,33.

Mans strength is onely in the power of God, as may appeare by Peninnah & Hannah. 1. Sam. 2.9. & Samson. Judg. 16.20.

Wee may not attribute our riches to the power of our handes, but to the mercie of God. Deut. 8.17,18.

The Gospel is the power of God vnto saluation. Rom. 1.16.

The preaching of the crosse, is the power of God. 1. Cor. 1.18.

Paul approoueth himselfe a minister of God, by ꝑ power of God. 2. Cor. 6.4,7. which was annexed to his preaching. 1. Cor. 2.4,5.

Paul had power to edification, not to destruction. 2. Corint. 13.10. which wrought in him mightily. Col. 1.29.

Wee are preserued by the power of God, vnto saluation. 1. Pet. 1.5.

Gods Power is made perfite through weakenesse. 2. Cor. 12.9.

God ministreth to vs the power of his spirit by faith. Gal. 3.5.

To bee endued with power from on high. Luke 24.49.

Micanor trusteth to his power, and Judas in God. 2. Macc. 15.25,26.

Mans anger is according to his power. Eccius. 28.10.

We ought not to burthen our selues aboue our power, in keeping company, and why. Eccius. 13.2, to 15.

Powers. All Powers are ordained of God. Rom. 13.1. Wisd. 6.3.

Wee must obey them for conscience sake &c. Rom. 13.5. 1. Pet. 2.13,14,17. Titus. 3.1. Looke Kings, Princes, Iudgs and Magistrates.

Prayer. Christ prayeth for vs and obtaineth whatsoeuer we aske in his name. John 16.23,24,26.

Christ prayeth for the Apostles, & all that should beleeue through their preaching. Joh. 17.9,20.* and for Peter, that his faith should not faile. Luke 22.32.

Before we pray, wee must forgiue, & the

God

God will not forgiue vs. Mat. 11.25,26.

By the examples of the sonne and the importunate friend. Christ exhorteth vs to pray in hope. Mat. 7.7,to 13. Luk. 11.5,to 14.

We ought to pray with the spirit and vnderstanding. 1. Cor. 14.15.

We know not what to pray as we ought, but the spirit maketh request for vs. Rom. 8. 26,27.

John Baptist taught his disciples to pray, and so did Christ. Matth 6.5,9,to 16. Luke 11.1,to 5.

The Canaanite woman prayed to Christ. Mat. 15.22,to 29. Mar. 7.25,to 31.

Isaak prayed to the Lorde to make his wife fruitfull. Gen. 25.21.

Iaakob prayed God to deliuer him from Esau. Gen. 32.9,10,to 13.

God heard the prayers of Leah and Rachel. Gen. 29.31. and 30.6,22.

Dauid prayed God to pardon his sinne. 2. Sam. 24.20. and to blesse his house. Chap. 7.25.

Moses in prayer beseeched God to shew him his glory. Ex. 33.18. & that he might goe ouer into the land of Promise. Deu. 3.25,26.

Eliiah prayed for raine. 1. King. 18.42.

Dauid prayed, that the counsel of Ahithophel might be turned into foolishnes. 2. Sa. 15.31.

We ought to pray in the holy Ghost. Iude 20.21.

We must pray continually, and why. Lu. 21.36. Rom. 12.11,12. Ephe. 6.18,19. Col. 4.2,3.

Paul prayeth for the increase of loue. 1. Thessa. 3.12. Phil. 1.9. and knowledge of Gods will. Col. 1.9.

Moses and Aaron pray God to punish ỹ rebels. Nom. 16.22.

Samson prayeth God to restore his former strength. Iudg. 16.28.

Naomi prayed God that his fauour & rest might be on her two daughters in law. Rut. 1.8,9.

God commaunded the Iewes to pray for the life of Nabuchodonosor, and the prosperitie of Babylon. Iere. 29.7. Baruch 1.11.

Hezekiah prayed God to sende him ayde against the king of Assiur. 2. King. 19.15,to 20.

Samuel prayed for the Israelites against the Philistims. 1. Sam. 7.8,9.

Iosuha prayed and mourned before the Lord, because the Israelites were discomfited. Iosh. 7.6,to 10.

Moses prayed God to be with him, in gouerning and leading the people. Exo. 33.13.

Elisha prayed that his enemies, sent to apprehend him, might be smitte with blindnesse. 2. King. 6.18.

Hannah prayed for a childe. 1. Sam. 1.10, to 19.

Iehoahaz prayed, and was deliuered from the king of Aram. 2. King. 13.4.

Salomon prayed the Lorde, that wholsoeuer did pray in the Temple, might be heard. 1. King. 8.30.

Paul prayed for Timothie night and day. 2. Tim. 1.3.

Pray one for another: the prayer of the righteous auayleth much. Iam. 5.16.

We ought to pray for kings & for all men. 1. Tim. 2.1,2.

We ought to pray for them that sinne not vnto death. 1. John 5.16.

Abraham prayed for the Sodomites. Gen. 18.23.* and for Abimelech. Gen. 20 17,18.

Moses prayed for the Israelites 40. dayes and 40. nights. Exo. 32.11,to 14. Deu. 9.25, 26.* that God would pardon their incredulitie. Nom. 14.13, to 20. or rase him out of the booke of life. Exo. 32.31,32.

Pharaoh prayeth Moses to pray vnto God for him. Exo. 8.8,28. and 9.28. and 10.17.

The Israelites pray Samuel to pray for them. 1. Sam. 12.19.

Moses prayed God to forgiue Aarons idolatrie. Deut 9.20,21.

Aaron prayed Moses, that hee would pray vnto God to helpe their sister Miriam of the leprie. Nom. 12.10.*

Aaron prayed for the people, & the plague ceased. Nom 16.47,48.

Manoah prayed, and why. Iudg. 13.8.

Hezekiah prayed Isaiah to pray to God for the Israelites against Sancherib. 1. kin. 19.2,3,4.

If any bee afflicted, let him pray. Iames 5,13.

At the prophets prayer, Ieroboams hand was restored. 1. King. 13.6.

Samuel, being displeased with the people for craning a king, gaue himselfe to prayer. 1. Sam. 8 6.

Moses prayed for ỹ idolatrous Israelites, albeit God forbade him. Exo. 32.10,11.

The prayer of two or three gathered together in Christs name, shall obtaine. Mat. 18. 19,20.

Prayer is a lifting vp of the heart to God, with assured trust to be heard. Psal. 25.1,2. and 86.4. and 143.8.

The house of prayer ought not to bee prophaned. Mat. 21.12,13.

God is neere vnto all that call on him by faithfull prayer. Deut. 4.7.

We may not vse vaine repetitions in our prayers. Mat. 6.7.

The prayer which Christ taught his Apostles. Mat. 6.9,to 14. Lu. 11.2,to 5.

Iesus Christ spent all the night in prayer vnto God. Luke 6.12.

The Apostles with other faithfull continued with one accorde in prayer. Acts 1.13, 14. and 2.42.

Widowes in deede, doe trust in God, and continue in prayers day and night. 1. Tim. 5.5.

The Church made earnest prayer vnto God for Peter. Act. 12.5.

God being ouercome by dayly prayer, deliuered the Israelites from their enemies. Iudg. 10.1,13.to 17.

Of the place where the faithful were wont to pray. Acts 16.13.

S. Paul and his company were going to prayer. Act. 16.16.

The prayer of the Apostles. Act. 4 29,30.

The prayers of the faithfull seruant of Abraham. Gen. 24.12,13,14.

Eliiah by prayer rayled his boistrous sonne to life. 1. King. 5.7,20,22.* The like did Elisha. 2. King. 4.33,to 37.

The prayer of the people for mercie at Gods hand. Iere. 14.7,to 10.

The prayers of faithfull people God regardeth not. Iere. 14.10,11.

The prayer of the Apostles at the election of Matthias. Act. 1.24,25.

We ought to shew our requests vnto God by prayer. Phil. 4.6.

Watch and pray, lest yee enter into tentation. Mat. 26.41.

Those that bee humbled with afflictions, are constrained to haue recourse to God by prayer. Leui. 26.40,41.

Iehoshaphat fearing his enemies, had recourse to God by praier. 2. Chr. 20.3,6,to 13.

Eliiahs prayer vnto God to send fire from heauen to destroy Ahaziahs messengers. 2. King. 1.10,22.

To pray, for giuing of thanks. 1. Sam. 2.1.

God heareth the prayer of the poore, and oppressed. Gen. 16.11.& 21.17. Exo. 2.23.* & 3.7.& 6.5.& 22,23,27. Deu. 4.29,30.& 15.9. 1. Sam. 9.16.& 12.8,to 12.& 22.7.1. Kin. 17 1.2. King. 20.2,to 8.2. Chr. 20.32,20,22.& 33. 12,13.2. Esd. 15.8,9. Iudeth 4.9,to 14. Eccle. 4.6.& 21.5.& 35.17 18.*& 48.20,21. Psal. 3.4.& 4.3.& 9.9,10,18.& 18.6.& 12.6.& 20.2, 4.& 21.24.& 50.15.& 55.16,19. & 86.5,7.* & 116.1,2.& 145.8,18,19. Isai. 30.18.& 55. 2,3,6. Ier. 29.12.

God will not heare the prayer of some. 1. Sam. 8.18. Psal. 18.41. Pro. 1.28,29.& 15. 29.& 21.13.& 28.9. Isa. 1.15. Ierem 7.16.& 11.11,14.& 14.11,12. Ezek. 8.18.& 14.14, 16,18,20. Mich. 3.4. Zech. 7.13. Eccles, 34. 20,27. Heb. 12.16,17.

Of the maner of ỹ Saints praiers. 1. Kin. 8.22,to 62. 2. Chr. 6.12.* & 14.11. Ezr. 9.5.* Nehe. 1.4.* & 2.4. Isa. 33.2.& 37.16.to 21.& 64.1.* Iere. 32.17,to 26. Lam. 5.1.* Dan. 9.3,to 20. Ionas. 2.1.* Tob. 3.1.* 7,11, to 16. Iudet. 9.1.* & 16.13.to 18. Est. 14.2.* Wisd. 9.1.* and to the ende of the booke. Eccles. 51.1,to 13.& 23.1,to 7.& 36.1,to 18.1. Mac. 4.30,to 34. 2. Mac. 1.24,to 33.

Of perseuerance in praier. Mat. 15.23,27 & 20 31.& 26.44. Luk. 18.1.& 21.36. 1. Thes. 5.17. Col. 4.2. Act. 1.14.& 2.42.& 16.2. Rom. 12.12. Ephe. 6.18. 1. Tim. 5.5. 2. Tim. 1.3. 1. Pet. 4.7.

Prayse. God is our Praise, and ought to be praised of vs. Exod. 15.2.

The praise of the Creator, how farre it exceedeth. Eccles. 43.23,30.

God chose ỹ Israelites to excel all others in praise, name and glory. Deut. 26.18,19.

God is worthy to bee prayed, and why. Deut. 32.41.

The Israelites prayed God, and why. Iosh. 22.33.

Hannah prayed God, for making her fruitfull. 1. Sam. 2.1. to 11.

Salomon prayed the Lord, because hee had finished a Temple vnto his name. 1. kin. 8.15,18,19,20.

Dauid praised God, for promising that the Messias shoulde descend of him. 2. Samu. 18.* and for the victories which he had sent him. 2. Sam. 22.1,3.*

The Apostles continued in the Temple praising and lauding God. Luk.24.52,53.

The people seeing Christ his miracles, prayted God. Luk.18.43.

God hath predestinate vs to the prayse of his glory. Ephe.1.4,5,6.

They which beleeued, praised God. Act.2.46,47.

Wee must offer to God the sacrifice of prayse. Heb.13.15.

Euery man that haue praise of God, when the counsels of the hearts shall be made manifest. 1.Cor.4.5.

Another man ought to prayse vs, and not our selues. Pro.27.2.

Prayses vnto God ought to bee sung with vnderstanding, and why. Psal.47.7. looke Blesse, Giue thankes, and Song.

Prattler, looke Babbler.

Pray, looke Apoyle.

Preaching. Christ preached in a shippe. Mat.13.2. Mar.4.1.

God promised that he would sende Preachers of his word. Isa.30.21.

Of Preachers sent to shewe the glad tydings of the Gospel. Isa.6.5.

Before Isaiah began to preach, hee was purified by the Lord. Isa.6.5,to 11.

Iesus commanded the Gospel to be preached to euery creature. Mar.16.15.

None ought to preach except hee be sent. Rom.10.15.

Preachers ought to speake nothing, but as the word of God doeth teach them. 1.Peter 4.11.

The Apostles preached in the Temple, and from house to house. Act.5.20,21,42.

Christ willed him that was healed by him, to preache what God had done vnto him. Mar.5.19,20.

Preachers ought to put their brethren in remembrance of their duetie. 2.Pet.1.12.

Who so preacheth any thing beside the Gospel of Christ, is not to be entertained. 2. John 10.

Wee ought to receiue and relieue Preachers. 3. John 8.

The Apostles preached what they had heard and seene. 1. John 1.3.

False Preachers and their punishment. 2. Pet.2.1,2,3.*

Paul ioyed that the Gospell of Christ was preached, howsoeuer. Phil.1.18.

Christ preached alwayes openly. John 18.20.

Preachers ought to be ware of blurped authoritie. 1.Pet.5.3.

What a Preacher and his office is. Eccle. 3.1.

God speaketh by his Preachers. Jerem.7. 26.

The wicked seeke to slaunder the godly Preacher. Jere.18.18.

Whether the people will heare or no, the Preacher must speake. Jer.7.27. Ezek.2.5, to 11.and 3.9,11,17.and 32.2,*18,19.*

Contempt of Gods worde and Preachers plagued. Jerem 29.18,19. The contrary recompensed. Jere.39.18.

Preachers must rebuke, not flatter sinne. Lam.2.14.

What a Preacher ought to pray for. Col.4. 3,4.

They that heare not Gods Preachers, are not of God. 1. John 4.6.

True Preachers teach out of the Scriptures. Acts 28.23.

Preachers are called fishers. Ezek.47.10. and watchmen, and why. Ezek.3.17. and 33.2.

Preaching is a gift of the holy Ghost. 1. Cor.12.10.

At Peters first preaching were added to the Church 3000. soules. Act.2.41. at his second preaching the Church was numbred 5000. Acts 4.3.

Of the preaching of Paul. Act.13.14. and what was the effect thereof. 1.Cor.2.1,2.

The preaching of S. Paul was trueth, & no wauering doctrine. 2.Cor.1.18,19,20.

God by the foolishnesse of preaching, saueth beleeuers. 1.Cor.1.21.

Against vnpreaching Pastors. Psal.50. 16,17. Pr.27.23. and 29.18. Isa.42.19. and 56.10,11.& 58.1. Jere.1.7,8.& 23.1,2.& 48. 10. Ezc.3.18,23.& 13.3,4,5.& 33.7,8.& 34. 2,3,10,18.*Hose.4.6,8,9.& 6.9. Amos 8.11. Mal.2.7. Zech.11.17. Matt.5.13,to 17. and 10.27.& 28.19,20.& 25.14,to 31. Luk.10.2. and 12.42,43,to 49.& 14.28.*& 16.2. Acts 20.28. John 10.13.& 21.15,to 18. Rom 10. 14,15.1.Cor.9.14,16. Phil.2.21.2.Cor.12. 14.1.Timo.4.16. Tit.1.9. Heb.13.7. looke Prophets, Bishops, Ministers, Pastors, Interpreting, and Prophecying.

Predestination admitteth no pleading with God. Rom.9.20.

Whom God hath predestinate, he calleth, iustifieth, and glorifieth. Rom.8.30.

God hath predestinated vs according to his will and purpose. Ephes.1.5,11. and therefore vnto vs all things worke for the best. Rom.8.28.

The predestinate cannot be damned. Joh. 10.28,29. Rom.8.31.*

Of predestination and reprobation, looke more Exod.7.3. and 33.19. Psal.33.12. and 65.4.& 147.19,20. Pro.16.4. Isa.41.9. Jer. 1.5. 2.Esd.5.23,to 28. and 6.1,to 11. Matt. 7.13,14,23. and 20.16. and 24.22.& 25.34, 41. Lu.10 22. Joh 10.26,27. and 12.39,40. and 13.18.& 15.16.& 17.10,12. Acts 13.48. and 22.14. Rom.8.29,30. and 9.11,*14,20, to 24,27. and 11.5,7,to 10.1.Cor.2.7. Eph. 1.4,5,11.& 2.10. 1.Thes.1.4. 2.Thes.2.13. 2.Tim.1.9. and 2.19,20.1.Pet.1.2. and 2.8. 2.Pet.1.10.1.John 2.19. Reue.13.8. looke Elect, Chosen, and Reprobate.

Prepare thy selfe before thou pray. Eccle. 18.22.

John Baptist was sent to make ready a people prepared for the Lorde. Luke 1. 17.

Present, looke Gift.

Presumption. Hee that presumptuously resisteth iudgement giuen according to Gods law, ought to die. Deut.17.11,12.

The Presumption of the Corinthians. 1. Col.4.6.

Presumption, how it hath bene forbidden, transgressed, and punished. Gen.3.6,16. and 11.4,to 10. Exod.5.2. and 14.8,*Numb.15. 30 Deut.1.43,44. 1.Sam.9.18.& 17.8,9.* 2 King.18.19.* and 19,10,* 14,35,36,37. Job 22.13,14. Psal.6,16,to 20. and 13.10. and 15.25. and 16.5,18. and 18.12. and 29. 23. Isai.3.16.* and 2.13.*and 10.13.* and 14.11,to 17. Jer.48.26.*and 49.4,16. Eze. 28.2.& 31.10. Dan.4.22.* Obad.3. Mal.2. 17. Tob.4.13. Judet.2.2,4,5,to 14. and 6.1, to 12. and 13.8.* Eccles.10.7.& 2. Macc.9. 4,to 19. Luke 1.18,19,20.& 10.15.& 14.11, 16,to 25.& 18.10,to 15. and 22.3,to 7. Acts 12.21.*Rom.11.20,21.2.Timo.3.1,to 10, 1.Pet.5.5. looke Pride.

Precious was the worde of God in the latter dayes of Eli. 1.Sam.3.1.

The soule of Saul was precious in the eyes of Dauid. 1.Sam.26.21.

Precious in the sight of the Lorde is the death of his Saints. Psal.116.15.

Preuent. Salomon would haue preuented Gods determination, but could not. 1.King. 11.40. and 12.2,3.

Price. Christians are bought with a price, and therefore ought to be Gods seruants only. 1.Cor.6.20. and 7.23.

Abraham would not take the fielde without paying the price thereof. Gen.23.9,13.

Pricke. Saint Paul was disquieted with a pricke in the flesh. 2.Cor.12.7.

Pride. Paul reproueth the pride of the Corinthians. 1.Cor.4 19.

God breaketh the pride of men, which disobey him. Leui.26.19. and scattereth them in the imaginations of their hearts. Luke 1. 51.

Dauids zeale counted of his brother Eliab, pride. 1.Sam.17.28.

God deferred to punish the Israelites, lest their enemies should waxe proude thereby. Deut.32.26.

Christ reproueth the pride of the Scribes and Pharises. Mat.23.2,4,to 8. and of those that couet to sit in chiefest places at feastes. Luke 14.8.

A prayer against pride. Eccles.23.4,to 7. Prou.30.7,8.

Pride is the originall of sinne. Eccles.10, 12,to 20.

The proude man shall be consumed. Isai. 29.20. Hab.2.5.

Pride engendreth strife. Pro.13.10.

It is perillous to bee familiar with the proude. Eccles.13.1.

God destroyeth the house of the proude. Pro.15.25.

Hee is proude, that doteth about strife of wordes not being content with the doctrine of the Gospel. 1.Tim.6.3,4.

God resisteth the proud, and giueth grace to the lowly. Jam.4.6.

Wee ought not by pride to esteeme better of our selues then of other, but contrariwise. Phil.2.3.

The deuil is the king ouer the children of pride. Job 41.25.

Pride goeth before destruction. Pr.16.18. and 18.12.

The prosperitie of þ wicked maketh them proude. Job 21.7,to 17.

The pride of the heart of the vngodly will deceiue them. Obad.3.

Wardes

Marbocheus refused not to honour Haman of pride, but for conscience sake. Est. 3.13,14.

God is able to abate the pride of princes. Dan.4.34.

The pride of these latter daies prophecied of. 2.Eld.8.50.2.Tim.3,1,2,4. Looke Presumption, and Ambition.

Priestes were either such as did sacrifice in the first tabernacle, or entred once a yere into the holiest place. Heb.9.6,to 9.

What the high priest ought to obserue before hee entred into the Sanctuarie. Leuit. 16.2.*

The Priests did eate the residue of the oblations. Leuit.10.12.

When the Priests might not drinke wine. Leuit.10.9.

The maner of consecrating the Priestes. Exod.29.1,to 33.

Who were meete to receiue Priesthoode, and who not. Leuit.21.17.*

The hie Priest might marry a mayde, or els none. Leuit.21.13,14.

Of Priests and Leuites, & of their offices. 1.Chro.9.2.* 2.Chron.19.8,9,10. their portions in the land of promise. Ezek.48.9,10.

God was the priests inheritance, and therefore they liued of the sacrifices. Deu.18.1,2.

Causes of great importance, were brought before the Priest. Deut.17.8,9.

Gods couenant with the Priestes was of life and peace, and that their lips shoulde preserue knowledge. Mal.2.4,to 8.

The Priestes bare the arke, going before the people. Josh.3.6.

The king ought to receiue the law at the Priests handes. Deut.17.18,19,20. and therefore Iehoash was taught by Iehoiada the Priest. 2.King.12.2.

Iohua gouerned by the counsel of the hie Priest. Num 27.21,22.

The Priest Daughter playing the whore, must be burnt. Leuit.21.9.

Ieroboam made Priests for mony. 1.Kin. 12.31.

Salomon spared Abiathar because hee was the Lords Priest. 1.King.2.26,27.

No more Priests of Eli his stocke, looke Eli in the first Table.

Israel long without Priest to teach, and without law. 2.Chro.15.3.

The Philistims Priests doubted whether their plague was of God, or by fortune. 1. Sam.6 2,9.

Dagons Priests tread not on the threshold of his temple. 1.Sam 5.4,5.

Eliah slayeth Baals Priests. 1.Ki.18.40. so did Iehu. 2.Kin 10.25.

The craft of Bels Priests detected. Dan. 14.10,to 23.

Pharaoh prouided for his Priestes in the famine. Gen.47.22.

The Priests kitchin. Ezek.46.20.

Against Priestes. Hos.5.1. that contemne God and his name. Jer.2.8. and of their couetousnesse. Mal.1.6.8. and 2.1,2. Isa.3.14.

Of the vnmercifulnesse of the Priest and Leuite. Luke 10,31,32.

The Priestes consult how to put Christ to death. Matth.26.3,4.

Christ was deliuered to Pilate by the enuie of the hie Priests. Matth.27.18.

Christ commanded the leper to shew himselfe to the Priest. Matth.8.3.4.

Priests obedient to the faith. Actes 6.7.

Mattan, Baals Priest slaine. 2.Ki.11.18.

Of the Priests of the second order. 2.Kin. 23.4.

Wherein the Priests offended. Eze.22.26.

The hie Priest, wherefore he was ordayned. Heb.5.1. and 8.3.

Like people, like Priests. Isa.24.2. Hos.4. 9. and 6.9. And such princes such Priests. 2. Chro.13 9.

Christ the euerlasting hie Priest after the order of Melchisedech. Ps.5.6. and 7.8,24, 25. and 6.20. Whereof reade 1.Sam.2.35. Psal.110.4. Jere.33.18. Zech 6.11.* Heb. 2.17. and 3.1. and 7.15,16,17. and 8.6. and 9.11. and 10.10,to 15.

The faithfull are Priestes. Ero.19.6. Isai. 61.6. and 66.21. Jer.33.21. Psal.131.9,16. offering spirituall sacrifices. Rom.12.1. 1. Pet.2.5. Reue.1.6.

The Priest of Midian had seuen daughters. Exod.2.16.

With the Priesthood is changed by Christ, there must be a change of the law. Heb.7.12.

Jason obtaineth the hie Priesthoode by Simonie. 2.Mac.4.7,to 11. looke Elder, and Sacrifice.

Princes are Gods Ministers, and why. Rom.13.1,3,4.

The estates of Princes are changed, and why. Job 12.17,to 22.

An exhortation to the Princes and gouernours of Israel. Eze.45.9.

Against Princes that oppresse the poore. Amos 4.1.* & liue in pleasures. Amos 6.1.*

The Lord reproueth the Princes of Jerusalem, and why. Zeph.3.3.

Against the tyrannie of Princes. Ezek.22. 27. Mic.3.1,9.*

Wicked Prince, wicked seruants. Pro.29. 12. Ecclus.10.2.

The Princes of this world crucified the Lord of glory. Act.3.17,18. and 1.Cor.2.8.

The portion of the Prince in the lande of promise. Ezek.45.7. and 48.21. and of his and the peoples offerings. Ezek.43.16,17. and 46.4,to 19.

Paul preached not the wisedome of Princes. 1.Cor.2.6,7.

The Prince of this world is cast out. John 12.31.

The deuill is the Prince that ruleth in the aire. Ephe.2.2.

The Princes of Salomons officers, were fiue hundred and fiftie. 1.Kin 9.23.

Princes ought to eate in time, for strength, and not for drunkennesse. Eccles.10.17.

Princes may & ought to deale in matters of religion, as well as in ciuill causes. Deu.13. 13.* & 17.18,19. Josh.3.6. & 9.6. 2.Sam.5. 6,21.1.Chro.13.1,2,3. & 15.1,11,16.* & 16. 4. 2.Chr.8.14,15. & 17.6,to 10. & 19.8. & 20. 3.1.Kin.2.35. & 5.5. 2.Kin.18.4. & 23.4,5, 14,21,to 25. 2.Chr.29.3,5,15,18.* & 30.1, 2.* Psal.2.10. Isa.49.23. Mat.22.21. John 10.34. Rom.13.1,to 8. 1.Timo.2.1,2,3. 1. Pet.2.13,14,17.

The example of a Prince procureth the subiect to imitate. 2.Sam.3.35,36.

The euill of the subiects, the Prince must account his owne. Est.8.6.

Christ a Prince. Actes 5.9.

Princes ought not to gather much treasure. Deut.17.16,17.

God stirreth vp the spirit of Princes to doo his will. 2.Chro.39.22.

Princes the authors of wickednesse. Ezra 9.2.

Princes companions of theeues Isa.1.23.

Princes wherein they offend. Ezek.22.27.

Princes otherwhiles abused by those that are about them. Est.16.6.

God is the preseruer of Princes and kingdomes. Est.16.16.

He that is fauoured of the Prince, is sure in fauour with the subiect. Esther 9.3. looke Kings, Iudges, Magistrates and Powers.

Principalties spoyled by Christ. Col.2.15. who is the head of al principalitie and power. Col.2.10.

Principles of Gods word. Looke Worde.

Prison. Michaiah the prophet of God put in prison. 1.Kin.22.27. so was Paul. 2.Cor. 11.23. Act. 16.23. and Peter Act.12.4. and others. Actes 5.18.

The Iaylour of the prison beleeued, and was baptized. Actes 16.23,33.*

Paul persecuted christians, and put them in prison. Actes 8.3.

Christ preached to the spirits in prison. 1. Peter 3.19.

Prisoners, how they ought to be comforted. Gen.14.14, to 17. 1.Sam.30.3,to 9. Jers. 31.7,to 31. Tob.1.16,18. Matth.25.36,43. Acts.12,12.2.Timot.1.16,17,18. Heb.13. 3.

Procession of Bacchus 2.Mac.6.7.

Prodigalitie forbidden. Pro.5.9,10. looke Excesse.

Profite. The gifts of the spirit are giuen to profite withall. 1.Cor.12.7.

What God requireth at our hands, is for our profite. Deut.10.12,13.

Profitable, looke Indifferent.

Prolong. By keeping Gods commaundements, a mans life is prolonged. Deu.11. 8,9. Exod.20.12.

Promises. We ought to credite Gods promises. 2.Thes 20.20. as did Abraham. Gen. 24.7.

God performed vnto the Iewes all his promises. Josh.21.43.

God is true in his promise. 1.Sam.3,11, 12,19.

God will not breake his promise. Leu.26. 44,45. Psal.105.8.*

God performeth all his promises to those that walke in the trueth. 1.Kin.1.4. & 8.15.

Gods promises are ginen to the faithfull onely. 1.Sam.2.30,35.

God pitied the Iewes, because of his promise vnto Abraham. Exo.2.24. Deu.7.8. 2. King.13.23.

God because of his promise to David, dispensed not Rehoboam of al the kingdome. 1.King.11.32,36. and 12.20.

God is charged with his promises. Exod. 32.11,13. Deut.9.26.* Psal.89.19.*

Iaakob calling to minde Gods promises, committeth himselfe to his tuition. Gene. 32. 9, to 13.

Isaak prayed that the promises made to Abraham, might be accomplished in Iaakob. Gen. 28. 3, 4.

Dauid desireth the accomplishment of Gods promises. 2. Sam. 7. 25.

The promise of eternall saluation. 1. Ioh. 2. 25. made before all woulds, was reuealed by the Gospel. Ephe. 1. 4, 9. 2. Tim. 1. 9, 10. Titus 1. 2, 3. 1. Pet. 1. 20. Gal. 3. 23.

The promises of God are firme & stable. 2. Cor. 1. 18, 20.

The inheritance of the kingdome of God, is by promise, not by workes. Gal. 3. 14.*

Those are the children of promise, that beleeue in Christ promised. Rom. 9. 7, to 11.

The fathers receiued not the promise, and why. Heb. 11. 39, 40.

Most great and precious promises are giuen vnto vs, and why. 2. Pet. 1. 3, 4.

God sent our sauiour according to his promise. Luke 1. 54, 55.* Acts 3. 12.*

Those receiue the promise, who with patience doe the will of God. Heb. 10. 36.

The promise of the Father was the holy Ghost. Actes 1. 4.

The Church is confirmed by the promises made vnto our fathers. Mica. 7. 20.

God promised he would be our God and father. 2. Cor. 6. 16, 18.

We ought to render vnto God that wee promise, being godly. Deut. 23. 21, 22, 23.

The people promised to keepe Gods law. Exod. 24. 3, 7. and 19. 8.

God promised Gideon to be with him. Iudg. 6. 14, 16. and the Israelites, to cast out their enemies. Exod. 34. 10, 11. Looke Couenant and Vowes.

The land of Promise a very good land. Exod. 3. 8. Deu 8. 7, 8, 9.

Prophecie is no priuate motion of mans wit, but the gift of God through the holy Ghost. 2. Pet. 1. 20, 21. Rom. 12, 6. and 1. Cor. 12, 10.

The gift of Prophecie. 1. Cor. 14. 1.

We ought to couet to prophecie. 1. Corin. 14. 1, 3.* and not to despise prophecying. 1. Thess. 5. 20.

The spirite of prophecying, sometime giuen vnto the wicked. Matt. 7. 22. As appeared by Caiaphas. Ioh. 11. 51. and Saul. 1. Sam. 10 10, 11, 12.

The testimonie of Iesus is the spirite of prophecie. Reue. 19. 10.

The ancient men chosen to gouerne with Moses, not onely did prophecie, but also Eldad and Medad. Num. 11. 25, 26, 27.

Elisha prophecied so long as the minstrell played. 2. Kin. 3. 15, 17, 18.

S. Paul prophecied of the resurrection. 1. Thess. 4. 15.

Moses wished that all the people might prophecie. Num 11. 29.

The wicked imagine when Prophecies take no speedie effect, that they are false. Ezek. 12, 22.

Pride prophecied, see Pride.

Prophecie, for doctrine. Prou. 31. 1.

To prophecie, for to speake as a mad man. 1. Sam. 18. 10.

Women ought not to prophecie publiquely or bareheaded. 1. Cor. 11. 4, 24, 25. & 11. 5.

A Prophet in the olde time was called a Seer. 1. Sam. 9. 9. And also a man of God. 1. King. 13. 1.*

The Lord would not answere Saul by his Prophets. 1. Sam. 28. 6.

The Lord exhorteth the Israelites by his Prophets to turne from idolatrie. 2. Kings. 17. 12.*

God spake vnto the Prophets by dreames and visions. Num. 12. 6.

There arose not a Prophet like Moses sithence his death. Deut. 34. 10.

God called Elisha from the plough to be a Prophet. 1. Kin. 19. 16, 19.*

Elisha willeth Naaman to be sent him, to the ende he might knowe that there was a Prophet in Israel. 2. King. 5. 8, 15.

The Prophet of God can not speake but that which God doeth put in his mouth. 1. King. 22. 14, 17.

The authorite of the Prophets of God. Micah. 3. 8 and 2. King. 5. 8.

Their praise. Eccl. 49. 10. and 48. 1.*

A certaine prophet reproueth Ieroboams idolatrie, is after slaine for disobeying God, by the perswasion of the olde Prophet. 1. Kin. 13. 1, 2, 3.*

A Prophet was sent by God to Ahab, to promise him victorie. 1. Kin. 20. 13, 14.

Obadiah his a hundred prophets in caues, and fed them. 1. King. 18. 3, 4.

Elijah complaineth that all the Prophets were slaine besides himselfe. 1. Kin. 19. 10.

How a false prophet may be knowen, and of his punishment. Deut. 18. 20, 21, 22. and 13. 1, to 12.

Zidkiiah the false prophet confirmeth the opinion of the 400. other false prophets against Michaiah the onely true Prophet. 1. King. 22. 6, 11, 17.

Ieremy complaineth of the lying doctrine and couetousnes of false prophets, & priests, and threatneth their destruction. Ier. 14. 10, 15, 17. and 8. 8.*

Howe Eliah causeth all Baals prophets to be slaine. 1. King 18. 22, to 41. and Iehu destroyed them. 2. King. 10. 19, 25.

When Gods Prophets are not heard, there followeth Gods wrath. 2. Chr. 24. 19. 23, 24.

When Gods Prophets are misused, he will surely punish ih desolatiō. 2. Chr. 36. 15, to 22.

The Prophets enioyed Gods spirit. Nehe. 9. 30.

The worde of the Prophets is as a light that shineth in a darke place. 2. Pet. 1. 19.

The prophets prophecied of the grace that should come vnto vs by Christ. 1. Pet. 1. 10.

The spirits of Prophets are in their power. 1. Cor. 14. 32.

The Prophets an example to vs of patience. Iam. 5. 10.

The Prophets did desire to see Christ. Matth. 13. 17. Luke 10. 24.

The sonnes of the Prophets were poore. 2. King. 6. 2. and were refreshed by Elisha. 2 King. 4. 38, 43.

The reward of him that receiueth a Prophet or righteous man, in the name of a Prophet or righteous man. Matt. 10. 41, 42.

False prophets like foxes, and why. Ezek. 13. 4.

Dissembling prophets meete for the wicked. Micah. 2. 11. Isai. 30. 10.

Against wicked prophets. Zeph. 3. 4.

A dumbe beast reproued the Prophet. 2. Pet. 2. 16.

God wil doe nothing, but he reuealeth the same by his Prophets to the people. Amos 3. 7, 8.

Abraham and Aaron Prophets. Ge. 10. 7. Exod. 7. 1.

The great Prophet is promised. Deut. 18. 15. giuen and testified. Matth. 3. 16, 17. and 17. 57. Luke 7. 16. Iohn 4. 25, 26. and 6. 14, 69. looke Preachers.

Prophetesse. Miriam the sister of Aaron a Prophetesse. Exod. 15, 20.

Debozah the Prophetesse iudged Israel. Iudg. 4 4.

Iosiah asked counsel of the Lord, by Hulda the Prophetesse. 2. Kin. 22. 13, 14, 15.*

Lying Prophetesses. Ezek. 13. 17.*

Anna the daughter of Phanuel, a prophetesse. Luke 2, 36.

Proselite. Acts 2. 10. Matth. 23. 15.

Prosper, and of Prosperitie. Who that seeketh God with all his heart, shall prosper. 2. Chro. 13. 21.

It grieueth Gods enemies that his children prosper. Nehe. 2. 10.

Wee ought to desire God to prosper our handie worke. Psal. 92. 17.

God prospereth our labours, and increaseth our substance Deut. 8. 18.

Prosperitie and wisedome onely commeth of the Lord. 1. Chro. 22. 11, 12.

Prosperitie maketh men to forget God. Nehe. 9. 28.

Prosperitie followeth them that loue Gods Law. Psal. 119. 165.

He that is in Prosperitie ought to remember aduersitie. Iob 3. 25, 26. Eccl. 11. 25.

Prosperitie maketh not the godly proud. Iob 31. 26.

Prosperity and aduersity come of the Lord. Eccl. 11. 14.

Of the Prosperitie of the wicked, and of their destruction. Iob. 21. 7.* Psalm. 37. 1.* and 10. 1.* and 52. 1.* and 73. 3.* Ier. 12. 1, 2. 3. 2. Esd. 3. 33.

Protector. God is the Protectour, deliuerer, and saluation of the faithful. Psal. 18. 1, 2.* and 27. 1.* and 31. 1.* and 31. 18, 19, 20. and 71. 2.* and 115. 9.* and 144. 1, 2.* looke Buckler and Shield.

Proue. God proued the Israelites. Exo. 15. 25. and 16. 4. and Abraham. Ge. 22. 1, to 19. Heb. 11. 17. and led the Iewes by the desart, to proue what was in their heart. Deu. 8. 2. and proued the Israelites, to cause them to feare him. Exod. 20. 20. and proued whether the Iewes would loue him or no. Deu. 13. 3. Iudg. 2. 21, 22, 23. and 3. 1, 4.

We ought to Proue what the good will of God is. Rom. 12. 2. Eph. 5. 10, 17. oppressed. 1. Thes. 4. 3, 4, 5.

Christ proued Philip. Iohn 6. 5, 6.

God proueth his elect y he may preserue them. 2. Chr. 32. 31. Ioh. 1. 11, 12.* Wis. 3. 5.

Looke

Looke Trie, Tempe, and Examine.

Prouerbe, or common sayings among the Iewes. Gene. 10.9. 1. Sam. 12.10. and 19. 24. and 24.14.

God foretolde that Israel should be a prouerbe among all people. 1. king. 9.7, 8. Deu. 28.37. Iere. 24.9. and 25.9. and why. Deut. 29.24.* Iere. 22.8, 9.

Christ became a prouerbe vnto ỹ Iewes. Psal. 69.11.

Salomon spake three thousand prouerbes. 1. Kings 4.32.

Prouide honest things before God & man. 2. Cor. 8.21. Rom. 12.27.

Prouidence of God toward his seruants. Psal. 145.7, to 19. and 104.35.* and 139.1, to 18. prooued by his prouidence ouer small sparrowes. Matth. 10.29.

The Prophet reproueth those that denie the prouidence of God. Isa. 40.27.

The prouidence of God euen vnto the vnworthie. 1. Kings 18.1.*

The Samaritanes beleeued not the prouidence of God in their extreme famine. 2. Kings 7.2, 10, 12, 19.

It happened by Gods prouidence that Abimelech abused not the wife of Abraham. Gene. 20, 6.

By the prouidence of God the woman Shunamnite was nourished seuen yeeres. 2. Kings 8.1, 2.

Nothing commeth to passe, without Gods prouidence. Gene. 45.7, 8. & 50.19, 60. Exod. 21.13. Deut. 32.39. 2. Sam. 24.1. and 86.9, 10. & 12.11, 12. & 1. kin. 12.23. Iob 1.12. and 14.5. Isa. 45.7 & 63.17. Prou. 16.33 Lam. 3.37, 38. Ezek. 14.9. Amos 3.6. & 2. Esd. 4. 37. Wisd. 14.3, 4. Eccles. 11, 14. Matt. 4.1. and 6.26. & 8.31, 32. and 10.29, 30, 31. Luk. 21.16, 17, 18. John 19.10, 11. Actes 2, 23. and 4.27, 28. & 17.28. and 1. Pet. 1.2. & 5.7.

Prouoke. The Israelites prouoked God to anger. Deut. 32.21.

Preaching of the Gospel to the Gentiles prouoked the Iewes to followe them. Rom. 11.14.

Prowde. looke Pride and Earth.

Of *Prudence*, looke Wildome.

Psalmes. looke Sing.

Publicanes. John Baptist instructed Publicanes. Luke 3 12, 13.

Publicanes & harlots beleeued in Christ. Matth. 21, 32. and iustified God. Luk. 7.29.

The parable of the Pharisee and Publican. Luke 18.9, 10.

In *Publishing* Gods name he is to be glorified. Deut. 32.3.

Pulpet of wood. 1. Esd. 9.42, 46. and Nehemi. 8.3, 4.

Punishments of murther. Gene. 9.6. Exod. 21, 12, 20, 21. Of theft, hurt, and idolatrie. Exod. 22.2, 3, 4. 5. 20.

Punishment of offendors. Deut. 25.1, 2, 3. of ỹ suspect wife. Num. 5.24.* of Eli. see Eare.

Sharpe punishment purgeth away the euill. Iud. 20.30.

Contemners of good orders and religion, God will punish. Hose. 5.10.

Transgressors of the lawes of God or the king, ought to be punished as the fault deserueth. 1. Esd. 8, 25. and Ezra 7.26.

Wherewith a man sinneth, by the same shall he be punished. Wisd. 11.13.

As Gods mercie is, so is his punishment. Eccles. 16.12.

Why God punisheth gently. Ioel 2.32. Wisd. 12.2, 10, 20. Lam 3.20, 22, 31, 32, 33. Amos 4.6.* looke Chastice, Correction, and Disobedience.

Purchase. God purchased the Israelites out of Egypt. Exod. 15.16.

Pure. Christians ought to bee blameleese and pure. Phil. 2.15.

S. Paul willeth Timothie to keepe him selfe pure. 1. Tim. 5.22.

Gods mercie maketh sinners pure. Iere. 50.20.

Blessed are the pure in heart. Matt. 5.8.

There is a generation that is pure in their owne conceite. Pro. 30.12.

Pureneſſe. God recompensed Dauid according to the pureneſſe of his handes. 2. Sã. 22.21. Psal. 19.20, 24.

Purgatorie. looke Pardon.

Purging of sinnes through the abundant mercy of God, onely by Christ. Matth. 1.21. and by the shedding of his blood for vs, may be prooued by these places following. Matt. 26.28. Mar. 14.24. Luk. 22, 20. Act. 13.38. Eph. 1.7. Heb. 9.12, 13, 14. 1. Pet. 3.18. and 2.24. 1. Ioh. 1.7. & 2.12. and 3.3, 5, 8. Rom. 4.25. Gal. 1.4. & 1. Tim. 1.15. looke Sacrifice.

He then that will purge his sinnes by any other meanes, shalbe grieuously punished, because hee hath despised so great a grace. Heb. 10.29.

If any man purge himselfe from all iniquitie, he shalbe a vessell sanctified vnto euery good worke 2. Tim. 2, 18, 21.

The purging of an oth, of sinne committed at vnawares & by ignorance. Leu. 5.2, 3, 6.*

The day of purging. Leuit. 23.27.

The purging of sinne. Num. 5.6, 7, to 11. Leuit. 10.17.* and 6.2, to 8, 25.*

Of the purging of the sanctuarie, The Tabernacle and Altar. Leuit. 16.15, to 21.

Purifying of Leuites. Num. 8.6, 7. of women Leuit. 12.1, 2.*

Faith purifieth the heart. Actes 15.9.

Our soules are purified in obeying the trueth. 1. Pet. 1.22.

Purpose. looke Predestination.

Putting away a wife, see Diuorce.

To *Put farre* the euil day. Amos 6.3.

To *Put on*. How we that are baptized into Christ, put on Christ. Gal. 3.26, 27. Rom. 13.14.

Put not off from day to day, to turne vnto the Lord, and why. Eccles. 5.7. and 18.21. Looke Reformed and Repentance.

Q

Quarreling. The wicked seeke occasion of Quareling with the godly. Dan. 6.4, 5.

Christians ought not to bee Quarellers. Col. 3.13 Phil. 2.14, 15. and 1. Thess. 2.10. Tit. 3.2. looke Contention and Strive.

Quailes and Manna from heauen. Exod. 16.13, to 16. Numb. 11.7, 31. Psal. 78.24. Psal. 105.40.

Quench not the spirit. 1. Thess. 5.19.

Queene. The Queene of Sheba, comming to heare Salomons wisedome. 1. king. 10.1. 2. Chro. 9.1. shal condemne the vnbeleeuing Iewes. Matth. 12.42. Luke 11.31.

The Israelites offered to the Queene of heauen. Jerem. 7.18. and 44.17, 18, 19.

Questions vnlearned, curious, and vnprofitable. Ecclus. 3.22, 23, to 27. Matth. 24 3. John 2.18. Rom. 12.3. & 14.1. locke Curious disputations, Fables, Strive, and Quareling.

A Synode gathered for the resolution of a Question. Actes 15.2.

Of what questions the euill Magistrate would giue no iudgement. Act. 18.14, 15, 16.

Quicke and dead Christ shal iudge. 2. Timothie 4.1. Act. 10.42.1. Pet 4.5.

Quickely. Agree with thine aduersarie quickely, and why. Matt. 5.25.

Sitte downe quickely, and write fiftie. Luke 16.6.

Christ willed Judas to doe that he would doe quickely. John 13.27.

Quicken. Our mortall bodies shalbe quickened by God. Rom. 8.11, which quickeneth all things. 1. Tim. 6.13. In Christ through the holy Ghost. John 6.63. and 5.21.

Our body can not be quickened, except it die. 1. Cor. 15.36.

The last Adam Christ, was made a quickening spirite. 1. Cor. 15.45. and quickened vs from sinnes, to good works. Ephe. 2.1, 5, 6, 8, 10. Col. 2.13.

Howe God quickeneth. Psalm. 85.6. and 119.37, 40, 50, 93, 149.

Quiet. Christians ought to studie to be quiet. 1. Thess. 4.11.

Quitting of debtes. Deut. 15.2, to 12.

R.

& Ransome. looke Redemption.

Rashly. No man ought rashly to put his life in danger. Eccles. 8.8.

Rasure. No Raine came vpon the head of the Nazarites. Numb. 6.4. Judges 13.5. 1. Sam. 1.11.

Rauen sent out of the Arke. Gen. 8.7.

The Iewes were forbidden the eating of Rauens. Deut. 14.14.

Elijah fed by Rauens. 1. Kin. 17.4, 6.

God feedeth Rauens, much more man. Psal. 147.9. Luke 12.24.

Rauish. The wiues of the disobedient shall be rauished. Deut. 28.30.

Dinah rauished. Gen. 34.1, 2.

The Lawe of rauishing maide or wife. Deut. 22.22, to 28. See Steale.

Raiment. The Israelites Raiment and shoes wared not olde while they were in the desart. Deut. 8.4. and 29.5.

We ought not to take a widowes raiment to pledge. Deut. 24.17.

God giueth food and raiment to them that want. Deut. 10 18.

Paul shooke his raiment against ỹ Iewes, and why. Actes 18.6.

We ought to be content with foode and raiment. 1. Tim 6.8. see Foode.

Of spirituall raiment. looke Matt. 12.11. Luke 24.49. Rom. 13.12. & 2. Cor. 5.2. Gal. 3.27. Ephes. 4.24. Colos. 3.10. Looke Loue, Coate, Clothes, Apparel, and Disguising.

Raine. Before God caused it to Raine vpon the earth, it was watered with a mist. Gene. 2.5, 6.

I;

It rained 40. dayes and 40. nights vpon the earth when God destroyed it by water. Gen. 7. 12, 17.

God rained stones and coales. Iosh. 10. 11. Psal. 18. 12, 13. and Manna, see Quailes.

The land of promise dranke the raine of heauen. Deut. 11, 11.

God will send raine in due season vnto them that keepe his commandements, & to other turne raine into dust. Leui. 26. 4. Deu. 28. 12, 24. and 11. 14. or sendeth no raine. 1. kings 9. 35. and 17. 1. and by sending raine declareth that he was pacified. 2. Sam. 21. 1, 11, 14.

Water without raine, see Water.

Moses desired that his doctrine might drop as raine. Deut. 32. 2.

Elijah prayeth for raine promised, and obtaineth it. 1 king. 18. 1. 41, 42. Iames 5. 18.

Raincbowe, looke Couenant.

Raine of righteousnesse. Ioel 2. 23.

To *Raise vp*, and of *Rising againe*.

The law of Raising vp seede to brother or kinseman. Deut. 25. 5, to 11.

God hath raised vp this sonne, and so will he vs by his power. 1. Cor. 6. 14.

Many dead bodies did rise againe at Christ his death. Mat. 27. 52.

Christ is raised to life. Psal. 16. 10. and 49. 15. Matt. 28. 6. The first fruites of them that awaite the resurrection. 1. Cor. 15. 20. for our iustification. Rom. 4. 25.

We are baptized vnto Christes death, that we might be raised vp by him. Rom. 6. 4. Iohn 6. 39.

All the faithfull shall be raised vp by God aswel as Christ. 2. Cor. 4. 17.

Christ raised from death deliuereth vs from the wrath to come. 1. Thess. 1. 10. looke Resurrection.

The Souldiers being corrupted, testified that Christ was not risen, but stolen away. Matth. 28. 12, to 16.

The Apostles beleeued not the womans report from the Angel, and from Christ himselfe, whome they had seene and worshipped, that he was risen. Matth. 28. 6, to 11. Luke 24. 6, to 12. wherefore Christ appearing miraculously, reproueth them, shewing his hands and feete. Iob. 20. 19, to 30. Luke 24. 36, to 40. Marke 16. 14.

Hee manifested vnto the Disciples that went to Emmaus, that hee was risen, and they to others. Luke 24. 25, 26. 33. & againe vnto his Apostles as they were a fishing. Iohn 21. 1, to 14. and they declared the same by miracles. Acres 4. 33. Saint Paul proueth it. 1. Cor. 15. 4, to 9.

Christ the fall and rising againe of many in Israel. Luke 3. 34.

If we be risen with Christ, wee ought to seeke things aboue. Col. 3. 1, 2.

To Reade. God commanded princes to reade and meditate in his Lawe day and night, and why. Deut. 17. 19, 20. Iosh. 1. 8. Psal. 1. 2. and the lawe to be read vnto men, women & children, & why. Deut. 31. 11, 12, 13

Gods word ought to be read, and expounded plainely. Nehem. 8. 8.

Elizas read, see Pulpit.

Reading, see Commodities.

Realme, looke Kingdome.

Reaping. Leuit. 19. 9, 13. and 25. 5, 6, 7. Ruth 2. 3, to 18. Iob 4. 8. Psal. 126. 5. Pro. 22. 8. Eccle. 11. 4. Iere. 12. 13. Hos. 8. 7. & 10. 12, 13. Mic. 6. 15. Mat. 6. 26. & 25. 24, to 31. Iob. 4. 36, 37, 38. & 1. Cor. 9. 11. & 2. Cor. 9. 6. Galat. 6. 7, 8, 9. Iames 5. 4. Reuelat. 14. 15. Eccles. 7. 2. see Gleanings.

Reason. Mans reason, in spirituall matters is blinde & not to be followed. Mat. 13. 56. & 15. 33. and 16. 14, 22. and 22. 29. Luk. 24. 45. Iohn 4. 3, 9, 12. and 8. 57. and 9. 2, 16.

Rebell. The Israelites were alwayes Rebellious. Deut. 9, 23, 24. and 17. 22. and 31, 27. Isa. 1, 23.

Against rebels. Isa. 1. 20. and 30. 1, to 18. Marke 14. 21.

Moses called the Israelites Rebels, and why. Numb. 20. 10. Deut. 9. 7.

Rebellion is as the sinne of witchcraft. 1. Sam. 15. 23.

Rebellion addes to sinne. Iob 34. 37.

To Rebel against God, what. Iosh. 22. 19. Looke Praier, Treason, Sedition, Murmuring, and Grudging.

Rebuke. Open rebuke is better then secret loue. Pro. 27 5.

We ought to rebuke in loue. Leu. 19. 17. and 2. Tim. 4. 2.

We ought to liue without Rebuke, in a crooked nation. Phil. 2. 15.

God rebuked Laban for pursuing Iaakob. Gene. 31. 42.

Receiue. We may not reioyce in gifres receiued. 1. Cor. 4. 7.

To receiue Iesus Christ, is to beleeue in him. Iohn 1. 12.

Receiue, put for to comprehend or allowe. Matt. 19. 11.

One shall be receiued, another left. Matt. 24. 40, 41. Luke 17. 36.

Recompence not euil for euil. Pro. 24. 29.

Recompence promised them that worke. Mat. 6. 4, 6, 18. & 16. 27. Acts. 10. 4. & 2. Cor. 5. 10. & 1. Tim. 6. 19. Heb. 6. 10. and 10. 35. and 11. 26. not of desert, but of Gods free goodnesse. Matt. 20. 9, 10. * Luk. 14. 14. Col. 3. 24. Looke Merite, Reward and Vengeance.

Reconciliation. Howe we are Reconciled vnto God. 2. Cor. 5. 18, 19. Rom. 5. 10.

Christ preferred Reconciliation before sacrifice. Matt 5. 24, 25.

The feast of reconciling. Leuit. 23. 27.

Record, looke Witnesse.

Redeeme the time, and why. Ephes 5. 16. Colos 4. 5.

Christ is made vnto vs Redemption, &c. 1. Cor 1. 30. Ephes. 1. 7. for he gaue his life for all men, but chiefely for the elect. Matt. 20. 28. Luk. 10 45. and 1. Tim. 2. 6. Heb. 9. 12, 15. as was ordeined before the foundation of the worlde, and is declared in these last times. 1. Pet. 1. 18, 19, 20.

Signes to know that our Redemption is nigh. Luke 21. 28, 30. to 37.

The redemption of Israel out of Egypt, and the maner thereof foretolde. Gene. 50. 24, 25. Exod. 3. 17, 20, 21, 22.

Redeeming of lands. Leuit. 25. 23, to 35.

Red sea. Exod. 10, 19.

Reede. Iesus Christ came not to breake a bruised Reede. Matt. 12. 20.

Reformation begunne and repented. Ier. 34. 15, 16.

Reformed. He that hateth to be reformed, his life shall be shortened. Ecclus. 19. 5. see Put off, and Opprobrious.

Refuge. Of the cities of Refuge. Exod. 21. 13. Num. 35. 11, to 16. Deut. 4. 41, 42. & 19. 2, 3, to 11. Iosh. 20. 2, * 21.

God is our Refuge. 2. Sam. 22. 3. Psalm. 18. 2. Iere. 16. 19.

God is the Refuge of the poore. Psal. 9. 9.

Regeneration. How Christians are Regenerate. Isa. 6. 7. Iohn 3. 3. to 9.

Regeneration taken for that day and time, wherein the chosen beginne to leade a newe life. Mat. 19 28. Of the which reade. 1. Cor. 6. 11. and 2, 5, 17. Iames 1. 18. and 1. Pet. 1. 3. Looke Newnesse.

Reigne. The Lorde shall reigne for euer and euer. Exod. 15, 18.

The Lorde Reigned ouer the Israelites before they had any King. 1. Sam. 12, 12.

Salomon Reigned in stead of Dauid, according to Gods promise. 1. Kings 3. 7. and 2. Sam. 7. 12.

Paul wished ye Corinthians did reigne, that he might reigne with them. 1. Cor. 4. 8.

Reioycing. The Lord will reioyce ouer his people that obey him Deut. 30. 9.

The Apostles reioyced, that they were counted worthy to suffer for the Name of Christ. Acres 5. 41.

S. Paul reioyced, and exhorted other to reioyce that he was ready to suffer for ye Gospel. Col. 1. 24. Phil. 2. 17, 18. 1. Cor. 15. 31.

We ought to reioyce alwaies in the Lord, though hope. with them that reioyce. Rom. 12. 12, 15 Phil. 3. 1, 3. and 4. 4. and 1. Thes. 5. 16. and 1. Pet. 6. 8. and 2. Cor 6. 10.

S. Paul reioyced for the loue and faith of others. Phile. 7. 2. Tim. 1. 4, 5. & 1. Thess. 1. 2, 3, 4. and 2. 19. Phil. 1. 4, 5. 2. Cor. 7. 4.

The worlde reioyceth, when Christ his disciples weepe. Iohn 16. 20.

S. Paul was willing to liue, that the Philippians might reioyce. Phil. 1. 25, 26.

Iesus reioyced in spirite, and willed his disciples to reioyce, and why. Lu. 10. 20, 21.

God willed the Israelites to reioyce onely in the place which he would chuse. Deut. 12. 11, to 15.

Iethro reioyced, and why. Exod. 18. 9.

Saul and all the men of Israel reioyced, and why. 1. Sam. 11. 14, 15.

The people reioyced when Salomon was anointed King ouer Israel. 1. kings 1. 39, 40. and at the crowning of Iehoash king ouer Iudah. 2. kings 11. 20.

We ought not to reioyce at our enemies fall, and why. Prou. 24. 17, 18.

S. Paul reioyced not in vaine, and why. 1. Cor. 9. 15, 16, 18.

Those that are iustified. reioyce in tribulations, and why. Rom. 5. 1, to 6.

Some reioyced in the face and not in the heart. 2. Cor 5. 12.

He ye reioyceth, let him reioyce in ye Lord. 1. Cor. 1. 31. not in any gift. See Receiue, Partaker, Solemne feast, Tribulation, & Song.

Religion. What is the pure and vndefiled Religion

Religion before God. Jam. 1. 27.

He that seemeth religious, and refrayneth not his tongue, his religion is in vaine. Jam. 1. 26.

Christ his religion counted heresie. Actes 24. 14.

Remember the old benefites of God. Deu. 8. 1, 2, 11, 18, 19. and 32. 7, to 15.

We ought to remember our former life, & why. John 4. 29. Rom. 6. 21. Colos. 1. 21. and 3. 7, 8. & 1. Tim. 1. 13, 14.* & 5. 9. 10. & 2 Tim. 3. 10, 11. Tit. 3. 2, 4. Heb. 10. 32.* & 1. Pet. 4. 3.

Why God made not the remembrance of the Iewes that sinned, to cease. Deu. 32. 26.

God remembred Noah. Gen. 8. 1. and remembring his promises, wil pardō those that confesse their sinnes. Leu. 26. 40, 42, 45.

God remembring his couenant, deliuered the children of Israel out of bondage. Exod. 2. 24, 25. & 14. 30. and remembring Abraham deliuered Lot. Gen. 19. 29. and remembring Rahel made her fruitfull. Gene. 30. 22. And so did hee Hannah, remembring her request. 1. Sam. 1. 11, 19, 20.

Remission, looke Forgiuenesse and Sinne.

Remnant. The saluation and increase of the remnant of the Iewes. Isa 65 8. Ezek. 5. 3. and 14. 22. Mich. 4. 7. Rom. 9. 27. & 11. 5. Ier. 23 3. to 9. looke Iewes.

Render account, looke Account.

Rending, looke Tearing and Clothes.

Renewed. How Christ renewed vs, & why. Tit. 3. 5, 6, 7, 8. Luk. 1. 75.

Renowme, looke Name.

Renounce, looke Forsake.

Repent. God repented that he made man. Gen. 6. 6. and that he had made Saul king. 1. Sam. 15. 11. and of the euill hee sent the Israelites. 2. Sam. 24. 16.

God repenteth not. 1. Sam. 15. 29. Hose. 13. 14. Amos 7. 3. though he seeme to repent. Iere. 18. 8.

The Lord gaue men 120. yeeres space to repent in. Gen. 6. 3.

Who that repenteth truely, shal liue. Eze. 18. 4.* and 33. 5, 11.

The people repent and promise reformation. Ezra 10. 1, 19.

The Israelites repent their idolatrie, and obteine deliuerance. Iudg. 10. 15, 16. and repent that they destroyed the tribe of Beniamin. Iudg. 21. 3, 6.

Iob craueth time to repent. Iob 10. 20.

If our brother repent, wee muſt forgiue. Mat. 18. 15 Luk. 17. 3, 4.

Repentance of Iudas. Matth. 27. 3, 4. of Esau. Heb. 12. 17.

God graunted the Gentiles repentance vnto life. Act. 11. 18.

God would haue all men come to repentance. 2. Peter 3. 9. and calleth and exhorteth thereunto. Hose. 14. 1.* Iere. 3. 1, 14, 22.* & 18. 11. and 25. 5. and 35. 25. and 26. 3. and 2. King. 17 13. Zeph. 2. 1. Isa. 55. 7.

Repentance is the gift and worke of God. Lam. 5. 21. John 12. 40. Act. 5. 31. 2. Tim. 2. 25. 26.

Of true repentance. Ierem. 4. 1. as was Iobs. Iob 42. 6. and Dauids. 2. Sam. 12. 13. and 24. 17.

The repentance of Pharaoh, was fained. Exod. 9. 27. and so was Sauls. 1. Samu. 15. 24, 25, 30.

Gods long suffering mooueth to repentance. Isa 48. 9. Wisd. 12. 19, 30. Rom. 2. 4.

Samuel mooued the people vnto Repentance. 1. Sam. 12. 20, 21.

Ezekiel commaunded to reduce the children of Israel to repentance. Eze. 43. 9, 10.

Ahab by his voluntarie repentance, procured the prolonging of plagues threatned. 1. King. 21. 27, 29.

Repentance ought to be preached, and ioyned with faith. Matth. 3. 2, 6, 8. & 4. 17. Luke 3. 3. & 24. 47. Act. 2. 38. & 3. 19, 26. and 17. 30. and 19. 4. and 20. 21. and 26. 20. Mar. 1. 15.

No time of repentance auaileable after this life. Eccles. 9, 10. and 11. 3.

True repentance mitigateth Gods wrath. Ionah 3. 5.*

The fruites of repentance. Matt. 3. 8. called by the Prophet, the trees of righteousnesse. Isai. 61. 3.

Grace promised to true repentance. Gene. 50, 17, 18. Deu. 4. 29, 31. & 30. 1, 2, 3, 4. & 31. 21. 1. Kin. 8, 33, to 37. & 2. Chro. 7. 14, 15. & 30. 10. Iob 11. 14, 15. and 22. 21, 23. Pro. 28. 15. Isa. 1. 16, to 20.* & 30. 18. Ier. 29. 12, 13, 14. & 31. 18.* Ezek. 3. 18. & 16. 60.* & 22. 23, 27, 28, 31, 32. Ioel 2. 12.* Zech. 1. 3, 4, 5, 6.

Examples of true repentance. 1. Chro. 12. 12. & 33, 12, 13. Iudet. 4. 9, 10.* Mat. 26. 75. Luk. 7. 29. & 15. 18, 19, 20, 21. & 17. 4, 16. & 19. 8. & 22. 62. & 23. 40, 41, 42, 43. Act. 2. 37, 41.*

Examples of false repentance. Gen. 4. 13, 14. & 27. 41. & 28. 8, 9. Exod. 8. 8, 15. & 10. 16, 20. Iol. 7. 20, 21. Iudg. 1. 7. & 1. Sa. 24. 17.* and 1. Kin. 3. 4, 6. Wisd. 5. 2, to 15. & 1. Mac. 6. 12, 13. and 2. Mac. 9. 13, to 19. Matt. 27. 3, 4, 5. Act. 8. 24. see Amendment.

Report. S. Paul was approued the minister of God by good report, and euill report. 1. Cor. 6. 4, 8.

Ill reports of Eli his two sonnes. 1. Sam. 2. 22, 23, 24.

Reprobates are cursed. Matth. 25. 4. and 2. Pet. 2. 14. and are vessels of wrath, and dishonour, appointed to perdition. Roma. 1. 28. and 9. 22. and 2. Thes. 2. 12. & 2. Tim. 2. 29. 2. Pet. 1. 12. Iude 4. Isai. 57. 20, 21.

The nature of Reprobates, is to be made blinder and blinder. Matth. 13. 15. Mark 4. 12. Luke 8. 10.

God is angry with the reprobate for euer. Nahum 1. 2, 3.

Reprobation knowen not by the iudgement of the world. 2. Cor. 13. 5, 6, 7. looke Predestination, and Psal. 64. 4. in the margent.

Reproue. Vice must be reproued. Iob. 16. 8. Ephe. 5. 3. and 2. Tim. 4. 2.

How we should reproue our brethren. Galat. 6. 1. 2. Tim. 2. 25, 26.

S. Paul had care lest hee should be reproued. 1. Cor. 9. 27.

Sarah was reproued by Abimelech. Genes. 20. 16.

Scorners will not bee reprooued, but the wise will. Prou. 9. 7, 8, 9. and 15. 12. and 19. 25. looke Rebuke.

Require, see Mercifulnesse.

Resist. He that resisteth pleasure, crowneth his owne soule. Eccius. 19. 5.

Respect of persons, looke Persons.

Rest to ♄ Israelites. Ios. 22. 4. Deut. 12. 10.

God wil send no rest vnto the disobedient. Deut. 26. 65.

Rest promised Moses. Exod. 33. 14.

God promised to giue his people a place of rest. 2. Sam. 7. 10, 12.

Naomi wisheth rest vnto her two daughters in lawe. Ruth 1. 9.

Rest of those that beare Christes yoke. Matth. 11. 29. 2. Thess. 1. 7.

If we beleeue, wee shal enter into the rest of God. Heb 4. 3. 9.

Those which die in the Lorde, rest from their labours. Reue. 14. 13.

God rested, looke Sabboth.

Restitution of goods wrongfully gotten or withholden. Leu. 6. 1, to 8.

Restrained. How sinnes should be restrained of vs. Rom. 6. 12.

Resurrection of Christ foretold by Dauid. Act. 2. 31. and by Christ himselfe. Mat. 17. 9. * Of Christes resurrection, and the earthquake at the same. Hos. 6. 2. Matth. 28. 2. and his appearing to Marie Magdalene after his resurrection. Marke 16. 9.

Those that beleeue the resurrection of Christ, shall be saued. Rom. 10. 9.

We hope to possesse life by the resurrection of Christ 1. Pet. 1. 3.

After the resurrection, the Apostles vnderstoode this saying, Destroy this Temple, &c. John 2. 19.

Christ is the resurrection John 11. 25.

We shalbe partakers of the resurrection, if being graffed in Christ, wee bring foorth fruite. Rom. 6. 4, 5.* and 2. Cor. 5. 17.

S. Paul desireth to knowe the vertue of the resurrection. Phil. 3. 10, 11.

A prophesie of the resurrection of the dead. Iob 14. 7, 12, 14. and 19. 26, 27. The time and maner thereof. 1. Cor. 15. 21, 22.* Phil. 3. 21. and 1. Thess. 4. 14, 15.*

The first resurrection. Reue. 20. 5, 6.

The Sadduces denie the resurrection, but the Pharises confesse it Matt. 22. 23. Mar. 12. 18. Luke 20. 27. Actes 23. 8.

By the resurrection immortalitie is giuen 2. Cor. 5. 1, to 5.

The Apostles cast in prison for preaching the resurrection. Actes 4. 2, 3.

Paul preaching the resurrection was mocked. Actes 17. 32.

The resurrection of life and condemnation. John 5. 29.

After the resurrection there shall no more marisage be vsed. Matt. 22. 30.

Some affirmed that the resurrection was past. 2. Tim. 2. 17, 18.

Those that relieue the poore shall bee recompensed at the resurrection of the Iust. Luke 14. 14.

Of the generall resurrection of the dead, and glorifying of the flesh. Exod. 3. 6, 15. and 5. 24. & 2. King. 2. 11. Iob 31 14. Isa. 26. 19, 20, 21. and 66. 14.* Ezek. 37. 3, to 15. Dan. 3. 25, 26, 27. & 12. 2, 3. Iona. 2. 2.* Zeph. 3. 11.* & 2. Esd. 2. 16, 45. 47. & 14. 35. Wisd. 3. 7. & 5. 5. & 2. Mac. 7. 2.* Iob. 6. 54. & 11. 24, 25, 26. Act. 24. 15, 22. 2. Cor. 4. 24. looke Raise vp.

Of *Retaining* and *Remitting* of sinnes. look

looke Iohn 20.23. and Keyes.

Returne. The Lorde will returne vnto his if we returne vnto him. Deu. 30.8,9,10. with all our heart, and bee obedient to his voyce. Deut. 4.29,30.

Reuile. Blessed are they that are reuiled for Christes sake. Mat. 5.11.

Reuilest thou Gods high Priest? Actes 23.4.

Rewarde of them that are persecuted for Christes sake. Mat. 5.11,12.

Of righteousnesse, see Righteousnesse.

Reward for receiuing godly men, see Prophets.

God taketh no Reward. Deut. 10.17.

God was the exceeding great rewarde of Abraham. Gen. 15.1.

Iehu receiued a temporall reward, for that which hee did against the house of Ahab. 2. King. 10.30.

Boaz wisheth Ruth a reward of God for her well doings. Ruth 2.12.

Saul promiseth reward to him that would kill Goliah. 1. Sam. 17.25.

Daniel hath refuseth and taketh rewards. Dan. 5.17,18.

Rewarde of humility. Pro. 22.4. looke Recompense and Gift.

¶ Rebbe. Woman was made of mans ribbe. Gen. 2.21,22.

Rich and *Riches.* God is Rich to all that call on him. Rom. 10.12.

A Rich man compared to the flower of the grasse. Iam. 1.10,11.

Against respecting persons for Riches or powerties sake. Iam. 2.1,2,3,5,6.

The discommodities of coueting to be rich, and the duetie of rich men. 1. Timo. 6.9,10, 17,18.

The yong Rich man whom Christ willed to sell all. Luk. 18.22,23. Matth. 19.20,21, 22. Mar. 10.21,22.

Rich Zacheus. Lu. 19.2, to 11.

God filleth the hungrie, and sendeth the rich empte away. Lu. 1.53.

Parables of the rich man & his stewarde, and the rich glutton and Lazarus, and the couetous rich man. Luk. 16.1,19, 20.* and 12.15,16, to 22.

Christ commendeth the poore is aboue all the rich men, and why. Lu. 21.1,2, 3,4. Mar. 12.41, to 45.

Rich men are not blameless. Ecclus. 11. 10.

How some men become rich. Ecclus. 11. 18. Iob 24.2.*

What rich man is blessed, and what hated of God. Eccius. 31.8, and 25.2.

Of the agreement and qualities of poore and rich men. Ecclus. 13.2.*

Abraham and Lot, Iaakob and Esau were very rich. Gen. 13.2,5,6. and 36.7.

Izhak was rich, so was Boaz, and how. Gen. 26.3,13, 18. Ruth 2.1.

A rich woman relieued Elisha as he passed by. 2. King. 4.8.

Nathans parable of a rich, and of a poore man. 2. Sam. 12.1, to 15.

Riches euill gotten. Pro 28.8.

Riches gather friends. Pro. 19.4.

Riches are as a strong city to the owner of them. Pro. 10.15. and 18.11.

God giueth power to get riches. Deuter. 8.18.

Abraham would not take riches of a king, and why. Gen. 14.23.

God is the author of riches and powertie. Pro. 22.2. and 1. Sam. 2.7. Eccius. 11.14.

When God hath blessed vs with riches, wee ought to take heede wee forget him not. Deut. 8.10, to 15.

The deceitfulnesse of riches doeth choake Gods word in vs. Mar. 4.19.

Make friends with the riches of iniquitie. Luke 16.9.

God gaue Salomon riches and honour inaked. 1. Kings 3.12,13.

Wee cannot serue God and riches. Luke 16.13. Matth. 6.24.

Of the miserable estate of the couetous rich man. Eccles. 6.2.

Of riches reserued to the owners harme. Eccles. 5.12.

None ought to trust in riches, and why. Iob 31.24,25. Eccius. 5.1. Matth. 19.23, to 27. Mar. 10.23,24,25,26. Luk. 18.24, to 28.

If riches increase we ought not to set our hearts thereon. Psal. 62.10.

Neither riches nor any other thing comparable to the feare of God. Pro. 15.16. Eccius. 40.26,27.

We ought not to grudge at our state be it poore or rich. 1. Cor. 7.20. Phil. 4.11.

How the rich ought to behaue themselues towardes the poore. Leuit. 25.14,35,36.* Deu. 15.7, to 12. Pro. 14.31. and 17.5. and 21.13. Eccle. 1.1.1,2. Isa. 3.4,18. Matth. 6. 1,2,3,4,19,20,21. Luke 14.12,13,14. Act. 2.45. and 4.34.*

Of the vanitie, deceitfulnesse & contempt of riches. Psal. 39.6. and 49.6.* and 52.1, to 8. Prou. 11.4. and 23.4,5. and 28.22. and 30. 8,9. Eccles. 5.9,10,11. and 6.2.* Isa. 2.7.* Ier. 22.13, to 18. Eze. 7.19. Zeph. 1.8,9,11, 18. Matt. 13.22. Luke 8.14.

Against wicked rich men. 1. Samu. 25.2, to 39. Iob 25.* and 21.7.* and 27.8.* and Isa. 5.8,9,10.* and 32.5,6,7. Ier. 15.13. Amos 6.1.* and 8.4, to 9. Habak. 2.6.* Luke 6.24. Zach 5.1,3,4. looke Couetousnes and Poore.

Riddle of Samson, see Wife.

Right hand of God. Luke 22.69. and Act. 7.55. Matth. 26.64. looke Vpright.

Righteous. The righteous shall iudge the wicked, and are bold. Pro. 14.19. and 28.1.

The end of the righteous is ioy and peace. Isai. 57.2.

The song of the righteous. Isai. 25.1.* Psal. 31.1.*

The Lord heareth the prayer of the righteous, and blessings are promised them. Pro. 15.29. and 10.6,7.

The constantnesse and happinesse of the righteous. Wisd. 5.1,15,16.

Of the righteous, if he turne from doing vprightly. Ezek. 18.24.

If the righteous scarcely be saued, what shal the sinner? 1. Peter 4.18.

What the feruent prayer of a righteous man auaileth. James 5.16.

The lawe is not giuen to the righteous man. 1. Tim. 1.9.

Who are righteous and blessed. Psal. 32. 1,2,5,11. Gen. 15.6.

Pharaoh confessed God righteous, and himselfe wicked. Exod. 9.27.

The righteous shal florish when the wicked shal want. Pro. 13.25. and 14.11.

A complaint for the want of the righteous Micah 7.1.

No man righteous before God. Gene. 6.5. and 8.21. and 1. King. 8.40. and 2. Chron. 6. 36. Iob 4.17,18,19. and 9.2,15,20,21. and 25.4.5,6. Psal. 14.1,3. and 51.5. and 53.1, 3. and 143.2. Prou. 20.9. Eccles. 7.22. Isa. 64.5,6,7. Ierem. 2.29,53. and 30.14,15. Micah 7.2. and 2. Esd. 4.30. and 8.35. Wisd. 12.10. Eccius. 7.5. Matth. 6.12. Luke 17. 10. Galat. 3.11,22. Ephes. 2.1,3,8. and 1. John 1.8. Romanes 3.10, to 20. Looke lust, Saints, and Vpright.

Hee that doeth righteously is borne of God. 1. John 2.29.

Righteousnesse of God proued. Iob 5.8.*

God rewardeth euery man according to his righteousnesse. 1. Sam. 26.23. as he did Dauid. 2. Sam. 22.21. and yet not for his righteousnesse. Deut. 9.3,4,5,6.

Christ is our righteousnesse. Isai 42.6. Ierem. 33.16. and 1. Cor. 1.30. which wee must hope and waite for through faith. Galat. 5.5.

Being freed from sinne wee are made the seruants of righteousnesse. Rom. 6.18.

Righteousnesse shal dwell in the new heauens and earth. 2. Peter 1.13.

Christians Righteousnesse ought to exceede the Righteousnes of Scribes & Pharises. Matth. 5.20.

Blessed are they that suffer for righteousnesse. 1. Pet. 3.14. Matt. 5.10.

The fruite of righteousnesse is sowen in peace. James 3.18.

Gods wrath accomplisheth not Gods righteousnesse. James 1.20.

Of true righteousnesse and the fruite thereof. Phil. 1.11. and 3.9.

Righteousnesse put for keeping the lawe. Matt. 3.15. for that which is vpright and holy. Act. 13.10. for vprightnesse of conscience. 2. Cor 6.7.

Raine of righteousnesse. Joel 2.23.

The brestplate of righteousnesse. Ephes. 6.14.

Christ our righteousnesse before God, through grace and faith. Gen. 15.6. Isai. 45. 24. and 53.11,12. Jerem. 23.6. and 33.15, 16. Dan 9.24. Habak. 2.4. Zech. 9.9. Actes 10.15,35,43. and 13.38,39. Rom. 1.17. and 3.21,22.* and 5.1,9,17.* and 1. Cor. 1.30. Gal. 2.16.* and 3.6,8.* and 5.4,5. Titus 3. 5,7.

Against the righteousnesse of the Lawe. Matt. 5.20.* Rom. 2.13.* and 10.3,4, to 13. Titus 3.5. Heb. 9.8. Reue. 3.15,16.*

Righteousnesse of the wicked, what. Isai. 57.12. see Innocent.

Rise. looke Sleepe.

Moses desireth the Lord to rise vp against his enemies Num. 10.35.

Rising againe. Looke Rayse and Resurrection.

River. The vision of the pure River of wa-

ter

ter of life. Reu. 22. 1.

Out of Eden went a Riuer to water the garden. Gen. 2. 10.

Robbing. See Theft, and Stealing.

Rocke. Moses put in the cleft of the rocke, while Gods glory passed by. Exodus 33. 21, 22, 23.

Water out of the rocke in Horeb. Exod. 17. 6. Num. 20. 8, to 2.

God caused the Israelites to sucke honie out of the stone, and Oyle out of the hard rocke. Deut. 32. 13.

Christ the rocke of offence to some. 1. Pet. 2. 8. Rom. 9. 33. the spiritual Rocke which the Iewes dranke of by faith. 1. Cor. 10. 4.

The Rocke whereupon Christ builded his Church, himselfe being the head stone. Mat. 16. 18. and 21. 42.

Rodde of Moses and of Aaron which deuoured the sorcerers Roddes, conuerted into serpents. and why. Exod. 4. 3. and 7. 10, 12.

Aarons Rodde budded, and bare ripe almondes, and why. Num. 17. 8.

The Rocke smitten with Moses Rodde, yeelded water. Exod. 17. 5, 6.

Saint Paul was thrise beaten with rods. 2. Cor. 11. 25.

Rod, for seueritie. 1. Cor. 4. 21.

The Rodde and staffe of God doeth comfort the godly. Psal. 23. 4.

He that spareth the Rod, hateth the child, Prou. 13. 24.

Rooses to be builded with battlements, and why. Deut. 22. 8.

Rome and *Romanes.* Saint Paul arriued at Rome. Actes 28. 16.

The Romanes sent letters vnto kings for the protection of the Iewes. 1. Mac. 15. 15.

The league with the Romans & the Spartians, is renewed vnto Simon, Iudas Maccabeus brother. 1. Mac. 14. 18, 20.

Balaams prophecie of the Romane Empire. Numb. 24. 24.

Saint Paul affirmed that he was a Romane. Act. 16. 37. and 22. 25.

The Romanes manet was, not to condemne any, before the accused had place to answere his accusers. Actes 25. 16.

It was foretolde Paul that hee shoulo preach at Rome. Act. 23. 11. and hee was permitted so to doe, in an house, for two yeres space. Actes 28. 30, 31.

Howe the Romanes shall destroy Ierusalem and the Temple. Mat. 24. 24. Isa. 5. 25.* Dan. 9. 26, 27. and 11. 30.* Matth. 24. 2, 54. Luke 19. 6, 20, to 25. Iohn 11. 48, 49, 50.

Paul much commendeth the faith of the Romanes. Rom. 1. 7, 8.

Roote, which bringeth forth gall & wormewood. Deut. 29. 18.

Iesus Christ came of the Roote of Iesse. Rom. 15. 12. Reu. 22. 16.

If the Roote be holy, so are the branches. Rom. 11. 16.

We that are made partakers of the roote, may not boast against the branches that were broken off for vs. Rom. 11. 17, 18.

Antiochus Epiphanes the wicked roote. 1. Mac. 1. 11. see Bastardes.

Ropes about the heads, &c. a signe of submission. 1. Kings 20. 31.

Rudiments. The beggerly Rudiments of the worlde, what. Galat. 4. 3, 9, 13. Col. 1. 8. looke Principles.

Rule. The peace of God on him that walketh according to ꝑ rule of Christ. Gal. 6. 16.

Christians ought to proceede by one rule, to the ende they may minde one thing. Phil. 3. 16.

Ruler & Ruling. God promised Dauid that he should beare Rule ouer men being iust, and ruling in the feare of God. 2. Sam. 23. 3.

What manet of men Rulers ought to bee. Exod. 18. 21. Deut. 1. 13. and of their duties. Deut. 1. 16, 17.

He that ruleth, let him rule with diligence. Rom. 12. 8.

Like Ruler, like subiects. Ecclus. 10. 2. looke Iudge, Prince, Gouernour, & Centurion.

Runne. looke Loynes.

Saluation lyeth not in mans Running. looke Mercie.

Howe we ought to Runne in the spirituall race. 1. Cor. 9. 24, 25.* Gala. 2. 2. Phil. 2. 16. Heb. 12. 1, 2.

Ruine. looke Fall and Destruction.

S.

Sabbath. God blessed and sanctified the Sabbath day, and why. Gen. 2. 2, 3. Looke in the first Table.

A commandement to sanctifie the Sabbath, and why. Iere. 17, 22. Exodus 20. 8, to 12. Deut. 5. 12, 13, 15.

The Sabbath ordeined for seruants, strangers, and cattel to rest in. Exod. 23. 12. as wel as their masters. Deut. 5. 14.

The Sabbath was a signe betweene God and his people, that it is hee that sanctifieth them. Exod. 31. 13, to 18. Ezek. 20. 12.

Nehemiah reproueth the breakers of the Sabbath. Nehe. 13. 15, to 23. the sacrifices of the Sabbath. Ezek. 46. 4.

God reproued the violating of the Sabbath. Exod. 16. 26. Ezek. 20. 13.

Hee that gathered sticks vpon the Sabbath day, was stoned to death. Numbers 15. 32, 35, 36.

The Iewes refused to resist their enemies on the Sabbath. 2. Mac. 2. 34. but were afterward aduised to doe the contrary. verse 41.

Nicanor determined to assayle Iudas on the Sabbath day. 2. Macca. 15. 3, to 6.

The Sabbath of rest to the land, euery seuenth yeere. Exod. 23. 11.

The Sabbath made for man, not man for the Sabbath. Marke 2, 27.

The disciples of Christ plucked the eares of corne on the Sabbath day. Mat. 12. 1. Mar. 2, 23. Luke 6. 1, 2.

Christ is Lord of the Sabbath. Matth. 12. 8. Marke 2. 28. Luke 6. 5. and healed many vpon the Sabbath day. Luke 13. 10, 13. and 14. 1, 4. Iohn 5. 5, to 10. and 9. 16.

Sabbath of Christians must bee euerlasting. Isa. 66. 23. see Rest.

The true vse of the Sabbath. Isa. 56. 2. and 58. 13.

The exercise of Christ and his Apostles on the Sabbath day. Marke 6. 2. Luk. 4. 16.* Iohn 7. 22, 23. Actes 13, 14. 15. and 15. 1. and 16. 13. and 18. 4. and 20. 7.

A Sabbath dayes iourney. Actes 1, 12.

Sackcloth. Ahab put on Sackcloth, when he heard the woordes of Elijah. 1. Kings 21. 19, 27. looke Ropes.

We are not saued by the outward signes of the Sacraments, but by the inuisible graces offered therein. Hag. 2. 12, 13. Matth. 3. 11. Iohn 3. 5. Rom. 4. 9, 10, 11. 1. Cor. 10. 1, to 6. Ephes. 5. 25, 26. 1. Pet. 3. 21. Looke Baptisme, Supper, and Signes.

Sacrifices ought to be without blemish. Leuit. 1. 10. and 3. 1. and 22. 19. Numb. 28. 31. Deut. 15. 21. and 17. 1. Ezek. 43. 22.

The morning Sacrifice. 2. Kings 3. 20.

Acceptable Sacrifices were kindled with fire from heauen. Gen. 4. 4. & 8. 20, 21. & 15. 9, 17. Leuiticus 9. 24. Iudg. 6. 21. & 13. 19, 20. 1. Kings 18. 38. 2. Chron. 7. 1. 1. Chron. 21, 26.

Of the dayly Sacrifice. Exodus 29. 38. Num. 28, 3.

The feastes of Sacrifice were kept with ioy. Genesis 31. 54. Exodus 18. 12. and 31, 6. Numb. 25. 2. Deuter. 12, 6, 7, 11, to 15. and 27. 6, 7. 1. Sam. 1, 3, 4. and 9. 13.* and 16. 5. 2. Sam. 15. 7, 11, 12. 1. king. 1. 9, 25. and 3. 4. 15. 1. Chron. 29. 9, 21, 22.

Of Sacrificing of children. Leui. 18, 21. & 20. 2. Deu. 12. 31. Iudg. 11. 30.* 2. kin. 3. 27. & 16. 3. & 17. 17. 2. chro. 28. 3. psal. 106. 37. Isai. 57. 5. Iere. 7. 31. & 19. 4. Eze. 16. 20. & 20. 31.

Of the Sacrifice of the vngodly. Gene. 4. 3, 5. 1. Sam. 15. 21, 22. Psal. 40. 6. and 50. 16, 17. & 51. 16, Isa. 1. 11, to 19. and 44. 15, to 21. & 66. 3. Iere. 6. 29. and 7. 11, 18. & 14. 12. Hose. 5. 6. and 6. 6. and 8. 13. and 9. 4. Amos 5. 21.* Mich. 6. 7. Ecclus. 34. 18. Matth. 9. 13. Marke 13. 33. Hebrewes 10. 6, 8.

Of spirituall Sacrifices. Psal. 5. 7. & 26. 6.* 27. 6. & 40. 6. & 50. 14, 15. & 51. 17, 19. & 116. 13.* Prou. 21. 3. Isa. 56. 1, 2. Iere. 7. 3, to 7. Hos. 6. 6. Mic. 6. 8. Eccles. 35. 1.* Matt. 5. 23, 24. & 9. 13. and 12. 7. Marke 12. 13, 34, 44. Rom. 12. 1. Phil. 4. 18. Heb. 13. 15, 16.

Christ is the perfect Sacrifice for the faithfull. Isa 53. 10. Iohn 17. 3. 2. Corinth. 5. 18.* Ephes 5. 2. 1. Iohn 2. 1, 2. and 4. 2, 9, 10, 14. Heb. 1. 3. and 5. 1. whereof Izhak was a figure. Gene. 22. 2, 8, 9, 13, 18. and all the Sacrifices of the olde lawe a shadowe. Heb. 10. 1, to 10. Looke Priest and Offrings, and Aaron in the first Table.

Sacrifices, looke Priest.

Sadducees. looke Resurrection.

Sadnesse. looke Heauinesse.

Safetie. Those that are vnder the protection of God, shal dwell in safetie. Deut. 33. 12, 28. Prou. 3. 23. Isa. 14. 30. Iere. 32. 37. Hose. 2. 18. As did the Israelites, so long as they honoured God. 1. Sam. 12, 11.

Saints. We ought to distribute to the necessitie of ꝑ Saints. Rom. 12. 13. 1. cor. 16. 1, 2.

Paul would haue the Saints to decide all controuersies. 1. Cor. 6. 1.

Of those that gaue themselues to minister to the Saints. 1. Cor. 16. 15, 17.

Continuall prayers to be made in the spirite. for the Saints. Ephes. 6. 18.

Christians called Saints, and why. Rom. 16. 2. Ephe. 1. 1. Phil. 1. 1. and 4. 21. Philemon 5. Heb. 13. 21. 1. Cor. 1. 2. 2. Corinth. 1. 1. Colos. 1. 2. 1. Thess 5. 27, &c.

It

It was giuen vnto the beast to make warre with the Saints, and ouercome them. Reuel.13.7.

The Saintes loued not their liues to the death for the word of their testimonie. Reue. 12.11. See Precious.

The Saintes shal shine as the Sunne. Mat.13.43. Their felicitie. Reue.7.16,17.

The prayers of Saints offered vp to God by the Angel. Reue.8.3,4.

Righteousnesse of Saints expressed by fine linnen. Reue.19.8.

The Saintes are in the handes of God. Deut.33.3.

God will keepe the feete of his Saints from slipping awayin temptations. 1.Sam.2.9.

God punisheth his Saints in mercie. Psal. 99.6,8.

The mysterie of saluation in Christ is manifested to his elect Saints. Col.1.26.

Against worshipping of Saints. Iudg.13. 15,16. Psal.29.1.& 115.1.* & 81.9. Isa 42. 8 Est.13.13,14. Mat.4.10. Luk.4.8. Actes 10.25,26. and 14.11,to 19. 1.Cor.1.12,13. and 3.5.6. Reu.22.8,9.& praying or putting our trust in them. Psal.36.6.& 115.17. and 60.1.& 145 18.& 146.3. Isa.63.16. Jer.15. 1. and 17.5,6. Ezek. 14.14,20. Hose.13.4. Ester 14.3. Matth.11.28. John 14.6. Acts. 4.12. Rom.10.14. James 1.5,17.

Sale. looke Buy.

Salt. Lots wife transformed into a pillar of Salt. Gene.19.26.

Abimelech sowed Salt in the citie of Shechem. Iudges 9.45.

God threatneth to burne the Iewes land with brimstone and Salt, if they disobeyed his Lawes. Deut.29.23.

Elisha cast Salt into the infectious spring of waters, and healed them. 2.king.2 21,22. Euery man shall be Salted with fire, and euery sacrifice shall bee Salted with Salt. Marke 9.49.

The Apostles are called the Salt of the earth. Matth 5.13.

Our speach must be powdred with Salt. Colos.4.6.

The couenant of Salt. Num.18.19.

The citie of Salt. Iosh 15.62.

Saluation belongeth vnto the Lord. Psal. 3.8.

The Lorde is our Saluation. Exod.15.2. Psal.6 5.3.2. Sam.22.3.

Saluation is obteined by Iesus Christ. 1. Thess.5.9. and by none other. Act.4.12.

The Prophets haue diligently enquired of the Saluation that should come by Christ. 1.Pet 1.9,10,11.

Saluation put for the doctrine of the Gospel. Heb.2.3.

Wee ought to crane health and Saluation of God. Iere. 17.14.

God hath wrought our Saluatiō by sending his sonne to be our redeemer. Isa.59.20,21.

Saluation is of the Iewes, of whom Christ beleeued as touching the flesh. Joh.4.22.

Eternall Saluation giuen to all that obey the Lord Iesus. Heb.5.9.

Our Saluation yet hid, at the last day shall be reuealed. 1.Peter 1.5.

Saluation came into the house of Zaccheus, because hee beleeued in Iesus Christ. Luke 19.9.

The knowledge of Saluation came vnto vs through Gods tender mercie, by Iesus Christ, without our desert. Luke 1.77,78, 79. Rom.6.23. Ephesians 2.1,5,8. Titus 3.4,to 8.

Hannah reioyced in Gods Saluation. 1. Sam.2.1.

Christ the Saluation of the Gentiles is promised. Gene.49.10. exhibited and seene. Luke 2.30,31,32.

All things necessarie to Saluation, are reuelled to vs by Christ. Joh.15.15. Act.20.27

Of the certaintie of our Saluation. Job 13.15,16.& 19.25,26,27. Psal.71.1.2. Joh. 10.18,29. Rom.8.1,16,17,38,39. Galat. 4.6. Heb.10.22,23.& 11.1. James 1.6,7,8.

Howe Saluation is obtained through faith by Gods gratious election, looke more Isa. 25.9. Mat.20.15,16.& 25.34. Mark.10.31, 40. Joh.3.15,16.& 5.24.& 20.29,31. Acts 2. 47. and 15.11.& 16.31. Rom.1.16.& 10.4,9. Eph.1.11,13. and 2.8. 1.Thes.5.9. 2.Thes. 2.12,14. 2.Tim.1.9,10. and 2.10. Titus 1.1,2. and 3.4,to 8. 1.Pet.1.2,to 6.

Saluteno man by the way. Luke 10.4. 2.Kings 4.29. looke Bleese.

The Salutation of the Angel to Gideon. Judg.6.12. and to the virgine Marie. Luke 1.28,29.

Pauls maner of subscribing his Epistles. The saluration of mee Paul with mine owne hand. 2.Thess. 3.17.

Sanctifie, for to keepe holy. Deut.5.12. to dedicate to God. Exod.13.2. Numb.7.1. to praise. 1.Pet.3.15. and to make a thing to be taken for holy. Matth.23.17.

The Tabernacle, the Arke with the instruments, and Aarons sonnes Sanctified. Exod.29 43. and 30.26,to 31. Leu.8.10,11.

The faithful are Sanctified in the name of Christ, by the spirite of God. 1.Cor.6.11.

To Sanctifie God, what. Deut.32.51.

The vnbeleeuing husband is sanctified by the wife, &c. 1.Cor.7.14. looke Celebrate, and Consecrate.

Of Sanctification. 1.Corinth. 1.30,32. 1.Thess.4.3.

Sanctuarie. The high Priest entered into the Sanctuarie, but once a yeere. Leuit. 16.2. Heb.9.7.

The purging of the Sanctuarie. Leui.16. 14,15,16.

God commaunded to reuerence his Sanctuarie. Leuit.19.32.

The forme and situation of the Sanctuarie with all the furniture, is made. Exo. 36.1.* and 37.1.* and 38.1.* and 39.32.* as was commanded. Exo.25.1.* and 26.1.* and 27. 1.* and is reared vp. Exod.40.2.*

The land of Canaan, called Gods Sanctuarie. Exod.15,16,17.

Satan obtaining leaue of God, destroyed all Jobs goods. Job 1.12.* and afflicted him. Job 2.6,7.

Satan desired to winnowe the Apostles as wheate. Luke 22.31,32.

The fornicator to be deliuered vnto Satan, and why. 1.Cor.5.4,5. Hymeneus and Alexander likewise. 1.Tim.1,20.

Satan hindred Pauls iourney to Thessalonica. 1.Thess.2.18.

Satan bound and cast into the bottomlesse pit, and loosed againe. Reuel.10.2,3.

Christ called Peter, Satan. Matth.16.23. Marke 8.23.

They were instruments of Satan, ỳ tempted Dauid to slay Shimei. 2.Sam.19.22.

Satan blindeth the mindes of infidels, that Gods glorious Gospel should not shine vnto them. 2.Cor.4.4.& indeuoureth to withdraw the faithful from the same. 1.Thes.3.5

Of the Synagogue of Satan. Reuel.2 9. and 3.9. and of his throne. Reuelat. 2.13. looke Deuill.

Antichristes comming is by the working of Satan. 2.Thessalon.2.9. Looke in the first Table.

Satisfaction. looke Christ and restitution.

Satisfied. looke Foure.

Saue. Israel a people saued by the Lorde. Deut.33.29.

God onely saueth out of all aduersities. 1.Sam.10.19.

No man saued by his owne power or policie. Psal.33.16.

He that will Saue his life. See Life.

Christ came to Saue that which was lost. Matth.18.11. Luke 19.10. euen sinners. 1.Tim.1.15.

The Lorde adderh daily to the Church, such as shalbe saued, by the Gospel preached. Actes 2.47.

God hath saued vs from sinne, and howe. Ephes.2.7,8. Titus 3.5,6,7.

One asked Christ if but fewe should be saued. Luke 13.23.

Christ would haue all men saued, & come to the knowledge of the trueth. 1.Tim.2.4.

Who shalbe saued. Isa.33.15,16.

Of the ioyfull estate of them that shall be saued. Isa.25.6.* & 30.19,20.* & 49.6.* and 60,1.* & 65.23,24,25. Jer.32.23.* Dan.12, 3.2 Esd.2.27,to 33.* Wisd.3.1,7,7.* & 5. 1,5. Matth.13.44.* & 19.28,29.* & 25.10,29, 34,to 41. Marke 12.25. Luke 9.29. and 16, 22,25. and 22.30. Joh.16.22.* & 17.24. Rom. 8.17,30.1.Cor 9.9. and 15.42.2.Tim.4.8. Hebr.10.36. and 13.14. Jam.1.2. 1.Peter 1.4,5.& 5.1,4. Reue.2,7,10,17,26.* and 3. 5,12,20.* and 21.4,7,10. and 22.1,2,3,4, 5. Looke Heauen and Life.

Who so taketh vpon him to be able to saue himselfe, maketh himselfe God. Job 40.9.

Sauiour. God is our Sauiour out of all troubles. 2.Sam.22.3.7.

God is the sauiour of all men, specially of those that beleeue. 1.Tim.4.10.

Christ is a prince and Sauiour. Act.5.31. in whome lyeth our saluation. Mat.1.21.

Many called Sauiours. Judges 3.9,15.

Sauour. The Lord smelled a Sauour of rest at Noahs sacrifice. Gene 8.21.

To whome Christ his crosse is a Sauour of death vnto death, and life vnto life. 2.Cor. 2.14,15,16.

Sawe. The Sawe may not exalt it selfe against him that moueth it. Isa.10.15.

Scab. A blistering Scab vpon man and beast, in all Egypt. Exod.9.9,10,11.

Scape goate, what. Leuit.16.8.

Scarcitie, looke Plentie.
Schisme, looke Hereſies and Sectes.
Schoolemaſter, looke Law.
Scholer. A good maſter maketh a good ſcholer. Example. 2. King. 12. 2.
Scourged. Chriſt was ſcourged. Mat. 27. 26
Paul ſhould haue ben ſcourged, but was not. Act. 22. 24. to 30.
Chriſt foretold his Apoſtles how they ſhould be ſcourged. Mat. 23. 34. looke Beaten.
Scourge, looke Plagues.
Scribe, what it ſignifieth. Ezek. 7. 6. looke Phariſe.
Scriptures, why they were written. John 20. 31.
The Scripture hath concluded all vnder ſinne, and why. Gal. 3. 22, 23, 24.
The ſcriptures teſtifie of Chriſt. Luke 24. 27. 46. John 5. 39. & 20. 9. Act. 18. 28.
Chriſt confounded the deuill by the ſcripture. Mat. 4. 4, 8, 10. Luk. 4. 4, 8, 12.
Chriſt proued by the Scriptures, that hee was ſent of the Father. John 5. 36, 39.
Chriſt came to fulfill the Scriptures, and therefore interpreteth them to his Apoſtles. Lu. 24. 27, 44, 45, 46.
Searching the Scriptures dayly, and why. Act. 17. 11.
What profite wee reape of the Scriptures. Rom. 15. 4. 2. Tim. 3. 16, 17.
Scriptures put for the old Teſtament. Joh. 5. 39. Rom. 15. 4. 1. Cor. 15. 3.
He that beleeueth not the Scriptures, will not giue credite vnto any perſon. Lu. 16. 31.
Timothie inſtructed in the Scriptures from a childe. 2. Tim. 3. 15.
Peter exhorteth vs to take heede vnto the Scriptures, and why. 2. Pet. 1. 19. * & 3. 1, 2.
To beware of wreſters of the Scriptures, & why. 2. Pet. 3. 16, 17. All things that Chriſt did are not in Scriptures. John 20. 30, 31. and 21. 25.
The vnderſtanding of the Scriptures is the gift of God. Luk. 24. 25.
The Scriptures are wholeſome waters. Ezek. 47. 9.
All ſortes of people ought to know þ Scriptures. Deut. 6. 7, 8, 9. Nomb. 11. 29. Joſh. 1. 8. Pſalm. 1. 2. & 2. 10. & 19. 7, to 11. & 119. 9, 16, 105. Pro. 20. 5. Lu. 11. 52. Joh. 5. 39. Act. 17 11. & 18. 24. Rom. 15 4. Col. 3. 16. & 1. Tim. 4. 13. & 2. Tim. 3. 15, 16. Reue. 22. 10.
The Scriptures are eaſie to þ ſimple, if the ſpirit of God be not abſent. Exo. 4. 11. Deut. 30. 11, 12, 13, 14. Pſal. 19. 7. & 119. 130. Pro. 14. 6. Iſa. 54. 13. Jerem. 31. 34. Hab. 2. 2, 14. Mat. 11. 25. & 13. 11. Joh. 16. 13. Acts. 2. 17, 18. & 1. Cor. 2. 9, 10 Tit. 1. 3 & 2. Pet. 1. 20.
Ignorance of the Scriptures, very dangerous for Chriſtians. 2. Kin. 17. 26, 27, 28, 29. Pſal. 95. 10, 11. Pro. 1. 28, 29. Iſai. 1. 3, 4. & 5. 13, 14. Wiſd. 5. 6, 7. & 14. 21. Eccluſ. 4. 25. Mat. 15. 14. Mar. 12. 24. Joh. 3. 19. 20. & 12. 35. Rom. 1. 28. * & 10. 2, 3. & 1. Cor. 2. 8. & 14. 38. & 15. 34. & 1. Theſ. 4. 13.
The Canonical Scripture comprehendeth all things needefull to ſaluation. John 4. 25. and 5. 39. and 15 15. and 16. 13. and 20. 30, 31. Act. 1. 1, 2. & 2. 27. & 26. 22. Rom. 1. 16. & 15. 4. and 2. Tim. 3. 15, 16, 17. & 1. Cor. 1. 8. & 1. Pet. 1. 23, 25. & 2. Pet. 1. 21. Heb. 4. 12. and to decide all controuerſies needefull for Chriſtians to be reſolued in. Pſal. 119. 105. and 147. 19, 20. Miſ. 1. 6. Eccluſ. 1. 5. Matt. 4. 3, 4, 7, 10. & 9. 13. & 12. 3, 4, 5, 40. and 15. 7, 8. and 16. 4. and 22. 31, 32, to 39. Mar. 10. 2, 3, to 13. Luk. 16. 29. and 19. 46. and 24. 26, 27. Joh. 10. 34. Act. 2 16, to 22. and 3. 22. and 10. 43. and 18. 28. Rom. 3. 10, to 20. and 4. 3. and 9. 12. * and 2 Cor. 10. 4, 5. and 1. Cor. 11. 23. * and 2. Tim. 3. 16. Heb. 4. 12.
Seale. To ſeale is taken for to approoue, as Joſh. 3. 33. and 6. 27.
Sea, made and named of the waters gathered together. Gen. 1. 1, 9, 10.
Iſrael paſſed through the middeſt of the Sea, being diuided with Moſes rodde. Exod. 14. 21, 22.
The Sea of the wilderneſſe is called alſo the ſalt Sea. Joſh. 3. 16.
The vttermoſt Sea. Deut. 11. 24.
The glaſſie Sea. Reue. 15. 2.
The fome of the moulten Sea, which Salomon placed in the Temple. 1. King. 7. 23, to 27.
The Sea for a lake. Matth. 4 13. Mark. 1. 16. Luke 5. 2.
Search. There is no ſearching of Gods vnderſtanding. Iſai. 40. 28.
God ſearcheth all hearts. 1. Chron. 28 9. looke Heart, and Curious.
Seaſons, looke Signes.
Seate. What we ſhould attribute to thoſe which ſit in Moſes ſeate. Matt. 23. 2, 3.
Second death. Reu. 2. 11. and 21. 8.
Secret. S. Paul ſhewed the Corinthians a ſecret. 1. Cor. 15. 51. *
Some thinke God ſeeth not their ſecrete abominations. Ezek. 8 12.
God ſhall iudge the ſecrets of men by Jeſus Chriſt. Rom. 2. 16.
Sect. S. Paul was of the ſect of the Phariſes. Acts 26. 5.
How the ſectes of Sadduces and Phariſes differ. Acts 23 8.
Securitie of Belſhazzar. Dan. 5. 1, to 6. * looke Careleſſe.
Sedition, and the puniſhment thereof. Nu. 16. 1, 2. * & 20. 2, to 7. Iudg. 9. 2. * & 12. 1, to 7. 2. Sam. 20. 1, 2, 21, 22. & 1. Kin. 1. 5. * & 2. 15, to 26. Eſt. 2. 21, 22. Actes 5. 36, 37. and 23. 7, 9, 10. * looke Rebell and Enuie.
Seditious perſons are to be ſhunned. Pro. 24. 21.
Seduce, looke Deceiue.
See. How Moſes and diuers others ſawe God, whom no man can ſee and liue. Exod. 24. 9, 10, 11. and 33. 20, 23. Num. 12. 8.
Jaakob ſaw God face to face. Gen. 32. 30.
S. Paul deſireth to ſee the Theſſalonians bodily. 1. Theſſ. 2. 17.
God will giue his children eyes to ſee withall. Deut. 29 4.
See put for to knowe. Matth. 9. 4. John 6. 40. for enter into. John 3. 3. and for feele. John 8. 51.
Seede is ſowen, and God giueth it a body at his pleaſure. 1. Cor. 15. 31.
Seede ſhalbe multiplied to them that giue liberall almes. 2. Cor. 9. 10.
Of Seede that is made vncleane. Leuit. 11. 38.
Of raiſing Seede, ſee Rayſe.
Seede of Abraham frō Iſhak by promiſe, not from Iſhmael. Gene. 21. 12. Rom. 9. 8. Heb. 11. 18.
Seede for poſteritie. Mat. 12. 19.
Jeſus Chriſt was of the Seede of Dauid. 2. Sam. 7. 12, 13.
God hath left the Seede of the Jewes. Rom. 9. 29.
The word of God is compared to Seede. Matth. 13. 3, to 44. Marke 4. 3, 14, 26, 31, Luke 8. 5, to 16.
The honourable Seede are they that feare the Lord. Eccluſ. 10. 20.
Seeke. Hee that doeth Seeke the Lord with all his heart, ſhall finde him. Deut. 4. 29, 30, 31. Jerem. 29. 13.
To Seeke God, looke Leeſe.
The godly labour for all that ſeeke knowledge. Eccluſ. 33. 16. and 24. 39.
Seeme, looke Hypocrites and Eyes.
Seer, put for a Prophet. 1. Sam. 9. 9, 11.
Seethe. The ceremoniall Law forbiddeth to ſeethe meate vpon the Sabbath day. Exod. 16. 23.
The Seething pot. Ezek. 24. 3, to 15.
Seething children, ſee Women.
Sell that ye haue, and giue to the poore. Matth. 19. 21. Luke 12. 33, 34. and 18. 22.
Joſeph was Solde by Gods prouidence. Gene. 45. 5.
The faithfull Solde their poſſeſſions, and why. Act. 2. 45. looke Buy.
Sende. God declared that hee did Sende Moſes to gouerne his people. Numb. 16. 28.
Chriſt Sent by God. John 8. 18.
God ſent Rezin, and Pekah againſt Ahaz. 2. king. 15. 37. and 16. 1, 5.
Chriſt ſent his Apoſtles as hee was ſent. John 20. 21.
None can preach, except they be ſent. Rom. 10. verſ. 15.
Separate. God Separated the Iſraelites frō other people, that they might Separate themſelues from filthineſſe. Leu. 20. 24, 25, 26.
Of the Separate ſiedge. Leuit. 27. 21.
Of the Separating of the goates from the ſheepe. Matth. 25. 31, 32, 33.
Sepulchre. Chriſtes Sepulchre watched with ſouldiers. Matth. 27. 60, 63. *
The Phariſes are termed whited tombes, or ſepulchres. Matth. 23. 27, 28. looke Graues.
Serpent. The Serpent through ſubtiltie beguiled the woman, and was curſed. Gene. 3. 1, 13, 14, 15. and 2. Cor. 11. 3.
The fierie Serpent of braſſe ſet vp to heale them that were bitten of fierie Serpents. Numb. 21. 6, to 10. which after being honoured, Hezekiah cauſed to bee broken in pieces. 2. Kings 18, 4. what it did ſignifie. Joh. 3. 14, 15.
Jeſus Chriſt called the Phariſes Serpents. Matt. 23. 33. and willeth his Apoſtles to be wiſe as Serpents. Matt. 10. 16.
The deuill called that olde Serpent. Reu. 12. 9. and 20. 2. ſee Rod.
Seruants, and their eſtate. Leuit. 25. 44, 45.
Of him that lay with a maide Seruant affianced, and not redeemed. Leuit. 19. 20.
Of a Jewes ſonne ſolde to be a Seruant. Deut. 15. 12, to 19. Exod. 21. 2, to 7.

Of a mans daughter solde to be a seruant. Exod. 21.7, to 12.

Ruth saide shee was Boaz Seruant, and maide. Ruth 2.13.

A seruant that ranne away from his master being an Heathen. Deut. 23.15, 16.

Offreeing of seruants. Jere. 34.9.*

Of the discipline of seruants. Eccles. 33. 23.*

How to entreate a seruant from his childhoode. Pro. 29.19, 20, 21.

The duetie of seruants towarde their master. Ephe. 6.5, to 9. Col. 3.22.* 1. Tim. 6.1. Tit. 2.9.* 1. Pet. 2.18.* Mat. 8.9.

Of seruants called to the knowledge of the Gospel. 1. Cor. 7.21, 22.

Moses willed the Iewes to remember that they were seruants themselues. Deut. 16.12.

Examples of good seruants and faithfull. Gen. 24.1.* 31.38, 39, 40. and 39.1.*

God called the Israelites his seruants. Leuit. 25.55.

God hath compassion of his seruants. Deu. 32.36.

Christ calleth his not seruants, but friends, and why. Iohn 15.14, 15.

We are the seruants of God deliuered frō sinne. Iohn 8.32, to 37. Roma. 6.16, 17, 18.* 1. Pet. 2.16.

Blessed is that seruant, whom his master when he commeth shall finde waking. Luke 12.36, to 49.

We are all vnprofitable seruants. Luk. 17. 10.

The seruant is not greater then his master. Iohn 15.20.

God will auenge the blood of his seruants. Deut. 32.43.

Who so will bee greatest, ought to be seruant to all. Mat. 20.26, 27, 28.

A Bishop is the Lords seruant. 2. Tim. 2. 24.

The seruants of Christ ought not to be men pleasers. Gal. 1.10.

Paul being free from all men, became seruant to all, to winne the more. 1. Cor. 9. 19.

Wee are seruants of sinne, if wee be ouercome by it. Ioh. 8.34. 2. Pet. 2.19. and being seruants of sinne, wee are freed from righteousnesse. Rom. 6.20.

We ought to instruct our children, that of bond of the deuill, Deut. 21.* we are made sonnes of God. Gal. 3.26.

The seruant that knoweth his masters will, and doeth it not. Luk. 12.47, 48.

Dauid suffred not his seruants to bo Saul harme, and why. 1. Sam. 24.5, to 11.

God prouideth for his seruants contrary to their expectations. 2. Sam. 17.28, 29.

The wicked are Gods seruants, and how. Iere. 25.9. & 27.6.

Seruant of the Church. Rom. 16.1.

Serue. How we must Serue God. Iosh. 22, 5.27, 28, 29. and 24.14, to 25. Exod. 23.25. Deute. 6.13. and 10.12, 17, 20. and 28.47. 1. Sam. 12.20. Matt. 4.10. Luke 4.8. Heb. 12.28.

The Iewes serued Baalim, and Ashtaroth, and forsoke the Lorde. Iudg. 2.11, 13. and 3.7.

Of those that serued both God and Idoles. 2. King. 17.28, 33.*

The end of our vocation and redemption, is to serue the liuing God. 1. Thes. 1.9. Heb. 2.15. Luke 1.74, 75.

Service displeasing, or pleasing God Isai. 1.11, to 18. and 43.22, 23, 24.

Sernile worke, what. Leuit. 23.7.

Seruitude. God foretolde Abraham the seruitude of the children of Israel, and their deliuerance out of Egypt. Gene. 15.13, 14. looke Bondage.

Seuen. Jethro had seuen daughters. Exod. 2.16. and Iob leuen sonnes. Iob. 1.2. and 42. 13. looke Martyrdome.

Seuentie, put for an infinite number. Mat. 18.22.

Seuentie and two disciples sent to preach, & how. Luk. 10.1, to 13, 16. Mat. 10.1, to 16.

Shame vpon those that disobey God. Deut. 28.20. looke Ashamed.

Sheepe were wont to be watered towarde night. Gen. 29.2, 3, 7, 8. Exod. 2.17, 18.

Sheepe were permitted the Iewes to eate. Deut. 14.4.

Michaiahs parable of the sheepe without a shepherd. 1. King. 22.17, 35, 36, 37.

Whose flockes of Sheepe are curled, and whose blessed. Deut. 28.4, 31. as appeareth. Iudg. 6.4.

An oblation of a Sheepe or Lambe. Leuit. 3, 6, 7.

We were as stray Sheepe before our conuersion. 1. Pet. 2.25.

Christ calleth the Iewes lost sheepe. Mat. 10.6. to whom he was sent. Mat. 15.24.

The qualities and safetie of Christes sheepe. Iohn 3.15, 16. and 10.27, 28.

Those that were not of his sheepe, beleeued not. Iohn 10.26.

Christ calleth his sheepe, the blessed of his father. Matth 25.33, 34.

Christ willeth Peter to feede his lambes and Sheepe. Iohn 21.15, 16, 17.

Iewes and Gentiles are one Sheepefolde acknowledging Christ their onely Shepherd. Iohn 10.16. 1. Pet. 2.25.

Shepheards. Iaakobs children were Shepheards, which were an abomination to the Egyptians. Gen. 46.32.*

Christ the Shepheard, and expectation of the Gentiles. 2. Esd. 2.34.* The good Shepheard. Ioh. 10.11, 14. The chiefe Shepheard. 1. Pet. 5.4. and 2.25. of the faithfull. Ezek. 34.23, 34. Zech. 13.7. whose birth was declared vnto Shepheards. Luke 2.8, to 21.

Against couetous Shepheards. Ezek. 34. 2, to 23.

Of the foolish and idle Shepheard, and his instruments. Zech. 11.15, 16, 17.

Of Shepheards, looke more in Pastours, and Heardmen.

A *Shekel* of the Sanctuarie, what. Exod. 30.13. Eze. 45.12. Num 3.47.

A common Shekel, what. Gen. 23.15. Exodus 21.32.

Twentie Shekels made one pound. Ezek. 4.10.

Shewbread, looke Bread.

Shieldes of golde. 1. Kin. 10.17. put in the house called the forest of Lebanon. Cha. 7.2. carried away by Shishak king of Egypt, and brasen Shieldes put in their steade by Rehoboam. Chap. 14.26, 27.

God is a shield to the faithful. Deutero. 33.29. 2. Sam. 22.3. Psal. 119.114. Looke Protector.

Shoes of the Israelites wared not olde for 40. yeeres space. Deut. 29.5.

Those that did eate the Paschal Lambe had their Shoes on their feete, &c. Exo. 12.11.

God commanded Moses to put his shoes off his feete. Exod. 3.5. The like commandement had Iosh. Iosh. 5.15. The ceremonie of putting off the shoe, in redeeming and changing. Ruth 4.7.

Moses propheried vnto the tribe of Asher, that their shoes should be yron and brasse. Deut. 33.25.

Shut. God will shut vp the heauens to infidels. Deut. 11.17.

Sickenesse sent of God, to those that will not heare his worde. Exod. 15.26. or doe disobey his commandements. Deu. 28.35, 59.

Howe Ieroboam behaued himselfe, when his sonne was sicke. 1. King. 14.1, to 21.

Dauids behauiour while his sonne by Bathsheba was Sicke. 2. Samuel 12.15, 16, to 24.

Amnon layned himselfe Sicke, and why. 2. Sam. 13.5, 6.

The Sicke should call for the Elders of the Church. James 5.14, 15.

In our Sickenesse wee ought to haue recourse to God. Ecclus. 38.9. Isai. 38.2, 3. (and set our house in order. 2. Kin. 20.1.) and not to idoles or witches. 2. Kings 1.16.

If we serue God, he will remoue all sickenesse from among vs. Exod. 23.25. and send them on all that hate vs. Deut. 7.12, 15.

God sendeth sickenesse, sometime for our sinnes. Mat. 9.2. sometime for his owne glorie. Iohn 5.5, 14. and 9.3. and 11.4.

Many weake and sicke for communicating vnworthily. 1. Cor. 11.30.

Christ healeth the sickenesse both of body and soule. Mat. 8.16.

Wee oughte to humble our selues before we be sicke. Ecclus. 18.20.

Sickenesse the punishment of sinne. Leuit. 26.16, 18. Numb. 12.1.* 2. Samu. 24.10, to 18. 2. Kin. 5.1, 27. 2. Chro. 21.12, to 16.

Howe the sicke haue behaued themselues in their sickenesse, and death. Genes. 48.3.* and 49.28.* and 50.24, 25, 26. Deut 31.1, to 14.* Iosh. 23.2.* and 24.1, to 30.* 1. King. 2.4, to 11. 2. Chron. 32.24. 2. King. 20. 1, 2, 3. Tob. 4.2.* 1. Macca. 2.49.*

The Sicke must be visited and comforted. Gen. 48.1. 2. Kin. 8.29. Iob 2.11. Psal. 41. 3. Eccle. 7.34, 35. and 38.9, 12. 2. Esd. 2.21. Mat. 25.36, 39, 40. 2. Cor. 1.4. Looke Diseases and Infirmities.

Side of Christ pearced with a speare. Ioh. 19.34.

Sigh. The Israelites sighed for their bondage, and were heard. Exo. 1.14. & 2.23, 24.

Paul sighed, and why. 2. Cor. 5.2, 3.

Sights, looke Appearings.

Signes oft times taken for miracles, whereby God doeth make his power knowen. Exo. 4.8, 9. and 34.10. and 7.3, 21.* and 16.4.*

Iosh.

Iosh.3.5.1.king.13.3.and 17.1,14.and 18. 24.*and 20.13,22,28,36,42, 2.kin.5.10,to 15.and 28.8,to 12.Matt.8.3.* & 9.2.* & 14. 19,to 22,36.such the Scribes and Pharises required.Mat.12.38,to 43.& 16.1,to 6.Lu. 11.29,to 33.1.Cor.1.22.

Signes sometimes also are tokens of assistance.Gen.9.12.& 15 8.Exod.31.13.Iosh. 2,18,to 22.Iudg.6.14.* 1.Sam.2.34.& 10. 1,to 10.2.Sam.2.1,2.& 2 king.19.29.Isai. 37.30.& 38.7.Tob.5.2.Nom.16,28,29.Lu. 1.35,36,37.and 2.12.sometime for tokens of remembrance.Exo.12.13.Nom.15.39.and 16.38. and 17.10.Iosh.4.6. looke Sacraments.

Sunne, Moone, and Starres, ordeined for Signes, seasons, dayes, and yeeres. Genes.1. 14,to 19.

Signes shall follow them that beleeue, for a confirmation of their doctrine.Mar.16.17.

Signes preceding the day of iudgement. Mat.24.29,to 31.Mark.13.24.* Luk.21. 25.*Isa.13.10.Ezek.32.7.Ioel 3.15.

We ought not to feare the Signes of heauen.Iere.10.2.

Silence must bee kept, as time and place requireth.Pro.10.19.and 25.11.Eccles.20. 1,5,to 9.

Siluer, looke Golde.

Similitude. God sending his owne sonne in the similitude of sinneful flesh, condemned sinne in the flesh.Rom.8.3. and 6.5.

Simple, concerning euil.Mat.10.16.Rom. 16,19.

Hee that distributeth, let him doe it with simplicitie.Rom.12.8.

Paul reioyceth that his conuersation was in simplicitie.2.Cor.1.12.

Singing. Deborah and Barak Sung praise to God.Iud.5.1.* and Moses and the Israelites with Miriam.Exo.15.1.*and Dauid also.2.Sam.22.1.*

We ought to sing Psalmes and spirituall songs to the Lord in our hearts.Ephe.5.19. Colos.3.16,17.

A song for y Israelites to learne by heart, and sing Deut.31.19, and 32.1.to 44.

Singers ordeined, and their office and courses.1.Chro.25.1.*

Dauid the sweete singer of Israel.2.Samuel 23.1.looke Song.

Sinne and *Sinner*. Sinne taken for the roote of peruersitie. Rom.6. and 7. Chapters, and for a sacrifice for the satisfaction of Sinne, Rom.8.3.2.Cor.5.21. and sinners, for those that are altogether addicted to wickednesse. Mat.9.11.Iohn 9.31.

Adam laide his sinne to his wife, and she to the Serpent.Gen.3.12,13.

Through whome sinne entred into the world, and death by sinne.Rom.5.12.

The deuill prouoked the woman to sinne. Gen.3.1,to 6.

He that committeth sinne, is of the deuill. 1.John 3.8.

Sinne is the sting of death 1.Cor.15.56.

He is a sinner that beleeueth not the Gospel.1.Pet.4.17,18.

Ieroboam sinned, & made Israel to sinne, 1.Kin.12.28,29,30. which sinne pulled destruction vpon the citie. 1.King.14.16. The like is to bee feare in Baasha. 1.Kings 16. 2,3.

Samuel counted it a sinne against the Lord to cease praying for the Israelites. 1. Sam.12.23.

The children of Eli sinned, and made the people to transgresse. 1.Sam.2.12,17,24,25.

Idolaters company must be shunned, lest wee sinne against the Lorde. Exod.23.24, 32,33.

Who so is ouercome of sinne, is the seruant of sinne.Iohn 8.34.Rom.6.12.

Seruants of sinne, are freed from righteousnesse: and contrary Rom.6.18,20.

Adam hauing sinned, fled from Gods presence.Gen.3.8.

None exempt from sinne: and therefore all haue neede of the Sauiour. Dan 20.9 Isa.41. 29.and 53.12.1.Iohn 1.7.*

Signe was not a warrant to bee sinne, but lay as dead, before the Lawe declared and reuiued it.Rom.5.13.and 7.8,9.

As punishment for sinne, death is come vpon all men.Rom.5.12.

Sinne abounding, cannot surmount Gods grace.Rom.5.20,21.

The fruite of sinne is shame, and the ende death.Rom.6.21.

Euery man is liable for his owne sinne. Iere.31.30.

The blood of Bulles and Goates coulde not take away sinne.Heb.10.1,to 5.

God forgiueth sinnes.Num.14.18.Exod. 34.7.

Wee ought not to continue in sinne. Eccles.21.1.

To be conuerted from sinne, is the gift of God.Iere.31.18,19.

God called Adam to shewe him his sinne. Gen.3.9.

God shewed Cain his sinne, before hee curſed him.Gen.4.10.

God punished the people, because their sinne increased.Iere.30.15.

Saluation promised to them that confesse their sinnes.Leuit.26.40,42,45. Iob 13.16. Ezek.33.11.

God imputeth not sinne vnto his faithfull. Psal.32.2.

Dauid acknowledging his sinne, was pardoned.2.Sam.12.13.

The Israelites confessed the grieuousnes of their sinnes.Iudg.10.10.1.Sam.12.10.

Pharaoh confessed his sinnes.Exod.9.27. and 10.16.

Of the sinnes of the Gentiles, before their calling. Tit.3.3. 1.Cor 6.9,10,11. Rom.1. 20.* Ephe.2,12.1.Pet.4.3.

Raine is denied, & famine sent for sinne. 1.King.8.35,37.

The Iewes attributed their affliction to their sinnes.Baruc.2.5,6,7.

The sinnes for the which Ierusalem was afflicted.Ier.6.6,7.

God will not pardō their sinnes, who turne from him, to others. Iosh.24.19,20.

For the sinne of Achan, al the people were punished.Iosh.7.1.and 22.20.

The men of Gibeah, for their sinne Iudg. 19.24,25. were slaine, not only committers, but winkers at the same. Iudg.20.13,14, 44,46.according to Pauls doctrine. Rom. 1.31. the like happened to the Gebonites. Gen.19.5,25.

God is mercifull to the sinnes of his Saints, albeit he punish them. Psal.89.31, 32,33.and 106.44,45.

Moses praieth God to pardon the peoples sinne. or els to rase him out of the booke of life.Exod.32.31,32.

Moses beleeueth God, for the peoples sinne.Num.14.16.and Dauid for his owne. 2.Sam.24.10.

God promiseth to visite the sinne of Idolatrie.Exod.33.34.

Abundance of spirituall blessings are promised, after forgiuenesse of sinnes. Isa.44.3, 22.*

Christ sinned not.1.Pet.2.22.1.Ioh.3.5. Isa.53.9.

If we say we haue no sinne, we make him a lyar, who calleth all men wicked. 1.Ioh.1. 10.Isa.9.17.

Remission of sinnes is through the mercies of God.Luk.1.78.Mar.2.5,10.Rom.6.15, 17,20 by his sonne.Mat.1.16,21. & by the shedding of his blood.Mat.26.28.Mar.14. 24.Luk.22.20.

Christ is the reconciliation for all our sinne. 1.Ioh.2.2.who appeared to beare them vpon his body, to the same ende. 1.Ioh.3.5 Rom. 4.25.1.Pet.2.24.Gal.1.4. 1.Tim.1.15. by beleeuing in him. Act.10.43. who is the innocent lambe offered by the Father. Ioh.1. 29.the only sacrifice once offered only for all. Heb.9.26,28.& 10.12,14,18.that we should be zelous of good workes. Tit.2.14.

Christ came to call sinners onely to repentance.Matth.9.13.

Christ had authoritie to forgiue sinnes. Matth.9.6. and remission of sinnes must bee preached in his name to all nations. Luke. 24.47.

Christ did eate with Publicans and sinners.Mat.9.10,11.

Sinne against the holy Ghost, is irremissible.Mat.12.31,32.Mar.3.29.Luk.12.10. Heb.6.4,5,6.& 10.26,27. Not to bee prayed for. 1.Ioh.5.16.

When we were dead by sinne, God quickned vs in Christ.Ephe.2.5,6.

Victory ouer sinne, is giuen vs by Christ. 1.Cor.15.54,57.

Christ died for vs being sinners. Roman. 5.8

Christ Iesus came into this world to saue sinners.1.Tim.1.15.

Christ hath satisfied for our sinnes, that we dying to sinne, might bee quickened by the spirite to righteousnesse. 1.Pet.2.24.and 3. 18.Rom.6.6,11.

Gods new testament is, that he will write his lawes in our hearts, and remember our sinnes no more.Heb 8.10.* & 10.16,17,26.

We being buried grace, may not therefore sinne: but rather bee so much more ready to doe good Rom 6.13,15.

If our faith were not approoued by good workes, wee haue forgotten how we were purged from sinne.2.Pet.1.9.

If any man sinne, we haue an aduocate, euen Iesus Christ the iust. 1.Iohn 2.1.

God is able to keepe vs from sinne, and to preſent vs faultleſſe with ioy. Iude 24,25.

Wholoeuer is borne of God, ſinneth not. 1. Iohn 5.18.

Our duetie towards our brother that ſinneth againſt vs. Mat. 18.15.* Luk. 17.3,4. Gal. 6.1.2. Tim. 2.24,25,26.

Hee that conuerteth a ſinner, ſhall hide a multitude of ſinnes. Iam. 5.20.

He that ſinneth, and being warned, amendeth not. Mat. 18.17. looke Heathen.

Publike ſinne, publikely to be rebuked. 1. Tim. 5.20.

Moſes put the Iſraelites in mind of their ſinnes, and why. Deut. 9.4.

Moſes ſhewed the Iſraelites their ſinne, and prayeth God to pardon them. Exod. 32. 30,31.*

We ought to pray for our brethren which ſinne not vnto death, and life ſhall bee giuen them. 1. Iohn 5.16.

How great Gods mercy is to the ſinner that truely repenteth. Luke 15.11,12.*

Sinner that conuerteth, looke Ioy.

Greater puniſhment arguech not alwaies greater ſinners. Luk. 13.4,5. Mat. 7.1,2.

Who ſo beleeueth not in Chriſt, ſhall die in their ſinnes. Iohn 8.24.

The wicked heape ſinne vpon ſinne. Eccl. 3.29. to fulfill the meaſure of their fathers ſinnes. Mat. 23.32. and 1. Theſſ. 2.16.

Some mens ſinnes are open, going before vnto iudgement, ſome followe after. 1. Tim. 5.24.

Iudas confeſſed that hee had ſinned, and how. Mat. 27.4.

Praiſe is not ſeemely in the mouth of a ſinner. Eccl. 15.9.

We may not conſent to the inticement of ſinners. Pſa. 1.10, to 20. Gen. 39.9.

Moſes called the molten calfe the Iſraelites ſinne. Deut. 9.21.

The wicked thought of a foole is ſinne, Prou. 24.9.

Samuel comforteth the Iſraelites confeſſing their ſinne. 1. Sam. 12.19,20.

Sinne commeth of our ſelues. Eccl. 15. 11,12.*

God ſeeketh not the death of a ſinner, but his conuerſion. 2. Chron. 12.12. Ezek. 18,32. and 33.11.

How ſinne ſhould bee reſtrayned of vs. Rom. 6.12.

Dead to ſinne, how. Rom. 6.2.

Gods mercy maketh ſinners pure. Ierem. 50.20.

God ſearcheth out our ſinnes. Iob 10.6.

What were the ſinnes of Sodome and her ſiſters. Ezek. 16.49.

The ſoule that ſinneth ſhall die, except he repent Ezek. 18.4,5.*

Our ſinnes cauſe barrennes and ſcarcitie. Hag. 2.17,18,20.

Of the ofſpring and original of Sinne. the puniſhment thereof, and how all men are Sinners. Gene. 2.17. and 3.1.* and 6.5,6,7. and 8.21. 2. Chron. 6.36. Iob 14.4. and 15. 14. Pſalm. 14.3. and 51.5. and 115.11. Pro. 22.9. and 24.16 Eccles 7.22. Iſai. 1.6. Ier. 12.9. and 45.25,26,27. and 53.6. and 64.6. Ierem. 17.9. 2. Eſd. 7.48. and 8.35. Wiſd. 2.24. Eccl. 17.14. and 21.10,15,19,20. Iob. 3.6. Rom. 3.10, to 24. and 5.12,14. and 7.14,15,19,20. and 6.23. and 14.23. Ephe. 2.3. Phil. 3.12. Iam. 1.15. 1. Corinth. 15.21, 22. 1. Iohn 1.10. Looke Forgiueneſſe and Confeſſe.

Singleneſſe of heart among Chriſtians in the primatiue Church. Act. 2.46.

Sifter, for a citie. Ezek. 16.46. and Sifters for kinſwomen. Mat. 13.56. Mar. 6.3.

Sixe things God hateth, and his ſoule abhorreth the ſeuenth. Pro. 6.16, to 20.

¶ *Skorne*. Some laugh Gods meſſengers to Skorne, ſome profite by them. 2. Chron. 30. 10,11.

Skie redde, morning or euening, what it ſignifieth. Mat. 16,2,3. Luk. 12.54,55,56.

¶ *Slanderers* muſt not be heard. Pſa. 20. 19. and 25.23.

The wicked ſeeke to ſlaunder the godly Preacher. Iere. 18.18.

The wicked cauſeth ſlaunder and ſhame. Prouer. 13.5. looke Double, Backbiting, and Speaking.

Slaying. Why God would ſlay the children of Eli. 1. Sam. 2.25.

Amaziah ſlewe them that ſlewe his father. 2. King. 14.5.

Sancherib Slayne by his owne children. 2. King. 19.37. Ioſiah by Pharaoh Nechoh. 2. King. 23.29.

The Leuites ſlewe their idolatrous brethren. Exo. 32.27. looke Kill, and Refuge.

Sleepe. As Samſon ſlept, his haire was ſhauen off. Iudg. 16.19.

Dauid finding his enemie Saul ſleeping, did him no harme. 1. Sam. 26.7,12. looke Abiſhag.

Eliah ſlept when the Angel came to giue him ſuſtenance. 1. King. 16.5,6.

Lying downe to ſleepe, we muſt meditate in Gods worde. Deut. 11.19.

Death a ſleepe, in reſpect of the reſurrection. Gene. 47.30. Matth. 9.24. Mar. 5.39. Luk. 8.52. 1. Cor. 7.39.

Sleepe, put for ignorance and wicked life. Rom. 13.11.

Let vs not ſleepe as others doe, but watch and be ſober. 1. Theſſ. 5.6,7,10.

Slow. Swift to heare, and ſlow to ſpeake, &c. Iam. 1.19.

The *Slouthfull* will not plowe becauſe of winter, and therefore ſhal begge in ſummer. Pro. 20.4.

Whereto a ſlouthfull man is like. Pro. 15. 19. and 18.19. Eccl. 22.1,2.

The deſire of the ſlouthfull ſlayeth him, and why. Pro. 21.25.

The ſlouthfull ſeruant had his talent taken from him. Mat. 25.26, to 31.

Wee ought not to be ſlouthfull to doe ſeruice. Rom. 12.11.

Of the Slouthful, and Slouthfulneſſe. Pro. 6.6, to 12. and 10.26. and 13.4. and 18.9. and 19.15. and 20.13. and 22.13. and 24.30.* and 26.13, to 17. Eccles. 10.18. Eccl. 37. 11. looke Idle.

¶ *Smell*, looke Foure.

Smell, looke Sauour.

Smite. God ſmiteth the diſobedient with all maner of plagues. Deu. 28.22.*

God ſmote the Beniamites before the Iſraelites. Iudg. 20.35.

God ſmote Nabal to death. 1. Samuel 25.38.

Who ſo ſmiteth any man, muſt die for it. Exod. 21.12. Leuit. 24.7,21. Numb. 35.16, to 22.

Curſed is hee that ſmiteth his neighbour ſecretly. Deut. 27.24.

Of the puniſhment of him that ſmiteth his ſeruant or mayde. Exodus 21.20,21,26, 27.

Ziukiiah ſmote Michaiah, and why. 1. kin. 22.24.

Paul ſmitten on the mouth. Act. 23.2. and Chriſt. Matth. 26,67. Mar. 14,65. Iohn 18. 22,23.

Smith. Tubal-kain the firſt Smith or brazier. Gen. 4.22.

No Smith in Iſrael, in the time of Saul. 1. Sam. 13.19.

¶ *Snares* of death ouertook Dauid. 2. Samuel 22.6. Pſal. 18.5.

Snowe in Summer, and raine in harueſt not meete. Pro. 26.1.

The blood of Chriſt waſheth vs whiter then Snowe. Pſal. 51.7. if by faith we turne to him. Iſa. 1.18.

¶ *Sobrietie* commended vnto vs. 1. Theſ. 5. 8. 1. Tim. 3.2,11. Tit. 2.2. 1. Pet. 4.7. Eccl. 32.12.*

We muſt vnderſtand according to ſobrietie. Rom. 12.3.

Paul ſpake the wordes of Soberneſſe and truth. Act. 26.25.

Societie, looke Fellowſhip.

Solde, looke Sell.

Souldiers duetie. Luk. 3.14.

Solemne. The Iewes at their Solemne feaſtes, were woont to reioyce. Iſai. 30.29. with all their houſholdes, with poore and ſtrangers, offering ſacrifices of thankefulneſſe. Deut. 6.11,12. Which feaſtes being prophaned, God abhorred. Iſai. 1.11, to 16. Hoſe. 9.4,5.

A Solemne feaſt, at the erecting of the molten calfe. Exo 32.5,6. and at the ſetting vp of Ieroboams two golden calues. 1. king. 12.32,33.

At euery ſolemne feaſt, was a priſoner let looſe to the Iewes. Iohn 18.39. looke Feaſt.

Solitary. Chriſt prayed in a ſolitary place. Mar. 1.35.

Songs The Song of Hannah. 1. Samu. 2. 1, to 11. of Eliſabet. Luke 1.42, to 46. of the virgine Marie. verſe 46. to 56. of Zacharias. verſ. 68. to 80. of the Angels. Luk. 2.14. and of Simeon. verſ. 29. to 33.

Salomons Songs were a thouſande and fiue. 1. King. 4.32.

The ſong of Salomon, of ꝑ loue betweene Chriſt and his Church, or the ſoule of man. Cant. at the 8. Chapters, looke Sing, Pſalmes, and Prayſes.

Sonne. An euil nurtured ſonne, is the diſhonour of his father. Eccl. 22.5. and maketh his mother aſhamed. Pro. 29.15.

Dauid at the firſt, through humilitie, refuſed to be Sauls Sonne in lawe. 1. Samu. 18.18.23.

Eliſha by prayer obteined, that his hoſteſſe ſhould

ſhould haue a Sonne. 1.Kin.4.14,16,17. ſee Children.

Sonnes, looke Sacrifice.

God ſpared not his onely Sonne, but gaue him for vs all. Rom.8.32.

Sonnes, vſed for inhabitants. Ezr.2.1,21. and for poſteritie. Ezr.2.35. Matth.22.42.

Chriſt called the Sonne of man. Matth.8.20. and 12.8. and 24.30. and 25.13,31. and 26.2,24. Mar.2.10. and 9.9,31. and 13.26. & 14.21. Luke 5.24. and 6.5. and 9.21,26,44, 56.58. and 12.8. &c. Ioh.3.13,14. and 13.31.

The faithful are the Sonnes of God. Luk. 20.36. Iohn 1.12. Rom.8.14. 2.Cor.6.18. Galat.3.26. 1.Iohn 3.1. Looke Correction.

Sorcerers puniſhment. Reuel.21.8. looke Soothſayers.

Sorowe. Paul reioyced not that the Corinthians were made ſorie by his Epiſtle: but that they ſorowed to repentance. 2.Corinth.7.8,9.

No man is ſorie for the affliction of Ioſeph. Amos 6.6.

God grieueth to the diſobedient, a Sorowfull minde. Deut.28.65.

A ſorowfull minde dryeth the bones. Prou.17.22.

The Apoſtles ſorowfull, hearing that Chriſt ſhould die. Matt.17.22,23. And that they ſhould forgot his bodily preſence. Iohn 16.6.20,to 23.

The brethren were ſorie that they ſhoulde ſee Pauls face no more. Acts.20.37,38.

The people ſorowed that God would not goe with them to Canaan. Exod.33.4.

Paul was ſorowfull for Epaphroditus ſickeneſſe. Phil.2.27,28.

Godly ſorowe cauſeth repentance: but worldly ſorow cauſeth death. 2.Cor.7.10,11. Eccluſ.30.23,24.

The godly are as ſorowing, and yet alwayes reioycing. 2.Cor.6.4,to 10.

Wee may not ſorowe aboue meaſure for the dead, and why. 1.Theſſa 4.13.* Looke Mourning.

The ſorowe of the heart is a ielous woman. Eccluſ.26.6. looke Heauie.

Soothſayers not to be regarded, nor ſuffered. Leuit.19.31. Deut.18.10,11,12.

Who ſo hath a ſpirit of diuinatiō or ſoothſaying, ſhalbe ſtoned to death. Leuit.20.27.

Ioſiah baniſhed all Soothſayers, and ſuch as had familiar ſpirits. 2.Kin.23.24. ſo did Saul. 1.Sam.28.3.

Soothſayings, witchcraft, &c. is but vanity. Eccluſ.34.5.

God will iudge Soothſayers. Mal.3.5. and ſend a ſword vpon them. Ierem.50.36. looke Diuination and Witch.

Sower. The parable of the Sower. Matth. 13.3,*10,18,*43. Mar.7.4 3,to 21. Luke 8. 5,to 16.

Soweth. As euery man ſoweth, ſo ſhall he reape Gal.6.7,8,9 ſe Salt.

Soule, taken for the naturall affection. Matt.26.38. Mar.14.34. Iohn 12.27 Luke 1.46. and 2.35. for the ſpirit, wherewith man liueth. Matth.10.28. 2.Cor 1.23. for the will ioyned to the vnderſtanding. 1.Theſſ.5.23. 1.Pet.1,9,22. for the whole man. Gene.46. 26,27. Exo.1.5. Deu.10.22. Rom.13.1. Act. 2.43. for the life. Matt.2.20. & 6.25. Luk.12. 22. Ioh.10.11. & 13.37. & 15.13. Act.20.24. and for the breath. Act.20.10.

Man became a liuing ſoule. Geneſ.2.7.

Chriſt healed the diſeaſes of ſoule and body. Luke 9.56. Iohn 7.23.

We ought to ſeeke, ſerue and loue God with all our heart and ſoule. Deut.4.29. and 10.12. and 11.13.

Paul content to giue his ſoule for the confirmation of the Goſpel. 1.Theſſ.2.8.

The Soules of them that were killed for the word of God. Reue.6.9.

The Paſtours ſhall giue accounts for their peoples ſoules. Heb.13.17.

Holy our ſoules are purified. 1.Pet.1.22.

Thoſe that ſuffer for Ieſus Chriſt, receiue the ſaluation of their ſoules. 1.Pet.1.4,9.

A man to put his ſoule in his hands, what it ſignifieth. 1.Sam.19.5. and 28.21.

To powre out our ſoules before the Lord. 1.Sam.1.15. Pſal.42.1,2.*

The ſoule that ſinneth ſhal die. Eze.18.4. The Soule after death goeth either to ioy or paine. Eccles.12.7. Luke 16.22,23.

The faithful in the primitiue Church were of one heart and one ſoule. Acts 4.32.

Soules appeare no more after they be once departed from the body. 1.Sam.12,23. Iob 7.9,10. and 10.20,21. and 14.12. and 17.16. Pſalm.103.15,16. Iſa.8.19,20. and 65.3,4. Wiſ.2.1. and 3.1. Eccluſ.38,20,21,23. Mar. 5.2,3. Luke 12.20. and 16.30,31. Acts 7. 59. 2.Cor.11,14. 1.Theſſ.4.13.

Of the immortalitie of the Soule. Matth. 10.28. and 16.26.

& Span. Untimely births of a Spanne long eaten. Lam.2.20. and 4.10.

Spare. If God ſpared not the citie where his name was called vpon, ſhall other goe free? Ierem.25.29.

Holy vſage a man is alwayes to ſpare himſelfe. 2.Sam.12.5,6. Gen.38.24,25,26.

Sparkle. The ſubtile woman of Tekoah termeth Abſalom her ſparkle. 2.Sam.14.7.

Sparrow, looke Prouidence.

Speake. What God ſpeaketh, ſhall come to paſſe. Eze.12.25.

Who ſo is mooued by Gods Spirit to ſpeake, is directed in truetb, boldneſſe and eloquence. Iob 32.18.* Exod.4.12,15.

To ſpeake, put for to promiſe. Luke 1.70.

If any man ſpeake, let him talke as the words of God. 1.Pet.4.11.

Wee ought not to ſpeake euill one of another. Iam.4 11.1. Pet.2.1. Wiſ.1.11. not regard euery mans ſpeech, & why. Eccle.7.23.

Railers or euill ſpeakers, ſhall not inherite the kingdome of heauen. 1.Cor.6.10. Looke Slander, backebiting and Tongue.

Of ſobrietie in ſpeaking. Prou.17.27,28. Eccles.5.1.

Speculations. Againſt vaine Speculations, Col.2.8,18.

Speedily. Preſume not of Gods mercie, but conuert ſpeedily by true repentance. Eccluſ.5,5,6,7.

Spies ſent to view Ai. Ioſh.7.2. and Iericho. Ioſh.2.1. and the land of Canaan. Nu. 13.3,17.* who, for their euill report, are all ſlaine, ſaue Ioſhua and Caleb. Numb.14. 37,38.

Spirit taken for the minde of man. Luke 10.21. 2.Corint.7.1. 1.Theſſa.5.23. for the life of man. Iob 34.14. for a ſpirituall eſſence ſimply. Iohn 4.24. For the holy ſpirite of God. Ephe.5.18. for the graces of the ſame Spirite. Actes 8.15. and 19.2. Galat 3.2. for the man regenerated. Matth.26.41. Roma. 7.6. and 8.4. Galat.5.16. for a fantaſie, or vaine imagination of mans minde. Matth. 14.26. for will and minde. 1.Cor.5.3. Phil. 1.27. for teachers or Prophets. 1.Iohn 4. 1. and for earneſt zeale toward God. 1.Tim. 4.12.

The Spirite of God mooued vpon the waters. Gen.1.2.

The Spirite of grace to bee powred vpon the Iewes. Zech.12.10.

The holy Ghoſt called the Spirit of truetb, and why. Iohn 14.17.

One Spirite diſtributeth ſundry giftes. 1. Cor.12.7,to 12.

The Spirite of God dwelleth in Chriſtians. 1.Cor.3.16.

Whoſoeuer hath not the Spirit of God, is not his. Rom.8.9.

Without the Spirite of God we are eaſily trained to idolatrie. 1.Cor.12.2,3.

The great repugnancie betweene the ſpirit and the fleſh. Gal.5.16.*

Ye know not of what Spirite ye are. Luk. 9.55.

The Spirite of God deſcending vpon Chriſt. Iohn 1.31. Matth.3.17. Luke 3.22.

That that is borne of the Spirit, is Spirit. Iohn 3.5,6.

Saint Paul reioyced that he had the Spirit of God. 1.Cor.2.12. and 7.40. 2.Cor.4.13

No man that hath the Spirite of God, calleth Ieſus execrable. 1.Cor.12.3. Mat.9.39.

Ioſhua was repleniſhed with the Spirit of wiſedome by the laying on of Moſes hands. Deut.34.9.

The Spirite wherewith Moſes was endued, God put vpon the 70. Elders. Numb. 11.16,25.

The Spirite of the Lord came vpon Othniel. Iudg.3.10. vpon Iphtah. Iudg.11.29, 32. vpon Samſon. Iudg.13.25. & 14.19. and 15.14,15. vpon Saul. 2.Sam.11.6. and vpon Dauid. 1.Sam.16.13. looke Clothed.

The Spirite of God departed from Saul and an euill Spirite ſent of the Lord vexed him. 1.Sam.16.14.

God reuealed to Samuel by his Spirite, Sauls coming a day before. 1.Sa.9.15,16.

Obadiah feared that the ſpirit of God would haue carried away Eliah. 1.Kin.18.9,12.

God will not haue his ſpirit alway to ſtriue with man, becauſe he is but fleſh. Gene.6.3.

Onely Gods ſpirit ſearcheth & knoweth all things. 1.Cor.2.10,11. looke Knowledge.

Gods Spirite beareth witneſſe in vs, that Chriſt is the true Sauiour. 1.Iohn 5.1,6,8, 13. Which Spirite is the ointment that teacheth vs. 1.Iohn 2.20,27.

Thoſe that haue Gods Spirit, ſhal by God be raiſed to life as Chriſt was. Rom.8.11.

Thoſe that are led by the ſpirit, are not vnder the law. Gal.5.14,18. the Spirite of God

renewеth mans heart. 1. Sam. 10.6.

The Spirite of God spake by Dauid. 2. Sam 23.2.

By the Spirite the deedes of the bodie are mortified. Rom. 8.13.

If we liue in the Spirite, let vs also walke in the Spirit. Gal. 5.25.

The Spirite maketh request for vs with sighes inexpressable. Rom. 8.26.

By the Spirite we are made an habitation of God. Ephe. 2.22.

Where the Spirite of Christ is, there is libertie. 2. Cor. 3.17.

The Spirit led Christ into the wildernesse to be tempted of the deuill. Matt. 4.1. Mark. 1.12. Luke 4.1.

Christ offered himselfe by the eternal Spirite, to God. Heb. 9.14.

Stevens aduersaries coulde not resist the Spirite by the which he spake. Actes 6.10.

What the law of the Spirite of life, which was in Christ Iesus, hath done for vs. Rom. 8.2.3.4.

The Gospel called the administration of the Spirit. 2. Cor. 3.8.

Moses prayed that the Lord would put his Spirite vpon all the people. Num. 11.29.

God must bee worshipped in Spirite and trueth. Iohn 4.23.24. Ephes. 4.3.4.

Wee ought to be feruent in Spirit. Rom. 12.11.

The Angels are called Spirits. Heb. 1.7.

Wee ought to trie the Spirites, and how. 1. Iohn 4.1.2.3.

Who knoweth if the Spirite of man ascendeth, and the Spirite of beastes descendeth? Eccles. 3.21. and 12.7.

Lying Spirits, looke Deceiue.

God sent an euill Spirit betweene Abimelech and the men of Shechem. Iudg. 9.23.

Spirits of erroz sent of God to deceiue the Egyptians. Isai. 19.14. looke 1. Tim. 4.1.2.

Of euill and good Spirites. Rom. 8.38,39. looke Angel and Soules.

Our naturall bodies shall be raised spirituall bodies. 1. Cor. 15.44,46.

It is a small thing that they should reape corporall things, which sow Spirituall things. 1. Cor. 9.11.

Spirituall doctrine ought to bee compared with Spirituall doctrine. 1. Cor. 2.13 14.

The Spirituall man discerneth all things, and yet hee himselfe is iudged of no man. 1. Cor. 9.15.

We ought to be filled with the Spirit speaking vnto our selues in Spirituall songs, &c. Ephes. 5.18,19,20,21. Col. 3 16,17.

Both spirituall and temporal things committed to the Hebronites. 1. Chron. 26.32.

Spit. The Iewes did spit in Christes face. Mat. 27.67. Mar. 14.65. Luke 22.64,65.

Spoyles of the wicked are not to be coueted of those that reuenge Gods quarrel. Ester. 9.10,15,16.

Spoiles diuided equally by the ordinaunce of Dauid. 1. Samu. 30.24,25. according to the olde custome. Iosh. 22.8. Num. 31.27.

Dauid sendeth parsents of his Spoyles. 1. Sam. 30.26.*

Spouse of Christ is the Church. Psal. 45. 2.* Reuel. 21.2,9,10.

Spue, looke Colde.

Spurne, looke Heele.

A Staffe. Iaakob had but a Staffe when he came to Laban. Gen. 32.10.

Elisha sent Gehazi with a staffe to reuiue his dossesse childe, but he could not. 2. King. 4.29,31.

The Paschall Lambe eaten with Staues in their hands. Exod. 12.11. looke Bread.

Standing stedfast in the faith. Roma. 5.2. and 11.20. and 14.4. 1. Corin. 10.12. and 16. 13. 2. Cor. 1.24. Galat. 5.1. Ephe. 6.11,14. Col. 4.12. 1. Thess. 3.8.

Starres created by Gods word. Gen. 1.16.

The Starres are not pure in Gods sight. Iob 25.5.

Starres fell from heauen. Reu. 8.10. & 9.1.

The Starre of Iaakob for Christ. Numb. 24.17.

The Starre that guided the wise men. Matth. 2.2,9,10.

Statutes of princes are no excuse to transgresse Gods law. Mic. 6.16.

Steale. Hee that stealeth one of his brethren, ought to die. Deut. 24.7.

The Beniamites stole away the mayues of Shiloh. Iudg. 21.21.

Let him that stole, steale no more. Ephes. 4.28. looke Theefe.

Stedfastnesse of the faithfull. 1. Sam. 17. 26.* 2. Sam. 12.16.* 1. Kin. 18.18* 2. Kin. 3.14.24,25. Dan. 3.12.* Iudet. 13.3.* Wisd. 5.1. Dan. 13.45.* and 14.* 1. Mac. 1.65,66. and 2.27,28.* 2. Mac. 6.18.* and 7.1.* Mat. 14.4. Acts 4.8.* 1. Thess. 2.2.

Stickes, looke Sabbath.

Stiffenecked people the Israelites. Exod. 32.9. Deut. 9.6. looke Obstinate.

Stirre vp, looke Iudge, and Faithfull.

Stocke, looke Tribe.

Stoikes, looke Epicures.

Stumble, See Christ, and Rom. 9.32.

No man ought to put a Stumbling blocke before his brother. Rom. 14.13. Leu. 19.14.

Stones claue asunder at Christes death. Matth. 27.51.

God cast great stones from heauen vpon the Amorites. Iosh. 10.11.

The two Onix stones of the Ephod. Exo. 21.9, to 13.

Iaakob set vp a pillar of stone, and why. Gen. 28.18,22. and made a heape of stones for a witnesse of the couenant betweene them. Gen. 31.44, to 53.

Ioshua pitched a stone vnder an Oke, and why. Iosh. 24.21.24.26,27.

Samuel pitched a stone for a memoriall of Gods aide. 1. Sam. 7.12.

Shimei threwe stones against Dauid. 2. Sam. 16.13.

God commanded that after the Israelites had conquered the Moabites, they should marre euery good field with stones. 2. King. 3.19,25.

Sooner should the stones cry, then Christs glory should be hid. Matt. 21.9,16. Mar. 11. 9,10. Luke 16.37.38,40.

Christ the refused head corner stone, ioyning Iewes & Gentiles. Mat. 21.40.1. Pet. 2.7. Ephe. 2.20.* see Christ, and Monument.

Stoned. Moses feared to bee Stoned to

death by the people. God. 17.4.

The people would haue stoned Caleb and Iohua. Num. 14.10.

Naboth stoned, see Witnesse.

Paul was once stoned. Actes 14.19. 1. Cor. 11.25.

The Iewes would haue stoned Christ, and why. Iohn 10.30,31,33.

The inhabitants of Ziklag would haue stoned Dauid. 1. Sam. 30.6.

Adoram was stoned by the people of Israel. 1. Kin. 12.18.

Achan stoned for taking the excommunicate thing. Iosh. 7.1,25,26.

Witches, Soothsayers, &c. ought to bee stoned to death. Leuit. 20.27. Deut. 18.10, to 15. Exod. 22.8.

No inticer to idolatrie is to beare vnto vs, but must be stoned to death Deu. 13.6, to 10.

Who so offreth his childe to Molech, must be stoned. Leuit. 20.2.

Steuen stoned. Act. 7.58. and 22.20.

God will giue vnto the faithfull a heart of flesh, for a stony heart. Ie. 22.39. Eze. 36.27.

Storke forbidden to the Iewes to eate of. Deut. 14.8.

Store and *Storehouses* of those that keepe Gods lawes, shall be blessed. Deut. 28.8. and of other cursed. verses 15, 17.

Hauing store, wee must not forget God, looke Fill.

Strangled forbidden. Gene. 9.4. Leuit. 17. 14. Acts 15.20,29.

Strange. Iaakob caused his houshalde to put away strange gods. Gene. 35,2.

The Israelites prouoked God with strange gods. Deut. 32.16.

Strange flesh for horrible pollutiõs. Iud. 7.

Strange childre dissemble. Psl. 18.44,45.

A strange womã for an harlot. Iudg. 11.2.

The Strange worke and Strange acte of God. Isa. 28.21.

Against prayer in a strange tongue. 1. Corint. 14.14.*

Strangers separated from the people of Israel. Nehe. 13.1,2,3.

The stanger that prayeth in Gods Temple, shall be heard. 1. Kin 8.41,42,43.

God loueth strangers. Deu. 10.18.

The Israelites were strangers in Egypt. Deut. 10.19.

We ought not to peruert the right of the stranger and fatherlesse, and why. Deut. 24. 17,18.

We ought to loue strangers. Leuit. 19.33, 34. and not to iniurie, or oppresse them, and why. Exod. 22.21. and 23.9. Deut. 24.14.

Strangers are commaunded to heare and reade the lawe. Deut. 31.12.

Wee were sometime strangers from the promise. Ephe. 2.12.

Strangers payed tribute. Matt 17.25,26.

Howe wee ought to doe good to Strangers. Gen. 18.1, to 9. and 19.4, to 4. Leuit. 23 22. Num. 15.14,15,16. & Ezek. 22.7. and 47.22. Zech 7.10. Psal. 147.9. looke Widowes.

We are strangers, and sojourners in this world. Gen. 15.13,14. & 47.4.9.1. Chron 29. 15. Psa. 39.12. & 105.12,13,23. & 119.19.2. Cor. 5.1,to 7. Phil. 3.12,13. Heb. 11.8,9,10, 13, to 17. and 13.14. 1. Pet. 2.11.

Straite

Straite, looke Gate.

Strength. God is our strength. Exod. 15. 2. 2. Sam 22 3. Iob 9. 19.

The strength which Samson had by Gods spirit, went from him. Iudg. 16. 19, 20.

Strengthened. The Lord strengthened Eglon against Israel, and why. Iudg. 3. 12.

God strengthened Paul against Nero. 2. Tim. 4. 17. looke Encourage.

Strife and enuying are works of darkenes. Rom. 13. 12, 13.

The waters of Strife. Numb. 20. 13 looke Striue.

Strings. Of Strings of the Tabernacle. Exod. 26. 4. 5.

Stripes for any trespasse might not be adiudged aboue 40. at once. Deut. 25. 2, 3. and of them, on a superstition there was one abated afterwards. 2. Cor. 11. 24.

Who shall bee beaten with many stripes, and who with fewe. Luk. 12 47, 48.

Strip. God threatned to strip the Synagogue of the Iewes, if they repented not. Hose 2. 2. 3.

Striue not about words, nor keepe companie with them that do, and why. 1. Tim. 6. 4, 5. 2. Tim. 2. 14, 23, 24.*

Who dare striue and stand against God, or accuse him? Wis. 12. 12. Iob 9. 32.* & 16. 21. and 39. 35.

How strifes may be ended. Gene. 13. 8, 9. Matth. 5. 25.

The law of them that striue, and hurt one another. Exod. 21. 18, 19, 22.

Against striuing, looke more Eccles. 8. 1, 2, 3 and Contention.

Strong, looke Encourage.

Stubborne hearts shal fare euil at the last. Eccles. 3. 27. See Children.

Moses prayeth for the stubbornesse of the people, and why. Deut. 9. 26.*

The Iewes walked after the stubbornesse of their wicked heart. Iere. 18. 12.*

The Lorde admonisheth his speeche to the stubborne hearted. Isa. 46. 12.

The wicked will bleese himselfe in þ stubbornesse of his owne heart. Deut. 29. 19.

Stubble. The wicked are as stubble before the winde. Iob 21. 18.

The Israelites forced to gather stubble for strawe. Exod. 5. 12.

Stuffe. The Prophet is willed to prepare stuffe to goe into captiuitie. Eze. 12. 3.

Subiects duetie. Exod. 10. 18. & 22, 28. Nom. 16. 2, 9.* Iosh. 1. 16, 17, 18. Neh. 5. 1.* Pro. 13. 1. & 20. 2, 20. & 24. 21. Eccle. 8. 2, 3, 4 & 10. 4, 20 Ier. 27. 7. Baruc. 1. 11.* Matt. 17. 24, 33.* & 22. 16, to 33. Luk. 20. 20, to 27. Rom. 13 1, to 8. 1. Thes. 5. 12, 13. 1. Tim. 2. 1, 2, 3. Tit. 3. 1, 2. Hebr. 13. 17, 18. 1. Pet. 2. 13, to 18. Iude 8.

True Subiectes cannot be counterpoysed with treasure. Est. 7 4.

Subornation. 1. King. 21. 10. Act. 6. 11.

Submit your selues one to another in the feare of God. Ephes. 5. 21. and to all maner ordinance of man for the Lords sake. 1. Pet. 2. 13.

Subtile. The serpent more subtile then any beast of the field Gen. 3. 1.

Ionadab a Subtile man. 2. Sam. 13. 3.

Absalom reconciled to Dauids fauour by a subtile woman. 2. Sam. 14. 1, to 25.

Rebekah by her subtilne, procured the blessing to Iaakob. Gen. 27. 9, to 30, 35.

Subtile fine, but unrighteous. Eccles. 19. 24, 25, 26.

Succour, looke Helpe.

Sucke. Hannah gaue her sonne sucke. 1. Sam. 1. 23. so did Sarah. Gen. 21. 7. & Moses mother. Exo. 2. 8, 9. and Samsons. Iudg. 13. 4, 24. and so did Elizabeth. Lu. 1. 80. and the virgine Marie. Luk. 2. 7. and Salomons mother. Cant. 8. 1. and Dauids. Psal. 22. 9. Looke Nourse.

Suffering. Christ ought to haue suffred, and so to enter into glory. Lu. 24. 26, 46. Heb. 2. 9. 1. Pet. 1. 11.

We ought to suffer with Christ, after his example, and why. 1. Pet. 2. 21. & 4. 1, 13. 2. Tim. 2. 12. & the example of the Prophets. Iam. 5. 10.

Let vs not suffer as euill doers, but as Christians. 1. Pet. 4. 15, 16.

Blessed are they that suffer for righteousnes sake, and why. 1. Pet 3. 14, 17, 18. Mat. 5. 10.

The long suffering of God. Roma. 2. 4. 2. Pet. 3. 15. Psal. 86. 15. & 103. 8. & 145. 8. Ioel 2. 13. Iona 4. 2. Nah. 1. 3 Wis. 15. 1.

The long suffering of Christians. 2. Cor. 6. 6. Col. 1. 11. it is a fruite of the spirit. Gal. 5. 22.

We ought to reioyce in suffering for Christes sake, and why. 1. Pet. 1. 3 to 9.

To suffer for the name of God, is his only gift. Phil. 1. 29. looke Tribulation.

Sufficient, looke Contented.

We are not sufficient of our selues to thinke any thing, but our sufficiencie is of God. 2. Cor. 3. 5.

The scripture sufficient to leade vs to perfection. 2. Tim. 3. 16, 17.

Sunday, looke Day.

Sunne. Of the noyses of the Sunne. 2. Kin. 23. 5, 20.

The Sunne stayed at the desire of Iosh. Iosh. 10 12.

The shadow of the Sunne went backe ten degrees in Hezekiahs daies. 2. King. 20. 9, 11. Isa. 38. 8.

The Sunne was darkned at Christs death. Lu. 23. 45. Mat. 27. 45. looke Signes.

Superfluitie of malitiousnesse must be laid away. Iam. 1. 21.

Superstitions of þ Athenians reproued by Saul. Act. 17. 21, to 32.*

Festus termeth the Iewes obiections against Paul, questions of their owne superstitions. Acts 25. 19. looke Ceremonies and Traditions.

Supper of the Lord instituted. Matth. 26. 26, 31. Mar. 14. 18, to 27. Luk. 22. 14, to 24. which ought to be receiued in remembrance of Christes death. 1. Corinth. 11. 24. Luke 22. 19.

The great Supper. Luk. 14. 16. to 25.

Blessed are they that are called to the Lambes Supper. Reue. 19. 9, 17.

Lazarus and Marie made Christ a Supper. Iohn 12, 1, 2.

Paul taught the maner of celebrating the Supper, as hee had receiued of the Lorde. 1. Cor. 11. 23, to 27. and rebuketh the disreuerent comming thereunto. 1. Cor. 11. 17, to 23. and sheweth the danger of the vnworthy receiuing, and how to receiue it to our comfort. 1. Cor. 11. 27.*

The godly eate and drinke Christes body and blood in the Supper, onely by faith. Iohn 6. 50, to 59, 73. & 11. 26. & 15. 5. 1. Cor. 10. 1, 3, 4. Ephe. 3. 17.*

The wicked eate not the body & bloop of Christ in the Supper, ne haue any profite by his passion Mat. 7. 6. Iohn 19. 1, 2, 6. Rom. 8. 9. 1. Corinth 11. 27, 29. 2. Cor 6. 14, 15, 16. Heb. 6. 6. Tit. 1. 15, 16.

Against the reseruation of any part of the bread or wine, vsed in the Lords Supper. Exod. 12. 9, 10 & 16. 19.

The words (This is my body) vsed in the Lords Supper, are spoken figuratiuely. Gen. 17. 10, 11. and 33. 20 Exod. 12. 11. Deut. 31. 11. Iohn 14. 6. and 15. 1. and 5. 7. Acts 2. 42. Rom. 4. 11, 17. 1. Cor 10 4, 16. Tit. 3. 5.

Christes naturall body can be but in one place at once, and therefore is not in the bread and wine at the Lords Supper. Matt. 24. 23, 24. and 26. 11. Mar. 16. 19. Luke 24. 2, 3, 6, 51. Iohn 16. 28. Actes 1. 9, 10, 11. and 3. 20, 21. and 7. 64. 2. Corinthians 5. 16. and Colos. 3. 1. Philip. 3. 20. Hebr. 8. 1. and 10. 12, 13. Looke Transubstantiation and Sacraments.

Suppore. Wee ought to Support one another through loue. Ephes. 4. 2.

Surfet. The discommodities of Surfetting. Eccles. 31. 19, 20, 25. and 37. 29, 30. Looke Drunkennesse and Gluttonie.

Suretiship. Iudah became suretie to his father to bring Beniamin againe. Gen. 43. 9. and 44. 32. looke more Eccles. 29. 15, to 22. Pro. 6. 1, to 6. and 17. 18. and 20. 16.

Swanne forbidden. Deut. 14. 17.

Swarmes of flies, a plague of Egypt. Exod. 8. 24 Psal. 105. 31.

Ierusalem Swarmed full of idolatrie, which was the cause of her punishment. Ezek. 8. 3.*

Sweare. We may not sweare by any thing besides God, nor by him, but vpon good occasions Ierem 5. 7. and 4. 2. Rom. 1. 9. and 9. 1. & 2. Cor. 1. 23. Heb. 6. 16, 17 Exo. 20. 7. and 23. 13. Leuit. 19. 12. Deut. 5. 11. & 6. 13. and 10. 20. Iosh. 23. 7, 8. Zech. 5. 3, 4. Matt. 5. 34, to 38 Iam. 5. 12.

A man ought not to accustome himselfe to sweare, and why. Eccles. 23. 9, to 24. and 27 14.

God sware that the vnbeleeuing Iewes should not enter into the lande of Canaan. Deut. 1 34, 35. Nom. 14. 23. which he fulfilled. Deut. 2. 13, 14.

Ioseph sware. Gene. 47. 30, 31. so did Ioshua and the princes of Israel. Iosh. 9. 15, 18, 20 and the Israelites. Iudg. 21. 1. and Saul. 1. Sam. 19. 6. and Dauid. 1. Sam 24. 22, 23. 2. Sam. 19. 23. 1 kin. 1. 27, 29, 30. & Ionathan. 1. Sam. 20. 16, 17. and Salomon. 1. King. 2. 23.

S. Paul sware to the profite of others. 2. Cor. 1. 23.

God doe so to me and more also: a maner

of Swearing. 2. Sam. 3. 35. looke Othes and Hand.

Sweate, looke Bread.

Sweete bread, looke Passeouer.

Swimming saued diuers that were in the ship with Paul. Act. 27. 43. 44.

Swine. The legion of deuils permitted to goe into the heard of Swine. Matt. 8. 31, 32.* Mar. 5. 9, to 14. Luk. 8. 30, to 34.

Pearles ought not to be cast before swine, and why. Mat 7. 6.

Sword. All that take the sword, shall perish with the sword. Mat. 26. 52. Reue 13. 10.

The Disciples asked if they should smite with sword, Luke 22. 49.

All Israel without sworde or speare, saue Saul and Jonathan. 1. Sam. 13. 19, 22.

The magistrate beareth not the sword for nought. Rom. 13. 4. but priuate persons are prohibited to vse it Mat. 5. 39.

The Sword is threatned to those ỹ breake Gods couenant. Leui. 26. 25. and followe Idoles. Deu. 32. 25.

The Lorde caused the Midianites to kill one another with their swordes. Judg. 7. 22.

God wherteth his sword when he taketh vengeance. Deut. 32. 41.

God was the sword of the Israelites glorie. Deut. 33. 29.

It is not the sword whereby Gods children ouercome, but his power. Josh 24. 8, 11, 12, 13. as hee promised. Deuteronom. 7. 21, 23, 24.

The worde of God is a sharpe two edged sword. Reue. 19. 15.

The sworde of the spirite to discomfite our mortall enemie. Ephe. 6. 13, 17.

Christ came not to sende peace, but the sword. Mat. 10. 34, 35. Luk. 12. 51.

Christ willed his disciples to buy them swordes. Luke 22. 36.

The sworde shall not goe thorowe a godly land. Leui. 26. 6.

Simeon foretolde the virgine Mary, that the sworde should pearce thorowe her soule. Luke 2. 35.

A generation whose teeth are swordes. Pro. 30. 14.

Synagogue of the wicked called to repentance. Hose. 2. 1, 2.*

Synagogue, wherein were trained vp Libertines, &c. Act. 6. 9.

T.

Tabernacle of the congregation pitched farre from the hoste. Exod. 33. 7.

Abraham dwelled in tents, or Tabernacles. Gen 12. 8.

Of the fourme of the Tabernacle, and the appertinances prescribed. Exod. 26. 1.* and 36. 1.* finished. Chap. 39. 32.* and reared vp. Chap. 40 2. to 34 &c.

None were suffered to be in the Tabernacle, when the hie priest went into the Sanctuarie. Leuit. 16. 17.

The last and great day of the feast of Tabernacles. John 7. 37.

Our bodies called Tabernacles. 2. Cor. 5. 1, 4. 2. Pet. 1. 13, 14.

What the two Tabernacles signifie. Heb. 9. 6, 7, 8.*

Tabalinuented Tabernacles, or tents. Ge. 4. 20. which occupation Paul exercised to get his liuing. Act. 18. 2, 3.

Tables, or boardes for the tabernacle to stand vpon. Exo. 26. 15.

Moses receiued the two Tables at Gods hand. Exo. 31. 18. & 32. 15, 16. and breaketh them. verf. 19. and is commanded to hewe other like the first, and so he did. Exo. 34. 1, 4. Deut. 10. 1, to 6.

The forme and situation of the Table for the shew bread. Exo. 25. 23, to 31. & 26. 35.

Tobias bindeth the goolg to his Table. Tob. 2. 2.

Salomon placed ten Tables in the Temple. 2 Chro. 4. 8.

Table put for that wherein men chiefly delight. Rom. 11. 9.

Tables vsed for offices belonging to the poore. Act. 6. 2.

Take. Him that taketh thy cloke, forbid not to take thy coate also. Lu. 6. 29.

Christ taken vp to heauen. Matth. 16. 19. Lu. 24 51. Act. 1. 9 looke Ascend.

Tale bearers and Tale-tellers. Pro. 16. 28. & 18. 8. & 26. 20, 22. Eccius. 5. 15. looke Busibodies, and Backbiting.

Talents. Salomon had 450. talents of gold brought from Ophir. 1. Kin. 9. 28. 2. Chro. 8. 18. & 1. 20. from Hiram. 1. King. 9. 14.

The Talent of the Temple. Exod. 25. 39. was two of the common Talents. Mat 18. 24. 2. Sam. 12. 30. 1. Chro. 20. 2.

Talke, looke Iesting, Idle, and Speach.

Target. Salomon made 200. Targets of beaten golde. 1. King. 10. 16.

Taxe, looke Tribute.

Tale. The Prophet that teacheth lies, is the taile. Isa. 9. 14, 15.

Teaching. Wee ought to teach the Scriptures, as occasion is ministred. 1. Cor. 2. 13. and 3. 1, 2.

Christians are taught of God, and howe. John 6. 29, 45. Heb. 8. 11. 1. John 5. 20. Isai. 54. 13.

Christs ministers must teach whatsoeuer he hath commanded. Mat. 28. 20. and where of the holy Ghost should put them in minde. John 14. 16, 26. Act. 1. 4. Luk. 24. 59. John 15. 26. & 16. 7.

He that teacheth, ought to be directed by Gods word. 1. Pet. 4. 11.

Wee ought to teach, as wee may edifie one another. 1. Thes. 5. 11.

The wise scribe that is taught vnto the kingdome of heauen. Mat. 13. 52.

God taught his people by his word. Deu. 4. 36. and 32. 10.

God hath taught vs the good way to walk in. 1. King. 8. 35. 36.

God nurtured the Israelites forty yeeres, to teach them to know him, and themselues. Deut. 8. 2, 3, 4, 5.

God taught the hands of Dauid to fight. 2. Sam. 22. 35.

God commanded Moses to teach the Israelites to feare and obey him, for their profite. Deu. 5. 27, 31 & 6 1, 2, 3, 17, 18. 24.*

Moses warneth the Iewes to doe whatsoeuer the Leuites should teach them. Deut. 24. 8. 9.

We ought to teach our children the worde of God. Deu. 11. 18, to 21. and 31. 11, 12, 13. and what great things God hath done for vs. Ex. 13. 12, to 17. Deu. 4. 9, 10. & 6. 7, 21.* Josh 4. 6, 21.* Luke 1. 74, 75. as Abraham did. Gen. 18. 19.

Jehoiada the chiefe Priest taught Jehoash. 2. King. 12. 2.

Samuel taught the Israelites the good way. 1. Sam. 12. 23.

Apollos eloquent and mightie in the scriptures disdained not to be taught of a craftesman. Act. 18. 24, 26.

Who is the teacher of the faithfull. John 14. 26. Psal. 51. 10, 11, 12, 13.

S. Paul the teacher of the Gentiles. 1. Tim. 2. 7.

Christ ordeined teachers, &c. in his church, and why. Act. 13. 1. 1. Cor. 12. 28. Eph. 4. 11, 12, to 17.

Those that by teaching turne many to righteousnesse, should shine as the starres for euer. Dan. 12. 3.

Teachers should teach the word of God purely. 1. Pet. 4. 10.

Teachers ought not to teach for lucre, nor dote about strife of wordes, but be instant in the Gospel, and why. 1. Tim. 6. 3, 4, 5, 21. 2. Tim 3. 1, to 10. & 4. 2, 3, 4. Tit. 1. 10, 11, to 17. & 3. 9, 10. Col. 2. 8.

Such as teach lyes, and their punishment. 2. Pet. 2. 1, 2, 3.* and 3. 17. and 2. Joh. 10.

Teaching is a gift of God. Roma. 12. 6, 7. looke Doctours and Doctrine.

Teares, looke Feete, Weeping, Widowe, and Vnbeliefe.

Tearing of clothes. Gene. 37. 34. & 44. 13. Jol. 2. 6 Judg. 11. 35. 1. Sam. 4 12. 2. Sam. 13. 19. Est. 4. 1. Isa. 37. 22. Joe. 2. 13, 1. Mac. 2. 14. & 3. 47. & 4. 39. Leuit. 13. 45.

Tearing with a spirit Mar. 9. 18, 20.

Temperance. S. Paul disputed of Temperance before Felix. Act. 24. 26.

Temple. The couering of the Temple, of pure gold. 1. King. 6. 20, 21.

The building, forme, purification and dedication of the Temple. 1. Kin. 6. 1, to 13. and 8. 63, 64. 1. Mac. 4. 41, 42, 43.

Who should be receiued to the ministring in the Temple, and who reiected. Ezek. 44. 9, 15.

Jehoash king of Judah repayred the Temple. 2. King. 12. 4, to 18. so did Iosiah. 2. King. 22. 4. to 8.

Jehoash king of Israel spoyled the Temple. 2. King. 14. 13, 14. and so did Shishak King of Egypt. 1. King. 14. 26.

The Temple defaced. 2. King. 25. 9, to 18. Jere. 52. 12, to 24.

Haggai reproueth the Iewes slacknes in reedifying the Temple Hag. 1. 2, to 15. whereupon Zerubbabel and Jehoshua beginning the worke, are hindred. Ezra 4. 4, 5, 24.

The disposition & order of the reedifying of the Temple with his appurtenances. Ezek. 41. 1.*

Gods promise to those that should restore the Temple. Hag. 2. 16. 20.

The Temple reedified. Ezra 5. 1, 2, & 6. 15. in 46. yeeres. John 2. 20.

The glorie of the second Temple, exceeding

bing the first. Hag. 2.4,7,8.

The destruction of the Temple is foze shewed. Amos. 2.5. Zech. 11.6. Matth. 24.2.* Mar. 13.2. Luke 19.43,44. and 21.6.

The temple spoyled. 2. Macca. 5.15, to 22. and defiled. 2. Macc. 6.2.

By which gates the people went out, and by which they went into the temple. Ezek. 46.8,9.*

Christ cast out of the Temple those that solde and bought, and why. Matt. 21.12,13. Marke 11.15,16,17. Luke 19.45. John 2. 14,15,16.

The Apostles were continually in the temple. Luke 24.53. Acts 2.46.

Peter and John went into the Temple to pray. Acts 3.1.

In what temples God dwelleth or dwelleth not. Acts 7.48. and 17.24. Isa. 66.1,2. 1. King. 8.27.

Christians are the holy and spirituall temple of God. 1. Cor. 3.16.

They that destroy the Temple of God, shall be destroyed. 1. Cor. 3.17.

The vision of the Temple. Rev. 15.5.

Our bodies are the Temples of the holy Ghost. 1. Cor. 3.17.

The Temple of Christs body. Joh. 2.19.

The temple of the Lord what it is. Jere. 7.4,5,6.

The temples of the Gentiles employed to gaine. 2. Macc. 11.3.

Tempe not God. Deut. 6.16. Matth. 4.7. 1. Cor. 10.9.

The Israelites tempted God oft, and diuerslly. Exod 17.2,7. Numb. 14.22.

The Pharises and Sadducees tempted Christ. Matth. 16.1. & 19.3. and 22.18,35.* Mar. 8.11. Luke 10.25. and 11.16. Joh. 8.6.

The Bethulians tempted God in prescribing a time. Judeth. 8.12.*

Ananias and Saphira tempted the spirit of the Lord. Acts 5.9.

Job tempted by his wife. Job 2.9. and Christ by the deuil in the wilderneſſe. Mat. 4.1,3. Mar. 1.12,13. Luke 4.1,2. and why. Heb. 2.18.

Howe, and whereby euery man is tempted. James 1.13,14.

Satan is a tempter. 1. Thes. 3.5. & tempteth such as neglect to restore the weake. Gal 6.1. or being married, withdraw themselues without consent. 1. Cor. 7.5.

God will not suffer vs to be ouer tempted. 1. Cor. 10.13.

Howe God may be tempted. Psal. 78.18. Deut. 6.16. Acts 15.10.

God will be found of them that tempt him not. Wisd. 2.3. therefore wee must prepare our selues to pray vnto him. Ecclesiasticus 18.22.

Saul tempteth God vnder the colour of a good intent. 1. Sam. 13.9,10,15.

Temptation of the rich, see Rich.

A grieuous temptation it is vnto the faithfull to see the prosperitie of the wicked. Psal. 73.1,2.*

God onely deliuereth vs out of temptation. Matth. 6.13. and 2. Peter 2.9. Reuel. 3.10.

Wee ought to stay vpon God in temptations. Psal. 27.3.*

Otherwhiles the faithfull are ouercome, and sometime doe ouercome in temptations, as Job 3.3.

Jeremie is deliuered, and againe assailed with temptation. Jere. 20.11,14.*

Wee ought to lift vp our handes in the night watches of temptation. Psal. 63.4,6.* and 1. Tim. 2.8.

Temptation taken for affliction, or trials, as Deut. 7.19. and 29.3. Jam. 1.2,12. and 1. Pet. 1.6. Pro. 17.3. Eccles. 17.5. and 2.1.

The life of man is a continuall temptation. Job. 7.1.*

We ought to watch & pray that we be not ouercome in temptation. Mat. 26.41. & 6.13. Luke 11.4. & 22.40. as some are. Luk. 8.13.

Tenne commandements mentioned. Exo. 20.1, to 18. Deutero. 5.6, to 23. containe the wordes of Gods couenant. Exo. 34.28. Deu. 4.13. and 10.4.

Tenne tribes of Israel reiected. Jere. 3.1, 3,8.* and 2.12.*

The destruction of the tenne tribes, and cause thereof foretold. Isai. 9.14.* and 17.3. 4. Hos. 1.4,5,6,9.

Tenne Caldrons, tenne candlesticks, and tenne tables which Salomon made. 2. Chro. 4.6,7,8.

Tenne things iudged and pronounced happie. Eccles. 25.7, to 14.

Tenne for many Gen. 31.41. Reuel. 13.1. Numb. 14.22.

Tender hearts must be in Christians. Ephes. 4.32. and tender mercie. Col. 3.12.

Through Gods tender mercie our sinnes are forgiuen. Luke 1.77,78.

Tents, looke Tabernacle.

Tenths, looke Tithes.

Terrible is our God. Deut. 10.17.

Testament. Moses consecrated the old Testament with blood. Exo. 24.8. Heb. 9.18,20.

A briefe repetition of the olde Testament, and bountifulnesse of God. Joth. 24.2, to 14. Heb. 9.1.

The Testament appertaineth principally to the Iewes. Rom. 9.4.

God promised the people a newe Testament. Baruch. 2.35. Jer. 31.31, to 35.

The olde Testament was dedicated with the blood of Calues, &c. but the new with the blood of Christ. Matth. 26.28. Mark. 14.24. Luk. 22.20. & 1. Cor. 11.25. and 2. Cor. 3.6. Heb. 9.12.* and 10.1, to 5.11, to 15.19, to 23, 29. & 13.9,12,14. and 12.24. & 13.20. which were in vaine, if righteousnesse were of the law. Gal. 3.15,21,22.

The new Testament consisteth not in the letter, but in the Spirite which writeth the Gospel in our hearts. 2. Cor. 3.2,3,6.*

The new Testament promised. Gen. 3.15. Heb. 8.8,10. and 10.16.

The two Testaments. Gal. 4.24.*

Testifie. Moses testifieth to the people their duetie. Deut. 32.46.

Testimonie of Christ, see Prophecie.

Moses put into the Arke of the Testimonie, the two tables of Testimonie. Exod. 40. 20,21.

Thankefulnesse. We ought to giue thankes to God for his benefites. Deut. 8.10.

Christ taking the bread and fishes, blessed and gaue thankes. Matth. 14.19. Mark. 6.4 Luke 9.16.

S. Paul before his refection gaue thanks vnto God. Acts. 27.35.

Howe and for whome wee ought to giue thanks. Ephe. 5.4,20.

S. Paul gaue thankes to God, and why. Rom. 6.2,17. 1. Thess. 1.2,3. Phil. 1.3 5.

Christ rendred thanks vnto God his father at the raising vp of Lazarus. John 11.41.

The seruant of Abraham giueth God thankes, that he had prospered so well. Gen. 24.27.

Dauid giueth God thankes, and why. 2. Sam. 25.31,39.

Melchi-zedech gaue thanks for Abrahams victory. Gen. 14.19,20.

Moses and the Israelites gaue thankes. Exo. 15.1,2, to 22. so did Debozah and Barak. and why. Judg. 5.1,2.*

Of Thankefulnesse. Nehe. 8.6. Gene. 4.1, 4. and 8.20. & 18.2. & 23.7,12. & 26 25. & 33. 3. & 42.6. & 1. Kin. 1.2,7,26. & 16.23. Leu. 25. 2. Num 15.3,4,19 and 31.50,54. Deu. 4.2, 6. and 6.2, to 10. and 1. Sam. 14.45. and 31. 11,12,13. and 2. Samu. 10.2. and 19.8.* 1. Chronic. 29.2, to 26. 2. Chronic. 15.8. and 20 18, to 31. Est 6.2, to 13. Tob. 9.6. and 12.5,22. Eccius. 7.29.* and 32.14. and 35. 2,3. and 1. Mac. 4.38.* and 5.53,67. and 2. Mac. 3,30,33,35. Matth 11.25. Mar. 5.20. 33. Luk. 18.13,14,43. & 2. Cor. 6.17. Phil. 4.6. Col. 2.7. & 3.17. & 1. Thessa. 5.18. and 2. Thess. 1.3. & 1. Tim. 4.4. looke Grace, Praise, Bleſſe, and Vnthankfulnesse.

Theft forbidden. Exod. 20.15. Leu. 19.11. Deu. 5.19. Rom. 2.21. and 13.9. and 1. Tim. 1.10. and 1. Pet. 4.15. Ephes. 4.28.

It was lawfull to kill a theefe, if he were found breaking vp a house. Exod. 22.2.

The curse for theeues. Zech. 5.2,3.

Theeues shall not inherite the kingdome of heauen. 1. Cor. 6.10.

Joseph accused his brethren of theft, and why Gen. 42.1,2,12.

The parable of the theefe. Matth. 24.43.*

The comming of Christ as a Theefe. 2. Pet 3.10. Reue. 3.3.

Judas Iscariot a theefe. John 12.6.

The two theeues crucified with Christ. Mat. 27.38,44. Mar. 15.27,32. Luk. 23.32, 33,39, to 44. John 19.18.

Of Theft, and the punishment thereof. Exo. 21.1,3,4,16. Num. 5.6 to 11. Deu. 24. 7. Joth. 7.1,* Pro. 6.30,31. Hose. 4 2,3. Tob. 13.14. and 2. Mac. 12.40. Mat. 16.18. Mar. 10.19. and Luk. 18.20. looke Pharise, Steale, and Rob.

Thinke and *Thoughts*. We cannot Thinke any thing as of our selues. 1. Cor. 3.5.

Euery wicked thought touching our brethren forbidden. and why. Deut. 15.7.

Thoughts of the godly. Phil. 4.8.

No thought hid from God. Deut. 31.16, to 22. Job 42.2. Psal 139.2.

God thought vpon Abraham, and deliuered Lot. Gen. 19.29.

Against euill thoughts. Pro. 12.2. & 21.27. Isa 14.13,14,15. Tit. 1.3,5,9. Ac. 8.22. looke Traditios, Remember, Stubburn, Good intent.

and Imagination.

Thistle. Of the parable of the Thistle and the Cedar. 2. Kin. 14. 9.

Thornes the fruite of the earth by reason of Adams sinne. Gen. 3. 18.

Thornes which choke the word preached. Matt. 13. 22. Marke 4. 18. Luk. 8. 14.

Threatnings against wanton and daintie people, &c. Hicah. 2. 1.

The wicked vse Threatnings against the godly. Act. 4. 29.

Three things please God, and three hee hateth. Ecclus. 25. 11, 12.

Three things grieue the heart. Ecclus. 26. 29. see Foure.

Three fold, looke Coard.

Threshold of Dagon in Ashdod not troden on, and why. 1. Sam. 5. 2, 3, 4, 5.

Throne in heauen. Reue. 4. 2.*

A great white Throne. Reue. 20. 11.

Salomons throne. 1. King. 10, 18, 19, 20. looke Satan.

Thunder sent to destroy the beasts, herbes, & trees of the Egyptians. Exo. 9. 23, 24, 25.

The Lordes aduersaries shalbe destroyed with thunder. 1. Sam. 2. 10.

The Lord at the petition of Samuel thundred and confounded the Philistims. 1. Sam. 7. 10.

¶ Till, and Vntill diuerlie vnderstoode. Mat. 1. 25. and 5, 18, 26. and 13. 39. and 28, 20. 1. Cor. 15. 25. Gal. 3. 19. Reu. 20. 5.

Tillage and Tilmen. Genes. 2. 4. and 9. 20. and 2. Chron. 26. 10. Prou. 12. 11. and 28. 19. Ecclus. 7. 15. and 20. 27. Matth. 21. 33.* Mar. 12. 1, to 13. Luke 20. 9, to 17. John 15. 1. 1. Cor. 3, 9. looke Plough.

Timbrels. Women praysed God playing vpon timbrels. Exod. 15. 20, 21.

Iphtah his daughter met him with Timbrels at his comming from the victorie. Iud. 11. 34.

Timerous men ought not to goe to warre. Iudg. 7. 3. Deut. 20. 2, 5, to 9. 1 Mac. 3. 56.

Timerous sort of Eliah. 1. King. 19. 3. 2. King. 1. 15. looke Feare.

Tithe, and the vse thereof. Leu. 27. 30, 32, 33. Deu. 14. 22, 23, to 30. and 12. 17, 18. and 26 12, to 16. Numb. 18. 20, 21, 24. Nehe 10. 37, 38.

Tithe mint, looke Faith.

Abraham gaue Tithes before the law. Genes. 14. 20. Heb. 7. 4, 8.

Iaakob voweth to God tithe of all his increase. Gen. 28. 22.

Tyrannicall princes will giue their seruants the tithes due to ministers. 1. Sam. 8. 15, 17.

Why tithes are payed. 2. Chro 31. 4.

God punisheth the defrauding his ministers of their due tithes and offerings, and blesseth those that pay them truely. Mal. 3. 8, 9, 10, 11. Amos 4. 4.*

Demetrius offered Jonathan to release the Iewes from all tithes, to be friends with him 1. Mac. 10. 31. 46. 47. looke Taxe.

Title written ouer Christs head in Greek, Latine & Hebrew. Mat. 27. 37. Mar. 15. 26.

¶ Tokens, looke Signes.

Tombe, looke Sepulchre and Graue.

Tongue. We ought to refraine our tongues from euill. 1. Pet. 3. 10.

The vice and vertue of the tongue. Jam. 3. 2, to 13. Pro. 12. 13. and 13. 2, 3.

The gift of tongues commeth of the holy Ghost. 1. Cor. 12. 10, 11, 28. Acts 2. 4, to 9.

Against prayer and seruice in a strange tongue. 1. Cor. 14. 1, 2.*

Confusion of tongues. Gen. 11. 9.

The propertie and punishment of an euill tongue. Psal. 10. 7. and 52. 1, to 7.

The propertie of a sinner is to be euill tongued. Ecclus. 6. 7. but the heart of the wise guideth his mouth wisely. Pro. 16. 23. and a foole when hee holdeth his peace, is counted wise. Prou. 17. 28.

A false tongue hateth the afflicted. Prou. 26. 28.

The duetie of the tongue. Phil. 2. 11. Against rash, slaunderous and euill tongues, and how we ought to beware of them. Leuit. 19. 4, 16. Deut. 22. 14, to 20. Job. 5. 15, 16. Psal. 140. 3, 9, 11. and 141. 3. and 144. 8, 11. Prou. 4. 24. and 10. 11, 18, 31, 32. and 11. 9, 13. and 17. 4, 7. Eccles. 5. 1, to 7. Wisd. 1. 8, 11, 16. Ecclus. 5. 4, 5, 15. and 7. 9, 12, 13. and 9. 20. and 11. 8, 23, 24, 31. and 32. 4, 8, 9, 10. 1. Cor. 15. 33. 1. Pet. 2. 1 Jam. 1. 19, 26. and 4. 11, 13.* Mat. 12. 36. looke Communication.

Gideon tooke none to battel, but those that lapped water with their tongues. Iudg. 7. 5, 6, 7.

Tooth for tooth, &c. Exo. 21. 24. Leuit. 24. 19, 20. Deut. 19. 19, 21. Matt. 5. 38.

The cheeke tooth of the iawe bone of an asse peeled water to quench Samsons thirst withal. Iudg. 15. 15, 18, 19.

To *Touch.* So many followed Saul as God had touched the hearts of. 1. Sam. 10. 26. see Vertue.

Tower of the flocke. Mich. 4. 8. wherein the shepheards kept watch by night. Luke 2. 8.

¶ Traditions, and the teachers of them ought to be auoyded, and why. Rom. 16, 17, 18. Col. 2. 8, 18.*

We must not be guided by traditions. Eccles. 4. 17.

Traditions, ceremonies, good intents, and inuentions of men, are not to be vsed. Deut. 5. 32, 33. and 12. 8, 1. Sam. 15. 9. to 13. Isa. 66. 3. Jerem. 5. 31. and 2. 13. Psal. 31. 6. and 119. 113. Pro. 16. 25. Hos. 9. 15. 1. Esd. 8. 22. Matth. 15. 3, 9, 13. and 23 4. Marke 7. 8, 9. Actes 15. 10. Tit. 1. 13, 14. and 1. Pet. 4. 11. and 2. John 10, 11. Looke Ceremonies and Good intent.

Traitors, looke Treason.

Transfiguration of Christ vpō mount Thabor. Mat. 17. 1, to 9. Mar. 9. 2, to 9, 28, to 37.

Transforme. Sith Satan is transformed into an Angell of light: no marualle if his ministers transforme themselues. 2. Cor. 11. 14, 15.

Transgression of Gods commaundement, made all men sinners. Gen. 3. 6. Rom. 5. 12.

Where no law is, there is no transgression, for sinne is hid without the lawe. Rom 4. 15. and 5 13. and 7 7. looke Purge and Punish.

Transubstantiation ouerthrowen by these places rightly vnderstoode. Matth. 26. 26. to 30 Mar. 14. 22, to 26. Luk. 22, 17,* 22. Joh. 6 63 1. Cor. 10, 16, 17. and 11. 24, to 30. looke Supper of the Lord.

Trauaile, see Labour, Rich and Oxe.

The wife of Phinehas, hearing the Arke of God to be taken, trauailed and died. 1. Sa. 4. 19.*

Treason. Dauid rewarded Baanah & Rechab with death, because to please him they slew their master traiterously. 2. Sa. 4. 6, 12.

Of Treason, and the punishment thereof. Gen. 37. 18.* Iudg. 1. 6, 7. 1. Sam. 23. 9. Isa. 22. 15.* & 2. Mac. 3. 6, 38.* and 4. 34, 35. and 10. 13. and 13 3, 4. to 9. Mat. 26. 14, to 26. & 27. 3, 4, 6. Luke 6. 16. Actes 7. 52. and 2. Timoth. 3. 4. looke Rebels.

Treasurie. what account was made of the two mites cast into the treasurie. Marke 12. 41, to 45. Luke 21. 1, to 5.

Treasures in the house of the Lord. 1. king. 7. 51. 2. Chro. 5. 1. ouerseers thereof. 1. Chro. 9. 26. and 26. 20, 22, 26.

Where we ought to lay vp treasures, and why. Matth. 6. 19, 20, 21. Luke 12. 33, 34. 1. Tim. 6. 19.

The parable of the treasure hidden in the ground. Matth. 13. 44.

The treasure of the Gospel in earthen vessels, why. 2. Cor. 4. 7.

Treasures of wisedome hidden in Christ. Col. 2. 3.

Howe the Lorde openeth good treasure. Deut. 28. 12.

The deedes of the wicked are sealed vp among Gods treasure. Deut. 32. 34.

The feare of the Lord was the treasure of Hezekiah. Isa. 33. 6.

God gaue Cyrus the treasures of darknesse. Isa. 45. 3.

Almes giuen is better then treasure. Tob. 12. 8. Matt. 19 21. Mar. 10. 21. Luk. 18. 22. of the wicked. James 5. 3.

Wisedome is an infinite treasure. Wisd. 7. 14. Ecclus. 40. 18, 20. and a good name will continue aboue 1000. treasures. Ecclus. 41. 12, 13.

Treasure of the heart, see Heart.

Trees with their fruite and seede, created of God. Gene. 1. 11, 12. euery tree pleasant to sight, the tree of life and the tree of knowledge. Gene. 2. 9.

The fruite of all trees saue one ordained for mans foode. Gene. 2. 16, 17.

Planting any groue of trees neere vnto the Altar of God forbidden. Deu. 16. 21.

Trees for foode to be reserued in the siege of a citie. Deut. 20. 19, 20.

At the sacking of the cities of ỹ Moabites, God commaunded the Iewes to fell euery faire tree. 2. Kings 3 19, 25.

To whom trees shalbe fruitful or vnfruitfull. Leui. 26. 4, 20. Deut. 28. 30.

The good tree will bring forth good fruit, and a corrupt tree, which bringeth euil fruit, shalbe burnt. Matt. 12. 33. and 7. 17. 18, 19.

Adam was driuen out of Paradise, lest hee should eate of the tree of life, and liue. Gen. 3. 22, 23, 24.

The tree that made the waters sweete. Exo. 15. 25. Ecclus. 38. 5.

If the greene tree were so dealt withall, what shall become of the drie? Luke 23. 31.

As

As the Tree falleth, ſo ſhall it lye. Eccles. 11.3.
High Trees for proude people Iſai. 2.13, 14.
Trembling. Paul willeth vs to make an ende of our ſaluation with trembling. Phil. 2.12.
God wil giue a trembling heart to them that diſobey him. Deuteron. 28.65. Leuit. 26 36.
The wicked Tremble at Gods iudgements. Actes 24.26. looke Feare.
Treſpaſſe offring. Leuit 7.2. to 11.
Abigail taketh on her, her huſbands treſpaſſe. 1. Sam. 25.24, 28. ſee Purging.
Trie all things, and keepe that which is good. 1. Theſſ. 5.21.
Howe God Trieth his elect, and why. 2. Chron. 32.31. Job 1.11, 12.* Eccles 3.10. Iſai. 30.10. Jere. 3.9. Wiſd. 3.5. Eccluſ. 2. 5. and 27.5. Tob. 2.10. Rom. 5.1. 1. Pet. 1, 7. 2. Pet. 2.9. James 1.2, 3. ſee Tempt.
Tribe. The children of Iſrael ought to marrie euery one in their owne Tribes. Numb. 36.6, 7, 8, 9.
The Tribe of Dan ſought to dwel among the other Tribes. Judges 18.1, 2.
The halfe Tribe of Manaſſeh, dwelt from Bathan to Baal Hermon. &c. 1. Chro. 5.23.
The portion of the twelue Tribes. Ezek. 48.1, 2, to 8, 23.*
The tenne Tribes caried captiue. 2. Eſdr. 13.40, to 48.
Tribulation ſent to the faithful, why. 1. Peter 4.12. 2. Theſſ. 1.4, to 8. Rom. 5.3.
An exhortation to endure Tribulation with patience. Heb. 12.1. 1. Pet. 2.21.
We ought not to feare Tribulation, and why. Phil. 1.28, 29.
When by Tribulations are driuen to God. Iſa. 26.16, 17, 18.
God onely deliuereth out of Tribulations. 1. Sam. 10 18.19.
God reſpected the children of Iſrael in Tribulation. Exod. 2.25.
In our Tribulation we ought to ſeeke the Lord. Deut. 4 29, 30, 31.
God heard Iaakob in the time of his Tribulation. Gene. 35.3.
The faithful in Tribulation, ought to put full truſt in Gods mercie. Pſal. 44.9.*
Howe to ſuffer Tribulation, according to the will of God. 1. Pet. 4.19.
Neither Tribulation nor bondes could feare Paul from preaching the Goſpel. Act. 20.24.
Tribulation to bee receiued thankfully without diſtruſt. Pſal. 42.8. & 43.5.* and 56. 1.3.* after the example of Iob. Iob 1.21. and of Dauid. 2. Sam. 22.1.*
Paul & Silas prayed, ſung & reioyced in Tribulation, for Chriſts his ſake. Actes 16.25. Gal. 6.14. & 2. Cor. 6.4, to 11. & ſo did Peter and other Apoſtles. Act. 5.41. and ſo ſhould we. Rom. 12.12. and 5.1.3.
The Tribulations of S. Paul, were the Epheſians glory. Ephe. 3.13.
God comforted S. Paul in all his Tribulations, and why. 2. Cor. 1.4.*
Paul commended the Macedonians for that they ioyed in Tribulations. 2. Cor. 8.2.
The day of Tribulation, &c. 2. kings 19.3. looke Affliction, Aduerſitie, Perſecutions, Sufferings, and Scourges.
Tribute muſt be paied for conſcience ſake. Mat. 22.21. Rom. 13.5, 6, 7.
Why Chriſt payed Tribute and needed not. Mat. 17.25, 26, 27.
They that receiued peace offered by the Iſraelites, became Tributaries vnto them. Deut. 20 10, 11.
All that belong to the houſe of God, freed from Tribute, by the Edict of an heathen Emperour. Ezra 7.24.
Trinitie. Teſtimonies of the Trinitie. Gen. 1.1, 16. & 11.7. & 18.2. Matth. 3.16, 17. and 28, 19. Luk. 3.21, 22. 1. Joh. 5.7. 2. Cor. 13.13.
Of *Triumph.* looke Victorie.
Trumpets of ſiluer, looke Num. 1.20, to 11. and Feaſt.
The Trumper ſounded at the giuing of the Lawe. Exod. 19.16, 19.
Gideon blewe a Trumpet, and ſouldiers came to him. Judges 6.34.
Trouble. Married folkes haue Trouble in the fleſh. 1. Cor. 7.28.
Eliiah affirmed vnto Ahab, that he troubled Iſrael in prouoking God to ſlay rayne three yeeres and ſixe moneths. 1. kin. 18.17, 18. James 5.17. looke Tribulation.
True. He that beleeueth, hath ſealed that God is True. John 3.33.
Balaam was enforced to confeſſe God to be True. Num. 23.19.
Trueth of God, ſee Promiſe.
Abrahams ſeruant prayſed God for his Trueth and mercie ſhewed vnto his maſter. Gene. 24.27.
The ſpies promiſed Rahab to deale truely with her. Joſh. 2.14.
Hezekiah deſired that Trueth might be in his dayes. 2 kings 20.19.
Dauid wiſheth mercie and Trueth to Ittai, and why. 2. Sam. 15.19, 20.
To walke in Trueth. 1. Kings 2.4.
We ought to ſerue God in Trueth. Joſh. 24.14. 1. Sam. 12.20, 21, 24.*
We ought not to bolde againſt the trueth. Mich. 7.5. Exod. 23.2.
Trueth in Iudges. Exod. 18.21, 22.
We ought to girde our loynes about with Trueth. Ephe. 6.14.
We ought to ſpeake the Trueth one to another, and why. Ephe. 4.25.
Chriſt is the Trueth. John 14.6. and his Goſpel the Trueth. 2. Pet. 1.12.
Doe nothing againſt the Trueth, but for the Trueth. 2. Cor. 13.8.
Trueth put for vpright dealing. Ephe. 4. 25. & 6.14. Phil. 4.8. for ſincere knowledge of God. Tit. 1.1. and for all light left in man after his fall. Rom. 1.18. and 2.8.
We ought to inſtruct with meeknes thoſe that reſiſt & erre from ȳ trueth. 2. Tim. 2.25, 26. and to crane at Gods hand the doctrine of trueth, which ȳ raine ſignifieth. Zech. 10.1.
We ought to bee ſtedfaſt in the Trueth well learned. 2. Tim. 3.4.
Howe Trueth from errour is diſcerned. 1. John 4.6.
No Trueth in any, and therefore none to be truſted. Jere. 9.4, 5.
Trueth is ſtrongeſt, and ouercommeth all things. 1. Eſd. 3.12. and 4.33, 40, 42. Mat. 16.18. Luke 21.15. Actes 6.10.
Grace and Trueth came by Jeſus Chriſt. John 1.17.
The ſpirite of God is the leader of vs into all Trueth. John 16.13.
Againſt ſuch as withſtand the Trueth, or withhold themſelues & others from it. Rom. 1.18. & 2.8. Gal. 3.1. & 5.7. & 2. Tim. 2.18. & 3.8, 9. & 4.4. Tit. 1.4. Heb. 10.26. & 2. Pet. 2.2.
Paul hate the Trueth. Actes 26, 25.
Pilate aſked Chriſt what Trueth was. John 18.38.
Truſt. Moſes putteth the children of Iſrael in mind of Gods benefits, that they might truſt in him onely. Deut. 8.1.*
No man ought to truſt in his owne ſtrength. 1. Cor. 10.12, 13.
Thoſe that truſt in the Lorde, bleſſed, and thoſe that truſt in men, curſed. Jerem. 17.5, 7.
The children of Iſrael truſting in their owne ſtrength, were diſcomfited. Judg. 20. 20, 21. Numb. 14.40, 44, 45. Deut. 1.41, 43, 44. 1. Sam. 4.3, 4, 5, 10, 11.
Wee ought to ſettle our whole truſt in God, & in Chriſt, and why. 2. Sam. 22.3, 31. Matth. 12.21.
Hezekiah truſted in the Lorde God of Iſrael. 2. Kings 18.5.
Abiiah truſting vpon the Lorde, obtained victorie. 2. Chro. 13.18.
Eternall life promiſed to thoſe that truſt in God. Iſa. 57.13.
God is their helpe and ſhielde that truſt in him Pſal 115.8, 9, 10, 11.
Wee ought to truſt in the grace offered by the Goſpel. 1. Peter 1.13.
They that truſt in God, ſhall vnderſtand the Trueth Wiſ. 3.9.
In the middes of tribulations wee muſt truſt in God. John 16.33.
The faithfull truſt to bee ſaued through the blood of Chriſt, and therefore goe boldly to the throne of grace. Heb. 10, 19, 20, 22, 23. and 4.14, 16.
The Iewes vpbraided to haue put their truſt in falſe gods. Deut. 32.37, 38.
God wil bereaue the wicked of all things wherein they put their truſt. Deu 28.52, 63.
Of the aſſured truſt which Aſa had in the Lorde. 2. Chron. 14.11. and Iudas Maccabeus. 1. Mac. 3.18, 23. and Mica. 7.7. to 14.
Wee ought to put our truſt in the worde of God, and why. Wiſ. 16.26.
Thoſe that truſt in God ſhall neuer bee remoued. Pſal. 125.1. & 115.9.* and 22.5. or take hurt. Eccluſ. 32.24.
An exhortation and encouragement to truſt in God, after aduerſitie and in daunger. Iſa. 41.8, to 17. Amos 9.12.*
The pong rauens doe teach vs to put our truſt in God. Job. 39.3.
A man of God counſelled Amaziah not to put his truſt in worldly ſtrength. 2. Chron. 25.7, 8, 9.
God will cut off occaſions which hinder his people from putting their truſt in him. Micah 5.10, 11, 12.*
We may not truſt in outwarde ceremonies.

nies. Jere. 7.2,4.*

God neuer faileth them that put their truſt in him. Dan. 14.38.

¶ *Turne.* We ought not to turne aſide to ſerue other gods, as the Iſraelites did. Exo. 32.8. Deut. 11.16. 1. Sam. 12.10,20,21.

The Theſſalonians turned from their idoles vnto God. 1. Theſſ. 1.9.

To turne iudgement to wormewood. Amos 6.12. and 5.7.

God is merciful vnto thoſe that turne vnto him. Deut. 30.1,2,to 8.

None can turne to God truely, till God turne to him. Zech. 8.15,16. looke Returne, Conuerſion, and Man.

Twelue Apoſtles. Matt. 10.2, to 5. Mar. 3.14,16, to 20. Luke 9.1.

The names of the Twelue Patriarkes. Gene. 35.22, to 27.

Twinkling. Thoſe that be found aliue at the laſt day ſhall be changed in the twincke-ling of an eye. 1. Cor. 15 51,52. 1. Theſſ. 4.1.

Two maſters no man can ſerue, and why. Mat. 6.24. Luke 16.13.

Two, that is, man and wife ſhall bee one fleſh. Gene. 2.24. Marke 10,8. 1. Cor. 6.16. Ephes 5.31. Matth. 19.5.

Two mites, looke Treaſurie.

Two pence, looke Pence.

Two coates forbidden. Luke 9.3.

Of the two debters. Luke 7.4.

Two mauer of people diuided out of Rebekahs bowels. Gene. 25.23.

Of two thinges that Agur required of God. Pro. 30.7,8,9.

Two things grieuous. Eccluſ. 26.29.

Chriſt his two natures. Col. 2.9.

¶ *Time* hath his courſe. Gen. 8.22.

To all things there is an appointed time. Eccles. 3.1, to 12.*

Wee ought to aſke of Gods workes, our elders of olde time. Deut 31.7. It is not for vs to know the times and ſeaſons, and why. Actes 1.7.

The time of Chriſt, the accepted time. 2. Cor. 6.2. Gal. 4.3. Rom. 5.6.

The time of this preſent life, is but ſhort. 1. Cor. 7.29.

We ought to redeeme the time, and why. Col. 4.5. Ephe. 5.15,16.

Time certaine put for vncertaine. Lu. 13, 33. and time preſent for time to come. Matt. 3.10. Luke 19.8. and 24.44. Iohn 4.21. and 20.17. Col. 3.6. 1. Theſſ. 4.15.

Of the laſt times. 1. Cor. 10.11. 2. Tim. 3.1. Heb. 1.1.1. Peter 1,20. and 4.7.1. Iohn 2.18. Iude 18.

Wee ought not to ſhewe wiſedome out of time. Eccluſ. 32.4.

God is angrie with the godly for a time. Nahum 1.2.

Tyrannie of princes and falſe Prophets. Micah 3.1.* Zeph 3.1,3.

Of tyrannie. Matth. 2.16. Marke 14.10. Actes 7 59. & 12.2,3.* looke Crueltie.

A *Tyrants* nature. Pro. 28.15.

V

¶ *Vayle* of the Tabernacle. Exod. 26.31. and 36.35. 2. Chron. 3.14.

The vayle rent. Matth. 27.51.

The vayle ouer the face of Moſes, and ouer the Iewes, and why. Exod. 34.33,34.* 2. Cor. 3.13, to 17.

The vaile ouer the hearts. 2. Corinth. 3. 15,16.

What the vaile preſigured. Heb. 10.20.

Vaine are all men. Wiſ. 13.1. & all things. vanitie. Eccles. 1.2.

Idoles are vaine vanities. 1. Sam. 12.21. and Pſalme Gods wrath. 1. Kings 16.26. Deut. 32.21.

The creature ſubiect to vanitie. Rom. 8.20

Vaineglory. ſee Glory.

Valiant. The Angel called Gideon a valiant man. Iudges 6.12.

Variance. looke Contention.

Vaunt. looke Boaſt.

Vengeance. God taketh vengeance of all that oppreſſe or deſtraude their brethren. 1. Theſſ. 4.6.

God will take vengeance of thoſe that deſpiſe his grace Hebrewes 10.29,30.

Vengeance belongeth to rebels and perſecuters of Gods elect. Luke 18.7.2. Theſſ. 18. Reue. 6.10. and 19.2.

We ought not to auenge our ſelues. Rom. 12.17,19. Pro. 20.22. Leuit. 19.18.

Vengeance is the Lordes, and hee will auenge the blood of his ſeruants vpon his enemies. Deutero. 32.35,41,42,43. Rom. 12.19.

Dauid committeth vengeance to God. 1. Sam. 24.6,13,16.

Saul would not be auenged of his enemies, and why. 1. Sam. 11.13.

Gods miniſters haue ready the vengeance of God againſt all high things being diſobedient. and why. 2. Cor. 10.5,6.

James and Iohn aſking vengeance, are rebuked. Luke 9.53,54,55.

Vengeance the name of a heathē goddeſſe. Actes 28.4.

Vengeance reſerued onely to the Lord and his miniſters the higher powers. Gene. 15, 16. Eccluſ. 28.1. Iudeth 8.35. Pſal. 7.11. & 9.7,8,10. & 33.5. & 94.1. Pro. 17.21. and 24.12. and 48.9. and 54.8. and 29.26. Eze. 25.12.* Nah. 1.2. Matth. 5.38,39. Luke 9. 54,55,56. and 18.7,8. Galat. 5.15. Epheſ. 4. 26,32.1. Theſſ. 5.15.2. Tim. 4.14.1. Pet. 2, 14. and 3.9,12.

Veritie. looke Truth.

Vertue of God, looke Power.

Vertue from Chriſt healed diſeaſed folkes touching his garments. Marke 6.58. Matthew 9.20, 21,22, 35,36. Luke 8.44,46, 47,48.

Vertue put for good and godly manners. 2. Peter 1.5.

Vertuous. Ruth was a vertuous woman. Ruth 3.11.

Veſſels ordained for the vſe of the Tabernacle. Exod. 25.19.

The parable of veſſels prepared for captiuitie. Ezek 12.3, to 17.

Veſſels in the houſe of Salomon of pure golde. 1. Kings 10 21.

Of Veſſels of honour and diſhonour. Rom. 9.21. and 2. Tim. 2.20,21.

veſſell, for mans body. 1. Sam. 21.5. and 2. Cor. 4.7. and 1. Theſſ. 4.3,4.

Veſtures. The Iewes commaunded to make fringes vpon the quarters of their veſtures. Deut. 22.12. and why. Numb. 15.38, 39.* and the Scribes and Phariſes vſed it. Matth. 23.5. Looke Clothes, Garments, and Apparell.

Vexe. Howe Peninnah vexed Hannah. 1. Sam. 1.6,7.

¶ *Victorie* commeth of God, and not by the multitude of men. 2. Sam. 23.10,12. Gene. 14.* Exod. 17.8.* Deut. 7.18,19. Joſh. 11, 1.6.* Judg. 7.2.* 1. Sam. 14.6, to 23. and 17.45.* 2. Chro. 13.13, to 19. & 14.11.* & 16, 7.8,9. and 24.24. and 25.7.* Pſal. 117.3.* Pro. 21.22,30,31. Iudeth 9.7,11. 2. Eſdr. 1,26,27,28,30.1. Macca. 3.18.

Ioab committeth the ſucceſſe of victorie vnto God. 2. Sam. 10.12.

The victorie of Dauid againſt Abſalom. 2. Sam. 18.7.

Dauid obtained victorie, through ꝑ might of God. 2. Sam. 5.28.*

God gaue victorie vnto Debozah. Judges 4.14,15,23.

The victorie attributed to God, and Gideon by whome he wrought. Judges 7.20.

Sampſon attributed not the victorie to his ſtrength. Judges 15.18.

Victorie promiſed Hezekiah againſt Sanherib. 2 Kings 19.6.*

Triumph after victorie obtained. Numb. 21.18,27. Judges 11.34.1. Sam. 18.6,7.2. Macca. 3.30.

Victorie is of God. 1. Eſd. 4.58,59,60.

Iudas truſting in God, wonne the victorie. 2. Mac. 15.26, to 36.

Victorie, lack, ſee Truſt.

Victuals. Joſhua commanded to make proviſion for Victuals, and why. Joſh. 1.11. looke Meate and Foode.

Villanie. looke Rauiſh.

God hath choſen the vile things of this worlde, to bring to nought things of eſtimation. 1. Cor. 1.28.

We ought not to offer vnto God any thing vile. Mal. 1.8,13,14.

Villages. looke Cities.

Vine, for the Church. Pſal. 80.8.

The complaint which the Lorde maketh for his vine. Iſa. 5.4.

The vine of the Iewes is of the vine of Sodome, and of the vines of Gomozah, &c. Deut. 32.32.

Chriſt is the Vine, and his father is the huſbandman. John 15.1.

Vineger. Boaz willed Ruth to dippe her bread in the vineger. Ruth 2.14.

A ſponge filled with vineger was offered Chriſt. Matth. 27.28.

Vineyard of Noah & his drunkennes. Ge. 9.20,21.

The Iewes were commanded not to ſowe their vineyardes with diuers ſeeds, and why. Deut. 22.9.

A lawe for him that hurteth his neighbors vineyard. Exod. 22.5.

It was lawfull for a man to eate, but not to carry fruite out of his neighbors vineyard. Deut. 23.24.

Hee that hath planted a newe vineyard, freed from warre, till hee had eaten of the fruite. 1. Cor. 9.7.

Thoſe

Those that disobey God, shall plant vineyards, and others shall eate the fruite. Deut. 28.30.

Vintage till sowing time, and threshing till vintage. Leui. 26.5.

The law of vintage. Leui. 19.10.

Violence, looke Kingdome.

Viper, see Generation.

S. Paul shooke a Viper off his hand, and felt no harme. Act. 28.3,5.

Virgins, see Maide and Lampes.

Virginitie bewailed. Iudg. 11.37.*

Signes of Virginitie to be brought before the Elders of the Iewes. &c. Deute. 22.15, to 20.

Of virginitie and married state. 1. Cor. 7. 25,26.*

Vision. God spake vnto Abraham in a vision. Gen. 15.1. and comforted Israel in a vision. Gen. 46.2,3,4. and tolde Samuel in a vision, how he would punish the house of Eli. 1. Sam. 3.11. to 16. and spake to Nathan by vision. 2. Sam. 7.17.

The Vision of the two baskets of figges. Jerem 24.1.* of the foure beastes, and the wheeles vnder the throne, and of the foure men and two princes. Ezek. 1.5,15.* and 11.1, to 13.

Visions shewed to Iudas Maccabeus. 2. Mac. 15.12, to 17. to Cornelius, Peter and Ananias. Act. 10.3, 11. & 9.12. and to Paul. 2. Cor. 12.2, to 10. Act. 16.9. & 18.9. & 22.17. and 27.23.

Visite. How God doth visite sinne. Exod. 22.34. & 20.5. Leuit. 26.15.*

The Israelites seeing the miracles that Moses wrought, thanked God that he visited them Exo. 4.31. and 14.31.

To visite put for to correct, or take care of. Hose. 4.24. to make fruitfull. 1. Samuel 2. 21. Genes. 21.1. And to remember. Luke 1.68.

Whom wee ought to visite. Matt. 25.36. Iam. 1.27.

Visitation, or manifestation of Gods mercie. Luke 19.41. 1. Pet. 1.12.

Victualler. A Victualler is not without sinne. Eccius. 26.30.

Vnbeliefe. The Iewes through vnbeliefe forgate God, and serued Idoles and would not enter into the land of Canaan. Deut 32.15, to 19. and 1.22, 26. and were afraid of Goliath. 1. Sam. 17.10,11.

A certaine prince punished for vnbeliefe. 2. King. 7.2,17.

The Iewes for their vnbeliefe, were reiected, and the Gentiles receiued by faith, and why God hath shut al in vnbeliefe. Rom. 11.20,25,30,32.

Christ reproued the vnbeliefe of his disciples. Mat. 17.17, to 22. Mar. 9.19, to 30. and 16.14. Luke 9.41. & 24.36.* John 20. 16,25,to 30.

The Apostles could not heale the man that was Lunatike for their vnbeliefs sake. Mar. 17.20.

The father of the possessed with the deuill praied Iesus with teares, to helpe his vnbeliefe. Mar. 9.24.

Christ marueiled at the vnbeliefe of the Nazarens, which caused him to worke no great miracles among them. Matth. 13.58. Mat. 6.5,6.

Of Vnbeliefe and the punishment therof. Gen. 19.14,24,25. Num. 11.1,4.* & 14.2.* and 20.3,4,5,6,24. Deut. 9.4,5.* 2. Kin. 7. 1,2,17,19,20. Eccles. 2.26. Psalm. 78.8.* Baruch 1.20.* Mat. 8.25,26. and 14.26, to 32. Mar. 16.16. Luke 1.12,18,19,20. and 24.11,25. Ioh. 3.3,15. and 6.60.* and 8.24. and 10.25. and 12.37.* see Infidelitie.

Vnbelceuers shall not enter into euerlasting rest. Heb. 3.17,18,19.

Vnblameable. Christians ought to be vnblameable. Phil. 2.15.

Vnblameable was S. Paul in his conuersation. 1. Thes. 2.10.

Vncircumcised fruite, see Fruite.

The vncircumcised might not eate of the Passeouer. Exod. 12.48.

Vncircumcised lips. Exo. 6.12.

Vncircumcision vsed for the Gentiles. Gal. 2.7. see Circumcision.

Vncleane things not to be touched. Numb. 19.13,14. looke Beastes.

Manoahs wife commaunded to eate no vncleane thing till Samsons birth, and why. Iudg. 13.4,5.

Vncleannesse, &c. ought not to be once named among Christians. Ephes. 5.3,4. Col. 3.5.

Lustes of vncleanesse. 2. Pet. 2.10. looke Pollution, Purple and Starres.

Vncorrupt is Gods wap. 2. Sam. 22.31.

Vnction, looke Anointing.

Vnderstanding. The Israelites were without vnderstanding. Deut. 32.28.

We ought to be men in vnderstanding. 1. Cor. 14.20.

Wee ought to sing with the Spirite and with vnderstanding also. 1. Cor. 14.15. Psal. 47.7.

Vnderstanding is the gift of God. Deut. 29.4. Iob. 32.8. and 38.36. looke Knowledge and Wisedome.

Vnfaithfulnesse, looke Vnbeliefe.

Vngodly. Of the thoughtes, wordes, and works of the vngodly against the righteous. Wisd. 2.11. Psa. 10.1.* and 11.2. and 12.1.* and 13.4. Pro. 4.14. to 20.

The prosperitie of the vngodly causeth the faithful to maruel. Iob. 21.6, to 17. Psa. 73.3.* Eccles. 7.9,12. Jerem. 12.1. Habak. 1.2.*

The vngodly fal into the destruction which they prepare for the righteous. 1. Samu. 17. 19,22. and 31.4. Hest. 7.6.* Psal. 7.15. and 9.16. and 34.21. & 35 8. Pro. 26.27. Eccles. 10.8. Isa. 33.1. Jere. 48.43. Dan. 13.62. and 14.42. & 6.24. Iudeth 13.8. Ecclus. 27.26. Reue. 18.6. and are afraide of it. Pro. 1.27. and 10.24.

Of the sudden punishment which shal fall vpon the vngodly. Genes. 7.17.* & 14.14,15. and 19.24,25. and 34.25.* Exodus 14.23.* Leuit. 10.2. Numb. 11.1,33. and 16.31,32, 33. Iosh. 10.8.* and 11.6.* Iudg. 4.15.* and 7.21.* and 8.11.* and 16.30. 1. Sam. 30.16, to 21. 2. Sam. 13.28, 29. 1. Kin. 16.9, 10.* and 20.15, to 23. Iob 4.10,11. and 5.3, 12,13. and 8.13,14. and 15.16,21.* and 18. 10.* and 20.5.* and 27.13.* and 36.12,13, 14. Prou. 1.27. and 6.15. and 12.7. Isai. 5. 24.* and 47.9. Jerem. 15.1.* Dan. 5.30. 1. Macca. 2.24. and 4.44.* Matth. 24.38, 39. Luke 12.20. and 16,22,23. and 17.24.* 1. Thess. 5.2,3.

We may not company with the vngodly. 1. Cor. 5.11. looke Wicked.

Union of the Iewes & Gentiles in Christ. Isai. 19.23,24,25.

Vnitie of the Spirite is the bond of peace. Ephes. 4.3,4.

Vnitie is commended. Actes 4.32. Rom. 15.6. 1. Cor. 1.10. Phil. 3.16. 1. Pet. 3.8. see Concord.

Vnitie of God and Christ. John 17.21.

Vniustly. The iudge ought not to doe vniustly. Leuit. 19.15. Looke Wicked, Vngodly, and Vnrighteous.

Vnkindenesse. looke Vnthankfulnesse.

Vnknowen to men, but knowen vnto God. 2. Cor. 6.9.

Vnleauened bread. The feast of vnleauened bread, for the Passeouer. Luke 22.1. Looke Passeouer.

Vnmaried. Those that cannot liue vnmaried, may marrie. 1. Cor. 7.9.

Vnmercifulnesse. looke Mercifulnesse.

Vnpossible. looke Impossible.

Vnrighteous persons shall not inherite the kingdome of God. 1. Corin. 6.8,9,10. Looke Vniust.

Yee that doeth vnrighteously, is an abomination vnto the Lorde. Deuter. 25.16. see World.

Vnthankefulnesse. Gods prouidence, euen vnto the vnthankfull. 1. Kings 18.1.*

Of the vnthankefulnesse of Laban towardes Iaakob. Genes. 31.2.* and Pharaohs butler towardes Ioseph. Genes. 40.23. of the Ammonites and Saul towardes Dauid. 2. Sam. 10.1, to 6. 1. Sam. 19.10. Of the Iewes. Ezek. 2.3.* & of the Israelites. Micah 6.2, to 5. Isai. 1.2,3. and of the inhabitants of Keilah towardes Dauid. 1. Sam. 23.2,12.

Vnthankefulnesse towards God and man condemned, and of the punishment thereof. Exod. 1.8.* Deute. 32.1. Iudg. 2.11.* and 6.1,8,9,10. and 8.5,6,7,14,16. and 12.1, to 7.1. Sam. 10.17.* and 12.7, to 20. & 25.10, 11,37,38. 2. Samu. 14.30. 2. Chron. 24.21, 22. Pro. 17.13. Isa. 1.2,3. & 5.1.* Jer. 2.12* Ezek. 16.3.* Hos. 2.2.* & 10.13,14. and 13, 2.* Mica. 6.1.* Wisd. 16.16,29. 1. Macca. 16. 15,16,17. Matth. 5.17. & 11.15, to 25. Luke 14.18. and 17.11,12,17,18. Iob. 1.5. & 11. 46.* Rom. 1.21.* Gala. 1.6. and 6.6. 1. Cor. 16.18. Col. 2.7. 1. Tim. 5.2.17,18. 2. Tim. 3.2. Hebr 2.3. and 13.17. Reue. 2.5. Actes 7.18,19,26,27.* and 27.42.

Vntill. looke Till.

Vocation. see Calling and Church.

Voluntarie giftes towardes the making of the Tabernacle. Exod. 25.2.

Voluptuous liuing. one of the thornes that choke the worde. Luke 8.14.

Wee ought not to take pleasure in voluptuousnesse. Eccius. 18.32.

Vomit of Bel. Jere. 51.44.

Vowes must be performed to God. Numbers. 30.3. Deuteronom. 23.21,22,23. being godly,

godly Eccles.5.3. Pſal.116.14,18. Act.18.18.& 21.23,to 27.

Vowes and the redemption of them. Leuit. 27.2. Num.6.1.*

Who ought to accompliſh their vowes, and who not. Num 30.4.*

Iaakob vowed to God the tenth of his increaſe. Gen.28.22.

Hannah vowed to giue her ſonne to God. 1. Sam 1.11,28.

Elkanah and all his familie went yeerely to offer vowes 1. Sam.1.21.

The Iſraelites vowed to deſtroy all the cities belonging to Arad, if they ouercame. Num.21.2.3.

Of a raſh vow. Leuit. 5.4.

Saul cauſed the people to vowe abſtinence, whereupon they brake the commandement of God. 1. Sam.14.24.32.

Abſalom vnder colour of a vowe, practiſed to vſurpe his fathers kingdome. 2. Samuel 15.7,8.

Vowes bled for gifts and ceremonies. Act. 21.23.

Of vngodly vowes, looke more Iudg.1. 30.* 1 Sam.25.13,21,22. Mat.14.7,to 12. Act.:5.12.

Voyce. We ought to obey the voyce of the Lord. and why. Exod.15.26. Deu.13.4. and 30.16,20.& 27.10.

God cauſed the Iewes to heare his voice, but they could not abide it. Deut.4.36. and 18.16.

When Hannah prayed, her voyce was not heard. 1. Sam.1.13.

Vpbraide. Hee that Vpbraideth his friende breaketh friendſhip. Eccluſ.22.20, 22.

Peninnah Vpbrayded Hannah with her barrenneſſe. 1 Sam.1.6.

God Vpbraideth the Iſraelites confeſſing their ſinnes. Iudg.10.11.*

Chriſt Vpbrayded the Iewes with their infidelitie. Iohn 15.22,23,24.

Vpright before God. Deut.18.13.

The heart of Aſa was vpright with the Lord. 1. King.15.11,14.

We ought to feare and ſerue the Lord in vprightneſſe. Ioſh.24.41.

He that walketh vprightly, ſhalbe ſaued. Pro.28.18. looke Right, Righteous, Iuſt, and Perfect.

Vſages. looke Cuſtomes.

Vſurie forbidden. Deut 23.19,20.

Againſt Vſurie and Vſurers. Exod.20.17. and 22 25. Leuit. 25 35,36,37. Deut-5.21. Nehem.5.1,to 14. Pſalm 15.1,5. Prouerb. 22.7,16,22,52. and 28.8. Iere.15.10 Eze. 18.13 and 22.12. Mat 5.42. and 7.12. Lu. 6.30,34,35.

Vtterance the gift of God. Exod.4.11, 12,15. Pro.16.1.& 1.Cor.12.10.

S Paul deſireth the faithful to pray God that he might haue vtterance. Eph.6.19,20. Col.4.3,4.

W.

Wages. Iaakob aſked of Laban, Rahel for his wages. Gen.29.15,28 and all ſpotted ſheepe and lambes. Gen.30.32.

Laban changed Iaakobs wages tenne times. Gen.31.7.

Euery man ſhall receiue wages according to his labour. 1.Cor.3.8.

The labourer is worthie of his wages. 1. Tim.5.18.

The wages of ſinne is death. Roma.6.23. looke Hire.

Wake, looke Watch.

Wall. The wall of Ieruſalem was dedicated. Nehe.12.27.

Chriſt hath broken the partition Wall which was betweene the Iewes and vs Ephe.2.14,15.

Walke. We ought to be occupied in Gods word, as wee walke and iourney, &c. Deut. 11.19.

To walke with God. Gene. 5.24. and 6.9.

Abraham commaunded to walke before God. Gen.17.1.

Hezekiah walked before God with a perfect heart. 2.Kin.20.3.

What it is to walke in the wayes of God. 1.Kin.3.14. as he requireth and taught the Iſraelites to do. Deu.10.12.& 11.22.& 8.6.

Salomon walked in the ordinances of God, as Dauid commanded him. 1. King.3. 3. and 2.3.

The Reubenites are exhorted to walke in the wayes of God. Ioſh.22.5.

Chriſt willeth vs to walke while we haue light. Iohn 12.35,36.

To walke in trueth. 1.Kin.2.4.

Samuels children walked not in his wayes. 1. Sam.8.3.

Howe God walketh ſtubburnely againſt vs. Leuit.26.24,28.

Moſes prayed God to walke with them. Exod.33.15,16. and 34.9.

Walke in the ſpirit. Gal.5.16.

He that walketh vprightly, walketh boldely. Pro.10.9.

He that walketh with the wiſe, ſhalbe wiſe Prou.13.20.

To walke in veritie. 3. Iohn 4.

We ought to walke wiſely towards them that are without. Col 4.5.

To walke for to liue. Mar.7.5.

To walke after the maner of men. 1. Cor. 3.3,4. ſee Stubbernesſe.

Want, looke Neede.

Warnes threatned. Mich.2.1.*

Wanton lookes forbidden. Iob 31.1. Pſa. 119.37. Matth.5.28.

Wantons ſhall not inherite the kingdome of God. 1. Cor.6.9.

Warning, looke Correction.

Warre and contentions, from whence they come. Iames 4.1.

God ſendeth warre for the ſinne of the people. 1. Kings 8.35,37. Leuit.26.24,23. Deut 28.25. Iudg.2.14,15. and 3.8,12. and 4.2 and 6.1.& 10.7. and 13.1. Iſai.5.25. Ieremi.5.10. Iob.38.23.

New married men went not a warrefare, and why. Deut. 24 5.

The law of warre. Deut.20.10.*

Moſes his exhortation vnto ſuch as went to warre. Deut.20 3,4.

Iehoſhaphat aſſaulted in warre, cryed to God for helpe. 1. Kings 22 32.

God commaunded the Iewes when they went to warre, to abſteine from all wickednesſe. Deut.23.9.

Dauid aſked counſell of the Lorde, whether hee ſhould warre with the Philiſtims. 2. Sam.5.19.

The Iſraelites fearing warre, deſired Samuel to crie vnto God for them. 1. Sam.7.8.

God aſſiſted Ioſhua in warre, and inſtructed him. Ioſh.8.18. and Dauid. 2. Samuel 23.24,25.

God deſtroyeth the Iſraelites enemies, before they warred with them. Deuter.7.23. and 2.24.*

The Iewes intending to warre, prayed God to ſend them victorie, and were heard. 1. Chron.5.19,20. 1. King.8.44,45. 2. Chro. 6.34,35. Othnies warre. ſee Spirite.

The Iſraelites warred with the Beniamites, and by Gods power ouercame them. Iudg.20.35. and ſent to knowe whether the Reubenites had reuolted from God before they would warre with them. Ioſh.22.11.*

The warre of the Amonites againſt the Gibeonites. Ioſh.10 4 5. and of the Hiwites and others againſt Ioſhua, and the ſucceſſe. Ioſh.11.5,to 9.

God commaunded the Iſraelites not to warre againſt the Moabites. Deut.2.9,19. they warred againſt the Amalekites, contrary to Gods commaundement and were diſcomfited. Num.14.41.* Deut.1.42.*

God hath a regard vnto the warres of Infidels, for hee gaue the victorie vnto Naaman, & deliuered the Samaritanes. 2.king. 5.1. and 7.9.*

The warre wherein the Philiſtims ouercome the Iſraelites. 1. Sam.4.10.

Howe the faithfull haue behaued themſelues in the time of warre. Exod.17.9.to 14. 1. Sam.17.1,2,3,26.* and 2. Chron.12.2,to 9. and 14.9.* and 18.1.* and 20.1,to 31. and 32.1.* Iudg.8.9.* 1. Mac.3.2.* and 4.1,2.* and 7.1.* 2 Mac.8.1,2.*

For what cauſes the faithfull haue begun warres. Gen.14.13,14. Iudg.19.22.* and 20.1,to 15.1. Sam.30.3.to 21.

Howe God fighteth alwayes for his, and teacheth them alſo in warres to fight & ouercome. Exo.14.13. Deu.1.30 and 3.2,3,21, 22.1. Sam.17.37,45,46,47.2. Sam.22.35. 2. Chron.20.17. Pſal.18 2.* and 143.1,2.* Iſa.30.15,30,31 looke Victorie.

Albeit the wicked raiſe warre againſt vs, yet ought we not to faint. Mat.24.6. Marke 13.7. Luke 21.9. Reu.12.7,17.

What circumſpection Princes ought to haue in warre. Luke 14.31.32.

Vngodly warre. Pro.1.11. ſee Murther.

No man goeth to warrefare, at his owne coſt. 1. Cor.9.7.

S. Paul being in the fleſh, did not warre after the fleſh. 2. Cor.10.3.

Mans life is a warre. Iob 7.1.*

Warres of ignorance. Act.14.21.

Waſh. Naomi willed Ruth to waſh and anoynt her ſelfe. and why. Ruth 3.3.

Dauid waſhed and anoynted himſelfe after hee vnderſtood of the death of the childe. 2. Sam.12.20.

To waſh their feete, ſee Feete.

Dauid commaunded Vriah to goe home and waſh his feete. 2. Sam.11.8.

The

The Iewes vsed to wash their dead. Actes 10.37.

The Pharises being filthie within, vsed to wash the vtterside. Matt. 23.25.

We are washed. 1. Cor. 6.11, in baptisme. Actes 22.16.

Wasting. looke Prodigalitie.

Watch, because the houre is vncertaine. Matth. 24.42.* Luke 12.36, to 47. Marke 13.33, 35, 36, 37.

Watch and pray. Matt 26.38, 41. Marke 14.34, 38. Luke 21.36. and 22.40, 46.

We ought to watch. 1. Cor. 15.34. 1. Thess. 5.6. 1. Pet. 4.7.

Watch, taken for liuing this corporal life. 1. Thess. 5.10.

How we ought alwayes to watch for the comming of the Lord. Rom. 13.11.* Ephes. 6.18. Col. 1.2.& 4.2. 1. Pet. 5.8. Reue. 3.2, 3. & 16.1. Act. 20.31. 1. Cor. 16.13. & 2. Cor. 6.6.

Watch for watchmen. Mat. 27.65.

Watchmen. for false teachers. Taut. 5.7.

Why Gods preachers are called watchmē, & of their duetie. Ezek. 3.17. & 18.19, 20, 21.

Watchman for Angel. Dan. 4.10.

Waters beneath separated from the waters aboue. Gene. 1.6, 7.

Vertue giuen to the waters to bring forth fish Gen. 1.20, 21, 22.

The waters of the flood surmounting the highest mountaines 15 cubites Gene. 7.19, 20. ceased from increasing. Gen. 8.3, to 15.

The Israelites willed to buy water of the Edomites. Deu. 2.6. & the Gibeonites bound to draw water for the Israelites. Iosh. 9.21.

Drawers of water. Deut. 29.11.

Wayes were wont to drawe water. 1. Samu. 9.11. for their cattell. Gene. 24.23. and 29.2, 9, 10. Exod. 2.16.

The water of Nilus conuerted into blood. Exod. 4.9. and 7.15, 17, 20. and deadly waters into hollome. 2. kings 2.21.

The children of Israel murmuring, haue water out of the rocke. Exod. 17.3, 6. Numb. 20.10, 11. Wisd. 11.4. Psal. 78.15, 16. & 105. 41. 1. Cor. 10.4.

Water saying, was promised and sent without winde or raine to the king of Israel, Iudah and Edom marching towards the Moabites. 2. Kings 3.17.

Elijah was fed with bread and water. 1. Kings 19.6.

The Ammonites and Moabites reiected, because they mette not the Israelites with bread and water. Deut. 23.3, 4.

Bread & water giuen to them that came to apprehend Elisha. 2. Kings 6.22.

The Israelites weeping, powred water before the Lord. 1. Sam. 7.6.

The waters of Iordan staied while ỳ children of Israel went through. Iosh. 3.16, 17.

Elijah diuided the waters. 2. king. 2.8, 14.

Elisha powred water vpō Elijahs hands. 2. Kings 3.11.

Of purifying by water, see Fire.

God deliuereth his out of waters of tribulations. 2. Sam. 22.1, 4, 5, 6, 7, 17.

Waters of nations. Reue. 17.15. and for the tumult of the wicked. Psal. 144.7.

The holy Ghost is called water of life. Iohn 4.10, 14. and 7.38.

The Scriptures are called wholesome waters. Ezek. 47.8, 9.

Cleane water for Gods spirite. Ezek. 36. 25. Isa. 44.3.

Pure water vsed for the grace of Gods spirite. Hebr. 10.23.

Howe Christ cleanseth his Church by the washing of water. Ephes. 5.26.

Liuing water for springing water. Gene. 26.19.

Apollo watered, but God gaue the increase. 1. Cor. 3.6.

Vncleane water. Leuit. 11.38. Looke Sea, Drinke, Wine, Tooth, Tongue, Bitter, Strife, and Fasting.

Wauer. He that wauereth shal not obtaine his desire of God. James 1.6, 7.

Wayes. All the wayes of God are iudgement. Deut. 32.4.

The wayes of the Lord are vncorrupt past finding out, and must be kept. Rom. 11.33. 2. Sam. 22.22, 31.

To turne from the way which God commaundeth. Deut. 31.27, 29. and 11.28.

Dauid going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1. kings 2.2, 3.

God doeth teach the good way. 1. King. 8. 35, 36. and Samuel taught the right way. 1. Sam. 12.23, 24.

The Iewes forsaking the right way were grieuously punished. Iudges 2.12, 14, 19, 20, 22.

The Kings high way. Num. 21.22.

Christ is the way. Iohn 14.6.

Better neuer to knowe the way, then reuolt. 2. Peter 2.21.

Moses prayeth God to shew him his way, and why. Exod. 33.13.

God was the guide of Iaakob in his way. Gene. 28.15.

Paul desired God to guide his way. 1. Thess. 3.11.

God maketh our way vpright. 2. Sam. 22.33.

God giueth euery man according to al his wayes. 1. Kings 8.39.

By whome the way of truth shall be euill spoken of. 2. Peter 2.1, 2.

Weake in faith are to be borne withall, and not to be offended, and why. Rom. 14.1.* & 15.1. 1. Cor. 8.9, 10. 11, 12. 1. Thess. 5.14.

Paul became weake to the weake, to win the weake. 1. Cor. 9.22.

God hath chosen weake things to confound mightie, and why. 1. Corin. 1.24, 27. 2. Cor. 12.9.

Weakenesse, see Vnrighteousnesse.

Weapons wherewith Dauid did encounter with Goliath. 1. Sam. 17 40.

The weapons of the faithfull. 2. Cor. 10.4. see Armour.

Wearie. Ziba brought victuals to Dauids wearie souldiers. 2. Sam. 16.1, 2.

We ought not to be wearie of wel doing. 2. Thess. 2.13. Gal. 6.9.

Howe the wicked wearie them selues in wickednesse. Wisd. 5.7, to 15.

Rest giuen him that is wearie. Isa. 28.12. looke Laden, and Foode.

Wedding. looke Marriage.

Weepe. The people wept and knewledged their sinne. Deut. 1.41, 45.

Phaltiel wept for his wife. 2. Sam. 3.15, 16.

Why we must weepe. James 4.9.

Hagar wept and was comforted. Gene. 21.16, 17, 18.

Iaakob wept for his sonne Ioseph. Gene. 37.34, 35. and Ioseph diuers times, meeting and talking with his brethren. Gene 42.24. and 43.30. and 45.1, 2. and 50.17.

The Israelites wept before the Lord, and why. Iudges 20.21, 23, 26. and 21.2.

Dauid wept for Abner, and when he fled from Absalom, and for his death, and for the death of Amnon. 2. Sam. 3.31, 32. & 13.31, 36. and 15.30. and 18.33. and 19.1, 2, 3, 4.

Hezekiah wept when hee heard he should die. 2. Kings 20.1, 2, 3.

Elisha wept, and why. 2. kin. 8, 11, 12.

Christ wept. Iohn 11.35. Luke 19.41.

Blessed are they that weepe, for they shall laugh. Luke 6.21. Matth. 5.4.

Peter wept bitterly for that he had denied Christ. Matt. 26.75.

Saint Paul weeping, exhorted to beware of false prophets. Philippians 3.18. Actes 20.30, 31.

Weepe with them that weepe. Romanes 12.15.

Let them that weepe bee as though they wept not. 1. Cor 7.30.

Iosiah wept, and why. 2. king. 22.11,* 19.

Samson ouercome with his wiues weeping. Iudges 14.16, 17.

Weeping may abide at euening, but ioy commeth in the morning. Psal. 30.5. Looke Kisse, Teares, Lamentation, Mourning, and Heauinesse.

Weightes and *measures* must be true. Leuit. 19.35, 36. Deut. 25.13, 14, 15. Ezek. 45.10. Prou. 11.1. and 16.11. and 20.10.

False balances and weights condemned. Hos. 12.7, 8. Micah 6.10, 11.

Weyned looke Sucke.

Well. Abraham digged a well in Beersheba. Gen. 21.30, 31.

Izhak caused his fathers welles, stopped by the Philistims, to be digged againe with others. Gene. 26.14, to 23.

Of digging a well, see Dig.

Welles without water. 2. Pet. 2.17.

Of Iaakobs well. Iohn 4.6, to 17.

Welldoing. Hee that doeth well, is of God. 3. Iohn 11.

It is Gods will by doing well wee should put to silence the ignorance of foolish men. 1. Peter 2.15.

Welldoing will fall out to the profite of the authour. Ruth 2 11.

Welldoing commeth of the Lord. Phil. 1. 6. Prou. 16.1. and 20.24.

Howe to doe well. Isa. 1.17. see Wearie.

Welpleased. God was welpleased with his sonne Iesus Christ. Matt. 3.17. and 17.5. 2. Peter 1.17.

Wealth is sudden destruction to the wicked. Iob 21.7, 16.

Israel in Wealth, see Fat.

In wealth and woe we ought to remember God. Eccles. 11.25.

Wealthie

Wealthie men children enclined to banqueting. Iob.1.4.18,19. and 8.4.

¶ *Wheate* threshed by the wine presse, and why. Iudges 6.11.

Isaak wisheth Iaakob plentie of wheate and wine. Gen. 27.28.

God will send them plentie of wheate and all things, that loue his commandements, &c. Deu.11.13,14.& 28.2,to 13. Le.26.3,to 11.

The similitude of the wheate corne. John 12.24.1. Cor.15.37.

Wheate taken for the faithfull. Mat.3.12. Luke 3.17. and 13.30.

Satan desireth to winnowe the godly as wheate. Luke 22.31.

What is chasse to wheate? Iere.23.28.

Tares among wheate. Mat.13.25,38.

Wheeles. looke Vision.

Whelpes. looke Dogges.

Whiles. see Conuersion.

Whisperers condemned. Rom.1.29.

White. The elect shalbe clothed in white. Reue.3.4. and 4.4. and 6.11. and 7.9.

Whitsuntide. looke in Feastes.

Whoredome a more grieuous sinne then theft. Pro.6.30.*

God detesteth both a whore and a whores hire, &c. Deu.23.17,18.

A whore described, and called by diuers names. Pro.7.6,to 24. and 6.24, to 30. and 7.5. and 2.16,to 20.

Wee must not giue our strength vnto whores. Ecclus.26.20.

A whore enuieth an honest woman. 1. Esdras 16.42.

Samson loued the whore or harlot Delilah. Iudges 16.1,4.

The vision of the great whore vpon many waters. Reuel.17.1,3.*

Whoredome is forbidden. Deut.5.18,21. Exod.20.14,17.

The Israelites committed whoredome with the daughters of Moab. Num.25.1.*

Who so committed whoredome, was burned. Gen.38.24.

The mayde that played the whore in her fathers house, was stoned to death. Deuter. 22.20,21.

The whoredome of a woman how it may be knowen. Ecclus.26.9.

Whoremongers God will iudge. Heb.13.4. and punish. Reue.21.8.

Whoredome and other vncleannesse forbidden, committed and punished. Gen.6.2, 5,12. and 19.5 24,25,31.* Exod.22,16,17, 19. Leuit.18.6.* & 19,20,21,22,29. & 20.10, to 22. and 21.9. Deu.27.20,to 24. Iudg.19. 25.1. Sam.2.22.* Prou.5.2.* & 22.14. and 23.26.* and 29.3. Ezek.22.10,11. Tob.4. 12. Eccla 23.16.* and 25.2. Acts 15.20,29. Rom.1.21,26.* 1. Cor 5 1.* & 6.9,15.* and 10.8. Ephes.5.3,5. Col.3.5. 1. Thess 4.3,4, 5. 1. Tim.1.5,10. Looke Adulterie.

God forbiddeth to goe a whoring after Idoles. Exod 34.14,to 18.

The Israelites went a whoring after Baalim Iudges 8.33.

God willed the Israelites to make fringes vpon their garments that they should not goe a whoring after idoles. Num.15.38,39.

Of spirituall whoredome which is Idolatrie. looke more. Exod.32.8.* Deu.4.3.& 31. 16,17,18. Iudg.2.11,17,19. and 8.27. Isa. 1.21. and 57.3. Ier.3.1.* Ezek.16.15.* Psal. 1.2. and 2.2.* and 4.12.* Reue.18.3.9.

God calleth the murmurings of the Israelites their whoredome. Num.14.27,33.

Wholesome doctrine, what. Tit.2.1,to 11.

¶ *Wicked.* Dauids complaint for the wickednesse of the faithlesse. Psal.36.1.*

A prayer against the wicked enemies of Gods Church. Psal.35.1.*

Of the reprobation of the wicked. Psal. 16,4.

The wordes of the wicked touching the knowledge of God. Iob 22.13.

Wee ought not to enuie the prosperitie of the wicked. Psal.37.1,7.*

The wicked are the seede of the Deuill. Matth.31.38,39.

We ought to auoide the company of the wicked. 1. Cor.5,13.

Wicked hypocrites alwayes in ỳ Church militant. Matt.13.40,41,48,49.

Who are wicked. 1. Pet.4.17,18.2. Pet. 2,10.*

The description of wicked men, and of their punishment. Psal. 1.1,4,5,6. & 52.1, to 8. and 53.1,to 6. and 94.23.

God abhorreth the wicked. Exod.23.7.

The wicked consider not the iudgements of God. Prou.28.5. and therefore their house shalbe destroyed. Pro. 11.10,11. and 14.11.

Of the treasures of wickednesse, and of the dispraise and punishment of the wicked. Prou.10.2.*

The wicked are resembled to obstinate fooles. Prou.27.22.

The wicked slaunder Gods worde, and regard it not. Prou.29.7,16.

The wicked shalbe cast away for his malice. Pro.14 32.

The wicked thinke themselues more happie in seruing the deuill, then God. Ieremi. 44.17,18,19.

The wicked giue heede vnto false lippes. Prou.17.4. and consult against the godly. Psal.16.4. and 83.5.

The power and enterprises of the wicked, shal turne to the glory of God. Psal.75.10, and 76 10.

Micah complayneth of the multitude of the wicked, and smal number of the faithful. Micah 7.2.

We ought to shun the way of the wicked. Pro.4.14.

The sacrifices of the wicked are abominable vnto God. Prou.15.8. and 21.27. Ecclus.34.21.

Of the curse and destruction of the wicked. Iob 24.18.

The condemnation of the wicked, & death of the iust. Wisd.4.16.

The sighing of the wicked at the day of iudgement. Wisd.5.3,to 14.

The wicked shall waxe worse and worse. 2. Thess.2 9,to 13. 2. Tim.3.13.

The nature & end of the wicked. Psal.73. 18,19,20. and 10.2.* Their reward. Wisd.3. 10. Their blindnesse. Isa.27.11. Psa.36.1.*

The righteous can not deliuer the wicked. Ezek.14.17,18.

The wicked to whome Sodome and Gomorah are an example, are reserued to the day of iudgement to be punished. 2. Pet.2. 9. Iude 4.6,15.

God suffereth the wicked to keepe companie with the wicked oft times to their destruction. 2. Chron.22.7.

The wicked haue their felicitie in worldly things. Ester.5.10,11.

God preuenteth the attempts of the wicked. Ester.6.4.

The wicked enioy the earth. Iob 9.24.

The poore sort and wicked alway turne the crosse of the godly to slander. Iob 30.1, to 15.

The wicked proceede from euil to worse. Iere.9.3.

The wicked thinke that God seeth not their sinne. Ezek.8.12.

The wicked loue the praise of men, more then of God. John 12.43.

What the wicked are like vnto. Isai.57. 20.

The wicked seeke after signes. Luke 23. 8. Iob.2.18. and 6.30. and feare men more then God. Matt.21.26,46. & 26.5. & 27.64. Marke 11.32. Luke 19.46. Actes 5.26.

The wicked agree in persecuting ỳ trueth, and the professours thereof. Matt.16.1. and 22.23. Mar.3.6. Luke 23.12. Actes 4.26. and 23.6.

Wicked mens practises often frustrate. Matth.2.13. and 21.46. and 22.22. & 27.66. Iob.6.44,45,46. and 10 39. Acts.5.19,22. and 9.23,24.* and 12.11.*

The wicked pronounce sentence against themselues. Mat.21.31,41. Luke 7.43. Act. 4.16. and 26.31.

The wickednesse of man was great at the time of the flood. Gen.6.5.

Whosoeuer persisteth in his wickednes, shall perish. 1. Sam.12.25. looke Vngodly, and Vniust.

Widowe. we ought not to oppresse, or vexe the widowe, and why. Exod.22.22,23,24. Zech.7.10. but relieue them, and how. Deut. 14.29. & 16.11. & 26.2,12,13. Iob 24.3. and 21.16. Isa.1.17. Ier.22.3 Ecclus.4.3.

Gleanings left for the widowe, fatherles, &c. Leuit.9.9,10. and 23.22. Deut.24.19.*

God doeth right vnto the fatherlesse and widow. Deu.10.18. and iudgeth the oppressours. Mal.3.5.

Cursed be hee that hindereth ỳ right of the widow. Deu.27.19. or taketh her raiment to pledge. Deut.24.17. see Debt and Famine.

Who were widowes in deede, and worthy honour and relieue, and who not. 1. Tim.5. 3,to 7.

An order concerning widowes, both olde and yong. 1. Tim.5.9,to 17.

Of the continencie of widowes. 1. Cor.7. 8. 1. Tim.5 11,16.

The teares of the widowes cheekes ascend to heauen. Ecclus.35.15.

Of widow-deuourers. Matthew 23.14. Mar.12.40. Luke 20.47.

Wife. The desire of the wife ought to bee subiect to her husband. Gen.3.16.

The people prayde that Boaz his wife might be fruitfull. Ruth 4.11.

To

To auoide fornication, let euery man haue his wife, and euery wife her husband, &c. 1. Cor. 7. 1, 2.*

The duetie of a wife. Titus 2. 5. 1. Tim. 2. 12. Est. 1. 12, 19.* 1. Cor. 14. 34.

Well is the man that hath a wife of vnderstanding, and vertuous. Eccl. 25. 8. & 26. 1. to 5. for she is the gift of God. Prouer. 21. 9. and the crowne of her husband. Pro. 12. 4.

Wiues are heires together with their husbandes, of the grace of life. 1. Pet. 3. 7.

God made Abimelechs wife barren, and why. Gen. 20. 17, 18.

The husband ought to loue his wife. Esphe. 5. 25. Col. 3. 19. Pro. 5. 15. and to reioyce with her. Eccles. 9. 9. looke Husband.

Man must forsake all, sauing God, and cleaue to his wife. Gen. 2. 24.

An inseparable knot betweene man and wife. Matth. 19. 5, 6.

It seemed hard to the disciples, that a man might not put away his wife, but for whoredome. Mat. 19. 8, 9, 10. & 5. 32. Mar. 10. 9, 11.

Who so hateth not his wife, &c. in respect of Christ, can not be his disciple. Luk. 14. 26. Mat. 10. 37.

Against marrying with strange wiues, or of another religion. Exod. 34. 12, to 18. & 23. 32. Deut. 7. 3, 4. Nehe. 13. 23, 25. Mal. 2. 11. Gen. 24. 3. and 26. 34, 35. & 27. 46. & 28. 1, 2.

Not lawfull to marrie the fathers wife. 1. Cor. 5. 1. Leuit. 18. 6.*

What maner women the Priestes wiues were. Leui 21. 7, 13, 14, 15.

The Israelites were commanded not to touch their wiues. Exo. 19. 15.

Of the wife not found a virgin, &c. or slandered. Deu. 23. 13, to 22.

Salomon had 700. wiues. 1. Kings 11. 3. Dauid had many. 2. Sam. 3. 2, to 6. & 5. 13. 1. Sam. 18. 27. 1. Chro. 3. 1, to 10. so had Gideon. Iudg. 8. 30.

Samson was ouercome with the importunitie of his wife, and declared to her his ridle. Iudg. 14. 16, 17.

Putiphar crediting his wife, put Ioseph in prison. Gen. 39. 19, 20.

The wife that mooueth her husband vnto idolatry, ought to dye. Deu. 13. 6, to 12.

Pilates wife counselled him, not to meddle with Christ. Mat. 27. 19.

Ahab prouoked to euil, by his wicked wife. 2. King. 21. 15, 16, 25.

Uriah would not lie with his wife, & why. 2. Sam. 11. 11.

Iaakobs wiues counselled him to doe as God commanded. Gen. 31. 16.

Moses wife being sent backe to her father, Exod. 4. 26. returneth with his two sonnes. Exod. 18. 2.

Elkanah of his two wiues loued Hannah best. 1. Sam. 1. 2, 5.

The Philistims burned Samsons wife with fire. Iudg. 15. 6.

Dauids two wiues taken prisoners. 1. Samuel 30. 5.

The Leuites wife or concubine, abused at Gibeah. Iudg. 19. 1, 2, *25. and 20. 5.

Abigail the paterne of a good wife. 1 Samuel 25. 18. to 38.

The praise and properties of a good wife. Prou. 18. 22. and 31. 10.* Tob. 10. 12. Ecclus. 26. 16, 23. 1. Tim. 3. 11. and 5. 14. Tit. 2. 5. looke woman.

Wilderneſſe of Sin. Exodus 16. 1. Looke Tempt.

Will. God hath created all things for his wils sake. Reu. 4. 11. & worketh all things after the counsel of his owne will. Ephes. 1. 11.

Dauid attributed vnto the will of God, al the benefites which he had receiued. 2. Sam. 7. 19, 21.*

The will and counsell of the Lord is immutable. Pro. 19. 21.

Rehoboams kingdome diuided by the wil of God. 2. Chro. 11. 4.

Azariah visited Iehoram by the will of God, that he might be slaine of Iehu. 2. Chr. 22. 6, 7, to 10.

Amaziah deliuered into his enemies hands by the wil of God. 2. Chro. 25, 20, 27.

Balaam could doe nothing against Gods will. Num. 22. 12, 13, 18.* and 23. 8, 12, 20, 36. and 24. 13.

Wee ought to proone and vnderstand the good will of God, and do it. Rom. 12. 2. Eph. 5. 17. 1. Thess. 4. 3.

No man is able to resist Gods will, nor may pleade against him. Rom. 9. 19, 20.

The will of God the father is, that who so beleeueth in his sonne, shall haue life euerlasting. John 6. 39, 40.

It was the will of God, that Christ should giue himselfe for our sinnes. Gal. 1. 4.

God sent his sonne to reueale the mysterie of his will vnto vs. Ephe. 1. 9. and to doe his will. John 6. 38. for his meate was to doe his fathers will. John 4. 34.

Christ preferred himselfe to his fathers wil, although contrary to humane nature. Matt. 26. 39, 42.

The will of God is, that wee shoulde bee sanctified through the blood of Christ. Hebr. 10. 9, 10. that wee should be holy and cleane. 2. Thess. 4. 3.

He that fulfilleth the will of God, abideth euer. 1. John 2. 17.

God heareth them that doe his will and worship him. John 9. 31.

Whosoeuer doth the will of God, is a true Christian. Matth. 7. 24. and Christes kinsman, looke Mother.

To wil is present with vs, but to perfourme lyeth in God onely. Rom. 7. 18, 19. Phil. 1. 6, and 2. 13.

We must labour to increase in the knowledge of Gods will, &c. Col. 1. 9.

The Iewes were blinded by the will of God, and why. Matth. 11. 25. 26.

Paul called to the office of an Apostle, by the wil of God. 1. Cor. 1. 1. 2. Cor. 1. 1. Eph. 1. 1.

Paul attributed vnto the will of God, the liberalitie of the Macedonians. 2. Cor. 8. 5.

Wee ought to resigne our will vnto the Lords will. James. 4. 15.

In our tribulation wee ought to consider the good wil and pleasure of God. Iob 1. 21.

The Israelites presuming to warre contrary to the will of God, were slaine. Deut. 1. 42, 43, 44.

Wee ought not to be subiect to our owne willes and appetites, and why. Eccles. 18. 30, 31.

We ought to referre our willes to Gods will. 1. Sam. 3. 18. 2. Sam. 10. 12. and 15. 26. 1. Mac. 3. 60. Matt. 6. 10. Mar. 14. 36. Luke 22. 42. Act. 18. 21. & 21. 14. Heb. 6. 3. Rom. 1. 10. and 15. 32. 1. Cor. 4. 19. and 16. 7.

Some preach Christ of enuie, and some of good will. Phil. 1. 15.

The will of any man is counted by God for the deede it selfe. Gen. 20. 2, to 18. & 22. 16, 18, 2. Sam. 11. 15. and 12. 9. 1. king. 21. 10, 19. looke Freewill.

Of willingnes to heare Gods worde, looke Confession.

Wilfull & furious persons must be shunned. Gene. 27. 42.* Iosh. 2. 16. 1. Samu. 19. 10. Nehem. 6. 3. Prou. 22. 24. and 29. 9, 22. Eccl. 8. 15, 16. Mat. 2. 12, 13.*

Winke, looke Amendment.

Windes and sea obey Christ. Matt. 1. 26, 27. and 14. 32. Mar. 4. 39, 41. and 6. 51. Luk. 8. 24, 25. Psal. 107. 25. Eccl. 43. 23.

God bringeth the windes out of his treasures. Psal. 135. 7.

We may not be as children wauering and caried about with euery winde of doctrine. Ephe. 4. 14.

Our iniquities like the winde, haue taken vs away. Isa. 64. 6.

Winde, for the holy Ghost. Actes 2. 2.

Wine comforteth the liuing. Eccle. 10. 19. and maketh glad the heart of man. Iudg. 9. 13. Psal. 104. 15. but who loueth it, shall not be rich. Prou. 21. 17.

Wherefore wine was created. Eccl. 31. 28.

God giueth wine vnto those that loue him. Deut. 11. 13, 14. and they that doe not, shall not drinke the wine of their owne vineyards. Deut. 28. 39.

Iaakob gaue his father wine with his benison. Gen. 27. 25.

Zibah brought wine to Dauid, fleeing frō Absalom. 2. Sam. 16. 1, 2.

Manoahs wife forbidden to drinke wine, and why. Judges 13. 4, 5.

John Baptist drancke neither wine nor strong drinke. Luke 1. 15.

The Israelites drancke no wine nor strong drinke 40. yeeres, and why. Deut. 29. 6.

Wine called the liccur of the grape. Deu. 32. 14.

Water turned into wine. John 2. 9.

Bishops, Deacons, and elder women may not be giuen to much wine. 1. Timoth. 3. 3, 8. Titus 2. 3, 7.

Timothie is counselled to drinke with water wine. 1. Tim. 5. 23.

Of the strength of wine. 1. Esd. 3. 17.*

Against wine bibbers. Isa. 5. 11, 22. Joel 1. 5. Amos 5. 11. and 6. 6. Micah 6. 15. Habac. 2. 15. and 13. 1, to 11.

Wine and women leade wise men out of the way. Ecclus. 19. 2.

The incommodities of excesse of Wine. Prou. 22. 1. and 21. 17 and 23. 29.* Isai. 28. 1, 7, 8. Iere. 29. 19. Dan. 5. 1, to 6. Hose. 3. 1. and 4. 11. Hab. 2. 5. Iudeth 12. 20. and 13. 1, to 11. Ecclus. 31. 25, 26, 29.

We ought not to rebuke our neighbour at the wine. Eccl. 31. 31.

The wine of the Iewes is the poyſon of Dragons. Deut. 32.33.

What is meant by dropping downe new wine. Ioel 3.18.

Wine mixt with water. Iſa. 1.22.

Wings. Ruth put her truſt vnder the wings of God. Ruth 2.12.

The godly reioyce vnder the ſhadowe of Gods wings. Pſal. 63.7.

The Arke placed vnder the wings of the Cherubims. 1. Kin. 8.6,7. as was commanded. Exod. 25.20,21. looke Carried.

To *Winne.* Hee that winneth ſoules is wiſe. Prou. 11.30.

Wiſemen came from the Eaſt to worſhip Chriſt. Matt. 2.1, to 13.

The wiſemen could not interprete Pharaohs dreames. Gen. 41.8.

Skilfull men in diuers ſciences are called wiſe hearted. Exo. 35.10,36.* and 28.3.

Who ſo ſeemeth wiſe in this world, let him be a foole, that he may be wiſe. For the wiſedome of this world is fooliſhneſſe with God. Iob 37.24. 1. Cor. 1.20. and 3.18,20,25.

A citie preſerued through the wiſedome of a woman. 2. Sam. 20.15,16, to 23.

A wiſe king is the ſtay of the people. Wiſ. 6.24.

Magiſtrates exhorted to ſearch wiſedome. Wiſ. 6.9.

Wiſedome ought to be preferred aboue all things. Wiſ. 7.1.*

The effects of wiſedome. Wiſd. 8.1.*

A wiſe man will bee ruled by the lawe of God. Eccluſ. 21.11. and ſhew it by his converſation. Iam. 3.13.

The difference betweene the wiſe and vnwiſe. Eccluſ. 21.12.* fooliſhneſſe and wiſedome. Eccles. 10.1, to 11.

A wiſe man taketh pleaſure in being inſtly reproued. Pro. 25.12. & will worke thereafter. Prou. 9.9. and 13,16. and 19.25. and 21.11.

He that walketh with the wiſe, ſhalbe wiſe. Pro. 13.20.

The mouth of the wiſe is in their heart. Eccluſ. 21.26.

How to know a wiſe man. Eccles. 8.1.

The behauiour and exerciſe of a wiſe man and of his commendation. Eccluſ. 39.1, to 12.

Wee ought not to bee too humble in our wiſedome. Eccluſ. 13.9.

God catcheth the wiſe in their owne craftineſſe. 1. Cor. 3.19.

God deſtroyeth the wiſedome of the fleſh. Obad. 8. Iſa. 30.1, to 6.

Abigail was of ſingular wiſedome. 1. Samuel 25.3. ſo was Iudeth. Iudeth 8.29,31.

Dauid behaued himſelfe wiſely in all things. 1 Sam. 18.5.

The beginning of wiſedome is the feare of God. Pſal. 111.10. Pro. 9.10. and that is true wiſedome. Iob 28.28.

Wiſedome commeth onely of the Lord. 1. Chro. 2.11,12. Iob 38.38. Eccluſ. 1.1.*

All wiſedome is of God. and to him to bee aſcribed. 1. Eſd. 4.58,59,60.

God giueth wiſdome to ſuch as feare him. Eccluſ. 43.33.

God was the inuenter of wiſedome. Baruch 3.36. and his wiſedome is infinit. Pſal. 147.5.

Chriſt is our wiſedome. 1. Cor. 1.24. and the true wiſedome of God. Baru. 3.37. Mat. 23.34. Luk. 11.49. and in him are hidden all the treaſures of wiſedome and knowledge. Col. 2.3.

The Goſpel is the hidden wiſedome of God. 1. Cor. 2.7.

Our wiſedome conſiſteth in obſeruing Gods lawes. Deut. 4.2.6.

True wiſedome is wholy to depend vpon God. Hoſ. 14.9.

What is the wiſedome from aboue. Iam. 3.17. and what is diuilish wiſedome. Iames 3.15.

The word of wiſedome is giuen by Gods Spirit. 1. Cor. 12.8.

Chriſt promiſed to giue the faithfull ſuch wiſedome, as all their aduerſaries ſhould not be able to reſiſt. Luk. 21.15. as he gaue Steuen. Actes 6.10.

Wiſedome declareth her excellencie, and how ſhe is to be found. Pro. 8.1,2. Eccluſ. 1.31.*

Wiſedome calleth all to her feaſt. Prou. 9.1. to 7.

Scorners ſeeke wiſedome and finde it not: but knowledge is eaſie to him that will vnderſtand. Prou. 14.6. For wiſedome preſenteth her ſelfe to thoſe that ſeeke for her. Wiſd. 6.28.*

Wiſedome complaineth that ſhee is contemned. Prou. 1.20.*

Of the power, and profitable vſe of wiſedome. Pro. 1.2, to 10. and 4.5, to 14. Eccluſ. 4.11, to 20.

God commendeth wiſedome vnto his people. Baruch 3.14.

Wiſedome is hidden from the eyes of all men liuing. Iob 28.21.

All wiſedome, and ſpiritual vnderſtanding commended vnto vs. Col. 1.8.

Who ſo lacketh wiſedome, let him aſke it of God. Iames 1.5.*

Salomon craued wiſedome of God, and obtained it. 1. Kings 3.9,12.

A prayer to obtaine wiſedome. Wiſ. 9.1.*

Howe famous and excellent Salomons wiſedome was. 1. Kings 4.29.*

He that is wiſe ought to ſhew by good converſation his workes, in meekeneſſe of wiſedome. Iames 3.13.

The wiſedome of the fleſh cannot be ſubiect to the Law of God. Rom. 8.7.

Shewe not foorth wiſedome out of time. Eccluſ. 32.4.

Wiſedome is iuſtified of her children. Matth. 11.19.

Paul willeth vs to walke wiſely. Ephe. 5.15. Col. 4.5.

Wiſe to doe euill. Iere. 4.22. looke Knowledge and Spirit.

Witchcraft forbidden. Deu. 8.10,11,12.

A Witch may not be ſuffered to liue. Exo. 22.18.

God commandeth his people not to ſeeke vnto witches or ſorcerers. Leu. 19.31. which commandement Saul tranſgreſſed. 1. Sam. 28.7.* and was therefore deſtroyed. 1. Chro. 10.13.

Of Witches and Witchcraft. Looke more Exod. 7.22. & 8.7,18. Leu. 20.6. Num. 23.23. 2. kin. 17.17. & 21.6. & 23.24. Iſa. 44.25. & 47.9. Ier. 10.2. Ezek. 13.18.* Dan. 2.2. Wiſ. 5.12. Mal. 3.5. Eccluſ. 34.5. Act. 8.9. and 13.6. and 16.16. & 19.13. Gal. 5.20. Reue. 18.23. and 21.8. and Soothſayers.

Witneſſe. Moſes called heauen and earth to witneſſe. Deut. 30.19.

Falſe witneſſes againſt Chriſt. Matth. 26.59,60. againſt Steuen. Actes 6.11,13. and againſt Naboth. 1. King. 21.10,13.

The puniſhment of the falſe witnes. Deu. 19.16.*

For one witneſſe none ought to die. Num. 35.30. Deut. 17.6. and 19.15.

The witneſſe which God teſtified of his ſonne. 1. Ioh. 5.6,9,11.

The booke of Deuteronomium was laid vp for a witneſſe againſt the Iſraelites. Deu. 31.26.

We ought not to beare falſe witneſſe. Exod 20.16. and 23.1. Deut. 5.20.

Of true and falſe witneſſe. Pſal. 27.12. & 35.11. Prou. 6.19. & 14.5. & 19.5,9. & 21.28. and 24.28. & 25.18. Dan. 13.21. Rom. 13.9. Mat. 15.19. and 18.16. and 19.18. & 28.12, to 16. Mar. 10.19. & 14.13,14. Tim. 5.19. Heb. 10.15. & 28. looke Teſtimonie.

Iudges diuerſly pronounced. Iob 10.15. Pro. 23.29. Eccles. 4.10. and 10.16. Iſa. 3.9, 11. & 5.8.* & 10.1. & 28.1. & 45.9,10. Ier. 22.13. and 23.1. Eze. 13.3,8. Amos 5.18. & 6.1. Mic. 2.1. Hab. 2.12,15,19. Eccluſ. 2.13,14, 15. & 41.8. Mat. 18.7. & 23.13.* & 24.19. and 26.24. Mar. 13.17. Lu. 6.24,25,26. and 10. 13. & 11.42.* Iude 11. Reuel. 8.13. & 9.12. and 11.14. and 12.12. Looke Curſe.

Woman created, howe, and to what ende. Gene. 2.18.*

The woman was ſeduced by the ſerpent, and puniſhed. Gen. 3.6,16.

Of the woman came the beginning of ſinne, and through her we all die. Eccluſ. 25.26.

The wickednes of man is better then the good intreatie of a woman that is in ſhame and reproch. Eccluſ. 42.14.

Women ought to keepe ſilence in the congregation, and be ſubiect to their husbands, and learne of them at home, and why. 1. Cor. 11.3. and 14.34,35. 1. Timo. 2.11, 12. Tit. 2.5. Ephe. 5.22,23. 1. Tim. 2.13,14. Col. 3.18. 1. Peter 3.1.

The woman is the glory of the man, and was created of man and for man, and not contrariwiſe. 1. Cor. 11.7,8,9.

Wicked women ought not to haue any ſoueraigntie giuen them, and why. Eccluſ. 25.27,28.

Women ſaued by bearing children, if &c. 1. Tim. 2.15.

Women in old time were married in their owne linage. Num. 36.6.

Of a woman hauing her monethly courſe. Leuit. 15.19.*

Howe a captiue woman ought to be married. Deut. 21.11, to 15.

The conditions and praiſe of a good woman. Eccluſ. 36.22,23.24. and 26.1,3, to 20. Prou. 14.1. and 31.10.*

The malice of a wicked woman. Eccluſ. 25.14.

25.14,15 27. and 26.24,25.

A faire woman without discreete manners. Pzou.11.22.

Whereunto a contentious woman is likened. Pzo.27.15. from whom we ought to flee. Pzo.21.9.& 25 24.

Those whom God is angrie with shall fall into the hands of strange women. Pzou. 22.14.

Why a womans hand ought to bee cut off. Deut.25.11,12.

Vow to knowe the whozedome of a woman. Eccius.26.9,11,12.

Joshua read the booke of Deuteronomium to men, women, and children. Jochua 8. 34.35.

Women sang and prayed God, playing vpon Timbrels. Exo.15.20,21. 1. Samuel 18.6,7.

A woman cast a piece of a millstone vpon Abimelechs head. Jud.9.53,54.

In besieging of cities women were reserued. Deut.20.14.

A woman hid Jonathan and Ahimaaz in a well, and why. 2. Sam.17.12,to 22.

A barren rich woman relieuing Elisha, obteined (by his prayer) to be fruitful. 2. kin. 4.8,to 18.

Ruth was knowen to be a vertuous woman. Ruth 3.11.

The disciples marueiled that Christ talked with a woman. John 4.27.

A woman, being deliuered of childe, forgetteth the anguish, and why. John 16.20, 21,22.

Of the woman that had the bloodie flixe. Mat.9.20,21,22.

A certaine woman a seller of purple. looke Baptized.

Women following Christ ministred vnto him. Luk.8.2,3. were present at his death. Mat.27.55.

Women to whom Christ appeared, declared to the disciples his resurrection. Mat.28. 1,8,9,10.

Noble Women of Thessalonica beleeued in Jesus whom Paul preached. Actes 17.2, 3,4.

Women enforced through famine, to eate their owne children. 2. kin. 6.24,28,29. Lam. 2.20. and 4.10. as it was prophecied. Ezek. 5.10. Baruch. 2.3. Deut. 28.53,to 58. Leui. 26.29.

The pride of women is threatned to bee punished. Isa. 3.16,to 25.

The vision of the Woman clothed with the Sunne. Reu. 12.1,2.* and of the woman sitting on a scarlet coloured beast. Reuelat. 17.3.*

Salomon allotted with the loue of outlandish Idolatrous women. 1. Kings 11. 1,2.*

What behauiour young and elder women must vse. Tit. 2.3,4,5.

An edict that women should obey their husbands. Esther 1.20,22.

Sarra was instructed in the duetie of an honest woman. Tob. 10.12.

The vertue & not the beautie of a woman is to be sought for in mariage. Ruth 3.11. Eccius. 25.23.

A wicked woman more bitter then death. Eccles. 7.28.

Fewe women constant. Eccles. 7.30.

The gazing vpon the beautie of maydes and women is dangerous. Eccius 9.5,6,7, 8,9,10,11,12. and so is their company. Eccius. 42.12,13. and 19.2,3.

Of the strength of women. 1. Esdr. 3.12. and 4.14 to 33.

Of crueltie towards women with childe. looke Childe, and 2. king. 8.12. Amos 1.13.

Women for cities. Ezek. 23.48.

The Jewes maried strange women, and put them away againe. Ezr. 9.2.* & 10.1,2.* looke Wife and Men.

Wombe shut vp or barren. Gene. 20 18.1. Sam. 1.5.

The fruite of the Wombe shall be blessed to the godly. Deut. 28.4.

The fruite of the virgine Maries wombe was blessed. Luk. 1.42.

It was commanded the Jewes to vowe their wombe without the holt. Deuter. 23. 12,13.

Wonders, looke Miracles and Signes.

Word. The word of the Lord came to Abraham in a vision. Gen 15.1.

The word of the Lord was precious in the time of Eli. 1. Sam. 3.1.

The word of the Lord must not be cast away but obeyed. 1. Sam. 15.22,26.

The word of God sharper then a two edged sword. Heb. 4.12.

Our wordes ought to be gracious allway, and why. Col. 4.6.

Why God withdraweth his word from the Jewes. Ezek. 14.3.

The Jewes will not heare the word of God. Isa. 30.9.

God will punish those that refuse to heare his word. Deut. 18.19.

Dauid despising Gods word, committeth murther and aduiterie. 2. Sam. 12.9.

All things were created by the word of God. John 1.3. Gen. 1.1.

The words of God are true. 2. Sam. 7.25, 28. Psal. 33.4.

The benefits of God ought to be attributed vnto his word and promise. 2. Samuel 7.21.

The word of God is our wisedome. Deu. 4.2,6. and a lanterne vnto our feete. Psalm. 119.105.

The word of God instructeth vs what to doe. Deuter. 29.9. and thereof onely ought wee to take counsell howe to liue. Isai 8.16, 19,20.

By the preaching of the word, our hearts are conuerted. Iere. 23.29.

By the word of God whozedome may be eschewed. Pzo. 2.16.

All things shall prosper to those that followe the word of God. Pzouerb. 3.1, to 4, 22,27.

The Shunammite woman, beleeuing Gods word, was nourished in the land of the Philistims 7. yeeres. 2. King. 8.1,2.

The Israelites tooke & staied their iourneys, by the direction of Gods word. Num. 9.18,23.

Holde Gods word should be vsed. Deut. 6.6,to 10.

Gods worde must bee declared without feare. Jere. 1.17.

Moses charged the people with al pwords that God had layde vnto him in the mountaine. Exo. 34.27.32. and they consented to obey the same. Exod. 19.7,8.

Blessings to those that obey Gods worde and curses to those that doe not. Deuter. 11. 27,28.

The Israelites, presuming to fight contrary to Gods worde, were slaine. Numb. 14,41.*

Of the contemning of Gods worde & punishment due to the same. 1. kin. 13.3.* 2. kin. 17.12.& 2. Chro. 18.15.* & 13.26.* Prou. 1. 24,to 32. Isa. 28.1,2.& 30.1,2,to 18. & 65 1, to 16 & 66 4. Jere. 2.13,18,19,30. & 5.2.* & 7.13.* & 16.10,11,& 19.3.* & 25.3.* and 29. 18,19. Ezr. 33 4.* & Mat. 11 20,to 25.* & 21. 33.* Luk. 10.10,to 16. Act. 13 8,9,10,11,41. and 18.5,6. Roman. 1.18.* 2. Thessa. 2.10, 11 12.

God forbiddeth vs to keepe company with those that allure vs from obeying his word. Isa 8.11.

Curled are they who obey not the wordes of Gods Couenant. Jere. 11.3.

The wicked can not vse rightly the worde of God. Pzo. 26.7.

We ought to heare the worde with all reuerence. Eccius. 5.11.

A wise man regardeth Gods worde. Eccius. 21.15,17. and 33.2,3.

Jeremie is put in prison for the worde of God, and yet it forced him to preach. Jerem. 20.2,8,9.

The prayse of the worde of God. Pzouer. 30.5.

An exhortation to heare the worde of God Isa. 55.1.

We ought not onely to heare the worde of God, but also beleeue and doe that which it teacheth Deuter. 12.32. and 5.1,27,29 and 6.1,2,3,5,17,24. and 31.11,12,13. Ezek. 33.14,15,30,31,32. Matt 5.16.* and 7.21, to 28. and 15.8.9. and 28.20. Marke 16.15, 16 Luke 6.43.* and 11.28.& 12.8,9,47,48. John 13.17. Jam. 1.21,22.* Heb. 4.2,3. see Vnbeleefe.

Gods worde must remaine in our hearts. Deut. 6.6. and 11.18.

We must obey Gods worde, and alwayes haue it before our eyes. Deut. 32.46,47. and 4.9. and 6.7.* and 11.18.* Numb 15.38. Psal. 1.2. Pzo. 3.1,2,3. and 4.21. and 6.21, and 7.3. and not thinke from it. Deut. 4.2.& 2.32. and 17.11.& 28.14. Josh. 1.7.& 23.6. Pzou. 4.27. Isa. 30.21.

Nothing may be put to, or taken frō Gods worde. Deu. 4.2. and 12 32. and 28.14. Josh. 1.7. Pzo. 30.5,6. Matth. 28.20. Gala. 3.15. Reue. 22.18,19.

The worde was made flesh. John 1.14.

The worde of God continueth for euer. 1. Peter 1.25. reade Numb. 23.19,20. Psal. 33,4,11. and 116.2.& 119.89. Isa. 40.8. and 41.4. and 51.4,6. and 54.8,16. Tob. 14.5,6. Matth 5.18. and 24.35. Mark 13.13. Luke 16.17. and 21.33.

The Gospel is the Worde of truth. Ephe.

phel.1.13. The wordes of this life. Actes 5.20. The worde of reconciliation. 2. Cozin. 5.19.

If we giue no credite vnto Gods worde, what profiteth it vs to heare the same? Heb. 4.2.

We are new borne by the immortal word of God. 1. Pet. 1,23.

We ouercome the wicked by the worde of God. 1. John 2.14.

Christ seeing the people destitute of the worde of life, was moued with compassion. Matth. 9.36.*

Gods word must not be giuen to dogges, or swine. Matth. 7.6.

The heauie iudgement of those that contemne Gods worde. Matth. 10.14,15. Heb. 2.2,3,4.

The worde can not be preached without persecutions. Matth. 10.16.*

Peace shall continue with those that receiue the worde. Matt. 10,13.

Gods worde abideth not in them that beleeue not Christ. John 5.38.

The worde of Christ ought to dwell with vs plenteously. Col 3.16.

The worde must bee preached after all sorts, that some may profite thereby. 2. Tim. 4.2.

We ought to pray that the worde may be glorified. 2. Thes 3,1.

Paul handled not the word deceitfully as others did. 2. Cor 4.2.5.

The faithfull loued not their liues for the testimonie of the worde of Gods promises Reue. 12.11.

The worde is a snare, & stumbling blocke to some. Rom. 11.9.

The liuely worde of God, shall gather all nations to Christ. Zech. 14.2.*

The preaching of the word, shal proceede out of Zion. Joel 3.16.

God promised to sende preachers of his worde. Isa. 30.21.

Of the ministers of Gods word, and their ioy when the people profite. Isa. 61.6,9.

A Bishoppe ought purely to deliuer the worde. 2. Tim. 2.15.

Of those that preach the word of God for gaine. Micah 3.5.*

The word of God is free. 2. Tim. 2.9.

Not foode, but Gods worde preserueth them that be godly. Wisd. 16.26. looke Bread.

Who so studieth the worde of God, shall finde wisedome. Psa. 8.12,17.

The principles of Gods word. Heb. 5.12. and 6.1,2. 1. Cor. 3.2.

Gods wordes spoken by man, are to bee regarded. Zech. 7.12,13.

The worde of God in two senses. Psalm. 147.18,19. see Scripture, Famine, Church, and Zealous.

None of Samuels words were vnaccomplished. 1. Sam. 3.19.

The moueable of Rebekah in her worde. Gen. 24 18.

Rewardes peruert the wordes of the iust. Deut. 16,19.

Dauid ouercame his seruants with faire wordes. 1. Sam. 24.7,8.

Secrete wordes ought not to be reuciled. Eccles. 41.23.

A word spoken in his place is commendable. Pro. 25.11.

Why Paul wrought in deede, that, that he preached by word. 1. Cor. 9.23.*

By our wordes we shalbe iustified or condemned. Matt. 12.37.

He that sinneth not in worde is a perfect man. Jam. 3.2.

Workes of God are perfect. Deute. 32.4. euerlasting. Eccles. 3.14. marueilous. Eccius. 18,1,to 7. exceeding good. Eccius. 39 16, and vnreprouable. Wisd. 12.14.

Man ought not to be curious in searching out Gods workes. Job cap. 37. to cap. 42. Eccius. 3.22,23. for they are past finding out. Eccius. 18.5,6. Eccles. 8.17. and 3.11. 2. Esd. 4.11.

The summe and creation of the workes of God. Eccius. 43.1.*

God declareth his iustice, by his workes. Job 8.3.* and 9.1.*

Moses rehearseth the workes of God to the Israelites. Deut. 11.2,to 8.

We ought to call to minde the workes of God, and why. Deut. 4.10,30,35,to 41. and 7.11,16.

Of whom the workes of God are discerned. 1. Sam. 10.26.

The worke of God, is to beleeue in his sonne. John 6.29.

The worke of God is our faith in vs. 1. Thes. 1.13.

God knoweth his workes frō euerlasting. Acts 15.18.

The blinde man was so borne, that Gods workes should be shewed on him. Joh. 9.3.

Christ by his Spirit worketh in the faithfull. Gal. 3.5.

Our good works are of God. 2. Pet. 1.3,5.

Paul prayeth that God would encrease the workes of faith, and confirme vs in the same. Phil. 1.9.

Workes are the fruits of faith, and the assurance of our hope. Heb. 6.11,12. and doe make our election sure. 2. Pet. 1.10.

Workes followe faith. Luke 19.8.9. and what workes they be, Luke describeth. Acts 2.44.*

The works of light, what. Ephe. 5.8.9.*

The workes of the faithfull. 1. Pet 3.8,9, to 18.

They that repent vnfaynedly, must doe workes worthie amendment of life. Actes 26,20.

Faith is dead in it selfe, if it haue no workes. Jam 2 17,20,22.

Our conuersation ought to be honest, and our workes good, & w. y. 1. Pet. 2.12. Matt. 5.16.

Paul exhorteth vs to abound in the worke of the Lord. 1. Cor. 15.58.

We ought to prouoke one another to good workes. Heb, 10.24.

Let euery man proue his owne worke. Gal 6.3,4.

He that is borne of good workes, shall be cast into the fire. John 15.6. Mat. 7.19.

Wee must not trust in our workes, but waite for Gods mercie. Isa. 30.18. who so trusteth vs, not by our workes, but according to his grace. Ephe. 2.8,9. Rom. 11.6. 2. Tim. 1.9. Tit. 3.5. And the holy Ghost is giuen, not by workes, but by faith. Gal. 3.2.

The workes of the faithfull follow them. Reue. 14.13.

Christ iudgeth according to euery mans worke. 1. Pet. 1.17. Matt. 16.27. Rom. 2.6, to 11. 2. Chro. 15.7.

The Iewes did the works of their father the deuill. Joh. 8.40,41.

The workes of the world are euill. Joh. 7.7.

The workes of the flesh, what. Galat. 5, 19, to 22.

Haue no fellowship with the workes of darkenesse, but rather reproue them. Ephes. 5.11. Tit. 2.12.

We may not walke in the wicked workes of the Gentiles. Ephes. 4.17,18,19. 1. Peter. 4.3.

The workes of the Iewes were polluted Hag. 2.14,15.

We may not trust to the works of our predecessours, but shewe our selues the children of faith. Matt. 3.8,9.

God blesseth the worke af their handes that releeue the needie. Deut. 14.29. and 23.20. and that obey his commandements. Deut. 28.3, to 15. and sendeth them plentie of all things. Deut. 30.9,10.

God worketh all in all. 1. Cor. 12.6.

The workes of mercie. Matt. 25.35,36. Isa. 58.7. looke Weldoing, and Seruice.

Workers with spirits, see Coniurers.

World made by Christ. Joh. 1.10.

The whole world is bent to wickednesse. 1. Joh. 5.19. and is full of vnrighteousnesse. and wickednesse. 2. Esd. 4.27.

We brought nothing into the world, neither shall we cary any thing out. 1. Tim. 6.7. Job. 1.21.

The fashion of this world goeth away. 1. Cor. 7.31. and therefore we ought not to loue any thing therein. 1. Joh. 2.15,16.

The amitie of this world is the enimitie of God. Jam. 4.4. Christ prayed not for the world. Joh. 17.9.

The worlde knewe not God nor the true light. Joh. 1.9,10,11. and 17.25.

Those that are borne of God ouercome the world through the victorie of faith. 1. Joh. 5.4,5.

Wee ought not to marueile though the world hate vs, and why. 1. John 3.13,14. and 7.7. and 15.18.

The ends of the world are come vpon vs. 1. Cor. 10.11.

God spared not the olde world but by the flood destroyed the vngodly. 2. Pet. 2.5.

The Saints shall iudge the worlde. 1. Cor. 6.2.

A curse is prophecied vnto the world for sinne. Isa. 24.1, to 13.

The worlde created for mans sake. 2. Esd. 6.55.

Fewe shall inherite the worlde to come. 2. Esd. 8.1,2,3.

The world hasteth to passe away. 2. Esd. 4.26. 1. Cor. 7.31. 1. John 2.17. and yet the ende is vncertaine. 1. Thess. 5.1,2,3.

The faithfull are not of the world. John. 15.19.

15.19. and 17.14.

The whole worlde, for all men generally. 1. Ioh. 5.19. and for the elect onely. chap. 2.2.

All the world, for the countries subiect to the Romanes. Luke 2.1.

The worlde, for the Elect. Iohn 15.19. and 13.1. and 3.16. and 6 33.1. Iohn 4.14. for the reprobate. Iohn 17.9, 14.1. Corinth. 11.32. for the whole earth. Ioh. 17.18. Mat. 16.15. for infidels. Ioh. 17.21. and for euill men. Rom. 12.2. for worldly pompe. Galat. 6.14. for heauen and earth and all things therein. Iohn 17.24. and 1.1. & for the time since it was created vnto Christ, deuided into twelue partes. 2. Esd. 14.10.

This world, for worldly defence. Iob. 18. 36. and for outward things pertaining to this life. Mat. 4.19. and 1. Cor. 7.31.

Worldlings thinke there is no God: or that he forgetth not what man doeth. Iob 24.1,32.* and 34.9.

Worldlings loue to bee flattered. Isa. 30. 10. looke Atheistes in the first Table.

Worme of conscience dieth not. Mar. 9.44, 48. Isa. 66.24.

The sonne of man is but a worme. Iob 25.6. Looke Serpent.

Herode was eaten to death of wormes. Actes 12.23. So was Antiochus. 2. Macca. 9.8.9.

Wormewood. To turne iudgement and righteousnes into wormewood, what. Amos 5.7. and 6.12.

God will feede Idolaters with wormewood, and giue them gall to drinke. Iere. 9. 15. and 8.14. and 23.15.

Of the Starre which was called wormewood. Reuel. 8.10,11.

Worship and serue God onely. Mat. 4.10. Luke 4.8. Exod. 34.14. Deut. 6.13. & 10.20. 1. King. 9.6, to 10.

The Israelites, euery man in his tent doore, worshipped God talking with Moses. Exod. 33.9,10.

The Elders of Israel together with Aaron, &c. worshipped the Lord afarre off. Exo. 24,1,2.

Elkanah went yeerely to Shiloh, to worship God. 1. Sam. 1.3.4,9,19,21.

Dauid worshipped God in the top of the mountaine, when hee fled from Absalom. 2. Sam. 15.32.

Saul worshipped God more for maners sake, then for any deuotion. 1. Sam. 15.31.

The people worshipped the Golden calues which Ieroboam had erected. 1. Kings. 12. 28.*

The Israelites worship idols, & are spoyled. Iudg. 2.10,11.*

The Apostles worshipped Christ, as hee was taken vp from them into heauen. Luke 24.52.

The Angel would not suffer Iohn to worship him. Reue. 22.8,9.

Of whome the beast shall be worshipped. Reue. 13.4.8.*

Worshippers of strange gods, &c. ought to be destroyed and stoned to death. Deu. 6.14, 15. and 17.3, to 8.

Iosua worshipped the Angel. Ioshu. 5.14.

Worthies. The names and facts of Dauids worthies. 2. Sam. 23 8.*

Wrath, taken for punishment. Ephe. 5.6. 1. Thessalonians 5.9. and for vengeance. Rom. 4 15.

Gods wrath sometime falleth vpon many, for the sinne of one. Iosh. 22.20. Iud. 7.1,12.*

The wrath of God consumed Pharaoh and all his hoste. Exod. 15.7.

Moses fearing the wrath of God, fell to prayer. Deut. 9.18,19.

Because Saul executed not Gods fierce wrath on the wicked, he was reiected. 1. Samuel 28.17,18.

The wrath of God was hote against idolaters. Iudges 2.14,20.* & 38,12. Against murmurers. Numb. 11.1. yea and against Moses. Exod. 4.14. Deut. 1,34,37.

Gods wrath against the Israelites, pacified by Moses. Numb. 14.11, to 21.

The wrath of the Lorde moued Dauid to number the people. 2. Sam. 24.1.*

The cause of Gods wrath against his people. Deut. 29.24,25.*

God threatneth that idolaters shall feele his wrath. Deut. 31.16,17,18. as it came to passe. 2. Chron. 34.21.

The wrath of God commeth vpon the children of disobedience. Colos. 3.5,6. Deut. 29.20.

The riches of this worlde kindle Gods wrath against the abusers thereof. James 5.2,to 7.

We are by nature the children of wrath. Ephes. 2.3.

God will not contende, nor be wrath for euer. Isa. 57.16.

Christ deliuereth from the wrath to come. 1. Thess. 1.10.

The Iewes oft times prouoked God to wrath, yet he became mercifull to them. psal. 78.17,21.* psal. 106.23,29.*

No Moses found to turne away Gods wrath from the vnmercifull. Eze. 22.30,31.

We ought to giue place vnto wrath. Romanes 12.19.

The wrath of man doeth not accomplish the righteousnesse of God. James 1.20.

Euery man ought to bee slowe to wrath. Iam. 1.19. For it is wickednes. Pro. 14.29.

Of wrath, looke more in Anger, and Gen. 4.5,8. Iob 5.2. Prouerbes 12.18. and 14. 17,29,30. and 15.1,18. and 16.14,32. and 19.12,19. and 27.4 and 29.22. Ecclesiastes 7.5,11. Eccius. 15.17. and 28.8. and 30 24. Matth. 5.22,44. Luke 4.28,29. Galathi. 5.20. Ephes. 4.26,27,31. Titus 1.7. 1. Timothe 2.8.

Wretched man that I am, who shall deliuer me from the body of this death. Roman. 7.24.

Write. God commaunded Moses to write the destruction of the Amalekites, and why. Exod. 17.14.

Moses wrote all that the Lord spake vnto him in a booke, and read it to the people. Exod. 24.4,7.

God commanded Moses to write the couenant which hee had made with the people. Exod. 34.27,28.

God wrote the Iawe, and deliuered it to Moses the first time. Exodus 24,12. Deuteronomie 10.4.

Moses receiued the seconde time, at Gods hand the two Tables of Testimonie written with the finger of God. Exodus 31.18.

Moses wrote Deuteronomium, and deliuered it to the Leuites and Elders. Deut. 31.9.

The occasion of the long which GOD commanded Moses to write. Deuteronomium 31.19.*

God commaunded that his worde should be written on postes and gates, and why. Deut. 6.9. and 11.20.

The salutation of Paul written with his owne hand. 2. Thess. 3.17.

What he that writeth ought to haue regarde vnto. 2. Macca. 2.24.* looke Scripture, Euidence and Booke.

Wrong. looke Law, Deceiue, Defraude, Oppresse, Harme, Guile and Iniurie.

Y

Ydleneſſe, and ydle folke reproued. Prou. 12,11,24. & 20,13. and 21.25. and 22.13. and 26.13. and 28.19. looke Idle.

Yea. Pauls preaching was not yea and nay: but onely yea in Iesus Christ. 2. Corin. 1.17,to 21.

Our communication must be yea yea, and nay nay. Matt. 5.37. Ia. 5.12.

Yeeres and dayes, &c. distinguished by the Sunne, Moone, & starres. Gen. 1.14, to 19.

The seuenth yeere debtes were released. Deut. 15.1,2. Looke Day and Iubile, in the first Table.

Yoke. Moses threatneth the disobedient Iewes, that God will put a yoke of yron vpon their neckes. Deut. 28.15.48.

Wee are willed patiently to endure the yoke of tyrants. Iere. 27.11.

Christ exhorteth vs to take his yoke vpon vs. and why. Matt. 11.29,30.

Yong. The yonger ought to submit themselues to their Elders 1. Peter 5 5.

Of the yong man that fled away naked. Matth. 14.51,52.

Yong men must be sober minded. Titus 2.6. and modest in speech. Eccius. 32.8,9, 10. See Counsell.

Youth. see Lust.

Children ought to be trained vp from their youth in the feare of God. Tob. 1.10. and 2.13. as was Ester. Chap. 14.5. & why. Prou. 22.6.

Obadiah feared God greatly from his youth vp. 1. Kings 18.3,12.

Wee ought to remember God in youth. Eccles. 12.1.

We must pray God to forget the sinnes of our youth. Psal. 25.7.

Yron caused to swim for y glory of God. 2. Kings 6.5,6.

The earth shalbe yron vnto the disobedient. Deut. 28.23.

Ahers shoes of yron and brasse. Deute. 33.25. looke Golde.

Yteching. see Fables.

Zeale of righteousnesse against the Idolatrous Iewes. Gen. 32.19.20.26.30. & 34. of Phinehes against the fornicatours. Numb. 25.7.13. Psalm. 106.30. of Elijah, by the Miracles falling from God, to strike Idolaters, &c. 1. King. 18.21.22.* & 19.4.10.14. of Iehu to the glory of God. 2. King. 9.30.* with 10.16.18.19. of Mattathias for the law of God. 1. Mac. 2.24.26. of Iosiah at seuenteene yeere of age. 2. Chron. 34.3.28.

[illegible] 8.57.

Christians ought to be zealous of good workes. Tit. 2.14. and by Gods correction amend. Reuel. 3.19.

Zealous people thinke not long when they teach of heere Gods word. Nehem. 8.3.4. 5.6.9.

It is good to bee zealous in a good thing. Galat. 4.18.

Godly sorowe worketh Zeale in 2. Cor. 7.11.

FINIS.

ECCLVS. 24.39. & 33.16.

Behold how that I haue not laboured for my selfe onely, but for all them that seeke wisedome and knowledge.

Imprinted at London by the Deputies of *Christopher Barker, Printer to the Queenes* most excellent Maiestie.

Cum priuilegio Regiæ Maiestatis.

BRISTOL MUSEUM — and — REFERENCE LIBRARY